



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	Folder
78	10

Lead communities project. Milwaukee. Milwaukee goals seminar,  
1994 July – 1995 August.

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



*Chair*  
Morton Mandel

August 15, 1995

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

Jay Roth, Executive Vice President  
JCC  
6255 North Santa Monica Blvd.  
Milwaukee, WI 53217

*Honorary Chair*  
Max Fisher

Dear Jay:

*Board*  
David Arnow  
Daniel Bader  
Mandell Berman  
Charles Bronfman  
John Colman

I found both of our meetings last week very interesting and enjoyable, and I am grateful for your prompt summary of the second meeting. In general, I found the summary very much on target, and I was struck by how much we accomplished.

Maurice Corson  
Susan Crown  
Jay Davis  
Irwin Field  
Charles 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

With respect to the part that I will be coordinating in January and February, I have a number of reactions. First, I was very pleased that your description of the agenda for the proposed sessions included my interest in dealing with Jewish texts that may help to illuminate what is at stake. Assuming that there is enough time to digest the texts and to reflect on the light they shed on contemporary Jewish realities and choices, I think using them has the potential to enrich the process of deliberation considerably.

The issue of time just alluded to gets at my main concern about the program; that is, as I reflect on it, I am concerned about whether two sessions are sufficient to do full justice to the ambitious challenges you propose for these sessions. We'll find out!

I also want to underscore something that you mention in your summary (points E. and F.) - namely, that these sessions need to be viewed as the beginning of a process rather than as an end-point. Great care needs to be taken in identifying strategies and programs through which what is decided upon in the winter will be introduced into the life of the camp. This is a critical part of the process and needs to be developed and then monitored very carefully.

*Executive Director*  
Alan Hoffmann

On a somewhat different matter, your formulation of the agenda for the January and February meetings was a bit unclear to me in spots. For example, I'm not sure I entirely understand the relationship you posit between "vision", "values", and "educational goals", or what you mean by "defining educational

goals theoretically". This is probably a matter of just getting our terminologies "in sync", and it may be worth our trying to do so. On the other hand, in view of what seemed to be our shared sense last week that the precise content and direction of these two sessions can be better determined after we see how the fall sessions go, it may be unnecessary to address these matters now.

I hope you find these comments helpful. You are, I think, embarked on an exciting process with a lot of potential. I look forward to our being in touch soon.

Sincerely,

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  
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

*Executive Director*

Alan Hoffmann

August 9, 1995

Pamela Lager, Principal  
Congregation Beth Israel  
6880 North Green Bay Ave.  
Milwaukee, WI 53209

Dear Pam:

Thanks very much for your letter and for the Gillman article. I too very much enjoyed our conversation and am delighted by your interest in the project we discussed. I will try to be back in Milwaukee in the near-future and am hopeful that it will be possible to meet again at that time. I'll be in touch when I begin planning this trip to see if we can schedule a meeting.

Your comments about the boy who was berated in class for speaking about eating pig reminded me, as I mentioned, of Philip Roth's short story entitled "The Conversion of the Jews." They also reminded me of an article by anthropologist David Schoen that describes the opposite phenomenon: namely, a tacit agreement on the part of everyone in the classroom he observed not to puncture the myth that they all led lives that resemble how Conservative Jews are "supposed to" be. I thought you might find it of interest, but, unfortunately, the only copy I could locate on short notice is barely legible. I'll look for a better one!

All the best until we are in touch again.

Sincerely,

Daniel Pekarsky

*Chair*

Morton Mandel

August 9, 1995

*Vice Chairs*

Billie Gold

Ann Kaufman

Matthew Maryles

Maynard Wishner

Rabbi Lee Buckman

Congregation Beth Israel

6880 North Green Bay Avenue

Milwaukee, WI 53209

*Honorary Chair*

Max Fisher

Dear Lee:

*Board*

David Arnov

Daniel Bader

Mandell Berman

Charles Bronfman

John Colman

Maurice Corson

Susan Crown

Jay Davis

Irwin Field

Charles 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

Thanks for your note. I was very pleased with our conversation the other day - and also by the very fine follow-up conversation I had with Pam Lager the next day. She was very, very pleased that you had stressed the need to consult with her about the desirability and direction of goals-related work with the school. As she may have mentioned to you, she is interested in the project we've been discussing (subject to the important and very reasonable proviso that it be carried out in ways that are respectful of the School's teachers). She and I have discussed the possibility of being in touch in the near-future concerning an area within the life of the Congregation's educational program that will be worth looking at more carefully, and then beginning to think about how to best approach it. It may be worthwhile for all of us to have a conversation about who should be involved (and at what stages) in deliberations concerning the way this process should evolve. In the meantime, the fact that both you and Pam seem enthusiastic about this project is very exciting to me, and I am looking forward to working together on it (at a pace and in a way that feels both comfortable and productive).

I haven't yet had a chance to look systematically at Ismar Schorsch's "The Sacred Cluster," but hope to get to it very soon and to pass on whatever thoughts I have. I am intrigued by the way you proposed to use the seven values articulated in this article with your board; it seems to have the potential for encouraging them to think seriously about it means - and means for them - to be Jews. If I have an anxiety, it's that half-an-hour may not be enough to stimulate in-depth study of and reflection on the issues you will be raising. (Though it may be unrealistic, I've wondered whether it would be possible and desirable to schedule three or so more extended special study sessions for your Board across the year.) I am also excited by your idea that it might make sense to meet with the Congregation's Chavurot (and with a parents group) around the same kinds of issues projected for Board discussions. Taken together, these various efforts might, if successful, help create

*Executive Director*

Alan Hoffmann

a congregational atmosphere that encourages thoughtful reflection about basic matters.

I will be in touch with you soon and am hopeful that we can meet again in Milwaukee in the near-future. I hope that your trip to Ramah was rewarding. Let's be in touch soon.

B'Shalom,

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  
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

*Executive Director*

Alan Hoffmann

August 8, 1995

Doris Shneidman, Principal  
Milwaukee Jewish Day School  
5401 N. Santa Monica  
Milwaukee, WI 53217

Dear Doris:

I found our meeting the other day very productive, and I am hopeful that it will prove a springboard to some fruitful, shared efforts. I was, by the way, delighted to hear from you about the impact that the spring seminars have had.

As I understand the conclusions of our conversation, we will begin with two initiatives: first, I will be involved at some level with the group planning the Jerusalem-programming for this year; I will try to use this as an opportunity to stimulate some serious deliberation concerning the proper place of Jerusalem in the curriculum and in our consciousness. Second, I will meet with the Planning Committee that emerged out of the spring Goals Seminars to help think about ways of engaging the School's Board in thinking seriously about questions relating to institutional vision and goals.

I look forward to hearing from you so that we can arrange dates for my involvement with these initiatives. Following our conversation, I tentatively blocked off Monday evening, September 18 as a time to meet with your Planning Committee; please confirm this as soon as possible. It may also be pertinent for you to know that I will be unavailable from August 24 through Labor Day.

I hope all is well.

Sincerely,

Daniel Pekarsky



*Chair*

Morton Mandel

*Vice Chairs*

Billie Gold  
Ann Kaufman  
Matthew Maryles  
Maynard Wishner

June 12, 1995

Rabbi Lee Buckman  
Congregation Beth Israel  
6880 N. Green Bay Ave.  
Milwaukee, WI 53209

*Honorary Chair*

Max Fisher

Dear Lee:

*Board*

David Arnow  
Daniel Bader  
Mandell Berman  
Charles Bronfman  
John Colman  
Maurice Corson  
Susan Crown  
Jay Davis  
Irwin Field  
Charles 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

I found our recent meeting very productive, and I was very impressed by the degree of thoughtfulness and interest shown by those present. As we have discussed in the past, there remains some uncertainty in my mind concerning how deep and widely shared at Beth Israel is the interest in serious reflection on goals and guiding visions; this matter that will be pertinent in deciding how best to proceed. As I think about the future, it occurs to me that an important ingredient in the overall picture is whether the Congregation's president is, or can be brought, on-board with this project. Below I try to summarize the major direction of our discussion and where we arrived.

The starting-point of the discussion was the thoughtfully developed draft of a plan that you and your team had prepared in anticipation of this meeting. The plan emphasized the need to develop among key stake holders, especially members of your Board, a sense of shared vision; and the assumption seemed to be that, once developed, this shared vision could be communicated and embedded across different synagogue settings, especially the school. You indicated that a kind of curriculum for the program of study you proposed for your Board had already been developed by one of your colleagues and had been implemented successfully. You also appended to the plan a draft of a vision for the congregation.

The discussion that built on this document raised questions and invited clarification concerning a number of matters, including the following: 1) Was the goal of the proposed program of study to develop understanding and commitment to a pre-determined vision, or was the vision to be developed - in part or in toto - through the interaction with the participants? 2) Was the goal

*Executive Director*

Alan Hoffmann

part of your membership might feel marginalized by this process and its results, feeling that the school was becoming "too Jewish". Third, though there was considerable uncertainty concerning precisely what data to gather, there seemed to be a substantial interest in getting a clearer sense of "current reality" in the school in the domain of Judaica: for example, what are our announced goals? Are they clear and shared? How are they reflected in formal curricula? How are they reflected in what goes on in classrooms?, etc.

We agreed near the end of the meeting that this summer's planning agenda would focus on strategies for "getting going the conversation concerning vision and goals" and on the kinds of data concerning current reality that it would be useful and feasible to gather. If other, as yet unconsidered ways of stimulating thoughtful conversation concerning goals and vision come to mind, we should be exploring these as well.

I look forward to pursuing this shared agenda with you in the weeks and months ahead.

Sincerely,

Daniel Pekarsky, Consultant  
CIJE

*Chair*

Morton Mandel

*Vice Chairs*

Billie Gold  
Ann Kaufman  
Matthew Maryles  
Maynard Wishner

Doris Schneidman, Principal  
Milwaukee Jewish Day School  
5401 N. Santa Monica  
Milwaukee, WI 53217

June 12, 1995

*Honorary Chair*

Max Fisher

Dear Doris:

*Board*

David Arnow  
Daniel Bader  
Mandell Berman  
Charles Bronfman  
John Colman  
Maurice Corson  
Susan Crown  
Jay Davis  
Irwin Field  
Charles 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

I am writing as a follow-up to our meeting last week in Milwaukee. As usual, I found your team serious, lively, and thoughtful, and I thought the discussion was very interesting. As I mentioned during the meeting, I have been impressed with the seriousness with which you and your team have approached the Judaica dimension of your institution and my sense is that a working relationship between MJDS and CIJE will prove mutually rewarding. Assuming continued seriousness on the part of MJDS in working with CIJE on questions relating to the clarification and embodiment of the school's vision and goals, CIJE will be pleased to serve as a resource to you in this process. The exact role it can play will be determined based on the kind of plan MJDS arrives at, and the first order of business is probably the development of such a plan. On behalf of CIJE, I will be, as indicated at our meeting, delighted to serve as a resource to you in the development of such a plan; and I am assuming the two meetings scheduled for this summer -- the first between you and myself, and the second for your team (with me probably present) - will be concerned with articulating this plan.

As I understood the course of our meeting, there was a fairly strong sentiment among your team that it would be desirable to create among other sub-groups that are part of MJDS the kind of thoughtful, non-defensive conversation concerning questions of Jewish life and purpose that you experienced together in the course of the seminar. The sense of the group seemed to be that such conversation would be most likely to take place if it were not tied in too immediate a way to questions of practice. Second, there was an interest in trying to discover what shared goals amongst the bulk of your diverse constituency might be discovered through a process of thoughtful reflection; this was coupled with a measure of anxiety that some

*Executive Director*

Alan Hoffmann

of the program of study to develop an understanding of the congregation's vision, or also enthusiastic identification with it? If the latter, what implications might this have for the organization of the program of study? 3) Since members of the existing Board have not been expected to engage in the kind of study being proposed and may not be naturally disposed in this direction, might this cause problems in getting the program of study successfully off the ground? 4) Might there be important congregants that are not on the Board whom it would be useful to engage in the proposed process of education? 5) Might there be fruitful ways to begin a process of reflecting on the state of goals and vision in the school even prior to completion of the study-process that has been proposed?

Discussion of these varied matters was very rich. Not surprisingly, given the difficulty of the issues and the amount of time available to us, we did not achieve closure on all of them. Nonetheless, we did, as I understand it, move towards the following tentative conclusions:

1) As background to a forthcoming conversation between you and myself designed to further clarify a plan of action, you will be sending me a copy of the curriculum you have thought to use with your Board.

2) Perhaps the theme of Vision - "Who are we as Jews, what does it mean to be a Conservative Jew, etc.?" -- could be interpreted not as a theme for the Board alone, but for the Congregation as a whole in the coming year. This would mean that a number of simultaneous efforts would go on with varied constituencies to encourage serious reflection concerning questions of guiding Jewish vision and purpose.

3) Simultaneous with the exploration of these broad questions of Jewish purpose and meaning, it might be valuable to begin a process of better understanding present educational realities within the Congregation. A process of "taking-stock" might go on, an attempt to gather data that would illuminate the way goals do and don't fit into existing educational efforts, and with what impact. With respect to this matter, we began a discussion of the kinds of data that might be of interest, as well as the possibility that some of the data could be collected by educational personnel and/or

members of the Congregation. In addition, you indicated that you would welcome CIJE help in gathering certain kinds of data. I indicated that certain kinds of CIJE help, especially from me, might be forthcoming, but this would have to be judged based on a comprehensive plan of action.

These ideas are, of course, all subject to re-examination, and certainly they need to be developed. But they represent a good start! My own assumption is that the first step is to develop a thoughtful and doable plan of action, and I will be happy to offer help with the development of such a plan in the weeks ahead. The nature of CIJE's involvement with your effort beyond the development of the plan will be determined based on the nature of the plan and the seriousness and energy with which key stake holders in your Congregation are approaching this important matter.

Let me close by commenting on how impressed I am by the seriousness with which you personally have approached the seminars and the larger and very important question of articulating a compelling set of goals that can guide your educational program. I am hopeful that you will find or be able to generate support for this effort in your Congregation. I look forward to working with you on such matters, beginning with our upcoming conversation.

All the best,

Daniel Pekarsky, Consultant  
CIJE

MEMO TO: Institutional Representatives who have participated in the  
Milwaukee Goals Seminar

FROM: Daniel Pekarsky

RE: Consultations with individual institutions

DATE: April 12, 1995

As you will recall, rather than meeting as a large group for our last session, we have agreed that I will hold individual consultations with each of the teams that have participated in the seminar. The purpose of this consultation will be to discuss with you how seminar themes relate to your own realities and concerns and to reflect on possible strategies for addressing pressing local issues that are connected to seminar themes. What relationship, if any, between your institution and the Council for Initiatives in Jewish Education would prove fruitful and feasible in pursuing your self-development agenda is also a matter we can discuss. I am allowing for up to an hour and a half with each team for this discussion. Ruth Cohen has been, or soon will be, in touch with a representative of each team to arrange a time to meet.

In order to make the best use of our time at this upcoming session, it is important that each institution-based team meet in advance of the session to think through some basic questions around which the agenda for our meeting will be organized. With this in mind, I want to suggest that prior to our May meeting your team should meet and think through its answers to the following questions. Briefly write up your conclusions on these matters and send me a copy prior to our meeting. Below are the questions:

1. What issues connected to our seminar's principal themes do you believe your institution needs to address - now or in the future?
2. What thoughts do you have about how to begin approaching one or more of these issues?
3. Identify matters not covered by 1 - 3 that you would like to discuss at our meeting.

Please send me a written statement that speaks to these matters c/o the following address: Daniel Pekarsky, Department of Educational Policy Studies, Education Bldg., University of Wisconsin, Madison, WI 53706.

Should you wish to speak with me in advance of our consultation, I can be reached at 1-608-262-1718. I look forward to seeing receiving your material and seeing you in May.

Milwaukee, Spring 1995

CIJE/LEAD COMMUNITY GOALS SEMINAR EVALUATION

These seminars were designed 1) to heighten awareness concerning the role of vision and goals in guiding the educational process; 2) to encourage reflection on these matters in relation to your institution; and 3) to foster a desire on the part of your institution's leadership to work on a goals-agenda, along with a preliminary sense of direction for such work. Our efforts to proceed further with this work locally, as well as to launch similar efforts elsewhere, would benefit from your feedback concerning the seminars' effectiveness.

1. Evaluate the strengths, weaknesses and overall success of the seminars in relation to its major purposes. It would be relevant to include what you found particularly helpful and/or problematic. Include suggestions for improvement, if appropriate.

2. On the back of this page, evaluate the seminar along any other dimensions you think relevant. Include suggestions for improvement, if appropriate.

MILWAUKEE GOALS SEMINAR  
MOVING THE PROCESS FORWARD

Our seminar has focused on numerous questions concerning the place of vision and goals in the life of educating institutions. These questions include the following: 1) What is the guiding vision, and what are the goals, that the institution announces itself as committed to? 2) Are these goals and this vision clear enough to guide educational practice? 3) Are these goals sufficiently seriously reflected in the curriculum and social organization of the institution? To what extent is the curriculum driven by its avowed goals? 4) Which of the key stake holders and constituencies in the institution (professional and lay groupings) are and are not seriously committed to these goals? 5) How successful is the institution in realizing its avowed goals -- and how do you know? 6) To the extent that the institution is not successful in one or more domains, what might the possible reasons be - and what are the possible programmatic implications?

Thinking about these kinds of questions in a preliminary way in the context of the seminar is a starting-point in a serious effort to work towards improvement. Here are some major questions that it would be important to give thought to if you are to use what you have gained in the seminar to facilitate further progress in your institution.

1. What issues connected to our seminar's principal themes do you believe your institution needs to address - now or in the future?

2. What thoughts do you have about how to begin approaching one or more of these issues?

3. Identify matters not covered by 1 - 3 that you would like to address.

Milwaukee, Spring 1995

CIJE/LEAD COMMUNITY GOALS SEMINAR EVALUATION

These seminars were designed 1) to heighten awareness concerning the role of vision and goals in guiding the educational process; 2) to encourage reflection on these matters in relation to your institution; and 3) to foster a desire on the part of your institution's leadership to work on a goals-agenda, along with a preliminary sense of direction for such work. Our efforts to proceed further with this work locally, as well as to launch similar efforts elsewhere, would benefit from your feedback concerning the seminars' effectiveness.

1. Evaluate the strengths, weaknesses and overall success of the seminars in relation to its major purposes. It would be relevant to include what you found particularly helpful and/or problematic. Include suggestions for improvement, if appropriate.

Our group found the seminars to be very valuable tool for looking at our long range goals agenda with regard to Judaic education. Danny was able to bring the concept of struggling to identify what outcomes we would like and then relate back to the more concrete day to day development of the program. His presentations took us through a step by step process of thinking which allowed our committee members to get a handle on the subject matter.

However, that being said the sessions were also long and at times moved slowly. Some of the participants felt that it could have been done at a more vigorous pace given the lateness of the hour and the amount of time spent for the project.

2. On the back of this page, evaluate the seminar along any other dimensions you think relevant. Include suggestions for improvement, if appropriate.

Milwaukee, Spring 1995

CIJE/LEAD COMMUNITY GOALS SEMINAR EVALUATION

These seminars were designed 1) to heighten awareness concerning the role of vision and goals in guiding the educational process; 2) to encourage reflection on these matters in relation to your institution; and 3) to foster a desire on the part of your institution's leadership to work on a goals-agenda, along with a preliminary sense of direction for such work. Our efforts to proceed further with this work locally, as well as to launch similar efforts elsewhere, would benefit from your feedback concerning the seminars' effectiveness.

1. Evaluate the strengths, weaknesses and overall success of the seminars in relation to its major purposes. It would be relevant to include what you found particularly helpful and/or problematic. Include suggestions for improvement, if appropriate.

I feel that the seminar was successful. The instructor had a clear idea of what he wanted to present and did a good job of structuring the lessons. Most valuable for me was the opportunity to reflect on the way goals do relate to our school. I appreciated this opportunity.

2. On the back of this page, evaluate the seminar along any other dimensions you think relevant. Include suggestions for improvement, if appropriate.

I would like to suggest that more time and attention be put into introducing seminar participants. It would not have been useful to get into small groups with participants from other schools. But working in a Jewish community it is often very useful to get to know everyone.

I found the seminar enjoyable and educational!

Thanks  
Lobi Borsuk

Milwaukee, Spring 1995

CIJE/LEAD COMMUNITY GOALS SEMINAR EVALUATION

These seminars were designed 1) to heighten awareness concerning the role of vision and goals in guiding the educational process; 2) to encourage reflection on these matters in relation to your institution; and 3) to foster a desire on the part of your institution's leadership to work on a goals-agenda, along with a preliminary sense of direction for such work. Our efforts to proceed further with this work locally, as well as to launch similar efforts elsewhere, would benefit from your feedback concerning the seminars' effectiveness.

1. Evaluate the strengths, weaknesses and overall success of the seminars in relation to its major purposes. It would be relevant to include what you found particularly helpful and/or problematic. Include suggestions for improvement, if appropriate.

Too ESOTERICAL

Too MUCH psycho EDUCATIONAL BARRAGE

OF LITTLE OR NO USE.

2. On the back of this page, evaluate the seminar along any other dimensions you think relevant. Include suggestions for improvement, if appropriate.

Consultants should sit with individual organizations AND  
HELP DEVELOP EACH ORG'S GOALS, VISIONS AND ASSESSMENTS.

Milwaukee, Spring 1995

CIJE/LEAD COMMUNITY GOALS SEMINAR EVALUATION

These seminars were designed 1) to heighten awareness concerning the role of vision and goals in guiding the educational process; 2) to encourage reflection on these matters in relation to your institution; and 3) to foster a desire on the part of your institution's leadership to work on a goals-agenda, along with a preliminary sense of direction for such work. Our efforts to proceed further with this work locally, as well as to launch similar efforts elsewhere, would benefit from your feedback concerning the seminars' effectiveness.

1. Evaluate the strengths, weaknesses and overall success of the seminars in relation to its major purposes. It would be relevant to include what you found particularly helpful and/or problematic. Include suggestions for improvement, if appropriate.

The most useful aspect of the seminar was the opportunity for our own group to speak together about our organization's identity and goals. This formed the nucleus of a discussion which we can take back to the organization. It helped clarify issues and articulate problems.

The discussion of the role of text study was also helpful, in that this is an ongoing issue for us. This formed the basis of some excellent private discussion. Since I was already persuaded by the importance of text study, this did not change my views, but perhaps it helped crystallize the issue for others in our group.

I found the general discussions interesting but less useful, since they tended to be very general and abstract. I was unable to do most of the reading -- the seminars came as an overload for me personally -- and perhaps they should have been trimmed. (I was intrigued, though, by the excerpt from Defenders of the Faith, which I intend to read in full.)

I don't think my sense of goals changed much from this process, as I already had a fairly clear idea of what those goals should be, and at least on a philosophical level I think they have emerged in our group as well. The problem not yet addressed is the process of turning those goals into reality through concrete steps. I don't think the framework of general discussions could help much in this direction.

Danny Pekarsky is terrific!

2. On the back of this page, evaluate the seminar along any other dimensions you think relevant. Include suggestions for improvement, if appropriate.

Milwaukee, Spring 1995

CIJE/LEAD COMMUNITY GOALS SEMINAR EVALUATION

These seminars were designed 1) to heighten awareness concerning the role of vision and goals in guiding the educational process; 2) to encourage reflection on these matters in relation to your institution; and 3) to foster a desire on the part of your institution's leadership to work on a goals-agenda, along with a preliminary sense of direction for such work. Our efforts to proceed further with this work locally, as well as to launch similar efforts elsewhere, would benefit from your feedback concerning the seminars' effectiveness.

1. Evaluate the strengths, weaknesses and overall success of the seminars in relation to its major purposes. It would be relevant to include what you found particularly helpful and/or problematic. Include suggestions for improvement, if appropriate.

Strengths: provided philosophical basis for myself as I am not an educator. Also since our synagogue is going through many changes in leadership, it helped focus our efforts i.e. change & prioritize.

Weaknesses: too much reading material, sessions were too long. Consolidate information

2. On the back of this page, evaluate the seminar along any other dimensions you think relevant. Include suggestions for improvement, if appropriate.

## Milwaukee Goals Seminar - Evaluation

These seminars were designed (1) to heighten awareness concerning the role of "vision" and "goals" in education; (2) to encourage reflection on these matters in relation to your own institution; and (3) to foster a desire on the part of the institution's leadership to work on a goals-agenda.

A. Evaluate Strengths and Weaknesses and Success of the Seminar in relation to these purposes

B. Evaluate the seminar along any other dimensions you think relevant, including suggestions for improvement and/or future work.

## THE MILWAUKEE PRESENTATION

Background. Prior to the Milwaukee presentation, I had been briefed concerning several concerns they might have, including the following: 1. Are they being abandoned by CIJE, as it moves to expand? 2. What's next? What will be the outcomes and payoff of seminar participation? 3. What will the seminar look like?

I had prepared to organize my remarks around the following themes: background assumptions of the Goals Project; hoped-for outcomes of the seminar and the work ahead next year; the content of the seminar - the themes explored; the kinds of activities we will be engaging in; what CIJE does and does not have to offer in the way of an approach to the problem of encouraging vision-drivenness.

In fact, these were principal matters that I discussed -- but jogged by an early morning reading of a very helpful memo Bill Robinson had written at my request, I remembered that Milwaukee was very interested in the question of a COMMUNITY VISION. On the way down to Milwaukee, I found myself thinking a lot about this theme, and in the hour or so I had before my presentation, I made it into the starting-point of my presentation. I mention this because I feel that it this piece may in fact represent a contribution to the conceptual map of the Goals Project, and I will summarize what I had to say about this below.

Whether the meeting went well or not, I couldn't tell. In attendance were Louise, Jane, Ina, Jane's husband, Rick Meyer, Ruth, Jay Roth, and Tzivia Blumberg. Everyone was polite, and the people we were particularly concerned about - Jay, Jane's husband, and Rick -- all seemed actively involved and asked questions. Whether they came away feeling this seminar would be worth their while I'm not sure.

When pressed for their hopes and questions:

1. Rick expressed his hope that the seminar would not be overly-academic, that it wouldn't shy away from practical concerns. He also expressed his interest in having a chance to talk during the seminar about how it and the Goals Project fit into the Lead Community effort.

2. A real issue for a number of them, rightly, was this: how is it possible in institutions featuring so much diversity to develop a shared vision that (in the name of consensus) so vague that it elicits no passion.

3. A question was also raised about whether we would discuss different models for encouraging institutions in the direction of shared visions. I intimated that there were several models that we are familiar with, and that the seminar would indeed focus on this general problem. I stressed that while CIJE has some decided ideas about this issue, especially concerning crucial ingredients, it has no formula to offer and, indeed, would welcome an opportunity for

all of us to wrestle with this issue during the seminar.

4. Another issue that arose: the case of JCCs, and what vision-drivenness might mean in that kind of a setting.

5. CIJE was cautioned not to assume that local institutions have not done anything in the areas we're interested in; we should perhaps begin by asking them what they have accomplished. We should also not assume that they will feel they have much to learn from us. (I responded that this is where their help will be invaluable, that is, in bringing institutions to the table with an open mind).

6. When will there be breaks -- so that I can schedule meetings, etc.? Is the schedule concrete in that way? I responded that two evenings were free and that there would be breaks of 1 to 2 hours in the afternoon, but that the schedule they are getting at this point doesn't go down to this level of specificity. Meyer, who asked this, seemed satisfied.

7. What clothes are appropriate? I said that with the exception of the visit to the Yeshiva, they should wear whatever's comfortable. Bermuda shorts are fine. (Louise's question)

8. A concern was expressed that they get the materials soon, especially by those leaving early.

#### DP'S PRESENTATION RECONSTRUCTED

I want to begin by locating the Summer Seminar in a larger context. The question I want to begin with is this: "What does it mean for a community to say that it cares about Jewish continuity? What is it committing itself to if it seriously announces this as its central concern?" My suggestion is that answering this question offers a sterling-opportunity to articulate a community-vision.

Communities might choose to answer this general question in many ways. I could, for example, imagine a community interpreting its "caring about Jewish continuity" as entailing the following:

1. We are a caring community. We are a community that in varied ways communicates to its members that they are cared about and that their basic needs will be met. To say that we are a caring community is also to say that we offer our members meaningful opportunities to be the givers of care to others (not just the receivers).

2. We are a community that offers its members opportunities for activities they will find personally meaningful. What these activities are -- whether in the realm of celebration or prayer, social action, study, meeting the needs of others - needs to be determined; but the key is for the community to offer its members opportunities for engagement that they might not

otherwise have.

3. We are a community that takes education seriously.

Just as it is not self-evident what it means to be a caring community or a community that provides its members with avenues for meaningful engagement, so too, it is not self-evident what it means to be a community that takes education seriously. But here is one thing it does not mean: it doesn't mean that the community announces works towards a vision of an ideal Jew and then proceeds to try to actualize it. Such matters, which are at the heart of the Goals Project, are more appropriately addressed at local, institutional levels.

But to say that a community shouldn't be in the business of articulating and trying to actualize its own vision of an ideal Jew doesn't mean that it is stuck with articulating "motherhood and apple pie" kinds of goals. On the contrary, a community that announces itself to be serious about education can articulate a coherent vision of itself with some real bite. Here are some possible elements:

1. We are a community that works hard to encourage its constituent institutions to develop an adequate personnel base. We are committed to their being an able educational director working full-time in each sizeable institution and we will do what we can to raise the educational level of the educators.

2. We are a community in which everybody - including lay and professional community leaders - is engaged in serious learning, and will work hard to make this image of ourselves a reality.

3. We are a community that develops meaningful educational opportunities for those (say, inter-marrieds) who may be currently excluded from our purview.

4. While we as a community do not have a vision of a meaningful Jewish existence which we represent, we believe it important to do what we can to encourage our constituent, local institutions to become vision-driven, and we commit ourselves to using our energies and resources to making this happen.

#4, which brings us to the Goals Seminar, has thus been introduced in a larger context -- a context that focusses on what it might mean to be a community that is seriously concerned about Jewish continuity and that believes Jewish education is integrally related to this effort. Against this background, I turn to the Goals Seminar.

#### THE GOALS SEMINAR

#### Background assumptions:

1. Goals are critical tools in the educational process; they are the basis for decisions of various kinds and for assessment, etc.

2. In many typical Jewish educating institutions, goals are often non-existent (Teach Chumash--or Israel, etc., as though the subject came tagged with a goal). Even where is an avowed goal, efforts to realize it are at best symbolic in the sense that there's been no systematic effort to assess the likelihood that the arrangements in place can achieve the avowed purposes. I focused on Prayer in this connection, developing this example in some detail, with attention to the thoughtlessness of our goals/efforts: is proficiency really enough? what does it mean to teach prayer to children whose views on God may be very non-traditional? what's the real impact of the activities we've designed in this arena, etc.? I also stressed, in this connection, that goals are often disembodied - that is, they're not anchored in a vision which explains why they're important.

3. It is critical that Jewish educating institutions move towards goals- and vision-drivenness -- hence, the Goals Project.

Seminar outcomes: Here are the points I stressed.

1. Knowledgeability of participants concerning what it means to be goals-and-vision-driven, of the dimensions and complexity of the effort to move in this direction;

2. Conviction that the effort to become vision-driven is critical and needs to be encouraged.

3. A plan of action for engaging the local community and local institutions in the process, with special attention to the local seminars.

4. A sense of partnership with CIJE and other participating communities and bodies in this general effort.

Seminar content. I stressed the following:

1. What visions are and the ways they can inform decision-making.

2. What vision-driven institutions look like.

3. Translation from vision to educational design and practice.

4. The challenge and problematics of developing shared

and compelling vision.

5. The development of a community plan of action in this arena.

Seminar form: a mix of activities, including field-trip, lectures, small group discussions that encourage reflection, learning, and deliberation, examining a case-study, etc. The seminar will be demanding, but we've worked hard to create sessions that will be individually engaging and with a rhythm that will keep people awake and with us.

Next steps. Under this heading I discussed the local seminars and who we would expect to be participating. I described this as the beginning of a process -- a process that not all participating institutions would necessarily continue with beyond this stage. I didn't but perhaps should have discussed the next stage at which we would be training one of "their" people to push the process along at institutional levels.

What CIJE has to offer. Do we have an approach? Here's what I said.

1. No formulae about how to become vision-driven will apply across the board. Institutions differ in their history, in their culture, in their leadership, and these matters are all pertinent to deciding how to proceed.

2. While aware of models that emphasize visionary leadership and of other models that emphasize consensus-building (a la values clarification), our own model a. recognizes that both may enter in, though in varying ways depending on the institution, and b. insists that a process of serious study of different conceptions of what we should be educating towards needs to be part of the process.

3. The major stakeholders -- in a congregation, Rabbi, educational leader, and lay leader - need to be involved and supportive of the effort.

4. "Having a vision" may not be an all-or-nothing matter. The important thing is to make progress towards being more vision-driven.

5. It is tempting to dismiss the effort to become vision-driven in advance -- on the grounds that "it's impossible." CIJE's view is that all the practical considerations that might be used to snuff out the effort need to be acknowledged but cannot interfere with the effort to understand what we're committed to and what would be entailed by a serious effort to realize this.

6. Brutal honesty! Institutions need to be brutally

honest with themselves concerning what it is they are really committed to and prepared to realize - what really matters to them. They also need to be brutally honest in assessing the relationship between their hopes and the educational practices they now have in place. Such honesty must infuse the process.

Assignment. I briefly described the portraits-assignment and explained the rationale for it.

March 22, 1995

Ruth Cohen  
Lead Communities Project  
1360 N. ProspectAve.  
Milwaukee, WI53202

Dear Ruth:

Here's material to be sent out to the participants; but let's touch base on Monday or Tuesday before actually sending the material out.

D.

MILWAUKEE GOALS SEMINAR, April 1995

FROM GOALS TO EDUCATIONAL PRACTICE

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 education of the children in your institution that will produce the kind of facility with the Hebrew language you think important, accompanied by desirable attitudes.

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.

MILWAUKEE GOALS SEMINAR  
April 1995

As part of its effort at self-improvement, Beth Torah does a careful self-study that includes comparing its stated goals against actual outcomes. Among the stated goals is one that reads "...fostering the ability and desire to participate in regular Jewish prayer." Unfortunately, the outcome-study clearly indicates that while those graduating from Beth Torah do have minimal abilities in this area, very few of them have an interest in participating in religious services; in fact, many express quite negative attitudes towards prayer.

1. Identify 3 different hypotheses, any one of which (if true) would explain the negative outcome.

2. How would you go about determining the truth of these hypotheses?

3. Pick any one of these hypotheses, and assume that it is true. What practical implications would flow from this hypothesis?

MILWAUKEE GOALS SEMINAR

Please read the following selection from Peter Senge's THE FIFTH DISCIPLINE in preparation for our April 6 meeting. As you read it, think about the ways Senge's ideas are - and are not - helpful - as applied to an institution like your own.

# Accelerated Schools

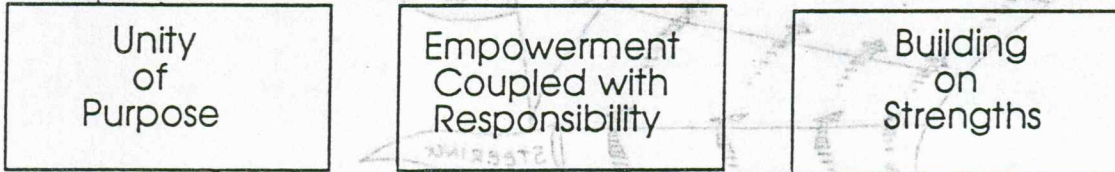
## 1. Philosophy

The schools we want for children in at-risk situations should be the same schools we want for our own children.

Powerful learning experiences are provided for all children through the integration of curriculum, instruction, and organization.

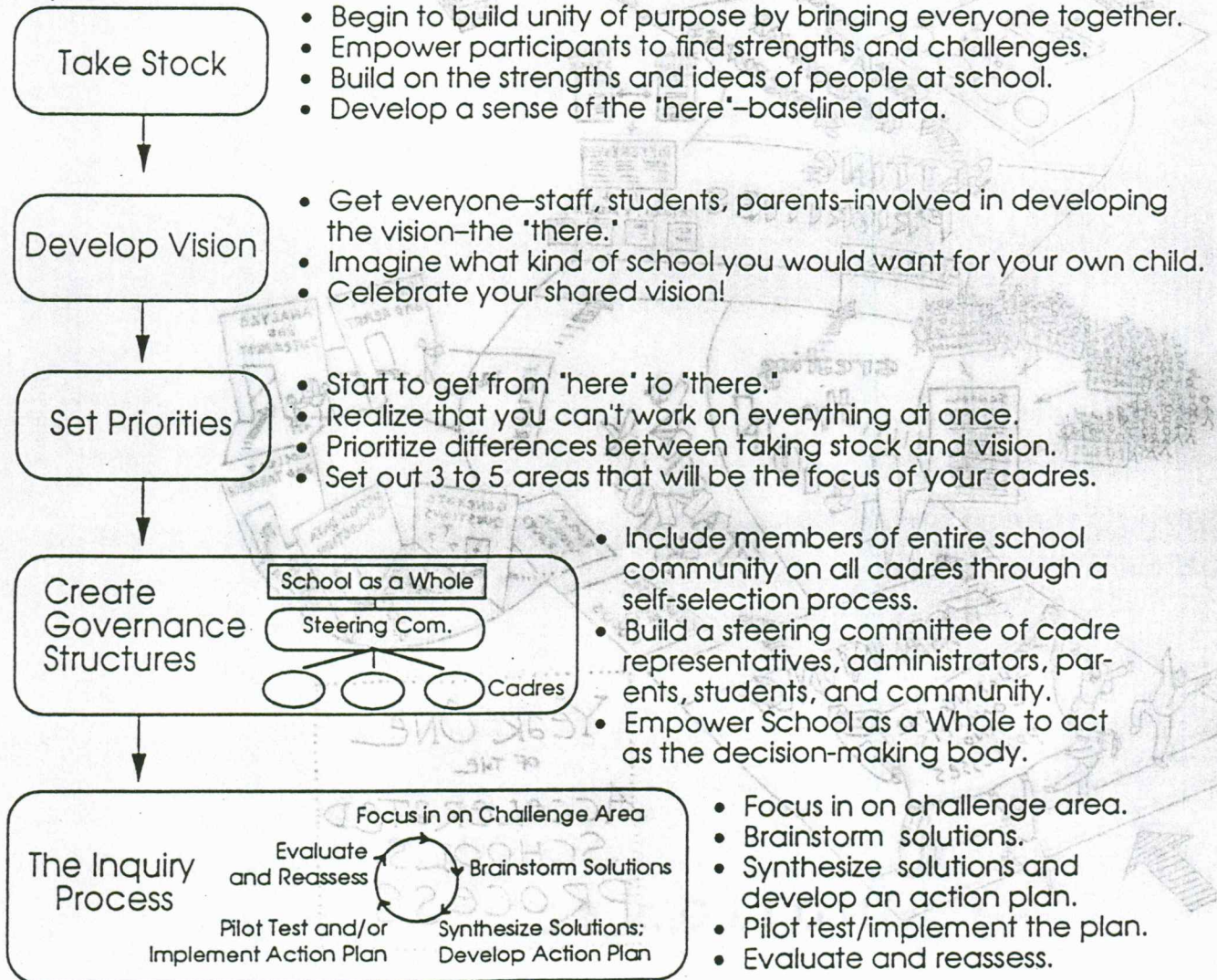
Accelerated school communities share a set of values, beliefs, and attitudes.

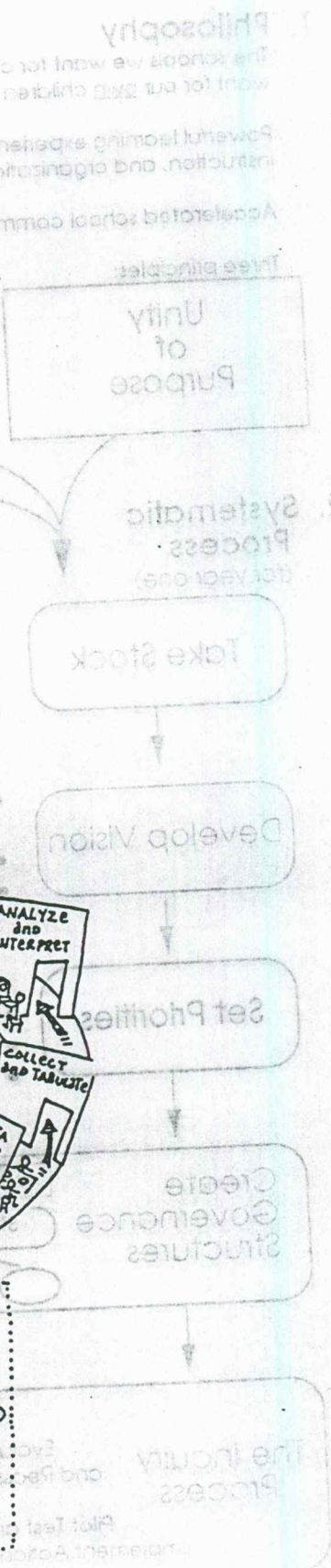
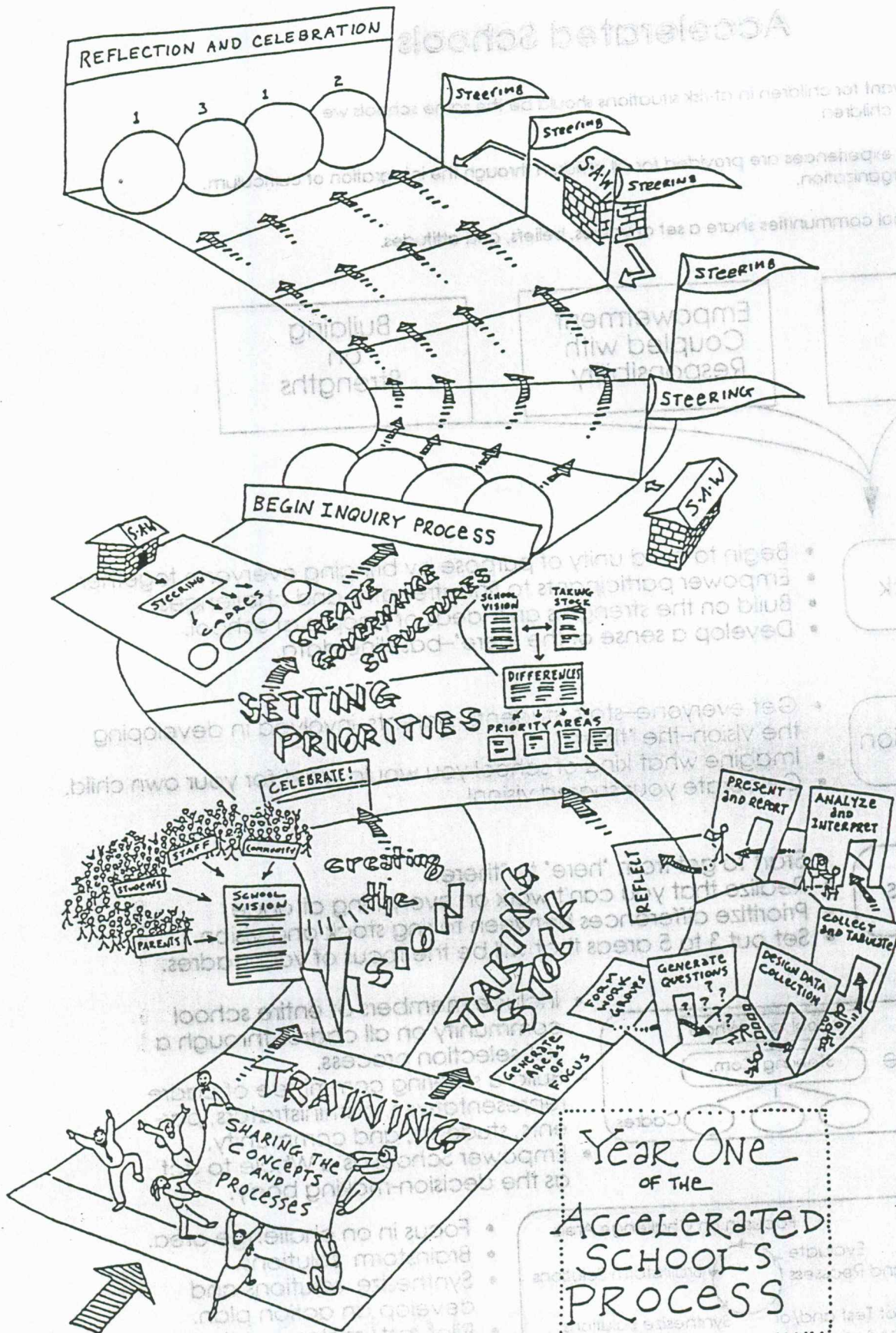
Three principles:



## 2. Systematic Process

(for year one)





# Milwaukee Seminar #2

## Introduction

{ Kind of person you hope to cultivate?

{ Ideal product

→ Vision of a meaningful Jewish Existence

= Tonight's theme

Impractical: 1) Togetherness enough 2) <sup>Get on</sup> w/ it

Last time: 3 reasons: a) Guidance  
b) Efficiency  
c) Evaluation

Tonight: a 4th! Invalidity of Paul's implicit theory  
Mandel Commission is right!!

Graduates need to find participation compelling

→ What would a meaningful Jewish life look like?

Difficult, important, exciting

CIJE VISIONS SEMINAR - EXERCISE FOR 3/9/95  
SARAH FRANK

(BAR MITZVAH ADDRESS OF EZRA BEHR - page 5)

Following these words of Torah, I would like to conclude with a message to my role model and mentor, my father. As my father helped prepare me to become a Bar Mitzvah, he would often recollect about his training when he approached 13 years of age. He was a student at Yeshiva Elementary School in Milwaukee, Wisconsin, and the year was 1999. He was a gifted student, and learning was a joy to him. His family relied on his teachers a great deal because my father's parents were not raised in a religious household, and did not have any yeshiva education.

My father thrived on words of Torah. He felt his best when he could immerse himself in the words of our sacred texts and review the commentaries of the great sages. When he teaches me, I can see the sparkle in his eyes and I can feel his heart beating with excitement. I could not help but catch my father's learning enthusiasm and love for Torah. When my father davens to the Al-mighty, the tears on his cheeks indicate the deep communication that transpires as my father opens up his heart and voice with words of praise and gratitude.

As a leading member of our community and as an author/lecturer, my father has many strings that pull him in many directions; however, he always makes time for people who need him, whether it is someone in need of a hospital visit, a trip to the train station, helping with a tzedakah project, or spending quality time with his family. His sincerity and honesty help him to be an able community member. Even on my father's busiest days, he always sets aside time for his own Torah learning and private time between him and the Almighty. This enables him to be the best he can be and to keep his priorities focused.

As his son, I feel his deep commitment to Judaism and to transmitting our heritage to me. This is a responsibility that I take seriously and will proudly transmit to my children (G-d willing). I can only hope and pray that I will be able to model Torah Judaism to my peers and family in a way that the Almighty and my father will be proud of.

I am deeply moved by my relationship with the Almighty. I thank my father every day for helping to me to see into a window of his soul, so that I can develop a profound appreciation of what being a Torah Jew is about in order to emulate that in my own life. Thank you, Dad, for being so instrumental in the development of my yiddishkeit. I love you.

Before I close, I would like to speak about my mother....

Yeshiva Elementary School

March 9, '95

- \*1. Ask teachers what they feel the visions are.
- \*2. Where we feel the visions are at.
- \*3. Greenberg didn't express putting the texts into action.
- \*4. Now we can work backwards. We know what we expect in the future. Now we need to work on how to achieve it.

1. Knowledge of Self  
The first thing a Jew needs to exist on earth is an understanding of his own mortality and relationship with the Almighty. We teach this through prayer and study but it is the objective that often is overlooked. This relationship serves as vision, to guide him through his life and decisions that arise. To know who you are and what is expected of you, what is your role "As a light to the nations..." and as a link of generations, to those who came before you and those who will come after you.
2. Relationship to Others  
It is important for every Jew to be able to appreciate each person and living thing because only in that is your appreciation for the universe and Gd created it. Superiority is an easy place to hide, but to come out and experience everyone and everything and then appreciate it is much harder to do and even harder to teach.
3. Connection with other Jews  
As diverse as our religion is, and as steadfast as we are in our own beliefs, it is important that we know and that our children know that the Jewish nation is a single contiguous body. We cannot discount our brothers or sisters or even our more distant relatives without diminishing ourselves. To this end, sometimes we need to reach a little bit, bend over a little, extend a hand when necessary and never feel that our own kind are "the other." It is to our benefit to find common ground, whether it is the Hebrew language, a contemporary writer, or even a bagel, because we are all the same.
4. Broad base of knowledge  
No Jew has a single purpose. To understand our world, to understand ourselves and to understand our Torah we must explore and explain, deeper and broader. Poor language skills, poor business conduct, and wasted opportunities to learn are ill suited for a people dedicated to learning and understanding. We must each of us develop ourselves to the fullest capacity, because we never know what the Almighty has planned for us and how else can we be prepared.
5. Common goals  
Without our common goal of following Moshiach back to Yirushalim all of the above doesn't add up to much. We must all understand that it is our responsibility to make this happen, not the generation before and not the generation after. If not, we have to be dedicated to our future generations, to see that they are well equipped to survive and be the next leaders of our nation.

A Jewish Teenager's Survival Kit  
from a Jewish father

The world around you is spinning askew  
With TV and radio and papers that spew  
A constant barage of nothing that good  
Oh, I wish they would stop it, I wish that they  
would.

Few values, little hope; with drugs and sex  
Voodoo and psychics, cult music perplex  
Teen magazines and R rated shows  
Oh, how overwhelmed a teenager grows.

There's violence and crime - no time to stop  
The weekdays rush by - we're off to shop  
There's evil and sin and other distractions  
But none of these are to your ~~attraction~~. (SATISFACTION).

You need stability, love, education  
You need the nurturing of your own situation  
You need to reflect on what's good and what's true  
Lord, Almighty, thank G-d you're a Jew.

You have a history 5000 years old  
You have a People; great stories are told  
You have a G-d who chose just a few  
You have the honor of being a Jew.

You have the prayers you can say every day  
You have the TORAH which guides your way  
You have a path through this confusion you see  
You have a faith and a Family.

And, in this lonely world you see  
Israel's, your home - your security  
You have your roots embedded real deep  
Which will keep you balanced, on this road so  
steep.

Love yourself, as well as your friend,  
Learn what's right and what to defend  
Yearn for your Shabbos when life gets too fast  
Hurray, the "Queen's" coming, she's here at last!

As you can see, you'll be happy with glee  
To be a small part of humanity  
A tiny little beacon upon a great big sea  
A light unto the world, for all to see.

So, as the world twists out of control  
You have your roots and anchors to hold  
While all else around you spins askew  
You know who you are - you are a Jew.

Norman Nutkis

## MILWAUKEE GOALS SEMINAR

Some quotations from Menachem Brinker's "What an 'Educated Jew' Needs to Know"

"...an educated Jew must know everything any educated person anywhere in the world must know, plus many subjects related to his own people, its history and its culture...."

"The grand issue of Jewish and particularly Hebrew culture of the last two hundred years...has been the way in which the Jewish people has been integrated into the family of nations and Jewish culture into western civilization. This has entailed a close examination in our literature of the unique nature of the people of Israel, the future of this uniqueness and its limitations...The last thing which Jewish educators should do is to conceal from their students the extremely problematic nature of this great issue....In my opinion this very subject - the meeting between Jewish culture and western culture, and the entry of the Jew into the modern world, with all its possibilities and dangers - must be reflected [through the educational process]."

"I too believe that the primary goals of the Jewish curriculum must be the creation of a 'good Jew'. But in contrast to my colleagues, I do not envision a single portrait of the 'good Jew'."

"For our purposes, a 'good Jew' is one who is intellectually and emotionally involved in the 'here and now' of the Jewish people, aware of the problems, dangers and opportunities of Jewish life and willing to take an active part in it....The emphasis must be placed precisely upon the tremendous pluralism of Jewish culture and Jewish experience in general."

"The educator must develop within his student an empathy for different, even polaric positions both in ancient Jewish history and within the modern Jewish experience. It is incumbent upon the educator to help his student to identify with the zealots and with Josephus..., with the zionists as well as with the doubters...This ability to [empathize with all positions and groups] is the only explanation I can give for the well-known slogan 'love of Israel'.  
"I find absolutely nothing wrong in teaching the history, the culture, and the literature of this nation as an uninterrupted series of polemics and conflicts which do not lend themselves to a single harmonious resolution binding upon all Jews. The one and only condition which appears to me to be important is that this education provide the student with the feeling that there is still a future for the Jewish people and for Jewish culture, together with the arguments and differences of opinion in respect to basic issues. The modest task of education must be to prepare the student to take part in these same arguments and disagreements and to take an active part in the life of his people, through a deep sense of belonging as well as a high level of self-awareness.."

## INTRODUCTORY EXERCISE ON GOALS

Recorded by Sarah Frank on Feb. 2, 1995

Rough notes taken during Yeshiva Elementary Team discussion on weaknesses at YES:

## WEAKNESSES/PROBLEMS:

1. 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.
  - Topics given often same in different grades, but too vague, i.e. K5 and 4th grade both teach family units, so what are the different emphases? Problem with continuity at different levels. This problem is in both Judaic and general studies.
  - Reading: What purpose is book? What are goals of reading that book? Are we reading to enjoy? Reading to answer rote questions? Are we reading to think critically?
  - Is social studies student fair tied to goals? Do we know why we are having students do projects?
  - What are general studies goals other than striving for excellence?
  - General studies wants to connect with Judaic goals. Should we have curriculum design in all grades supplement/complement Judaic goals? Problem is with communication as it is difficult for Judaic staff to express concepts to secular staff. Secular staff often cannot comprehend complexity of Judaic content. Could have general studies staff communicate to Judaic staff to come up with shared topics. More important to develop clear secular goals and not worry about cross teaching.
  - Need to build year after year to have continued growth in subjects, i.e. grammar, vocab., math, science, social studies, literature, etc.
  - Our goal is to create Torah personalities...
  
2. 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.
  - Our goal is excellence which may not be realistic or appropriate. We do not have clear goals. Our K4 - 2nd grade curriculum in Judaic and general studies is good. Grades 3 - 8 the curriculum is muddy....
  
3. The institution is associated with a particular goal, but many of the key stakeholders, including educators, are not personally identified with the goal.
  - We need to change pattern of communication. Need to invest the general studies teachers. They feel that they are second class and that general studies are not a priority.
  - Teachers teach pet topics - needs to be more jointed. WE NEED TO COMPLETE OUR CURRICULUM. We need follow through and continuation of curriculum with monitoring.

----- (3 con't) Need diary file on each child to know what each child accomplished and what they need to work on from year to year.

----- Curriculum is a continuing process and needs monitoring.

----- Judaic studies teachers need to honor goals.

----- We need communication and leadership.

----- Teachers need facilitation.

4. There is a clear goal, but whether and how its attainment will contribute to the life of the student is not clear.

----- We have clear goals about guiding our students into becoming Torah personalities as outlined in our mission statement. We are firm that the attainment of these goals optimize the life of the student.

#### YESHIVA ELEMENTARY SCHOOL MISSION STATEMENT:

THE YESHIVA ELEMENTARY SCHOOL OF MILWAUKEE WAS INITIATED BY MEMBERS OF THE ORTHODOX JEWISH COMMUNITY WITH THE FOLLOWING OBJECTIVES AS THEIR GOALS:

TO TEACH ELEMENTARY SCHOOL CHILDREN TORAH AND MITZVOS IN ACCORDANCE WITH THE IDEALS AND ASPIRATIONS OF TORAH AS ESPOUSED THE G'DOLEI YISROEL IN ORDER TO PROVIDE THE EXCELLENCE IN ORTHODOX JEWISH EDUCATION WHICH WILL PREPARE OUR CHILDREN TO ATTEND THE FINEST SEMINARIES, YESHIVAS, AND INSTITUTIONS OF JEWISH HIGHER LEARNING.

TO PROVIDE OUR CHILDREN WITH A STRONG FOUNDATION IN SECULAR EDUCATION THAT DEMONSTRATES UNDERSTANDING AND EXCELLENCE AND PROVIDES A BASIS FOR ADVANCEMENT INTO ANY COLLEGE PREPARATORY HIGH SCHOOL.

TO PROVIDE AN EDUCATIONAL INSTITUTION WHICH WILL ENCOURAGE AND ATTRACT JEWISH FAMILIES TO MOVE TO MILWAUKEE.

TO FOSTER MEANINGFUL JEWISH IDEALS THAT PROMOTE FAITH AND RESPECT IN THE GLOBAL COMMUNITY.

TO ADVANCE VALUES EMBODIED IN JUDAISM THAT INSPIRE DISTINGUISHED MORAL AND ETHICAL BEHAVIOR.

TO SHAPE YOUNG LIVES IN THE OBSERVANCE OF TORAH MITZVOS AND MIDOS AS MODELED BY PERSONALITIES THAT WERE AND ARE TORAH CHAMPIONS.

(Article I (preamble) of the Yeshiva Elementary School By-laws)

MILWAUKEE GOALS SEMINAR  
MOVING THE PROCESS FORWARD

Our seminar has focused on numerous questions concerning the place of vision and goals in the life of educating institutions. These questions include the following: 1) What is the guiding vision, and what are the goals, that the institution announces itself as committed to? 2) Are these goals and this vision clear enough to guide educational practice? 3) Are these goals sufficiently seriously reflected in the curriculum and social organization of the institution? To what extent is the curriculum driven by its avowed goals? 4) Which of the key stake holders and constituencies in the institution (professional and lay groupings) are and are not seriously committed to these goals? 5) How successful is the institution in realizing its avowed goals -- and how do you know? 6) To the extent that the institution is not successful in one or more domains, what might the possible reasons be - and what are the possible programmatic implications?

Thinking about these kinds of questions in a preliminary way in the context of the seminar is a starting-point in a serious effort to work towards improvement. Here are some major questions that it would be important to give thought to if you are to use what you have gained in the seminar to facilitate further progress in your institution.

1. What issues connected to our seminar's principal themes do you believe your institution needs to address - now or in the future?

2. What thoughts do you have about how to begin approaching one or more of these issues?

3. Identify matters not covered by 1 - 3 that you would like to address.

**From:** Dan Pekarsky  
**To:** soe1.internet("WEISBARD@macc.wisc.edu")  
**Date:** Thursday, January 26, 1995 11:37 am  
**Subject:** Re: fyi -Reply -Reply -Reply

Hi, Alan. Well, I definitely will not be available on that first night of Lehrhaus, but as I mentioned, I think it's the only session I won't be present. I can get a copy of the Roth story over to whomever you think should be copying it, and it can be given out to people who show up.

As for what they should do that first session, my suggestion is that they be given a questionnaire to fill out, and then to discuss it in small groups, and then to hand for me to look at prior to our first session the following week. You or someone else would need to facilitate this. I would allow 5 minutes to explain the evening's events, 15 minutes to fill out the questionnaire (we should have paper and pencils available), and another 30 minutes in groups of 5 or so people. The group's would be charged with sharing their experiences and identifying any commonalities that emerge. At the end of the 30 minutes, they would come back into the room and would be given the Roth story - along with the question: how would they have answered Ozzie's question about God?

The questionnaire would ask the following questions:

## 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>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>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>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>

## 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 actual outcomes are deeply troubling and serious efforts are made to close these gaps.

REACTIONS TO BRINKER

REACTIONS TO GREENBERG

# INTRO

## Exercises

① Embed

Key-Drumstick

Exercise

② Diagnose

③ Amulet/At stand

Usm

Schen

Senge

④ Two models

Manu — Gen

⑤ 4 sizes

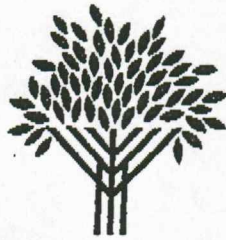
- ~~5 Hypotheses~~ Hate Prejudice
- no attachment → Not so  
feel to the kids' beliefs
- 1) Poor curriculum
  - 2) Parental attitudes
  - 3) Teacher — attitudes & understandings

How test??

Greene / Burke

Peoplehood — sense of

Mission



MILWAUKEE JEWISH FEDERATION

**F A X T R A N S M I T T A L**

FAX # TO: 608-262-9074

DATE: 1-31-95 TIME: 9:05 AM

TO: Dr. Daniel Pekarsky

FROM: Dr. Ruth Cohen

NUMBER OF PAGES TO FOLLOW: 2

MESSAGE:  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_



**Lead Community Initiatives**  
*for Jewish Education*

Commission Co-Chairs  
Jane Gellman  
Louise Stein

Project Director  
Dr. Ruth Cohen

**MEMORANDUM**

VIA FAX

TO: Dr. Daniel Pekarsky  
FROM: Dr. Ruth Cohen  
DATE: January 31, 1995

I am looking forward to meeting you on February 2. The seminar will take place at:

The Jewish Community Center, Room 125  
6255 N. Santa Monica Boulevard  
Time: 6:00 PM - 9:00 PM

I am also sending you a list of the participants for the seminar. If you need any more information, please feel free to call me.

TEAM MEMBERS: VISIONS AND GOALS SEMINAR

**JCC**

Jay Roth

Marilyn Peiz  
Bob Riches  
James Zucker  
Cindy Werner  
Jerold Perlstein  
Dean Ellis  
Fran Meyers

**TAM**

Bernie Cohen

Sora Rauch  
Alan Borsuk  
Robbie Borsuk

**Hikel**

Richard Miller

Norm Nutkis  
Bruce Glaser  
Rabbi Yigal Tsaidi

**Sinai**

Rabbi Bookman

Kathy Schwartz  
Judy Russell  
Pam Shapson  
Mari Katz  
Laurie Segal  
Rosalie Goldstein

**MIDS**

Doris Shneidman

Jay Beder  
Steve Baruch  
Richard Domnitz  
Sylvia Winter  
Mike Morgan  
Judy Bloch

**Yeshiva Elem.**

Sarah Frank

Lisa Hiller  
Channe Skier  
Dr. Al Weiss  
Nathaniel Hoffman

Also Mailed To:

Louise Stein  
Jane Gellman  
Rabbi Isaac Serotta  
Rabbi Ron Shapiro  
Rabbi Lee Buckman

**6 institutions  
represented**

Rec. Document

How ever would he do it?

Where would he find the days in the week, let alone the hours in the days, to fit together the pieces of this chaotic grouping of component endeavors he called his life.

"You've finally done it, ~~At~~, you've taken on too much for any one person to juggle;" he was chastizing himself over midnight tea as he read, for the third time, a paragraph from the Pierket Avout which was the subject of his leadership training program the next morning at 7<sup>30</sup>.

How in God's name does a person who is already overloaded with work, family, <sup>Jewish</sup> community volunteer positions, including memberships on 3 Boards of Directors, ~~several~~ general community volunteer positions, being a Dad, a son, a husband — and a volunteer to the neighborhood watch program — how does such a person have the self-destructive audacity to raise their hand to volunteer to help with Wednesday's salad bar at the Day School! "I must be nuts."

Still, Wednesday at noon

was open — + therefore he knew he'd be there with plastic caps over his graying hair and lettuce under his fingernails. Besides, if he hurried back to work from the salad bar he could get a solid 3½ - plus in before he had to drive car pool to hockey Wednesday night.

He'd be dead tired Thursday but there were, miraculously, no meetings set for Thursday so he could catch his breath a little. Then Friday a full day of work before making it to Schele by 6:00pm for

Shabbat services.

What the self-defining joke that went through his head ~~both~~ entertained him ~~and~~ its irony was not lost: "Thank God for Shabbat" he thought to himself. Here he was falling into Shabbat - taking comfort in the rest it afforded - but perhaps not for the originally intended reasons. There seemed to be something wrong, something almost blasphemous, about using God's segregated day of rest to, to, well, to rest!

A thought! Perhaps there is a

lesson here — a midrash in the making. We can never be God, we could never create the world. But I am a person — and I have a hand in creating the world as it relates to my own existence. So maybe my rest or Shabbat is the appropriate corollary to God's rest on Shabbat. Apples to apples + oranges to oranges.

Maybe ~~the~~ I should volunteer to write a Bible study midrash to make the point to class next week. I think I have an hour

on Tuesday morning I might be  
able to sign up at home for  
some computer time...

## THE RABBI JOSEPH H. LOOKSTEIN UPPER SCHOOL OF RAMAZ MISSION STATEMENT

(The following statement was prepared for the school's Middle States evaluation, which took place in April, 1993.)

The Mission of the Ramaz School, a co-educational Yeshiva-Day School from nursery through 12th grade, is to educate its students in the two civilizations of which they are a part. The first is the world of Torah, mitzvot, the Jewish people and its culture, Zionism and the State of Israel. Simultaneously, and with equal emphasis, we teach our students the disciplines and the finest values of western civilization and the American democratic heritage.

As part of our commitment to both civilizations we strive to cultivate within our students an informed love of Torah and a love and reverence for God. These lead them to the observance and acceptance of the mitzvot relating to God and to humanity, a personal commitment to the well-being of the Jewish people, and a sense of on-going responsibility for all mankind and for the world in which we live. We also endeavor to develop within our students a commitment to the ideals of freedom, democracy, human dignity, justice and fairness. We foster a spirit of objectivity, an awareness and respect for a diversity of views among ourselves and in American society, and an understanding of the equality and dignity of all people and their God-given opportunity to realize their potential.

We believe that these two realms should be well integrated within our students. We encourage each student to think critically, to grow intellectually, to reach for excellence in academic studies, and to maintain the highest standards of *menschlichkeit* in attitude and behavior, reflecting moral sensitivity, personal refinement and human decency.

In support of these educational goals, Ramaz offers its students a comprehensive and enriched program in both Judaic studies and General Studies, designed to encourage them to grow to their own potential in all areas of personal development. The curriculum is designed to meet the needs of a broad range of abilities within our students through the use of a variety of levels of instruction. All teaching is in co-educational classes where every student is given the same opportunities to learn and to develop a lifelong passion for scholarship attended by critical thinking, rigorous analysis of texts, a sensitivity to aesthetics, and a commitment to truth. We encourage our students to think creatively and openly about moral as well as intellectual issues. We are as interested in questions as we are in answers. We encourage our students to think, act and express themselves independently while maintaining a proper respect for peers and teachers and an uncompromising reverence for Torah.

The Judaic Studies curriculum includes: the study in Hebrew of the basic, classical texts of Biblical and Talmudic literature; the learning of Hebrew as a modern language to be spoken, written and read fluently; Jewish law and practice; and Jewish history and philosophy. The General Studies curriculum includes: English language and literature (communication arts); history and social sciences; mathematics; the physical and biological sciences; foreign languages (French and Spanish); and computer science. Health and physical education and the arts complete our total course of studies.

We view education not merely as a learning process and, therefore, we encourage our students to live their education as well as learn it in keeping with the Talmudic judgment that "study is important because it leads to action." (*Talmud Bavli, Megilah, 26a*). This

encouragement begins with an effort to involve the students' families in the commitment we are teaching in school. It continues through bringing the contemporary issues of modern life into the classroom with all of the complexities and moral dilemmas reflected in those issues.

Outside the classroom we involve the students in daily prayer, preparation for and observation of the Sabbath, religious festivals and fast days, and Israeli and American national holidays, both in and out of school. Students also have many opportunities for a rich involvement in extracurricular activities, including: clubs, the performing arts, student publications, *tzedakah* drives, *chesed* and community service projects, service to the school, athletic competition and work-study programs. We try to involve them actively in political action, demonstrations and public rallies. We foster an active Student Government and - in the Upper School - a Student-Faculty-Administration Committee. At various times throughout the year we hold student-led programs such as *Yemai-Iyun* (days of inquiry, study and analysis of contemporary historical and/or religious/moral issues), seminars, *Shabbatonim* and assemblies designed to help our students gain maturity, acquire a sense of communal responsibility and develop their capacity for leadership.

Our approach in educating Ramaz students in the two civilizations of which they are a part is to develop an intellectually and spiritually integrated person who grapples with the issues involved in both civilizations, understands their points of conflict and tension and endeavors to address those points honestly. This approach represents our commitment to what is called today modern or centrist Orthodox Judaism. In teaching our students to live fully as Jews and Americans we believe that the Torah our students learn enhances their understanding and appreciation of western civilization while their General Studies enrich their comprehension of and commitment to Judaism. We are aware that sometimes the conflicts will be particularly sharp. When they are, we begin with adherence to *Halakha* (Jewish Law) and we must understand that sometimes there are lines which must be drawn and limits which must be accepted. Nevertheless, we view the two spheres as complementary and mutually reinforcing, and we try to educate our students not to see them as antithetical.

To further this integrated approach, the Ramaz faculty is organized into one unit rather than two; both General and Judaic Studies are given full emphasis, and courses in both areas are given at any time during the day. We strive to introduce wherever possible aspects of both curricula into courses in either area without compromising the authenticity of any given discipline and its modes of study. Talmudic concepts can enrich the students' comprehension of history or the humanities, while insights from literature can deepen the students' understanding about personalities and issues in the Bible. In our Upper School, world history is integrated with Jewish history in a two-and-a-half-year course sequence. Programs in art, music and extra-curricular activities throughout the school include aspects of both civilizations. We believe that this approach is correct both ideologically and pragmatically. It prepares our students to live productive and Jewishly committed lives in contemporary society, and it enables them to feel an unhyphenated and proud loyalty to both America and Israel.

Our ultimate goal is to educate students to become learned American Jews who will live lives of *kiddush Ha-Shem* (sanctifying God's name), in a manner that also brings personal satisfaction and endows them with a sense of responsibility for others individually and collectively. Our ideal is the student whose inner ear will be sensitive to the question God asked of Isaiah, "Whom shall I send and who will go for us?" (*Isaiah*, 6:8) and who will answer, as Isaiah did: "Here I am; send me!"

**JEWISH COMMUNITY CENTER OF MILWAUKEE**



6255 North Santa Monica Boulevard  
 Milwaukee, Wisconsin 53217  
 Telephone 414 964 4444  
 Fax 414 964 0922

Post-It™ brand fax transmittal memo 7671 # of pages ▶ 6

To <i>Danny Pekarsky</i>	From <i>Jay Roth</i>
Co.	Co.
Dept.	Phone #
Fax #	Fax #

January 11, 1995

Mr. Danny Pekarsky

Dear Danny:

I don't know if you have yet seen the attached article by Yehiel Poupko regarding "Toward an Ideology of Jewish Education in Jewish Community Center." I thought it would be interesting for you to have to look at it at your convenience. When JCC Camping Services Committee held a retreat in November of 1993 to talk about the goals and outcomes of our Judaic programming in our resident and day camps, Tzivia Blumberg used this material as background and as a foundation for the discussion.

As we now embark upon the goals seminars in Milwaukee, I thought the article might be of some interest to you. It also would be helpful to lay people and staff as they begin to come to grips with the goals and outcomes vis-a-vis Jewish education and continuity in both our resident and day camp.

I hope all is well by you. I look forward to seeing you shortly.

Sincerely,

Jay R. Roth  
 Executive Vice President

- Bob Riches  
PRESIDENT
- Warren Blumenthal  
VICE PRESIDENT
- Eric Rutlein  
VICE PRESIDENT
- Terry Goodman  
VICE PRESIDENT
- Mark Judoff  
VICE PRESIDENT
- Marilyn Peltz  
VICE PRESIDENT
- Les Well  
VICE PRESIDENT
- James Zucker  
VICE PRESIDENT
- Jerald Peristein  
SECRETARY
- Lawrence Preschl  
TREASURER
- Lawrence Rabin  
CO TREASURER
- Jay R. Roth  
EXECUTIVE VICE PRESIDENT

JRR/jm

c: Jane Gellman  
 Louise Stein  
 Ruth Cohen

Affiliated with the  
 JCCA of North America,  
 Milwaukee Jewish  
 Federation, Inc.,  
 United Way of  
 Greater Milwaukee

#### **4. Towards an Ideology of Jewish Education in Jewish Community Centers**

by Yehiel Poupko  
*Director, Department of Judaica,  
Jewish Community Centers of Chicago*

"It is the purpose of the Jewish Community Centers of Chicago to enhance and perpetuate the Jewish people and the Jewish tradition." With these words, Jerry Witkovsky assumed the position of general director of the Jewish Community Centers of Chicago in 1979. This simply stated vision marked a break with the past and set a new course for the future. However, as with all general statements, it demanded specificity for purposes of application in the real life work of the JCC. Furthermore, it raised a set of critical questions. Whose Judaism would the JCC perpetuate? Which of a variety of competing Jewish ideologies would inform the JCC's Jewish work? What would be the sources of authority for such Jewish educational work; what texts, which rabbis, which theologians, and which historical and contemporary experiences?

From the very start, these questions assumed ultimate importance. The charge to enhance and perpetuate the Jewish people and the Jewish tradition meant that the JCC had to do something far more comprehensive and difficult than to merely intensify the depth and variety of its existing Jewish programs and services. The process of offering more programs of Jewish content and deepening the Jewish content of existing services had been under way for some time within the JCC as a response to the realities in the community. In this sense, the JCC's participation in the renaissance of American Jewish life, stimulated by the Six Day War, was in the best tradition of American Jewish and American democratic institutions. Change came from the streets, from the grassroots; from the bottom up, rather than from the top down. American Jews wanted programs and services with more Jewish content so that they could give wider expression to their Jewishness. In response to this demand, the JCC offered more Jewish cultural events: films, speakers, book fairs, artistic offerings, community-wide celebrations and support of certain features of Jewish religious life. For example, JCCs became more actively involved in the celebration of Hanukkah and Purim through carnivals and festivals, and in the teaching of Passover through pre-Passover model seders. All of this was good, important, sacred in fact - and it still is. It fulfills the fundamental definition of Jewish education as a lifelong process by which Jews receive the Jewish past and interpret it in the present. The authority for what has just been described is, of course, the Jewish people, their needs and their desires. The market demands, the provider responds; the consumer wants, the business delivers. But it is, and emphatically so, not enough.

It is not enough because these cultural activities are expressions of Jewish collective, ethnic consciousness. Those of us who shaped this era of Jewish communal work and mass public Jewish education, were exhilarated by it. Having been raised in the quiescent American Jewish communities of the forties, fifties and early sixties, we were convinced that these expressions of ethnic consciousness in the Jewish and American public arenas would soon evolve into personal religious commitment. We felt and we hoped and we came to believe that attachment to the external public features of Jewish cultural and communal activity would soon be integrated into private, personal life as it should be lived in a Jewish home. But in the seventies and eighties we saw a radical increase in mixed marriage rates, even as programs of this nature continued to flourish. We now know that behaviors emerging from a sense of ethnicity do not contribute to the successful transmission of Jewish civilization and Judaism from one generation to the next. Successful transmission of Jewishness from one generation to another requires more than institutional programs and services; it requires integration in the daily life of individuals and families. There is, and there must be, far more to Jewish education.

However, if the charge of the JCC is to enhance and perpetuate the Jewish people and the Jewish tradition, the questions must be asked, "For which elements of the Jewish past shall JCC take responsibility? Which elements of the received Jewish past does it want to see practiced and taught in the present so that they are perpetuated in the future?" The answers ought to be relatively easy to find. The Orthodox have an answer. It is described in prayer books, in the Torah, and in the Code of Jewish Law, the *Shulchan Aruch*. The Reform have an answer. It is found in the Central Conference of American Rabbis' Torah, and in such writings as *Gates of Mitzvah* and *Gates of the House*. The Conservative have an answer. It is found in the prayer book *Sim Shalom* and in such writings as *Emet V'Emunah*. Yet as Steven Cohen has taught us, at best, 12 - 15% of American Jews ask the questions that these books answer. Only a small percentage of American Jews ask, "What does God, as His will is expressed in the Torah, expect of me and of my life?"

The Jewish Community Center's Jewish ideology emerges from a different question. This question, which will serve as the basis and source of authority for the JCC's Jewish educational work, must meet several criteria. First, it must be accountable to the received Jewish past as expressed in the Torah and its classic commentaries. Without accountability to the text, without grounding in the Torah, there is no Judaism, no effective Jewish civilization, and there is no transmission of Jewishness from generation to generation. Second, the foundation question must move JCC work from describing "what a Jew is" to presenting "what a Jew ought to be." "What a Jew is" gives birth to programs and services; "what a Jew ought to be" gives birth to experiences. Programs describe what a person wants; experiences describe who a person is. A program is a discreet product or service that is purchased; an experience is an expression of self.

The commonplaces of JCC life that we have all come to know create both the opportunity and responsibility to ask this foundation question. They include: the autonomy of the individual, the tolerance and acceptance of diversity and pluralism,

the need and obligation for participatory decision making, and the balancing of the individual and the group. These commonplaces are found in most successful American institutions, but they were unthinkable in Jewish institutions at any other time in Jewish history. The fact that these fundamentals of American society have informed and shaped the character of the Jewish Community Center makes the JCC a unique Jewish establishment. But while these features are critical to the culture of the JCC, they do not constitute Jewish education. The challenge before the JCC is to use these assets to make Jewish education more possible and even more effective.

The criteria and commonplaces described above set the stage for the presentation of the foundation question. The question on which the ideology of the Jewish Community Centers of Chicago is: "What do Jewish people do?" If the questions for the content Jew are always "What does God ask of me on Shabbat? What does the Torah demand of me on Yom Kippur? What does the Talmud expect my seder to look like? What does the code of Jewish law expect of me at life cycle moments?" then the questions that JCC work is based on are "What do Jews do on Passover? What do Jews do on Shabbat? What do Jews do at birth and at death? What do Jews do with the reality of the return to Jewish power in the Land of Israel?" In this sense, Jewishness become very much like a poem. We may not be able to define it in the abstract, but we know it when we see it. What do Jewish people do at critical life cycle moments, at specific daily, weekly, monthly and yearly calendrical moments? What do Jewish people do in interpersonal relations, in their family life, in American society? What do Jewish people do in relation to the State of Israel, in participation with the whole Jewish people?

To ask, "What do Jews do?" is to relive an authentic and classic Jewish question. Systematic Jewish theology was import into the Jewish tradition in order to explain Judaism to outsiders, or to those Jews who are thinking of becoming outsiders. Classically, Jewish ideas emerge out of Jewish stories and Jewish behaviors.

The combination of the Jewish identity and American personality of the JCC sets the stage for creative tension. There is an interplay between what the Jewish consumer wants and how the American consumer can be transformed as a Jew. What does the consumer wish to purchase and what can the Jew come to practice and believe? The Jew can only come to practice and believe if he or she first purchases. If all he or she does is purchase, then transformation has not taken place. The purchased program must evolve into the lived experience. Only then does the consumer become a Jewish practitioner and only then can there be transmission to the next generation. As discussed earlier, one does not transmit programs and services to the next generation, rather one transmits the experiences that shape the self.

Addressing the question of "What do Jews do?" leads to another question: "What is the profile of a successfully educated Jewish person or Jewish family after they have purchased and become part of a series of JCC programs, services and experiences over a period of time?" The development of that profile begins with what do Jews do:

26

on Shabbat?  
 on Passover?  
 on Rosh Hashana?  
 on Yom Kippur  
 on Succot?  
 on Shavuot?  
 on Purim?  
 on Hanukkah?  
 on Holocaust Memorial Day?  
 on Israel Independence Day?  
 at birth?  
 at puberty?  
 at marriage?  
 at divorce?  
 at death?  
 in childhood?  
 in the teenage years?  
 in young adulthood?  
 in early marriage?  
 in a young family?  
 in a family?  
 in old age?

This is but the beginning. These are questions to which we can all subscribe because we know what a successfully educated Jew looks like. In between these two questions, "What do Jews do?" and "What is the successful Jewish profile?" lies the great opportunity and asset of JCC. Simply stated, it is the *mantra* of the work of Jewish Community Centers of Chicago. We weave Jewish life into general life. The greatest asset of all JCCs is that we sell general products that people need - such as camping, early childhood services, day care, fitness, and the list goes on - and into these general life activities we weave Jewish life. When we answer the question of what Jews do and how we weave Jewish life into general life, we respond to the question of the profile of a successfully educated Jewish person.

It must be said that JCC cannot support the response to these questions by itself. The American Jewish consumer, as well as collective Jewish wisdom, have developed a division of labor over the past several decades. The response to these questions lies in deep and intimate partnership with the synagogue, the rabbinate, and many other institutions. This is reflected in the rather interesting document attached as an appendix to this article. This document is the product of a history, too long and complicated to detail here. It represents Chicago JCC's definition of what Jewish life ought to be and what the JCC ought to support.

A kind of passive blasphemy has been committed in this paper: Jewish life, Jewish education and Judaism have been discussed without reference to a text. There can be no Jewish thought without reference to a text. A classic text is needed to

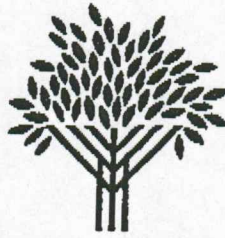
support an ideology of Jewish education that emerges neither out of abstract principles nor out of classic religious authority systems, but rather from the details and behaviors of daily life. A text from the *Midrash* is helpful.

Rabbi Huna and Rabbi Jeremiah, quoting Rabbi Hiyya Bar Abba commented on the verse in which it is written, "Your fathers . . . have forsaken Me (God) and have not kept My Torah" (Jer. 16:11). God declares, "If only they (Israel) had kept My Torah! Would that they had abandoned Me and kept My Torah! For if they had abandoned Me and kept My Torah its light and force would have returned them to Me.

*Pesikta de'Rab Kahana 15:5*

This Midrash is grounded in an important and famous incident in the Torah. At Sinai, in response to God, Israel declared, "*Na'aseh v'nishma*, we will do and obey." Thus, at the very first moment when the Covenant is contracted, what God seeks and what Israel provides is *na'aseh*, doing. It is through the doing that one fulfills the Covenant and is known as a Jew.

This is one of several possible classical sources that supports the foundation question of JCC's Jewish educational work. We know the answer to the question, "What do Jews do?" It is the JCC's task to actively answer that question by asking the question, "What is the profile of a successfully educated Jewish individual/family?" These questions must be answered in the lives of the JCC's consumers so that they emerge from their experience with the JCC manifesting something more than the memories of ethnic associations and episodic programs, demonstrating in their lives and in their homes the behaviors by which Jews are known. If only Jews are helped to understand that if they abandon Me and keep My Torah they will indeed return.



MILWAUKEE JEWISH FEDERATION

F A X T R A N S M I T T A L

FAX # TO: \_\_\_\_\_

DATE: 1-11-95 TIME: 9:35 am

TO: Dr. Daniel PeKarsky

FROM: Dr. Ruth Cohen

NUMBER OF PAGES TO FOLLOW: 2

MESSAGE: \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

TORAH ACADEMY OF MILWAUKEE  
HIGH SCHOOL FOR GIRLS

School Goals

The TAM program is arranged to have a strong blend of academia and traditional Jewish life. The school offers a stimulating curriculum in which the rich and inspiring tradition of Yiddishkeit is included and incorporated into daily studies and activities. Strict adherence to Halacha (Jewish law) is stressed, molding young women to become integrated into the world surrounding them. Our goal is to graduate a Torah true girl who will advance and utilize her skills in every approach and response to life.

Education

TAM has a solidly built Limudei Kodesh (Jewish studies) department. It is modeled after similar schools across the country. The five core subject areas taught on advancing academic levels, are Chumash, Navi I (Neviim Rishonim), Navi II (Neviim Acharonim), Dinim (Jewish law), and Ivrit (Hebrew language). In addition, classes are given weekly in Jewish History, Beur Tefilla (understanding our prayers) and Parshas Hashavua (the weekly Torah portion). The classes are taught by experienced instructors from the Milwaukee community who have all been highly educated in their field of instruction. The teachers have a uniquely warm relationship with the students both in class and on a personal level. Individual attention is a constant in

our school.

The strength of the college bound secular studies department is a pride to our community. English, math, sciences and social studies are the core courses. These include, at the appropriate levels, English grammar, American literature, English literature, world literature, American history, world history, geography, civics, biology, chemistry, physics, Algebra I and II, geometry, and trigonometry. Each instructor is licensed in his/her subject area of expertise by the Wisconsin Department of Public Instruction.

The girls enjoy their computer, gym, dance, music, cooking, baking, gift wrapping, arts and crafts classes on a regular basis. Special recreational activities also include Shabbatonim, bowling, roller skating, ice skating, trips to Chicago, concerts, etc.

#### Atmosphere

TAM is located in a very special city. The school is fortunate to be a part of a warm, orthodox community. The feelings of "chesed," "hachnosas orchim" and spiritual growth are abundant throughout the entire Milwaukee Jewish community. These feelings naturally spill over to anyone who lives in or visits the community. Our girls derive the benefits of this atmosphere, both on the receiving end and the natural incorporation of these midos into their character. The girls involve themselves, assisting and enhancing the

community with B'nos Shabbos programs, babysitting, tzedakah drives, musical productions and other chesed projects.

#### Boarding

Milwaukee's special community will "open its arms" to girls attending school away from home. A selected group of families are prepared to offer, not just space in their homes, but space in their families, to any incoming students. The school will arrange referrals for our students to these families. The school will provide a staff member to insure that the student will receive proper advice, care and counseling during her stay in Milwaukee.

#### Admission Requirements

To determine a candidate's suitability for TAM, information is to be obtained from:

1. application form
2. two letters of recommendation (principal, teacher, rabbi)
3. previous school records
4. personal interview

## Agenda

①

Background - Seminar themes

- ① Announced Vision/Goals - - yes? If yes, what?
- ② Sufficiently Clear - - ③ Meaningfully embodied
- ④ Who's committed to them?
- ⑤ Outcomes
- ⑥ ~~Q~~ If  $\downarrow$  ⑤, why  $\rightarrow$  what to do

## Issues

$\rightarrow$  Which to address

$\rightarrow$  How

$\rightarrow$  Where have you come..?

# Lee's Proposal --

① How intensive & study-session & envisioned?

What context/forum?

② "Selling" & vision

Studying  
One-way

③ Give others a chance to learn/reflect

④ In the meantime

→ Study < Board (club)  
Parents -- teachers, ..

→ Goals - Seminars

→ What's happening — Outcomes  
Observation  
Curric. guides  
Interviews

October 23, 1994

Dear Ruth:

Thanks for your summaries of our recent meetings. I am sorry that we were unable to communicate towards the end of last week concerning the Cleveland proposal, but I gather that you were able to get some feedback -- feedback which looked helpful to me - from Gail Dorph. I hope the meeting with Lifsa went well. I'd be interested in hearing what emerged.

I am enclosing the material I said I would draft for you. I hope it will prove helpful to you and others as you set about trying to generate a clientele for the seminars. As agreed, I will be happy to come down to Milwaukee pre-January to meet with potentially interested institutional reps. and conceivably with a Rabbinic group.

On a related matter: as I had promised you, the CIJE staff spoke at length on Friday concerning the possibility of backing away from our view that rabbinic participation is a necessary condition of institutional participation in the local seminars. The feeling ran strong amongst the participants at our meeting that we could not in good conscience drop this requirement. The sense of the group was that if an institution is indeed to enter into a serious change-process, its rabbinic leadership needs to be completely and knowledgeably identified and involved with it. In addition to giving us a shot at this kind of engagement on the part of rabbinic leadership, participation in the seminar will give the rabbis and their lay and professional leadership the chance to develop a shared language of discourse and a sense of partnership around the goals-agenda; indeed, they could jointly begin conceptualizing some of the work ahead within the framework of the seminar. From the standpoint of ultimately getting somewhere with this enterprise, CIJE feels it would be better to hold a set of seminars for a smaller number of institutions, each of which is prepared to include rabbinic leadership, than to meet with a larger group of institutions that does not include rabbis. I suspect that your own views on this matter may have tended in a different direction from CIJE's, but I am hopeful that the logic of our position makes some sense to you.

I look forward to our being in touch on this and other matters.

Sincerely,

*Daniel*

Daniel Pekarsky

Attention: Ruth Cohen

## LOCAL CIJE GOALS SEMINARS

The Goals Project is one of several initiatives developed by the Council for Initiatives in Jewish Education that are designed to catalyze, encourage, and support improvement in Jewish Education. The two guiding assumptions of the Goals Project are straight-forward:

1. As significant educational research suggests, educational effectiveness depends substantially on whether or not educating institutions are organized around goals that are clear and compelling to the key stakeholders. Without clear goals, assessment of our efforts is rendered impossible. In addition, goals ought properly to play a critical role in the making of basic decisions concerning personnel, in-service education, curriculum design, pedagogy, and the organization of the physical and social environment in which learning takes place.

2. Educating institutions (both in general and in Jewish education) suffer from a failure to be meaningfully organized around educational goals that are clear and compelling to the major partners in the enterprise - the children, the parents, and even the educators. In the case of Jewish education, the failure is typically of various kinds simultaneously. For example, sometimes the enterprise is not guided by any clear goals; sometimes there are goals but they are only marginally or symbolically represented in day-to-day institutional life; and oftentimes the goals are not identified with even by the educators. Numerous problems flow very naturally from such weaknesses.

Growing out of these twin-assumptions, the Goals Project is an effort to encourage serious attention to goals on the part of educating institutions in the Jewish community. While addressing our weaknesses in this domain is no substitute from addressing other needs such as the personnel crisis, it is essential to any serious effort at educational improvement.

The Goals Project began with a seminar in Jerusalem for lay and professional communal and educational leaders from a number of Jewish communities around the country. In the second, and upcoming, stage of the project, CIJE, in conjunction with these leaders, will sponsor seminars in these communities for the leadership of local educating institutions. These seminars are designed with the following purposes in mind:

1. to offer the representatives of participating institutions an opportunity to develop a heightened appreciation of the important roles that goals can and should be play in education, as well as the conditions

*goals*

under which ~~they~~ can effectively play these roles.

2. to provide participants with an opportunity to acquire questions, concepts and tools that will make possible thoughtful institutional self-studies that are sensitive to goals-related issues. Along with this there will be assignments designed to encourage this kind of self-study.

3. to provide participants with a chance to better understand the process that leads from a vision of the kind of person and community one hopes to nurture to a statement of educational goals, and thence to the development of curricular and pedagogical practices. The seminar will include opportunities to work through this process in relationship to concrete cases.

4. to surface and address the difficult issues and dilemmas that must be dealt with if the kinds of institutions many of us work in are to become more effectively organized around a Goals-agenda.

5. finally, to encourage and offer support to efforts to become more effectively organized around a goals-agenda.

In short, CIJE believes that participation in this seminar offers representatives of educating institutions a special opportunity to grow much clearer about what they are fundamentally about, to identify weaknesses, and to work towards the kind of systematic improvement that we need in Jewish education. Through their participation, lay and professional leaders of an educating institution will be helped to approach more effectively many of the difficult decisions they face. In addition, it is prepared to work with a select group of institutions that complete the seminar on a very intensive effort at educational improvement that is organized around a goals-agenda. The nature of this stage and conditions for participation will be discussed in seminar.

The seminar will consist in four sessions, and participants are expected to be present for all four. While the precise character of each session will depend on a number of variables, including who the participant-institutions are and what transpired at the preceding sessions, the general design of the seminar is to allow for a different theme for each session.

Session 1: An examination, with careful attention to examples, of the major ways in which goals figure inadequately in Jewish educating institutions and on the ways in which this contaminates their efforts at education. Juxtaposed with this will be an opportunity to look at the opposite: to examine "vision-driven

institutions, that is, educating institutions which are guided by a compelling vision of what they are after, a vision which is reflected in their goals and practice.

Session 2: With the help of homework assignments completed between Sessions 1 and 2, an examination of the way goals do and don't figure in the work of the institutions represented in the seminar. Participants will also have a chance to explore their own personal visions of the aims of Jewish education and how these do and don't fit with the institution's vision and with practical realities.

Session 3: From Vision to Practice. Participants will have a chance to study and reflect on two very powerful but different visions of the aims of Jewish education, and then to consider - indeed, experiment with - what might be involved in a serious and systematic effort to use a vision as a guide to educational practice. Findings from organizational psychology and the field of curriculum will be drawn on.

Session 4: Content will depend on preceding sessions. As projected, however, this session will involve two components: a) a look at research that bears on the difficult problem of arriving at a shared and compelling vision in an institution featuring great diversity, and b) drawing on homework assignments, an examination of efforts planned by participating institutions to forward a Goals Agenda.

## Lead Community Initiatives

Meeting with Drs. David Sorkin and Daniel Pekarsky from UW-Madison

### SUMMARY NOTES

October 14, 1994

Attendance: David Sorkin, Daniel Pekarsky, Mel Zaret, Louise Stein, Jane Gellman, Karen Sobel, Ruth Cohen.

David Sorkin gave an overview of the long range plans of the Center for Jewish Studies at UW-Madison.

Currently the Center plans to offer a certificate in Jewish Studies program. The class of '95 will be the first to be able to earn the certificate.

The Center's long term goal is to establish a regional program for the training of Jewish teachers. The training program will be a joint venture between the school of education and the Center for Jewish Studies.

The University of Wisconsin- Madison has the needed resources to develop such a program including:

- A strong Hebrew instruction program
- An effective interdisciplinary program
- An excellent school of education

In order to establish the new training program, the Center needs to add two new faculty positions; one in Jewish text and the other in the school of education. The Center is actively seeking funding for these positions.

At present, the center can assist Milwaukee in several areas:

- Offer faculty to teach inservice courses.
- Offer some of the courses required for completion of an M.A. degree through the Cleveland College of Jewish Studies.
- Serve as a resource for adult education.

Dr. Sorkin suggested that Milwaukee may consider the establishment of community scholarships for students enrolled in Jewish studies who are willing to assume teaching positions in Milwaukee upon graduation.

Other questions requiring further discussions were raised:

- What is the meaning of a training program for religious teachers within the context of a public institution?
- How can we create a training program which has a coherent focus and meets the needs of a very diverse group of students?



**Commission Co-Chairs**

Jane Gellman

Louise Stein

**Project Director**

Dr. Ruth Cohen

## MEMORANDUM

**TO:** Louise Stein, Jane Gellman, Jerry Stein, Larry Gellman,  
Rick Meyer, Ina Regosin, Jay Roth. ("The Israel Group")

**FROM:** Ruth Cohen

**DATE:** October 10, 1994

The following is a summary of the major decisions reached during our meeting with Danny Pekarsky on September 26.

- A series of 4 seminars will be offered between January and June of 1995. Some of the content/activities of these sessions will replicate activities presented in Israel and some of it will be new. During the course of the summer, interested organizations will develop a proposal for their participation in Phase II of the "Goals Project."
- Danny Pekarsky will produce written background materials describing the content of the seminars and the benefits for participating organizations. The materials will be used by members of the "Israel Group" to market the project and generate clientele for the seminars.
- Individual meetings with key lay and professional leaders of all local organizations, providing Jewish education services, will be held during November-December of 1994. The purpose of these meetings will be to familiarize leaders with the Goals Project and to solicit their participation in the seminars.

Each of the members of the members of the "Israel Group" will be responsible for personally contacting the leaders of 1-2 pre-assigned organizations.

- Danny Pekarsky will be available for a pre-seminar consultation session with interested organizations to discuss their concerns, identify their needs and solidify their commitment towards

participation in the "Goals" seminars.

- A special presentation introducing the Goals Project will be made at one of the next meetings of the Milwaukee Council of Rabbis. The purpose of the presentation will be to enhance the Rabbi's understanding of the project and gain their support.
- Participating organizations will be asked to select a team which represents the educational leadership, top lay leadership and, if possible, rabbinic leadership. In this meeting, it was determined that gaining the support of the Rabbis and their endorsement of the Goal's initiative is much more important than their actual participation in the seminars.

cc: Daniel Pekarsky

## Learning Outcomes Draft #5 10/3/94

### I. HEBREW LANGUAGE

A. Listening and Speaking: Students will be able to comprehend and participate in discussions in Hebrew on everyday, religious, and cultural topics with grade/level-appropriate fluency.

B. Reading/Writing: Students will be able to read grade/level appropriate Hebrew materials with fluency and comprehension and to answer questions about this material in Hebrew, orally and in writing. All writing will be in cursive script.

C. Hebrew Literature: Students will have a grade/level appropriate exposure to and understanding of selected Hebrew texts including classical and modern primary sources. Integration of Hebrew and Judaic studies will facilitate learning to read texts in Biblical Hebrew.

### II. JEWISH HISTORY

A. Judaism and World History: Students will learn about the Jewish historical experience from a Jewish perspective. Students will learn about Jewish contributions to world, American, Wisconsin, and local history and culture.

B. Israel and the Holocaust: Special units will be offered throughout the grades. The eighth grade will study in depth the modern state of Israel and the Shoah and their origins.

C. Special Social Studies topics: Students will study such topics as the structure and organization of the Jewish community; Jewish communities around the world, and Jewish immigration to America.

## Learning Outcomes Draft #5 10/3/94

### III. CELEBRATIONS AND OBSERVANCES

A. Rites of Passage: Transitional events such as birth and adoption, brit milah and naming, redemption of the first born, bar/bat mitzvah, conversion, marriage, divorce, and death will be discussed at the appropriate time in the child's physical and emotional development, and may connect with related topics covered by the Health Education Curriculum.

B. The Jewish Year:

1. Celebration: Students will learn and participate in various types of home and synagogue customs, observances and celebrations associated with each holiday.

2. History: Students will learn the background of the holidays (including various forms of modern celebrations), referring to source materials when appropriate.

C. Daily Life:

1. Students will be familiar with the basic laws of Kashruth, daily prayer, tzedakkah, gemilut hasidim, and other aspects of Jewish daily life.

2. Prayer: see Section IV, below.

### IV. PRAYER AND LITURGY

A. Daily Tefillah: Students will experience and become proficient in communal prayer by participating in and leading daily services throughout the grades. Special prayers will be introduced as part of the study of holidays.

B. Liturgy: Students will learn about the concept of prayer from a Jewish point of view. They will become familiar with the structure of the siddur, the development of specific prayers, different prayer books and styles of prayer among various Jewish groups (e.g. Conservative, Reform, Reconstructionist, Orthodox, Hasidic), and parts of the Tanach not covered in section V, below. Some of this learning can take place during the daily tefillah period.

C. Torah Trope: Students will learn to chant from the Torah.

## Learning Outcomes Draft #5 10/3/94

### V. TEXT STUDIES

#### A. Overview:

1. Graduates of MJDS will have studied and be able to read Jewish classical texts in the original Hebrew. The texts which are studied are coordinated so that students acquire an understanding of the structure, history, background, and importance of these texts, as well as knowledge of the "storyline." The language of instruction is English.
2. Students entering third grade will be given their own copy of a Tanach in Hebrew with English translation. The text will be presented in a festive ceremony with families and teachers present, and will be used as a reference for home assignments.
3. Students will acquire an understanding of the relationship between "written" and "oral" texts and be able to identify and know the content of the primary texts of Tanach and Rabbinic Literature, even if they are not studied in detail.

#### B. Bible (Tanach):

##### 1. Grades K4-2:

The younger grades will focus on the weekly Torah portion (Parashat HaShavuah). Students will learn the Torah readings in a manner appropriate to their grade level. Midrash and other commentaries which relate to the reading will be introduced.

##### 2. Grades 3-6:

a. Chumash: Students will acquire an understanding of the characters and events in the Bible by having read the entire Chumash by the end of sixth grade. Some sections may be condensed or read in translation at the director's discretion.

##### 3. Grades 6-8:

a. Prophets (Nevi'im): Students will understand the role of the Prophetic writings by reading from Joshua through Kings. Selections from the prophetic books will concentrate on questions of ethics and God's relationship with Israel.

b. Writings (Ketuvim): The students will become familiar with the books of writings in the Tanach, reading appropriate sections throughout the yearly prayer and celebration cycle as well as during other units where indicated.

c. Commentaries: Students will read relevant Biblical commentators in order to add to their understanding of the Chumash.

## Learning Outcomes Draft #5 10/3/94

### C. Rabbinic Texts:

1. Mishna: Students will read several whole chapters beginning in sixth grade.
2. Talmud: Students will study several whole pages of Talmud in seventh and/or eighth grades.
3. Codes: Students will study selections from the Mishneh Torah and other halachic works.
4. Midrash: Students will study selections from Midrashic sources.

## VI. JEWISH VALUES

A. Ethics: The process of intensive text studies outlined in section V will provide students with an understanding, appreciation, and respect for the Bible and other Jewish texts as repositories of Jewish thought and values. Ethical concepts will be discussed as they arise in the texts.

B. Hebrew: the ability to read the texts in the original Hebrew will give students an appreciation of the role of Hebrew as a unifying force for the Jewish people, and will enhance their self-esteem by giving them a sense of mastery of the texts. It will give them the capacity to respond intelligently to ideologically biased or inaccurate translations.

C. Observance: When issues of religious observance arise in the texts, they will be treated in a manner consistent with the school's pluralistic approach.

Learning Outcomes Draft #5 10/3/94

VII. JEWISH MUSIC AND ART

A. Music: Students learn classical, liturgical, and modern Israeli Hebrew and English songs.

B. Art: At appropriate ages, students make items of Jewish value such as Kiddush cups, chanukiot, etc. to complement their studies.

C. MJDS Choir: Choir members sing a variety of Israeli and American Jewish songs at weekly rehearsals and public performances.

D. Dramatics: Classes periodically present Hebrew or Jewish content plays. School-wide dramatic productions are also be presented.

E. Shabbat Sing: Every Friday, all students through fifth grade participate in Shabbat Sing, through which the words of a well-known Hasidic tale are brought to life: "all prayer is song."

Dear Barry, Gail, Nessa and Alan:

As you know, I've agreed to draft some background materials to be used by Milwaukee to generate a clientele for the local seminars. Here is a draft of what I had in mind. Any thoughts?

Daniel

### LOCAL CIJE GOALS SEMINARS

The Goals Project is one of several initiatives developed by the Council for Initiatives in Jewish Education which are designed to catalyze, encourage, and support improvement in Jewish Education. The two guiding assumptions of the Goals Project are straight-forward:

1. As significant educational research suggests, educational effectiveness depends substantially on whether or not educating institutions are organized around goals that are clear and compelling to the key stakeholders. Without clear goals, assessment of our efforts is rendered impossible. In addition, goals ought properly to play a critical role in the making of basic decisions concerning personnel, in-service education, curriculum design, pedagogy, and the organization of the physical and social environment in which learning takes place.

2. Educating institutions (both in general and in Jewish education) suffer from a failure to be meaningfully organized around educational goals that are clear and compelling to the major partners in the enterprise - the children, the parents, and even the educators. In the case of Jewish education, the failure is typically of various kinds simultaneously. For example, sometimes the enterprise is not guided by any clear goals; sometimes there are goals but they are only marginally or symbolically represented in day-to-day institutional life; and oftentimes the goals are not identified with even by the educators. Numerous problems flow very naturally from such weaknesses.

Growing out of these twin-assumptions, the Goals Project is an effort to encourage serious attention to goals on the part of educating institutions in the Jewish community. While addressing our weaknesses in this domain is no substitute from addressing other needs such as the personnel crisis, it is essential to any serious effort at educational improvement.

The Goals Project began with a seminar in Jerusalem for lay and professional communal and educational leaders from a number of Jewish communities around the country. In the second, and upcoming, stage of the project, CIJE, in conjunction with these

leaders, will sponsor seminars in these communities for the leadership of local educating institutions. These seminars are designed with the following purposes in mind:

1. to offer the representatives of participating institution an opportunity to develop a heightened appreciation of the important roles that goals can and should be play in education, as well as the conditions under which they can effectively play these roles.
2. to provide participants with an opportunity to acquire questions, concepts and tools that will make possible thoughtful institutional self-studies that are sensitive to goals-related issues. Along with this there will be assignments designed to encourage this kind of self-study.
3. to provide participants with a chance to better understand the process that leads from a vision of the kind of person and community one hopes to nurture to a statement of educational goals, and thence to the development of curricular and pedagogical practices. The seminar will include opportunities to work through this process in relationship to concrete cases.
4. to surface and address the difficult issues and dilemmas that must be dealt with if the kinds of institutions many of us work in are to become more effectively organized around a Goals-agenda.
5. finally, to encourage and offer support to efforts to become more effectively organized around a goals-agenda.

In short, CIJE believes that participation in this seminar offers representatives of educating institutions a special opportunity to grow much clearer about what they are fundamentally about, to identify weaknesses, and to work towards the kind of systematic improvement that we need in Jewish education. Through their participation, lay and professional leaders of an educating institution will be helped to approach more effectively many of the difficult decisions they face. In addition, it is prepared to work with a select group of institutions that complete the seminar on a very intensive effort at educational improvement that is organized around a goals-agenda. The nature of this stage and conditions for participation will be discussed in seminar.

The seminar will consist in four sessions, and participants are expected to be present for all four. While the precise character of each session will depend on a number of variables, including who the participant-institutions are and what transpired at the preceding sessions, the general design of the

seminar is to allow for a different theme for each session.

Session 1: An examination, with careful attention to examples, of the major ways in which goals figure inadequately in Jewish educating institutions and on the ways in which this contaminates their efforts at education. Juxtaposed with this will be an opportunity to look at the opposite: to examine "vision-driven institutions, that is, educating institutions which are guided by a compelling vision of what they are after, a vision which is reflected in their goals and practice.

Session 2: With the help of homework assignments completed between Sessions 1 and 2, an examination of the way goals do and don't figure in the work of the institutions represented in the seminar. Participants will also have a chance to explore their own personal visions of the aims of Jewish education and how these do and don't fit with the institution's vision and with practical realities.

Session 3: From Vision to Practice. Participants will have a chance to study and reflect on two very powerful but different visions of the aims of Jewish education, and then to consider - indeed, experiment with - what might be involved in a serious and systematic effort to use a vision as a guide to educational practice. Findings from organizational psychology and the field of curriculum will be drawn on.

Session 4: Content will depend on preceding sessions. As projected, however, this session will involve two components: a) a look at research that bears on the difficult problem of arriving at a shared and compelling vision in an institution featuring great diversity, and b) drawing on homework assignments, an examination of efforts planned by participating institutions to forward a Goals Agenda.

## NOTES ON MILWAUKEE CONSULTATION (January 11, 1995)

In anticipation of the upcoming Goals Seminars in Milwaukee, I was asked by Ruth Cohen to meet with representatives of some of the participating institutions to give them a chance to voice their concerns, hopes, and expectations. Three of the four institutions that have to date expressed an interest in participating took part in this consultation, with each allotted about an hour. The three institutions were the Milwaukee Jewish Day School (a community school which describes itself as "religious"), the Hillel Academy (modern Orthodox), and a very small Right Wing Orthodox high school for girls (that is committed to a strong secular education along with Judaica). The JCC, while committed to the seminars, did not come for this event. (There is, by the way, a chance that one or more other institutions will also end up participating. Ruth indicated an interest on the part of one other Day School, and on Tuesday I'll be meeting with the local rabbis' group.)

While I don't think Ruth adequately conveyed to them what they should bring to the meeting (in the way of questions, concerns, etc.), the evening did prove effective in giving them a sense of the seminars and of me and in giving me a sense of them. Below I try to summarize the evening, especially some impressions I formed of them.

### PREPARATION FOR THE CONSULTATION

Anticipating (correctly) that the groups coming wouldn't have a clear idea of what we would be doing at this session, I sketched out some elements of an agenda that included an opportunity for them to hear about me and about the seminar; a chance for them to speak some about their institutions; a chance to hear about concerns, expectations, hopes, etc. in relation to the seminar. I mention this because in the course of preparing my sense for the direction of the seminar became clearer (although it got clearer still through meeting with the teams who showed up). Here's what I came up with:

Seminar purposes. It needs to be emphasized the seminar is not to be understood as a preface to efforts at educational improvement but as a critical stage in this effort. This said, the seminar's aims are the following:

1. Heightened awareness of place of vision and goals in education -- both ideally and in reality.
2. Acquisition of analytic tools - concepts and questions - that will facilitate a thoughtful scan or study of one's institution along significant goals-related dimensions; along with this, a preliminary self-study effort.
3. Some thoughtful reflection about the institution's

vision, with attention to significant visions (e.g. as found in the Educated Jew Project and in denominational statements).

4. Acquaintanceship with an array of strategies that might prove useful in process of self-improvement.
5. Against the background of the foregoing, to identify issues in need of work, and to begin developing plans for addressing them.
6. Identification of one or more institutions that seem ripe for a partnership with CIJE beyond the seminars as they pursue a serious goals-agenda.

Projected sessions. The actual content and organization are likely to evolve in response to concerns of the participants and to the way in which they are or are not successfully working together. Roughly speaking, though, this is what a plausible set of seminars might look like.

1. Egypt and the Promised Land: Images of Failure and Images of Success. This session focuses on the ways in which goals/vision are inadequately represented in typical educating institutions -- juxtaposed with images of vision-driven institutions (Dewey and Heilman) which will be analyzed with attention to their critical features.

2. Examining visions: This session will be organized around visions - personal visions, extant institutional visions, and one or more visions of the kind associated with the Educated Jew Project. The intent is not just to better understand what enters into a vision but to encourage substantive thinking concerning one's own and one's institution's vision.

3. Roads to Greater Vision Drivenness: different strategies that have been/are being used will be identified and discussed. Issues concerning translation of vision into practice, as well as issues concerning the development of the kind of momentum and direction that might lead to greater vision-drivenness will be addressed.

4. Results of each institution's self-study, identification of issues, and developing action-plans will be explored.

(It is worth noting that based on this evening's consultations, I think that this last session may profitably take shape as a series of consultations with individual institutions. The evening also suggested that each session may need to include

time for institutional teams to work on their own.)

Assignments. The seminar will include a number of assignments to be completed between sessions. In addition to reading assignments, here are some possibilities:

1. A portrait assignment (a la the summer Goals Seminar)
2. Using a schema that identifies criteria for an adequate guiding vision, invite them to assess the adequacy of their own institutional visions (and their embodiment).
3. An effort to identify "exhibitions" (a la Sizer) that get at the kinds of traits each institution values and would like to nurture.
4. Identification of issues in need of being addressed, and the articulation of a plan for approaching them.

I now go on to note impressions from the evening.

#### THE MILWAUKEE JEWISH DAY SCHOOL

The Jewish Hebrew Day School brought significant representation to this consultation [Sylvia - Chair of Educational Policies Committee, Steve Baruch of the Hebrew/Judaica Committee who also works with the public schools, Doris - the principal, Mike Morgan who is Dean of Jewish Studies, Jane Gellman, Jay Beder who is co-chair of Hebrew/Judaica Committee, and Rick who is president. Not present was Judy Block who chairs the Comprehensive Planning Committee and works at University School]. My initial impression is very positive: they seem thoughtful and serious, eager to use this opportunity effectively.

It is because they are serious, I think, that they are somewhat nervous about the make-up of the seminar. Their concern is that sitting around the table with representatives of rivalrous institutions with a history of complicated relationships may inhibit candor and fruitful discussions. While the other groups with whom I spoke did not share this concern, I think it is an important one that needs to be seriously taken into account. My initial thought on this is a) to give each institutional group some time in small work-groups at each of the sessions, where they can explore issues on their own, and b) to use the last session for individual consultations with each of the institutions. In any event, this is an important issue which we will have to monitor.

Other issues they raised included the following:

1) the problem of pluralism - can they as an institution subscribe to a compelling vision and yet be strongly pluralistic and welcoming to Jews of very different kinds? What is their pluralistic range, and what are the limits? What should the school do when its members engage (sometimes outside the school's time/space) in activities that go beyond the recognized limits, e.g. the Shabbat birthday party? How much Judaica -- and what kind - is appropriate in this kind of a setting? The desire -- but the impossibility - of trying to satisfy everyone! Who, if anyone, can reasonably be excluded? Group seems eager but somewhat frightened of addressing such issues, around which there is sometimes a "loud silence".

2) A desire to more adequately integrate Jewish and general education components of the school. They felt that although their rhetoric emphasized integration, in reality there was little integration. There was some interesting but brief conversation about what "integration" might mean, and there were references to Jewish concerns and categories suffusing (or, like oxygen - Jewish oxygen! - perfusing) the life of the institution, both in and out of the formal curriculum.

#### TORAH ACADEMY OF MILWAUKEE

T.A.M. is the small girl's high school (single gender, Right Wing Orthodox, but also strong on secular subjects and not parochial in outlook). There are now only about 6 kids there, two seniors and four. For many of their secular subjects they hire outsiders and have even contracted with a local Catholic school for some subjects. Their kids are bright, get a lot of attention, and do very well in both their Jewish and secular subjects (as judged by their parents). Representatives of this school seem comfortable with what they're doing and very confident about their approach and its outcomes.

In view of this I wondered what they hoped to get out of the seminar. When I asked them about their issues and concerns, their initial responses focused on their lack of money and what they described as their "image-problem" in the community. They feel that their academic excellence is not recognized and that they are perceived as a bunch of right-wing fanatics. In fact, they describe themselves as Orthodox religious but parve politically. I indicated that I didn't think this seminar would help them with these matters, since it was focused on educational issues. They then said that perhaps having the chance to work on a mission-statement in the context of the seminar might be of value to them.

They gave me a bit of a history lesson: some time back, the Hillel Academy was the main school in town. But breakaways to the Left and the Right gave rise to the Milwaukee Jewish Day



MILWAUKEE JEWISH FEDERATION

July 18, 1994

Professor Daniel Pekarsky  
UW-Madison  
1000 Bascom Mall  
Education Building, Room 203  
Madison, WI 53706

Dear Danny:

As you receive this letter you will have returned from what I hope was a relaxing conclusion to a very hectic, well organized and hopefully, beneficial (time will tell) seminar. I want to thank you both personally and on behalf of our Milwaukee participants for the care and attention you've shown in responding to our concerns and issues both before and during the seminar.

We feel fortunate that in you, CIJE has a consultant who both has a vision for Jewish education as well as someone who lives in close proximity to our Jewish community.

We look forward to developing our strong relationship with you and with CIJE in the period ahead as we in Milwaukee continue to build our educational system for all community members.

On a different and equally important note, I hope you and your family had a wonderful time together. I'd really like to know if there is anything interesting that you did in and around Jerusalem especially with your child as I can use all the advise I can get prior to my sabbatical in Jerusalem next summer.

I'll give you a call when we're back and settled in Wisconsin and hope to get together for a meal and conversation in Madison.

In the interim, again, thanks for all your help in making the seminar a very meaningful experience.

Cordially,

Richard H. Meyer  
Executive Vice President

RHM/jj