



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
80

Folder
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Strategic Plan. Emerald City, circa 1996.

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

Interview with Tamara Cohen, Ma'yan: 12/10/97

Nessa Rapoport

Karen Jacobson

On her experience as a religious school teacher:

I was struck by the difference between what I had received as a child and what these kids were getting. After-school classes seemed irrelevant to their lives. Only when I brought in Israeli rock music did they seem to wake up to the idea that there could be a relationship between something Jewish and what was interesting to them.

If I were at CIJE...

If I were at CIJE, I'd have a person in charge of feminist and gender issues looking at which Judaism is getting taught--and to whom. Because there are many kinds of Judaism, so it's not simply a matter of "studying Judaism." If in the year 2050, Lubavich education is the only one being offered, I wouldn't say: "Great! That's the Jewish education I'm interested in." When you think about authentic Judaism, there's not only one answer.

Therefore, it's not just the fact of Jewish education, but the quality.

Second, a Jewish education that incorporates men and women's experiences is a key to getting people to stay interested. For example, in the circles in which I grew up, kids had an intensive Jewish education at home and at school. And yet as adults, not all of us are in the same place. Mostly, the boys have become Orthodox, and the girls have dropped out. There is a message that if you want to be serious and meaningful about your Jewish life, the only place is Orthodoxy. If we can change that message, girls will have someplace to go--and not feel that they need to leave.

Such a person at CIJE would be looking at images of Jewish men and women; curricula and books that are now being used; the studies in general education about what happens to girls in the 7th and 8th grade in order to ask: "What is the Jewish equivalent to these studies? Are girls seeing themselves in the tradition or aren't they? After bat mitzvah, is girls' Jewish identity serving as the force in their lives when they need confidence building, or is it another place where they're feeling discouraged and getting the message that they're not as good?"

On outreach to people in their 20s:

The only outreach is for those who are married or looking for a mate, but that's not what many people are looking for. People my age [20s] are looking for spirituality, learning, and a sense of community. After college, they're trying to recreate what they found there. They try the Jewish community first, but you need to fit into the way it's currently structured, and many people don't.

When Ma'yan joined Lilith magazine to reach out to "20-somethings," we let people create what they wanted. They chose: a Tu b'Shvat seder; Shabbat dinners.

My friends in progressive politics have no idea what the organized Jewish community is, except that it seems so "other" to their values. They assume that it's upper-middle-class, entrenched, and not interested in change.

On her theory of change:

She believes that changes happens from the grassroots and from leadership. Leadership has to take risks, show that the community wants to change. "The grassroots are already making change, but we don't define ourselves as "the community." Thus, change from us may not have as much of an impact."

Rabin's assassination is a reminder that when it comes to making change, you need courageous leaders who are a few steps ahead. But the change won't "take" without a reeducation of people-- or they'll overthrow their leaders. That's leadership without grassroots. On the other hand, the grassroots alone has money problems and other lack of support, such as being ignored by all the institutions that keep doing the same thing. You need both.

Most major change happened to the Jews without our intent. Zionism is an interesting example to look at. It had radical ideas, and you can study how many different strains were needed to make change. But then the Shoah altered everything.

On "the unaffiliated":

The unaffiliated don't like to be called that. They don't want to be seen as people who need to be "reached out to." At Ma'yan, for example, we reach a lot of women who have left Judaism because of personal experience with sexism. Our message is: "You don't have to give up feminism to come to Judaism. You can love Jewish texts and bring your feminism to Jewish texts."

On American culture and Jewish culture:

In general, American culture pursues what's easy and pleasurable. Judaism isn't like that. Judaism "lite" isn't sustaining enough. There's part of the tradition that's about discipline.

On the message of most Jewish education:

"To be a good Jew, you have to learn this and do that." Don't start by telling people all that they're not, and everything that's wrong. Rather, the message should be: "There are links between how you make sense of your life and the tradition. You can locate yourself in something larger."

And example of the latter--feminist seders [usually held a week or two before Passover]:

The text of our Haggadah at Ma'yan's feminist seder follows the text as it is; we're not giving a new theme to Pesach. The central commandment is to experience yourself as having left Egypt. We're saying: "Here is another entry point to that experience." I don't want these seders to lead people to not having a seder at home. Instead, we're saying: "The seder has all of this and more."
We have a tradition of change.

On missing institutions and constituencies:

A lot of current institutions seem to be indistinct from others. What we don't have are:

Secular institutions: Ways of identifying communally that used to exist: a summer camp, a family camp, a place to study, an active Yiddish theater, places to do social justice as Jews. Someone who wanted to study Zionism who is secular wouldn't go to a JCC. At the "Women and Yiddish" conference, hundreds of women who probably had no Jewish outlets in their lives turned up. They got so excited, but then the conference was over.

Where would these institutions be? In New York, there should be offerings for the Jews in the East Village, in their own image. The Jewish Public Library in Montreal is a remarkable example. Jewish music is another potential gathering point.

On campus: When my sister was at Brown, since Jews aren't "people of color," Jews and others assumed that Jews were just part of the general white dominant culture. She started the Jewish Women's Culture Festival. 500 people came! Women performers felt that they didn't need to pass a Hebrew test. Their coming together as Jewish women was also a Jewish experience. One woman said that she realized after the festival: "Judaism is a language I forgot that I spoke." This kind of event establishes a sense of belonging that leads participants to want to study. Being with other women, it's less scary to say: "I don't know. I want to know more."

On gay and lesbian Jews:

The question is: What's a Jewish family? For Jewish education, the question is: What gets accepted and taught and counted as a Jewish family? That question affects everyone, not just gays and lesbians. It affects anyone who has the feeling: "You're not who we're talking about when we talk about 'the Jewish community' of 'the Jewish family'." If I get a form to fill out, and it says: "Married or single?," I feel right away that this is not about me. So it's a lot about language, and the message you get from the form is: "I don't really exist for this community."

Turning to education:

An example of a well-known problem. Kids--and adults--cannot name "Jewish heroes" who were women. We've begun a 6-year project for Jewish Women's History Month in March, highlighting 3 women a year. Our first objective is name recognition; people should be able to name Jewish heroes who were women. Then: The next stage is the desire to find out more. We want people to ask their grandmothers about family history. This project of reclaiming our history is not to make separatist history, but to give the next generation a fuller story. Henrietta Szold's work is not an event in women's history, but in the settlement of Palestine.

If I had to change one thing...

It would be the way Jewish history is taught in Jewish schools: It's awful. All you learn is anti-Semitism until the creation of Israel. We can't just teach: Support Israel. Kids have to get a positive identity instead of victimhood. If all of Jewish education is the growth of anti-Semitism until the Holocaust and Israel, how much would you want to connect? There are other parts of the story to tell.



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Alan Hoffmann

To: Dan Pekarisky
 From: Megan Spill

ext 22

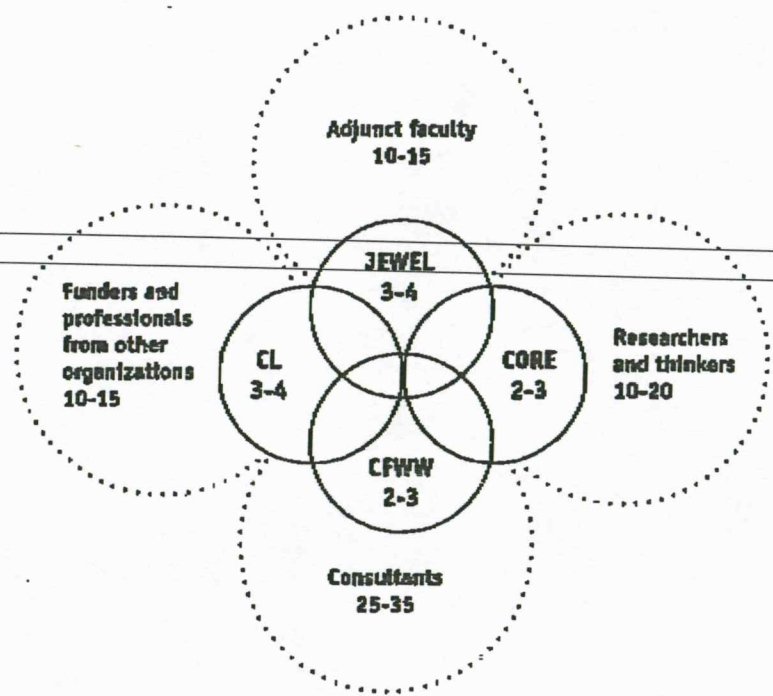
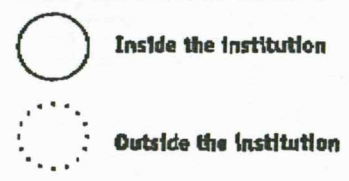
Strategic Planning Meeting
Wednesday, April 16, 1997

AGENDA

- | | |
|--|-------------|
| 1. Steering Committee Reactions -- Where are we? | 9:00-10:00 |
| 2. Objectives and Timing | 10:00-12:00 |
| 3. Staffing -- What would it really take | 12:30-1:15 |
| 4. Partnerships and Funders | 1:15-2:00 |
| 5. Staffing Ideas | 2:00-3:15 |
| 6. Next Steps | 3:15-4:30 |
| - Preparing for the next Steering Committee | |
| - Next Meeting Dates | |
| - Camper/Counselor | |
| - Preparing for the Staff Retreat | |

PERSONNEL: WHAT WILL IT TAKE TO DO THE JOB?

Very Preliminary



Projected:	
TOTAL INTERNAL*	10-14
TOTAL EXTERNAL**	55-95
Current:	
TOTAL INTERNAL*	7 1/2
TOTAL EXTERNAL**	20

* Excludes administrative Staff
 ** External personnel includes professors & consultants to CIJE

Think-tank

INITIAL GOALS AND OBJECTIVES

ILLUSTRATIVE ONLY

PROJECT	OBJECTIVES	SPECIFIC GOALS	EVALUATION METHODOLOGY
JEWEL <i>Gael</i> <i>Ellen</i>	<ul style="list-style-type: none"> - Pilot programs for 4 target groups - Complete a planning process for a more broad-based institution - Create and pilot a personnel planning, recruiting and placement methodology 	<ul style="list-style-type: none"> - Provide opportunities for reflection and development for: <ul style="list-style-type: none"> • 25 lay leaders • 20 senior educators • 100 principals and teacher educators • 25 Rabbis 	In-depth before and after, structured interviews with a sample of participants to assess change in practice
CHANGE LABORATORY <i>Alk</i> <i>Karen</i> <i>Barry</i>	<ul style="list-style-type: none"> - Form a working team and build detailed plan for the inside design of each change project - Start work with institutions and begin to achieve measurable results 	<ul style="list-style-type: none"> - Make measurable progress toward increasing the levels of Jewish involvement and identity among the families impacted by at least 5-10 institutions in the program 	"Leading Indicators" methodology
CIJE CORE <i>DP</i> <i>- Barry</i> <i>- NeSSe</i>	<ul style="list-style-type: none"> - Produce significant tools for change and for "seeding the culture" that are being used in the field 	<ul style="list-style-type: none"> - Conduct 20-25 consultations or studies that are used by practitioners inside and/or outside CIJE 	"Market research" to determine whether, and how, the work is being used
CONSULTING FIRM WITHOUT WALLS <i>KB</i>	<ul style="list-style-type: none"> - Begin to build the capacity available to CIJE and to Jewish institutions for consulting on change 	<ul style="list-style-type: none"> - Create a network of 25-35 high-quality consultants working on transformation projects in 50-75 Jewish institutions 	Peer review interviews with clients

THREE YEAR TIME LINE

ILLUSTRATIVE ONLY

	1998	1999	2000
JEWEL	<ul style="list-style-type: none"> - Research models of leadership development - Start community research - Pilot training programs: <ul style="list-style-type: none"> • TEI • Rabbis • Principals • Federation lay leaders 	<ul style="list-style-type: none"> - Pilot recruiting and community planning programs - Start planning for JEWEL as an institution - Pilot training programs: <ul style="list-style-type: none"> • Institutional lay leaders 	<ul style="list-style-type: none"> - Pilot placement program - Complete planning for JEWEL - Pilot training programs: <ul style="list-style-type: none"> • Senior educators
CHANGE LABORATORY	<ul style="list-style-type: none"> - Form work team - Plan inside design of initial projects - Develop evaluation methodology 	<ul style="list-style-type: none"> - Start 2-3 institutional projects - Plan 2-3 infrastructure projects - Plan inside design of next group of projects 	<ul style="list-style-type: none"> - Expand to 10-12 institutional projects - Start 2-3 infrastructure projects
CONSULTING FIRM WITHOUT WALLS	<ul style="list-style-type: none"> - Recruit consultants - Develop guiding principles - Hold first conference 	<ul style="list-style-type: none"> - Create a database - Develop tools - Hold 2nd conference - Hold 2-3 special interest conferences 	<ul style="list-style-type: none"> - Expand consulting network and tools - Hold 3rd conference - Expand specialist conferences
CIJE CORE	<ul style="list-style-type: none"> - Form Advisory Board - Conduct 2-4 projects 	<ul style="list-style-type: none"> - Conduct 2-4 projects 	<ul style="list-style-type: none"> - Conduct 2-4 projects

where - if anywhere
would Milwaukee projects fit in?
Daniel Pekarsky?

Draft #1

MODELING CHANGE

THE NEED

Three principles are basic to our change philosophy:

1. Whole institutions need to change and such change takes major effort;
2. We need to focus on multiple institutions and age groups;
change - a community.
3. Concentration of resources in one place has a much greater effect than the same resources scattered around.

Various clients needs

The first two principles when taken together suggest the need for high intensity effort to transform institutions in many places at once. But, the resource requirements of this would be simply unavailable and unaffordable on a national basis. A small scale experiment would allow a high level of intensity with much less resource investment. Principle number three suggests that such an experiment should be focused in one geographic area for maximum effect and to reach the "tipping point."

There are two other advantages to such an approach. The first is that it provides a laboratory for change that would allow an iterative process of developing ideas, testing those ideas, learning from the test and revising the ideas. Mistakes would be made on a small scale and we would not be rolling out a defective product.

The second advantage is that it would demonstrate the potential for transformational change, making it much easier to mobilize leadership around the country to implement such changes in their own communities.

THE CONCEPT

We would select one community to be a laboratory for change. The criteria for selection would be:

- 1) Change readiness
- 2) Proximity to human resources

We would develop programs in the community to transform a critical mass of direct service institutions in the community. Examples of such programs might be:

- 1) A synagogue and congregational school transformation program
- 2) Early childhood transformation program
- 3) Development of innovative youth programs - using the resources of Brandeis
- 4) An Israel Experience Program with excellent pre-work and follow-up
- 5) Transformation of camps that serve the area
- 6) Transformation program for the JCCs

In support of all these programs we might provide help with:

- 1) Goal setting and planning for communal institutions (Federation, BJE, training institutions)
- 2) Establishment of professional development programs for teachers and educators
- 3) Leadership training for lay leaders, Principals, Directors and Rabbis
- 4) Help with fund-raising
- 5) Networking of like institutions undergoing the process of change
- 6) Big Ideas
- 7) Consulting to institutions on goals and change process
- 8) Intensive evaluation by 1-2 full-time experienced evaluators using Leading Indicators methodology

Because of the large resources needed by this project, it should be undertaken by a coalition of funders and service providers.

DEVELOPMENT STEPS

- Hire/Appoint Director (1998)
- Hire an evaluator (1998)
- Build the coalition/obtain funding (1997-98)
- Select the location (1998)
- Work with community to lay out detailed plans for the first round of interventions (1998-99)

Draft #1

CONSULTING FIRM WITHOUT WALLS

THE NEED

Institutional change is a difficult and painful process. Visionary leadership is key to the process of change. All evidence points out clearly that without strong leadership, change simply does not happen. Experience in the business world and elsewhere suggests however, that even great leaders often need the help and advice of skilled people who can help plan and facilitate change. The objectivity of the outsider coupled with the wealth of ideas that such a person gathers from seeing many different situations is of enormous help to a leader who is working in one institutional setting. The interplay of the objective broad knowledge of an outsider with the deep institutional understanding of an insider can create results that neither could have achieved alone. In addition, the process of working with a consultant can be an important contributor to the development of a leader's vision and skills, and when coupled with formal training, is often far more effective than the training alone.

The demand for consulting help in the Jewish world is enormous, especially so in the field of Jewish Education. The phone rings constantly at CIJE and elsewhere with institutional leaders looking for the help from the small handful of people who possess the content and process knowledge to do quality consulting work. Many more institutions want help but do not even know where to call.

There is virtually no capacity. For the few people working in this field, there are no training programs, conferences, tools, colleagues, resource libraries, etc. upon which to draw. Each practitioner must "reinvent the wheel."

(Builds capacity)

THE CONCEPT

CIJE proposes to set up a "consulting firm without walls" to meet this need. Membership in this "firm" would be by invitation only. There would be two types of members: content experts and process experts. The content experts would be leading thinkers in Jewish and General Education (our professors group could form the nucleus of this). The process group would be expert consultants from the business world, other fields or business school professors. The consulting firm without walls would provide the following services to its clients:

- Matching service between consultants and projects -- typically a team of content and process people would be assembled
- Assembling advisory boards for the projects sometimes including some CIJE staff
- A library of content ideas and process tools (e.g. lay leadership change curriculum)

Subarea → THE CONCEPT

Find Good People
Cultivate

Don't draw distinction as sharply

Research

- An annual conference of practitioners to exchange ideas and lessons learned .
- A few senior consultants to be put on high profile projects or problem projects
- Convening small groups with similar interests/background to create a sense of community
- A network of practitioners so that they could call each other for advice (maybe a website)

Consultants would be paid by the clients. CFWW internal resources would be paid for by CIJE. Occasionally consultants would be hired by CIJE to write up their work or create tools. It is worth noting that just as McKinsey has become a de facto post-graduate training ground for the business leaders, this organization could also be a place that develops senior leadership for Jewish Education.

DEVELOPMENT STEPS

- Hire Director (1997)
- Write detailed business plan (1997)
- Begin experimenting with model in CIJE's work (1997)
- Develop and implement CFWW fundraising plan (1997-98)
- Begin recruiting consultants (1998)
- Hold first conference (1998)
- Begin to build infrastructure (1998-99)
- Hire 2-3 internal staff (1998-99)
 - Recruiting/Placement
 - Conference work
 - Field work/troubleshooting
 - Infrastructure

COUNCIL FOR INITIATIVES IN JEWISH EDUCATION

This is a summary of our December consultation on the creation of a National Center for Jewish Educational Leadership.

Objective

To develop a new cadre of professional and lay leadership for Jewish education who can provide the vision and the energy for the changes that are needed to revitalize Jewish life in North America through education.

To significantly upgrade existing leadership so as to make them more knowledgeable and exercise greater influence in the process of change.

Concept

An organization with four closely linked functions:

- Support planning for senior personnel (professional and lay) at the national and communal level by working with communities and national organizations on long-term personnel planning, evaluation of personnel and development of career paths, and by maintaining a national database to facilitate the movement of personnel between communities.
- Develop a program for recruiting the best and brightest as professional and lay leaders in Jewish Education -- both from the pool of especially talented young people just starting careers and from among mid-career professionals in Jewish life and other fields.
- Provide in-service training or programs for professional and lay leaders allowing them to combine work in the field with medium or long-term study with the goal of enhancing their leadership capabilities and the ability to act as change agents.
- Assist in the placement of individuals in jobs that will help them develop into high-quality, senior-level leadership for Jewish Education.

Target Groups

- Senior leaders of Jewish education organizations

- Principals
- Senior lay leaders and high-potential junior lay leaders from communities and institutions
- Central Jewish educational agency executives
- Rabbis
- JCCA Executives and Education Directors
- Federation key continuity professionals
- Professors of Jewish Education
- Camp Directors
- Teacher Educators
- Early Childhood Director
- High potential people from other fields

Key Issues to Resolve

- What form will the institution take? Will it have walls or no walls? Will it link with existing training institutions? Will it link to existing leadership development programs?
- What type of person should lead this institution and how will it be funded? How much "tuition" should be charged?
- What will be the educational philosophy? How will the curriculum be balanced between Judaica, Jewish education and leadership training? What should a graduate know and be able to do?
- What special tracks should exist (e.g. Principals of Jewish schools)?
- What should the organization look like? Who should be the faculty and administrators?
- Will professional and lay leaders study together? How will this work?
- Would degrees be granted by this institution? Would research be done?
- What is the right sequence of steps in creating such an institution.

Proposed Planning Process - Key Activities

- Needs assessment of 10-15 largest Jewish Communities and 15-20 most important national organizations. Redo Mandel Institute map of senior positions.

- Research models of leadership training institutions (e.g. Harvard Executive Education, National Leadership Training Institute) and models of programs without walls. Layout options for discussion.
- Develop Academic Advisory Committee.
- Work with Goals Project staff to outline goals of program.
- Layout personnel requirements and rough estimate of budgets.
- Layout step-by-step plan for building the institution.
- Hold several consultations in New York and Israel to hammer out answers to key issues involving Seymour Fox, Annette Hochstein, Ellen Goldring, Adam Gamoran, Dan Pekarsky, Danny Marom, Avi Ravitsky, Michael Rosenak and others.

Next Steps

- Hire a planner to do the legwork of planning.
- Form a Steering Committee for the planning process.
- Write a first iteration of planning process including time line for Steering Committee discussion.

- under
- think tanks
 - Model Change
 - Jewel
 - Consulting
- Idea
Change
Leadership

Q: What other emphases
would be appropriate?
What's missing?

COUNCIL FOR INITIATIVES IN JEWISH EDUCATION

MEMORANDUM

To: Alan Hoffmann
Gail Dorph
Barry Holtz
Karen Jacobson
Dan Pekarsky
Nessa Rapoport

From: Karen Barth

Date: March 6, 1997

Re: Strategic Plan

Enclosed are the following materials for our Strategic Planning meeting which will take place on Monday:

- 1) The last version of the Vision Statement
- 2) The Change Philosophy Document (unchanged since the Steering Committee meeting)
- 3) A matrix of Strategic ideas
- 4) A very rough strawman proposal for four basic initiatives for CIJE.

The last item is in very rough preliminary form. It is meant to be torn apart.

Please look over these materials and bring them to the meeting.

C:\CIEKAB\STRAT\DOC\CVRMEM.WPD

MAR. -07' 97(FRI) 13:10 C. I. J. E.

TEL: 532 2646

P. 002

VISION STATEMENT - DRAFT 2

Steering Committee Meeting

December 5, 1996

DRAFT VISION FOR OUTCOMES IN THE NORTH AMERICAN JEWISH COMMUNITY

1. **Centrality of Learning/Knowledge** Jewish learning broadly defined (e.g., including arts, history, meditation as well as traditional types of learning) is central to the life of North American Jews. There is a recognized minimum level of knowledge and skills that most Jews achieve and a substantial group that achieves much higher levels.
2. **Jewish Identity** Being Jewish is at the heart of the self-image of most Jews.
3. **Moral Passion** Moral passion and a commitment to repairing the world is recognized as being at the heart of what it means to be Jewish.
4. **Jewish Values** Jews and the organized Jewish Community are actively involved in bringing Jewish values to bear on their own lives and on the problems of the wider society.
5. **Pluralism** Many different ways exist of being and living as a committed Jew but there is a recognized core common "language" and an atmosphere of mutual respect.
6. **Involvement/Commitment** Most Jews are deeply involved in one or more organizations that engage in learning, community work, cultural activities, prayer and/or other Jewish activities and that are central to their identities. These communities serve almost as extended families.
7. **Intensity/Energy** There is a feeling of energy in these organizations and an intensity of involvement. These organizations engage the heart and mind.
8. **Relationship with Israel** There is an strong, active, positive, mutual relationship with Israel.
9. **Leadership** There is a large, talented group of lay and professional leaders driving continuous improvement and innovation in all aspects of Jewish Life.
10. **Continuous Renewal** There is an ongoing process of continuous innovation and change and a built-in culture of creativity that drives this process.

THE SYSTEM OF JEWISH EDUCATION - DRAFT VISION

Institutions

- A multiplicity of high-quality institutions provide life-long learning opportunities. These include synagogues, day schools, supplementary schools, JCC's, camps, youth groups, Israel trips, Universities, early childhood programs and possibly other new institutional forms that do not exist today. Also much learning takes place outside of formal institutions (e.g., within the family) and there are programs that support these informal learning institutions.
- Institutions within the system are driven by their own clear vision of what Judaism is about and of what is an educated Jew. Every aspect of their design is geared to support this vision.

Community support

- The community strongly supports education, providing access to high-quality formal and informal Jewish educational experiences for all children and adults regardless of their financial situation or where they live. The community provides support to existing educational institutions in their continuous effort to refine their goals and improve the quality of the educational services they provide. It also funds the development of new institutional forms.

Lay leadership

- There is a substantial, highly talented group of senior lay leaders who are committed to working on the continuous development and improvement of the system of Jewish education in their own communities and across North America. There is a much larger group of more junior lay leaders who are committed to supporting individual educational institutions. There is an accepted cultural norm among lay leadership that education is a critical area of communal focus.

and is an endeavor to engage —

Professionals

- The profession of Jewish education is a high-status occupation with compensation and benefits competitive with other professional fields. It attracts many of the best and brightest.
- There is a group of committed, senior professional educators of the caliber of leaders in medicine, law, business and academia in the most important senior-level positions.
- There are mid-level professionals in key positions throughout the system including principals, central agency personnel, teacher educators and field evaluators who are Jewishly committed, Jewishly literate and well-trained in the relevant areas of educational theory and practice from the field of General Education.
- Teachers are well-qualified Jewishly and in the field of General Education and are continuously updating their skills.
- Rabbis have the skills and training to be dynamic, inspiring spiritual leaders and teachers, and they view education as central to their mission.

Content

- Jewish educational content is different in every educational setting but there is an evolving understanding of a core knowledge base that is crucial to basic Jewish literacy. The Jewish community is struggling both formally and informally to define and redefine this knowledge base.
- There are multiple connection points each with their own types of content. These might include spiritual/meditative learning, the arts, Yiddish language and culture, historical learning as well as more traditional types of text study.
- The content of Jewish learning is relevant and infused with meaning for those who participate. It is based in tradition but is presented in such a way that it captures the hearts and minds of those who engage with it at any age.

structured types of Jewish literacy
and

Continuous improvement/innovation

Adapted to

*selectively chosen so as to
where with proper educational purposes
that are grounded in Jewish content
and adapted*

- Jewish education uses state-of-the-art teaching methodologies from general education as well as methods from the Jewish tradition. There is active ongoing development of new materials, curricula, programs and institutional forms. New technologies (e.g., CD ROM, Internet) are integrated into the Jewish system of education.

CRITICAL OUTSTANDING ISSUES

- What does pluralism really mean? What are its limits? What level of respect/tolerance/involvement is needed between different groups to achieve real pluralism?
 - Where do the spiritual seekers fit into our vision? Do we have the institutional forms and people who will engage them in a meaningful way?
 - Does our vision fit with the expressed needs of the "customer," especially with those who are currently unaffiliated? If not, do we believe that the "customer" has latent needs that fit with our vision and could these latent needs be awakened?
 - What new institutional forms should become part of this future vision? What new governance forms should be contemplated? What new jobs and roles need to be created?
 - Where do we see marginalized groups fitting into our vision (e.g., immigrants, Jews by choice, retirees, intermarried families, gays/lesbians)?
-

P. 008

TEL: 532 2646

MAR. -07' 97 (FRI) 13:13 C. I. J. E.

STRICTLY CONFIDENTIAL
DRAFT #3

CHANGE PHILOSOPHY AND EMERGING IDEAS ON STRATEGY

FEBRUARY 1997

HOW WE BELIEVE INDIVIDUAL JEWS CAN CHANGE

Fundamental Belief

The ultimate goal needs to be to transform the lives of individual Jews; to make being Jewish central to their lives and their quest for meaning.

The "Direct Service" institution is the most important vehicle for changing the lives of individual Jews in North America. It is only by finding a sense of community within these institutions that Jews will become more committed to being Jewish.

Multiple access points are needed to reach different types of Jews.

The effect of multiple positive Jewish experiences on children and adults is synergistic. On the other hand, the effect of scattered, infrequent experiences is often nonexistent.

Family life is critical in the development of Jewish identity and commitment to Jewish living.

Explanation/Implications

We need to define success in terms of how we impact the minds and hearts of individual Jews and how that turns into action in their lives.

Change needs to take place in institutions where Jews interface with Jewish learning and living (e.g., synagogues, schools, camps, JCCs) to make them more relevant and appealing to the majority of Jews. This means transformation of existing institutions. It may also mean building new institutions or creating new types of institutions. Any change program that does not ultimately transform "direct service" institutions is not worth investing in.

Change needs to happen across a broad range of direct service institutions to offer a diverse population of Jews the opportunity to connect with the tradition. Any type of institution that has potential to be a site for authentic Jewish learning and living should be included. Therefore focusing on one type of institution (e.g., day schools) is not the total answer.

If resources are limited, it is better to concentrate resources so that they impact on a smaller number of individuals than to spread resources around so that they barely touch the lives of many people.

Change programs that focus on one age group are going to be less effective than those that focus on all age cohorts. Institutions need to be structured to support Jewish life in families.

for or facilitating transformation change...

community made up of individual Jews whose lives for whom

Ind Comm.

what about the internet
A journal

more than one way

WHAT WE BELIEVE ABOUT HOW INSTITUTIONS CAN CHANGE

Fundamental Belief	Explanation/Implications
Comprehensive Institutional change requires 6 things:	
1) <u>Leadership</u> is the most important factor in bringing about institutional change but (with the exception of the occasional genius) is not usually sufficient to bring about sweeping changes.	There needs to be an improved infrastructure to support the development of stronger lay and professional leadership for Jewish institutions. <i>→ traditional Jewish sources</i>
2) <u>Vision</u> is the second most important factor. Vision cannot be created in a vacuum but must be supported by an "infrastructure of ideas."	An ongoing dialogue needs to be facilitated between the grassroots and the philosophical thinkers around the development of "big ideas." External facilitators will be needed to help institutions to adapt these ideas to their own situations.
3) <u>Cultural change</u> must be part of any change program. Without a real shift in mind set, change will not be ambitious enough and is unlikely to stick.	Institutional change programs need to explicitly address the culture of the institution. Tools need to be developed to help in this endeavor.
4) An explicit <u>change process</u> is needed as a road map for turning vision into reality.	Carefully specified methodologies need to be developed to help institutions through the difficult process of change. Ongoing evaluation needs to be a central piece of these methodologies.
5) <u>Skill-building</u> is needed to support the new methodologies and approaches initiated by change programs.	Training institutions need to become driven by their own vision of an educated Jewish leader and to build a program around that vision. New training programs or institutions may need to be created.
6) Sufficient and appropriate <u>funding</u> is needed to support a change process at the institutional level.	The funding approaches and methodologies of foundations and federations will have to change to focus resources on leadership development and institutional transformation, and to support longer time frames.

WHAT WE BELIEVE ABC

Fundamental Belief

Piecemeal changes in institut
whole institution must chang

The time frame of change is
programs acknowledge up-ft

=====

SPECIFYING "THE CORE": A DISCUSSION DOCUMENT
Barry Holtz, Dan Pekarsky, Nessa Rapoport

INTRODUCTION

"Core" refers to one of the four domains identified in CIJE's emerging strategic plan. In this paper, we try to characterize the core by identifying its basic purposes, its major elements, its principal initiatives over the next three years, anticipated personnel needs, and some of the issues in need of examination. The paper is intended as a springboard to critical discussion of the nature of this domain.

PURPOSES

We imagine CORE serving four basic purposes in the life of CIJE:

1. CORE responds to the needs emanating from the other three domains for research and critical reflection concerning emerging critical issues and challenges. This could range from the development of a Best Practices volume concerning a particular problem of concern to JEWEL or to the change-lab to the convening of a high-level conference designed to illuminate an issue or a choice faced by one of the domains.
2. CORE generates the contexts, methods, and support-systems needed for those working in each of the domains to systematically articulate what is being learned and to communicate developing insights and problems to the other domains.
3. In its think-tank capacity, and with the help of appropriate resources, CORE identifies "the big questions" concerning Jewish life and Jewish education and develops arenas in which they can be thoughtfully and creatively explored. As an example, CORE might identify something like "The challenges of pluralism in Jewish life and education" as an organizing theme for a year; or perhaps a set of colloquia organized around the theme of "Philosophical, Empirical, and Strategic Dimensions of the Early Childhood Challenge".
4. It is the job of CORE to seed the public culture of the American Jewish community, especially that part of the culture which has the potential to influence the course of Jewish life and education, with the ways of thinking, the insights, and the issues that emerge as critical in the course of CIJE's work in various domains.

ELEMENTS

To realize these basic purposes, we imagine the following functions lodged in CORE:

1. CIJE's research/development and evaluation functions
2. The Best Practice's Project
3. The Goals Project
4. A publication and communication strategy. This will include an intra-CIJE component as well as a component aimed at meaningfully addressing significant external constituencies.
 - a. The intra-CIJE component will include policies and mechanisms designed to assure regular and meaningful conversation across the different domains and to catalyze synergy among our different efforts and shared projects.
 - b. The component aimed at external constituencies will include a high-class journal targeted at senior lay and professional leaders in American Jewish life and Jewish education and designed to put before them significant issues, challenges, and insights in a form that will be engaging, sophisticated, and compelling. The challenge is to shape the national conversation on Jewish education.

UPCOMING INITIATIVES

We imagine the following initiatives to be central to CORE in the initial 3-year period:

1. A systematic effort to communicate with the other domains concerning their needs for R&D, for critical reflection, and for evaluation (both design and implementation).
2. A systematic effort to catalogue what publications and other materials might be produced by CORE based on the work of the other domains.
3. Creation of a mechanism to accomplish 1. and 2.
4. Refine and finalize communication/publication strategy in relation to external constituencies by identifying the targets of our communication strategy and designing appropriate venues (especially, but not limited to, the projected journal).
5. In ways that prove possible, begin implementation of the specific challenges that emerge from out of the work described in 1, 3, and 4.

CONCRETE EXAMPLES OF POSSIBLE CORE INITIATIVES

1. With the Community High Schools Principals Group (now lodged in JEWEL), CORE is asked to do a Best Practices volume focusing on high school education, and to convene a set of colloquia

focused on different dimensions of educating adolescents. Depending on the perceived centrality of the theme of adolescence, CORE commissions David Elkind and Robert Coles to write papers or journal articles on an appropriate theme.

2. An Early Childhood Education Project (possibly lodged jointly in JEWEL and the Change Lab) gives rise to an interest in better understanding the challenges of Early Childhood education in light of different philosophical perspectives and sociological realities/possibilities. A set of luncheon seminars, invited papers, and possibly a journal issue could respond to this kind of need.

3. CORE's deliberative team could identify "The Challenge of Pluralism" as its theme for the year. This theme could be used to guide the determination of invited papers, the agenda for luncheon seminars, the appointment of a Visiting CIJE Fellow, and the guiding theme for an issue of the projected journal. The theme might also add a focus to work going on in JEWEL and the Change Lab, with the possibility of case-studies and publication-ideas emerging from out of the field.

STAFFING FOR CORE

1. A full-time director.

2. An associate director, a junior person, also full-time.

3. Part-time appointments in CORE for those leading other domains. It is essential that they be part of CORE's senior deliberation team.

4. Directors of the R&D, Evaluation, Goals Project, and Best Practices Project (extent of appointment - whether part- or full-time - to be determined).

5. A full-time Communications/publications director.

6. A Visiting Fellow, appointed for six months or a year. Our assumption that Visiting Fellows will rotate through CIJE and will be lodged in CORE.

7. Miscellaneous part-time consultants. For example: a) Individuals commissioned by CORE to produce specified pieces of work (on the model of, say, Sarna's, Green's, or Gerstein's work); b) members of the Professors Group, brought in to consult on particular issues; c) part-time art designers and editors to facilitate publication/communication functions.

ISSUES

1. How conceptualize and operationalize CORE, including CORE's relationship to the other domains, so that CORE does not view

itself or come to be viewed by the other domains as, on the hand, cut off from, or irrelevant to, the work of the other domains, or, on the other hand, as the controlling central agency?

2. Is it sensible to put Goals and Best Practices in CORE? What are the pros and cons, the dangers and advantages?

3. Developing the paraphernalia of communication and identifying the staffing implications.

4. How prevent CORE from becoming a narrowly administrative function?

5. Where does the Professor's Group reside?

Draft #1

A MAP OF WHAT'S NEW IN THE WORK OF JEWISH EDUCATION AND CONTINUITY

**CIJE
MARCH 1997**

OVERVIEW OF THIS MAP

- A scan of the landscape in North America
- An overview of each project -- not a detailed evaluation
- Focused on innovative projects and ideas -- not on mainstream ongoing infrastructure
- Grouped by project goals not by results
- An attempt to sketch out some of the apparent impact and issues associated with these programs
- Programs included based on innovative goals, objects and/or program content -- not necessarily because they have succeeded or because we agree with their approach
- A representative sample of projects -- not an attempt to catalogue every program
- CIJE programs are not on the map

HOW WE BUILT THIS MAP

- Interviewed Federation continuity executive and other senior Jewish agency leadership
- Drew information from strategic planning interviews
- Read foundation annual reports and spoke to foundation executives
- Worked with Dalia Pollack at CJF
- Contacted Program Directors directly and read program materials
- Gathered and organized existing CIJE knowledge and information

SYSTEM CHANGE PROGRAMS: LAY LEADERSHIP

Examples

Wexner Heritage

A two year program for young and “up-and-coming” potential lay leaders -- content of the program is Jewish text learning focused on current issues

CLAL

APPARENT IMPACT:

High quality group learning experiences can be personally transformative for lay leaders

CHALLENGES/ISSUES:

- Are these programs energizing people to assume leadership roles in the Jewish Community
- Are these programs providing lay leaders with relevant skills to be leaders of change and innovation

SYSTEMATIC CHANGE: RABBINIC TRAINING

RABBINIC ORDINATION PROGRAMS

University of Judaism

New Rabbinical program in the process of rethinking and redefining its program

Aleph Ordination Program

Rabbinical school without walls with a focus on spirituality, outreach and renewal

Academy for Jewish Religion

Pluralistic rabbinical school with innovative curriculum - strong emphasis on spiritual direction, meditation and contemporary mussar

SUPPLEMENTARY PROGRAMS

Wexner Fellowships

Financial support and leadership training for a small select group of Rabbinical students

JTS Mentoring Program

Links senior Rabbinical student with practicing rabbis for a year-long internship. Provides training for the mentors

APPARENT IMPACT:

These programs seem to be producing Rabbis who have done more exploration about finding personal meaning in Judaism and who have done more thinking about outreach

CLAL Rabbinic Programs

Rabbinic retreats for rabbis in the field 7 years or less, Rabbinic internships (one-year) and fellowship programs designed to help rabbis think in new ways about personal meaning towards rabbinic role and the benefactors of their work

Marshal T. Meyer Institute

Two-year internship program at Congregation B'nai Jeshurun, a vibrant and innovative Manhattan congregation--plans underway to expand into a much broader program for the training of rabbis

CHALLENGES/ISSUES:

- Is the Rabbinate attracting enough people with the talent to be successful in the current environment?
- Is the skill set needed in the contemporary Rabbinate too broad to be realistic?
- Will these programs produce rabbis who really have the talent and training to lead the fundamental change that needs to happen in Jewish institutions

SKILLS: TEACHER TRAINING

NATIONAL PROGRAMS

Shaarim

A two-year day school teacher education program to attract and train people who don't originally think of Jewish Education as a profession.

Florence Melton Adult Mini School for Teachers

Two year program of Jewish learning for teachers who want to improve their knowledge of Jewish subject matter.

Whizin Institute

Week-long training program for family educators.

LOCAL PROGRAMS

Boston Federation - Training of youth workers and family educators.

Partnership with major training institutions to train youth workers and family educators for institutions in the community -- grants program supplies funds for institutions to hire graduates.

Omaha Community Teacher Training Program

Milwaukee Distance Learning Program

Provides the resources of a well-established program in Cleveland to a smaller city.

APPARENT IMPACT:

- Some programs receiving very positive evaluation from participants.

CHALLENGES/ISSUES:

- Can these programs be scaled up to provide broader impact.

- Are these programs following the basics of recognized best practice from the world of general education? Should they?

- Is the model of "classroom" learning for teachers with little follow-up going to produce real changes in professional practice and in institutions.

The Academy of the BJE of New York

Intensive learning and certification program using professors from major training institutions, for supplementary school teachers.

PARA PROFESSIONALS

Eidah

Program to train lay people with yeshiva backgrounds to teach adult education programs

Chizik Amuno Personal Trainer Program

?

Kehillath Israel

Program to teach Jewish subject matter to parents and other interested adults who want to become avocational teachers.

LEADERSHIP: SENIOR EDUCATORS AND PRINCIPALS

PRINCIPALS

Peer-Assisted Leadership Program

Conservative Movement mentoring program for day school principals

JTS Fast Track Day high School Leadership Program

Program in the early planning stages to train Principals for Day High Schools

Chicago BJE Principals Program

?

Senior Educators

?

APPARENT IMPACT:

- Programs are helping on a small scale to provide people to fill jobs in schools and other institutions.

CHALLENGES/ISSUES:

- Do these programs have a clear sense of what a trained leader should be able to do? Are they reform or change oriented?

- Do these programs have the potential to achieve sufficient scale to make a significant difference to the shortage of educational leaders?

VISION*

Jewish "Aspen" Institute

CLAL and Cummings Foundation currently in the process of planning a think tank to bring high-level thinkers together in a relaxed atmosphere to struggle with important Jewish issues.

CHALLENGES/ISSUES:

- Could the world of Jewish education benefit from dedicating more resources to deep thinking about important issues?

*Note that many of the programs classified under change process include some component of developing an institutional vision.

CHANGE PROCESS

Synagogue 2000	Cross-denominational programs to help synagogues reinvent themselves to become more relevant themselves
Experiment in Congregational Education	Reform movement program to help synagogues become learning communities.
COMJEE	Jewish Community Center program to improve the effectiveness of Jewish education in Centers.
Reconstructionist	?
McKinsey/NY Federation Synagogue Strategic Planning Process	Cross-denominational project to help synagogues set goals and achieve them.
Day Schools for the 21st Century	?
BJE - Los Angeles - School Accreditation Program	Accreditation process that encourage a focus on goals, strategic planning and evaluation.
Brownstone Brooklyn Coalition	Coordinates 7 synagogues to develop joint projects and programs to reach out to the marginally affiliated.

APPARENT IMPACT:

- Some institutions who have participated in these projects have achieved dramatic results.
- Participants and leaders of these projects are learning a great deal about the process of change.

CHALLENGES/ISSUES:

- Will change be sustained in institutions that participate?
- Can this type of change be managed on a broader scale in a way that is affordable?
- Will change be transformational enough to make these institutions successful vehicles of Jewish continuity?

FUNDING

Promoting Experimentation/New Models

New York Federation Continuity
Commission

Three-year grants to local institutions to
promote continuity

Meyerhoff Foundation

Focusing on developing a program for
one cohort (adolescents) in one city
(Baltimore)

Cummings Foundation

Supports experimental programs that help
make Jewish life more meaningful -
Typical grant period 1-3 years

Supporting/Expanding/Improving Existing Models

Avi Chai

Grants focused on improving, supporting,
and expanding day schools

CRB Foundations

Grants focused in improving Israel
Experience programs and other youth
programs.

APPARENT IMPACT:

- Increased attention and funding from
Federations has resulted in a groundswell
of activity focused on Jewish education
and continuity.

CHALLENGES/ISSUES:

- Is enough money being focused on
fundamental change in institutions?

- Do the grant recipients have the vision
leadership and skills to turn ideas in
transformational change?

- Are the time horizons of these granting
institutions long enough for real change to
take place?

- Can the problems be solved at the
programmatic level or do more planful
systematic changes need to be supported?

MODEL PROGRAMS: FAMILIES AND EARLY CHILDHOOD

My Jewish Discovery Place

Hands-on “science center” approach to teaching Jewish history. Rituals and ideas -- located inside JCC’s.

Bagels Blocks and Beyond

Parental education program and support groups that foster parental involvement in Judaism when their children are infants.

JEFF - Detroit

Training, curriculum development and outreach in support of family education in synagogues and other institutions. Being replicated in other cities.

Jewish Birth Baskets

Baskets containing small gifts and information provided by local organizations and agencies are distributed to the parents of new babies.

BJE - Early Childhood Center

?

Reclaiming Shabbat - BJE Houston

Individuals and families learn and teach each other Shabbat observances community-wide involvement of all synagogues.

APPARENT IMPACT:

- There is anecdotal evidence that families with young children are very open to reconnecting or deepening their connections to Jewish life
- Attendance and participant evaluation of many of these are very positive

CHALLENGES/ISSUES:

- Can these programs “stick” without fundamentally transforming the basic institutions of Jewish living and learning?
- Will participants continue to grow Jewishly once the programs are ended?

MODEL INSTITUTIONS:Schools

Beit Rabban

Innovative K-12 Jewish day school for accidentally-talented children. Encourages openness, creativity, critical thinking, responsibility of individuals to make their own choices. Focus on community service. Innovative Hebrew immersion program.

Community Day High School

?

Camps

Ramah

Intensive Jewish experience for children in Conservative sleep over camp, vision-driven institution with heavy emphasis on development of service and junior leadership.

After School/Supplementary

Keshet

After school program in Jewish learning for children in public schools whose parents work later than the end of the school day. Activity-center model -- not a classroom approach.

APPARENT IMPACT:CHALLENGES/ISSUES:

Synagogue

Bnei Jeshurun

Vibrant, popular synagogue on the Upper West side of New York with a spirited musical style of services and a focus on Tikkun Olam

MODEL PROGRAMS: YOUTH AND COLLEGE

? and Light	?
Hillel	?
Genesis Project	Summer program at Brandeis for teens involving learning and projects
Nesiyah	?
Israel Quest	An Israel experience program that focuses on the trip as part of a continuum of Jewish education for teens. Goal to create a community-wide teen Jewish culture
Berkeley Midrash	Burgeoning voluntary, interdenominational study programs for teens
Bronfman Fellows	Israel trip and ongoing meetings for small, select group of high-potential teens
Beth Am Shabbat School for Parents and Children	A Saturday morning combination of study and prayer for parents and children separately and together

APPARENT IMPACT

CHALLENGES /ISSUES:

- Will participants in these programs find a longer term home for their Jewish life?

- Are these programs reaching not to the less affiliated or just providing more options for those who are already deeply involved?

MODEL PROGRAMS: ADULTS

Florence Melton Adult Mini School

Two-year literacy program for adults with little or no Jewish background; Nationally supplied curriculum with local teachers and local funding

Havdalah groups at Bnai Jeshurun and Valley Beth Shalom

Small study groups within larger synagogues that create learning opportunities and a sense of community for members

Aish Torah Discovery Seminar

Structured weekend program offering “scientific” proof of continuity between Sinai and today

Derekh Torah

A 30-week introduction to Judaism course that meets in homes. Small group feels like a learning community

HUC Kollel

High-powered thinkers and high quality teachers offer courses in an egalitarian kollel environment

Lehraus at JTS

Annual learning program with renowned scholars teaching about a focused topic

APPARENT IMPACT:

- The enormous ground-swell of activity and options in adult learning appears to have spawned a much higher level of participation by adults in Jewish learning programs

CHALLENGES/ISSUES:

- Do these programs leave people with the skills and motivation for ongoing Jewish learning?

- Do participants have any viable options for joining an ongoing learning community that matches the quality of the program experience?

- What happens next after a person completes a beginner level outreach program?

National Jewish Outreach Program	Very broadly distributed programs -- crash course in Hebrew, Turn Friday Nite into Shabbat, Basic Judaism course, beginners service. NJOP provides consultants and training to anyone who wants to run these programs
Shorashim	Adult learning program focused on helping people learn tools to continue learning on their own and not rely on "superstar" teachers
Meah	Locally funded "Wexner-type" learning program for a broad-based group of adults

MODEL PROGRAMS: DISENFRANCHISED GROUPS OR IGNORED ASPECTS OF JEWISH LIFE

Arts

Teen Art--Jewish Museum

Program to immerse teens in the Jewish experience through meeting Jewish artists and through hands-on programs

Intergenerational Art Program BJE-LA

Introduces children, parents, and grandparents to master Jewish artists and provides opportunity to produce their own works from the same medium

Intermarried

?

Women

Drisha

Women's yeshiva for senior study at an advanced level in a Modern Orthodox environment

Maayan

A center for creative Jewish learning and programming for women

LA Jewish Women's Center

?

APPARENT IMPACT

- Programs for disenfranchised groups or those covering frequently-ignored aspects of Jewish life are attracting many of the unaffiliated into Jewish life

CHALLENGES/ISSUES:

- Are these programs creating real learning communities that will keep the newly affiliated connected to Jewish life?

SUMMARY

- LAY LEADERSHIP ⇒ A handful of well-funded programs appear to have transformed the lives of participants but it is not clear that people have been mobilized to assume leadership roles or to improve the quality of their leadership
- PROFESSIONAL LEADERSHIP/SKILLS ⇒ Many programs exist, some are very innovative but it is not clear whether these programs are likely to produce professionals with the vision and skills to lead transformative change
- VISION ⇒ Very little is being done to create the “Big Ideas” that change leaders need to draw upon
- CHANGE PROCESS ⇒ Several highly innovative programs are just starting up in this arena. All involved agree there is much learning to be done
- FUNDING ⇒ Money is poured into education and continuity related projects but it appears that a more planful approach and a greater focus on transforming institutions would yield more results for the dollars spent
- MODEL PROGRAMS ⇒ We are in the midst of a ground-swell of creative development of programs, but it is unclear whether they will have staying power and whatever those involved in these programs will find a long-term place to live and learn Jewishly
- OVERALL ⇒ No programs were found that address all of the above in one place
- MODEL INSTITUTIONS ⇒

VISION STATEMENT - DRAFT 2

Steering Committee Meeting

December 5, 1996

DRAFT VISION FOR OUTCOMES IN THE NORTH AMERICAN JEWISH COMMUNITY

1. Centrality of Learning/Knowledge Jewish learning broadly defined (e.g., including arts, history, meditation as well as traditional types of learning) is central to the life of North American Jews. There is a recognized minimum level of knowledge and skills that most Jews achieve and a substantial group that achieves much higher levels.
will need to specify process for identifying "minimum"
2. Jewish Identity Being Jewish is at the heart of the self-image of most Jews.
3. Moral Passion Moral passion and a commitment to repairing the world is recognized as being at the heart of what it means to be Jewish.
4. Jewish Values Jews and the organized Jewish Community are actively involved in bringing Jewish values to bear on their own lives and on the problems of the wider society.
5. Pluralism Many different ways exist of being and living as a committed Jew but there is a recognized core common "language" and an atmosphere of mutual respect.
6. Involvement/Commitment Most Jews are deeply involved in one or more organizations that engage in learning, community work, cultural activities, prayer and/or other Jewish activities and that are central to their identities. These communities serve almost as extended families.
7. Intensity/Energy There is a feeling of energy in these organizations and an intensity of involvement. These organizations engage the heart and mind.
8. Relationship with Israel There is an strong, active, positive, mutual relationship with Israel.
9. Leadership There is a large, talented group of lay and professional leaders driving continuous improvement and innovation in all aspects of Jewish Life.
10. Continuous Renewal There is an ongoing process of continuous innovation and change and a built-in culture of creativity that drives this process.

THE SYSTEM OF JEWISH EDUCATION - DRAFT VISION

Institutions

- A multiplicity of high-quality institutions provide life-long learning opportunities. These include synagogues, day schools, supplementary schools, JCC's, camps, youth groups, Israel trips, Universities, early childhood programs and possibly other new institutional forms that do not exist today. Also much learning takes place outside of formal institutions (e.g., within the family) and there are programs that support these informal learning institutions.
- Institutions within the system are driven by their own clear vision of what Judaism is about and of what is an educated Jew. Every aspect of their design is geared to support this vision.

Community support

- *Personnel Reference* The community strongly supports education, providing access to high-quality formal and informal Jewish educational experiences for all children and adults regardless of their financial situation or where they live. The community provides support to existing educational institutions in their continuous effort to refine their goals and improve the quality of the educational services they provide. It also funds the development of new institutional forms.

Lay leadership

- There is a substantial, highly talented group of senior lay leaders who are committed to working on the continuous development and improvement of the system of Jewish education in their own communities and across North America. There is a much larger group of more junior lay leaders who are committed to supporting individual educational institutions. There is an accepted cultural norm among lay leadership that education is a critical area of communal focus.

Professionals

- The profession of Jewish education is a high-status occupation with compensation and benefits competitive with other professional fields. It attracts many of the best and brightest.
- There is a group of committed, senior professional educators of the caliber of leaders in medicine, law, business and academia in the most important senior-level positions.
- There are mid-level professionals in key positions throughout the system including principals, central agency personnel, teacher educators and field evaluators who are Jewishly committed, Jewishly literate and well-trained in the relevant areas of educational theory and practice from the field of General Education.
- Teachers are well-qualified Jewishly and in the field of General Education and are continuously updating their skills.
- Rabbis have the skills and training to be dynamic, inspiring spiritual leaders and teachers, and they view education as central to their mission.

Content

- Jewish educational content is different in every educational setting but there is an evolving understanding of a core knowledge base that is crucial to basic Jewish literacy. The Jewish community is struggling both formally and informally to define and redefine this knowledge base.
- There are multiple connection points each with their own types of content. These might include spiritual/meditative learning, the arts, Yiddish language and culture, historical learning as well as more traditional types of text study.
- The content of Jewish learning is relevant and infused with meaning for those who participate. It is based in tradition but is presented in such a way that it captures the hearts and minds of those who engage with it at any age.

Continuous improvement/innovation

- Jewish education uses state-of-the-art teaching methodologies from general education as well as methods from the Jewish tradition. There is active ongoing development of new materials, curricula, programs and institutional forms. New technologies (e.g., CD ROM, Internet) are integrated into the Jewish system of education.

CRITICAL OUTSTANDING ISSUES

- What does pluralism really mean? What are its limits? What level of respect/tolerance/involvement is needed between different groups to achieve real pluralism?
- Where do the spiritual seekers fit into our vision? Do we have the institutional forms and people who will engage them in a meaningful way?
- Does our vision fit with the expressed needs of the “customer,” especially with those who are currently unaffiliated? If not, do we believe that the “customer” has latent needs that fit with our vision and could these latent needs be awakened?
- What new institutional forms should become part of this future vision? What new governance forms should be contemplated? What new jobs and roles need to be created?
- Where do we see marginalized groups fitting into our vision (e.g., immigrants, Jews by choice, retirees, intermarried families, gays/lesbians)?

TO: CIJE Staff
FROM: DP
RE: Vision of a more vital Jewish community

INTRODUCTION

At the last Strategic Planning staff meeting (Nov. 7), I was asked to do the next iteration of our "Strawman" vision for the outcomes in the North American Jewish community (p. 12 of that document). At the time, I was not confident that I could adequately complete this assignment in preparation for our Nov. 25 meeting, but I did hope that I'd be able to enrich our thinking by raising certain issues concerning the elements of the vision. My principal focus has been on "Pluralism", described in the Oct. 16 document as follows:

Many different ways exist of being and living as a committed Jew but there is a recognized core common 'language' and an atmosphere of mutual tolerance.

My sense is that for an ideal like "Pluralism" to provide us with helpful guidance, we need to characterize it more fully than this. The questions and issues I raise below are designed, if not to offer this fuller characterization, to suggest some of the critical choices. I rely heavily in this discussion on Elliot Dorph's essay, entitled "Pluralism".

WHY PLURALISM?

The case for pluralism. Pluralism can be defended on a number of different kinds of grounds -- and the way in which we choose to defend it will probably carry implications for the way we choose to operationalize our commitment to pluralism. Here are some possibilities:

1. Pluralism is expedient. We live in a Jewish community made up of a variety of different groups: none of them is about to co-opt the others; nor do we want to shrink the community by declaring certain groups inauthentic. In this context, to declare for pluralism makes good pragmatic sense. Perhaps some day it will not.
2. A commitment to Jewish pluralism is a principled position that flows from a more general commitment to liberalism. Liberalism recognizes the right of individuals and communities to define their own cultural identity without interference from a centralized authority: just as we have the right to choose Judaism over Catholicism, so, within Judaism, we have the right to choose the brand that seems most congenial to us - so long as we accord the same right to others.

3. A commitment to pluralism flows from a relativistic ethos. Not recognizing in ourselves or in any one else the right or ability to declare any particular view more authentic than others, we adopt the laissez-faire position which says, "Different people should gravitate to Jewish outlooks and practices that seem right to them."

4. A commitment to pluralism is a Jewish commitment that flows from our understanding of what Judaism is.

There are several variants of #4, and because of its special interest to us, I will take note of some of them below.

Pluralism as a Jewish value. While Judaism has not always been hospitable to pluralism, diversity has been a feature of many Jewish communities across the ages. In some cases, it's been "tolerated", in others actively affirmed. Here are a number of "takes" on pluralism as a Jewish value.

A) One of the reasons the School of Hillel is counted superior to that of Shammai is that Hillelites recognized an obligation to listen carefully to the views of their opponents and, if warranted, to reverse themselves. Implicit in this account is a view found elsewhere as well: Dispute can be a good thing! The encounter with views that differ from our own contributes to the improvement of our own position.

B) For thinkers like Ha-Rav Kook, sub-groups and movements that are radically dissimilar to each other and often at odds with each other play essential roles in hastening the coming of the Messiah; how each group contributes is at the time often unrecognized (by other groups and even by its own members).

C) Plural Jewish beliefs is a natural outcome of the fact that we have different abilities and sensibilities and thus cannot be expected to interpret the Torah in the same way.

D) We must embrace the existence of plural Jewish views as a way of acknowledging that, though we may feel that our own views are the best, our creaturely capacity for knowledge is weak in comparison with God -- so that in the end we might be wrong. "From the standpoint of piety," writes Dorph, "pluralism emerges not from relativism but from a deeply held and aptly humble monotheism."

E) While not "a value" (in the sense that it is desirable), pluralistic Jewish outlooks are tolerable and consistent with mutual recognition so long as the different groups that make up the pluralistic universe

all share in "Brit Goral", the "Covenant of Fate". As Dorph summarizes it:

"This Covenant has four components: 1) shared historical events (Jews feel they are part of everything that happens to other Jews; 2) shared suffering (the anguish and pain inflicted on other Jews I experience as mine too); 3) shared responsibility (a sense of obligation to help other Jews and a willingness to do so); 4) shared actions (activities with and for other Jews).

On this view, associated with Solveitchik and Yitz Greenberg, within the community defined by the Covenant of Fate, disagreements concerning what Judaism demands and represents can be very strong and impassioned, but the parties to the dispute are recognized as equally members of the same community. This view is to be contrasted with Simon Greenberg's view (below).

F) Simon Greenberg develops the view that God intended that we all think differently in order that we be reminded of God's grandeur: "When one sees a crowd of people, he is to say, 'Blessed is the master of mysteries,' for just as their faces are not alike, so are their thoughts not alike."

According to Greenberg, pluralism is "the ability to say that 'your ideas are spiritually and ethically as valid -- that is, as capable of being justified, supported, and defended - as mine' and yet remain firmly committed to your own ideas and practices."

Critique of pluralism. While we tend to be sympathetic to pluralistic ideals, pluralism has not been kindly regarded in many historical communities (Jewish and non-Jewish). Not only is a community featuring wide-ranging diversity in belief, values, and practice sometimes rendered incapable of decisive action which all will enthusiastically endorse, there is also a danger that such a community will dissolve -- a danger that its various sub-groups will sense little that unites them to one another and will begin approaching one another with mistrust and contempt. On an international level, we are witnessing such phenomena in various parts of the world at this very moment, and there are critics of American society (for example, Arthur Schlessinger in THE DISUNITING OF AMERICA) who believe we are in danger of travelling this road in our own country right now.

Critics like Schlessinger are not looking for uniformity but they urge that our endorsement of pluralism be accompanied by a searching examination of the conditions that must be in place if a pluralistic situation is to remain healthy. This means asking some critical questions, including the following:

1. How much and what kinds of things must members of a pluralistic community share if they are to be capable of living in peace with one another, organizing enthusiastically for collective action, and recognizing one another as members of a single community ("We are one!") to which they owe allegiance?

As Elliott Dorph observed, rabbinic Judaism tolerated "a wide spectrum of opinion and even of practice, but only within a community that shares a commitment to the fundamental beliefs and practices of Judaism." Thus, "The Talmud is full of fractious disputes in which virtually anything could be questioned. There are some limits, though...: When the Sanhedrin existed, rabbis could challenge decisions in debate, but in practice they had to conform to the Sanhedrin's majority ruling." The Sanhedrin effectively functioned as the Court System does in the U.S. -- an authoritative body which could determine whether homogeneous practice is required in a given domain, and if so, what kind.

Today we lack any such authoritative body that establishes shared norms of conduct that place curbs on our diversity; and there are many who are concerned that we are rapidly losing any sense of ourselves as a single community - especially now that Israel and the Holocaust occupy a less prominent place in the consciousness of American Jews. At the same time, however, note that not everyone agrees that a great deal needs to be shared by us in order for us to remain a vital community. Menachem Brinker, for example, suggests that there was always much more diversity among the Jewish People than traditional accounts admit. For him it's enough if we recognize ourselves as members of the same family and are aware of the history and fights.

What, then, if anything, must be shared among us if our pluralistic community is to be viable -- norms? beliefs? knowledge? attitudes? a language of discourse? a sense of family?

2. How ought adherents to different positions regard one another? How deep a knowledge of one another's outlook ought they to have? Is it sufficient if they "tolerate" each other's right to exist (even if in error) -- or should they be appreciative of one another's outlooks?

3. What are the limits or boundaries of membership? What kinds of groups and individuals fall within the orbit of our pluralistic community -- and which are beyond the pale? Jews for Jesus may be an easy case -- but how about the children of inter-marrieds, sub-groups that refuse to acknowledge other religious groups as representing a bona fide "Jewish" position, or that refuse to acknowledge the legitimacy of the State of Israel? More generally, what about groups who refuse to legitimize the pluralistic situation (though they may be willing to take advantage of it for their own purposes)? [Dorph suggests the need for a theory of pluralism that recognizes "Ahavat Yisrael" as a

value that transcends our differences. But this only serves to underscore the need to answer the question, "To whom is our Ahava to be directed? That is, who counts as a member of "Yisrael"?"

4. Corporate VS. Liberal Models [Develop]

How we answer such questions -- and why we answer them the way we do -- will say a lot about what we are as a Jewish community.

CENTRALITY OF LEARNING/KNOWLEDGE

Here I just want to raise a few critical questions:

1. Are we prepared to characterize the kind of learning to which we are referring?

a) At a time when there are a lot of references in Jewish and non-Jewish quarters to "informal learning", to "experiential learning", to "outdoor education," etc., do we want to stipulate that, whatever else is to be learned, text-based learning is of central importance?

b) If "text-study" is to be incorporated into our understanding of "learning", do we want to say anything about which texts should be studied? Are there any that we want to designate as essential?

c) Do we want to say anything about "Torah Li'shmah" as an ideal?

2. There is a need to ^{clarify} "the knowledge and skills" that we think should be achieved.

3. There is a need to have a rationale for the way we choose to answer - or not to answer #s 1 and 2. This would include an account of why we think "learning" and "a minimum level of knowledge and skills" desirable. To have such an account may actually help answer the other questions.

Questions/Critiques/Ideas on "Strawman" Vision from the Steering Committee Meeting

Overall

- Too far out of reach (Steve H)
- Is it too blue sky?
 - Is it too rooted in existing institutions and approaches? "in the box"
 - Is this going back to the shtetl?
 - Does it confront the realities?
 - Is it too cerebral--need more focus on prayer/spirituality/the arts?
 - How do we deal with pluralism, trans-denominationalism?
 - How does a learning-infused culture relate to the spiritual, ethical, and organizational questions?
 - Does a learning-infused culture permeate other aspects of Jewish life?
 - Can we be more specific about Israel? Should it permeate the whole vision -- not just the last page?

Institutions

- ~~grass roots issues~~
- Instead of describing the specific institutions, shouldn't we be envisioning a structure that allows for out-of-the-box thinking and grass roots development of institutions?
 - What about the community at the local and national level?

Profession

- Shouldn't we devote a whole page to lay leaders?
- Should we deal explicitly with the issue of part-time teachers?
- Shouldn't we talk about mechanisms for building the profession, not instituting?

→ Haron: Less on nature of institutions
More on outcomes,
facilitating structures

12 Generic Change Approaches

	Name	Description	Examples
1	Relationships	Organizing opportunities for role modeling and mentoring by effective change leaders	Women's campaign in Milwaukee (Esther Leah)
2	Leadership Training	Teaching the how and why of change in the classroom to people currently in leadership positions or potential leaders/change agents	Jerusalem Fellows TEI Harvard Seminars Alberto Senderay Wexner Heritage Wexner Fellows
3	Convening/Networking	Bringing together like groups of people with institutions to support each other in the work of change	Coalition of Essential Schools CAJE
4	Consulting	Sending in process and/or content experts to help build and implement a change vision at the institutional or community level	CIJE consultations Goals Project
5	Publishing and Speaking	Writing or speaking about the why and how of change	CIJE Publications JESNA Publications
6	R & D (Let a thousand flowers bloom)	Seeding many small experiments in the hope that some will succeed and can be "rolled out" broadly	NY Continuity Commission
7	Research	Using rigorous research and evaluation to motivate change and to set direction	The CIJE Study of Educators

8	Modeling Systemic Change	Modeling change across a system with a new or existing institution or within an entire community	Lead Communities
9	Modern Marketing	Motivating people to change through media advertising, direct marketing, personal sales	Willow Creek Church Lubavitch National Jewish Outreach
10	Magic Bullets	Introducing a simple initiative into an environment that catalyzes change on a broad scale	Bookshelves in former Soviet Union (Coleman)
11	Money	Using financial incentives to change behavior	
12	Accreditation/Prize	Encouraging organizations to change so that they can receive a prize or accreditation	Baldrige awards

INTERVIEW QUOTES ON LEADERSHIP

“We need to empower good leadership and give them the resources to act. Marshall Meyer is an example of a visionary leader who was given resources. It can happen and happen quickly.”

“Leaders in the envisioned community will be bilingual (Hebrew and English), well-educated as Jews, comfortable in both Israel and the U.S.; they will be involved in Jewish study and will have access to Jewish sources, to which they will regularly turn in search of ideas that are appropriate to contemporary circumstances.”

“Harvard’s conception of leadership emphasizes that genuine leadership springs from concern for others, which leads the individual to assume responsibility in the community.”

“I am not sure that CJF is the right vehicle to do community mobilization.”

“It is hard to get people excited about education. It is not sexy. “When I ran the Commission on Continuity it was really fun. We were asked to think big. You don’t have to worry about schedules and curriculum. Now the pace is frustrating and we are out of touch with the results. The professionals get to interact with the kids but the lay leaders don’t see the kids.”“

“Dynamic professionals attract good lay leaders.”

“We need internal leadership development programs. We need to have a career path for lay leadership specifically for Jewish Education.”

INTERVIEW QUOTES ON SEEKERS

“Why do these seekers matter? It will only be a small percentage of the people, but they set the tone and example for everyone else. They bring life, fire, energy to Judaism, and that’s very precious. Others can take care of the what and how. Seekers are doing the why. I don’t know whether, if the community were organized differently, there would be more such people. In Jewish spiritual history, there have been peaks and valleys of spiritual creativity: extraordinary moments followed by long plateaus and declines. Certainly, if this work were acknowledged and valued, there would be more people interested.”

“Seekers must be thought of as mainstream. I loved Art Green’s piece, and I am thinking about finding a way to use it for my entire congregation. The search for community and meaning are intertwined: People want to feel, to cry. If you come on Friday night and look around, you’ll see lots of people in tears--not hippie types, but Wall Street lawyers and business people. People are tired of plastic; they need a place, a spiritual home that can end anonymity and loneliness. And in my experience, married people hunger for this as much as single people do.”

“Seekers are a minor current. Spirituality should be an aspect of Jewish life, and there should be a place you can go to for meditation, etc. But we don’t need a lot of that.”

INTERVIEW QUOTES ON RABBIS

"Jewish seminaries need to offer spiritual guidance instruction rather than "how to write a sermon." The current seminaries do not monitor the spiritual development of their students. In yeshivot, the students have a spiritual guide: They understand that people need to integrate their exposure to Jewish study within themselves. This component could also be added to existing seminaries. Also, rabbis already in the field should get scholarships to taste these things in their own lives."

*Spiritual
Search*

"A communal "trans-rabbi": A teacher who serves all shuls to teach meditation, "inner Judaism," Kabbalah for those who seek it. Then they can bring it to their own institutions. This person would be a scholar-in-residence and source of instruction. Many rabbis who could not be pulpit rabbis would be wonderful in this role."

"Spiritual leadership training in seminary should be a key priority. Teachers, rabbis should be more invested in teaching social consciousness and spirituality to the community in order to truly make change and connect people to what it means to be Jewish."

"Current rabbinical training does not teach rabbis how to "get Jews in the door," nor what to do when they come in. There must be a range of alternatives about what happens once they enter. In Russia, too, Jews are turning out in droves. The Jewish intellectual leaders (Green, Leonard Fein) who are creative thinkers need a chance to influence more of the Jewish message, so that it's not hollow. When people do get through the door, we need something rich and meaningful to offer. We should not be teaching rabbis "techniques" or skills, (i.e. getting together to say, "Let's exchange tricks,"). Of course, you need a few skills, but by far the most important thing is the message, is responding to the needs. We need challenging leadership to ask: How can we give Jews something that is both authentic and "real" in addressing the search for meaning? To bring them in is not enough."

"The problem begins at the seminaries. Rabbis must be skilled teachers not just masters of the text."

"We live in a marketplace of ideas. The Rabbi has to have something to say. If I were president of the Seminary (JTS), I'd get the most exciting thinkers around -- Eric Fromm, the Dalai Lama -- to teach my students."

"It takes great thinker/teachers to produce great rabbis. Solevetchik produced Yitz Greenberg, Saul Berman, David Hartman. Heschel produced Marshall Meyer and Harold Schulweis. The institution can't create these great teachers but it can invite them instead of holding them off."

"Because rabbis are increasingly defined by their pastoral role, there is a need for a new cadre of teachers -- of communal scholars (drawn perhaps from the ranks of PhDs in Jewish Studies) who exhibit strong Jewish commitment and love of study, and who can function as communal scholars-in-residence who will teach local educators and rabbis."

“Leadership-- particularly professional leadership like rabbis and educators-- are exhausted. Rabbis are overwhelmed by the tasks that are before them and they are undersupported in their work. Rabbis need some kind of “spiritual maintenance organizations” and they need community organizing skills. Could the training of leaders, rabbis in particular, be reimagined? I doubt that rabbis get what they need in their own training and there is little support for them once they are out in the field.”

“We need to develop rabbis as better educators of adults. We need clinical-style training and mentoring.”

INTERVIEW GUIDE

INTRODUCTION

1. (Introduce yourself and explain CIJE if necessary.)
2. (explain reason for interview even if you have already done so when setting up the interview.)

We are engaged in a planning process at CIJE and as part of that process we are speaking to people who we believe to have interesting perspectives on: (pick one)

- ◆ Vision of the future for Jews in North America
- ◆ Perspective on Jewish education in North America
- ◆ Perspective on how lessons we learn from general education might apply in the arena of Jewish education
- ◆ Perspective on the context in which the Jewish people of North America find themselves.

Today we would like to speak to you about : (pick one, two or three topics)

Your vision for a revitalized Jewish community

- ◆ Your vision for an education system of Jewish education
- ◆ What can be learned from examples of successful change in the Jewish community
- ◆ What can be learned from examples of successful change in general education
- ◆ Social trends relevant to the problem of Jewish continuity

(Plan ahead of time which topics to discuss and what order.)

VISION FOR A REVITALIZED JEWISH COMMUNITY

1. If so called “continuity” efforts are successful, in what ways would you like see the Jewish community be different in 25 years.
2. If the person is having trouble with the open-ended question ask about whichever 2 or 3 themes of these seem appropriate:
 - Diversity/pluralism
 - Moral passion
 - Leadership
 - Vibrancy
 - Involvement with Israel
 - Innovation
 - Community
 - Centrality of Jewish learning
 - Creative action
 - Commitment
 - Jewish literacy
 - Jewish identity
 - Jewish meaning
 - Jewish values
3. If you had to pick one thing, what would you say is the most important thing that has to change to get from here to there?
4. What do you see as the role of education in this vision of the future?

VISION OF AN EDUCATIONAL SYSTEM

1. What would it mean to have a true culture of learning in the Jewish community?
2. If you were the “Czar” of education in the community and if money were not an issue, what kind of system would you design for Jewish education.
 - Type of institutions/organization
 - Funding
 - Goals
 - Content
 - Teaching methods
 - Outcomes
3. What are the principal arenas-formal and informal, self-consciously educational or not-in which Jewish enculturation/learning is going on?
4. If “life-long Jewish learning” is the ideal, what would this look like? What constituencies are engaged in Jewish learning? What kind of learning is it? Where are the settings? What are the rewards and outcomes for the participants?
5. Who are the educators? What skills, training , experience, attitudes, qualities of heart and mind, bodies of knowledge, commitments, etc. do they bring to their work?
6. How does the role of, say “Teacher” or “Educational Director,” or “Principal” or “Rabbi”, or “Camp Counselor” differ from their roles today? What educational roles are present that are not present in our own world?
7. What informal and formal opportunities settings, incentives and settings are available to American Jews to grow into first-rate Jewish educators-- or for continuing growth once they have entered the field?
8. Relative to other fields that attract American Jews, what kinds of human rewards, remuneration, benefits, professional communities, and career-paths are available to those who choose Jewish Education as their life’s work?
9. What communal policies, resources, programs, and organizations are in place to ensure that Jewish education continues a) to be of superb quality, b) to enjoy widespread communal support and interest, c) to enable American Jews of different kinds to find the strongest and most appropriate education possible, and d) to attract, prepare, and retain the strongest possible educational leaders and educators.

10. Describe one or two education institutions or educational settings, that figure prominently in your view. Say as much as you can about who is learning (and why), about the pedagogy and content of the learning, about the background and approach of the educators, and about the outcomes of the experience.

CHANGE PROCESS IN THE JEWISH COMMUNITY

1. What are some examples you have seen of successful, transformational change within the Jewish Community?
2. Are there any lessons or rules-of-thumb that apply to creating change in the Jewish Community?
3. Where does change leadership usually come from? Can this leadership be cultivated or does it need to emerge?
4. In your experience or opinion, which are effective change methods:
 - Visioning processes
 - Top-down planning
 - Bottom-up experimentation
 - Networks of like institutions
 - Publications
 - Training programs
 - Outside change facilitators
 - Other?
5. At what level do you think changes needs to take place-e.g. communities, institution; national?
6. What is the role of lay leadership in change programs? What does it take to cultivate and motivate such leadership?
7. What are the major obstacles to change? How could these be overcome?

LESSONS LEARNED FROM GENERAL EDUCATION

1. What state-of-the-art ideas in general education should we be incorporating into our future vision for the system of Jewish education.
2. Are there important ideas we should be considering in the area of :
 - Family involvement
 - Teaching methodologies
 - Evaluation
 - Professional development
 - Use of technology

3. What can be learned from successful change programs in general education that could help us to create change in Jewish education?
4. Can you describe an example in general education where real fundamental change was achieved:
 - What was achieved?
 - Who were the change agents?
 - How did the change process work?
 - What were the obstacles? How were they overcome?
5. At what level do you think change needs to take place-e.g. communities, institution; national?
6. What role of lay leadership in change programs? What does it take to cultivate and motivate such leadership?
7. What are the major obstacles to change? What does it take to cultivate and motivate such leadership?

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SOCIAL TRENDS RELEVANT TO THE PROBLEM OF JEWISH CONTINUITY

1. What broad social trends have undercut the vitality of Jewish communities in the modern world?
2. What are the prospects for a revitalized Jewish community.
3. What self understanding is necessary for such revitalization.
· Religious/ethnic/national?
4. Are there specific examples of other faith/ethnic communities that have been revitalized at the micro of macro level? What levers have been used?
5. What do you see as the way back in for people who are separated from their faith communities?
6. What contemporary social trends will support efforts at revitalization.
7. In your view what would be the most important thing the American Jewish community could do to strengthen itself.
8. If you were advising the American Jewish community, how would you frame the problem and how would you approach it.

TO: Karen
FROM: Dan
RE: Vision for North American Jewry

As I mentioned to you over the phone, because I didn't have the hard copy in front of me, it was hard to react to the draft the group was looking at the other day. Though I now do have the hard copy, it is probably an out-of-date hard copy (since you indicated that you were making revisions based on the staff's comments. Nonetheless, I'll offer some comments based on what is before me. I won't repeat some of the things said at the meeting (concerning, for example, helpful ways of organizing different themes), but will focus instead on themes which may not have been emphasized. In the course of reacting to the draft, I'll try to take note of certain themes that were prominent in some of the interviews I was part of which were not strongly reflected in the draft. I hope this proves helpful.

SOME LARGER QUESTIONS

My largest question pertains to "the Jewishness" of the vision for North America that is being proposed. It seems to me that we've constructed a vision of the future out of an array of intuitions -- but that we have yet to go the next step, which consists in fleshing out the assumptions and conceptions that underlie these intuitions. In the effort to encourage this effort, I'm proposing questions like those spelled out below. Note that the questions point in two different but inter-related directions: a) what conceptions or ideas underlie the vision we are proposing? b) going in the other direction, is it possible to be more specific concerning the meaning and implications of some of the ideas that are being proposed? Here are the kinds of questions I have in mind:

1. What's our basis for declaring that the future state-of-affairs you describe represents "a thriving Jewish community" or "an optimal Jewish future"? What are the criteria we're using to judge this state-of-affairs to be desirable? Is it a judgment driven by market-considerations, by a desire to do justice to the varied opinions of people whom we respect (including ourselves), or by something else? More generally, is our judgment grounded in any underlying and coherent Jewish perspective concerning what a thriving Jewish community looks like? Put somewhat differently, what does our conception of a thriving Jewish community say about our understanding of Judaism?

2. Somewhat more specifically (but in the same general vein), what is our basis for saying that in the Jewish community of our dreams, "moral passion" "social action," "learning", "Israel", etc., will have a prominent place? I am in no way challenging these elements, but I would like to better understand their source -- and it is possible that better understanding their source will help us in translating these commitments into more practical CIJE emphases and priorities.

3. On the subject of Jewish pluralism, in addition to clarifying the foundation of our commitment to it, it might be helpful to say somewhat more concerning a) what is shared across groups (practices, beliefs, knowledge, attitudes, etc.), and b) the limits of our pluralism, i.e., what are the limits of membership in the community? who is the community not willing to invest in and support, or to endorse as "a living Jewish option" for members?

4. In a similar vein, we might want to say more about "the active, mutual relationship with Israel", and what Jewish beliefs underlie our understanding of this relationship?

OTHER REACTIONS TO THE DRAFT THAT I SAW

1. In describing "vision-driven institutions, I might change the phrase "vision of what is an educated Jew" to the following: "vision of Judaism is about and what is an educated Jew."

2. In speaking of quality adult learning, I'm not sure I would commit to congregations and JCCs as the primary vehicles. To put it differently, if we do commit to this notion, that carries real implications? Note also that in some communities, like Boston and Cleveland, Colleges of Jewish Studies play an important role in delivering quality adult education.

3. Under the "two high quantity options for children":

a) should this say "quality" rather than "quantity"?

b) I might have titled the section "Heart-and-mind engaging educational options for all children" rather than referring to the two tracks. The two tracks represent examples of what we want, but not necessarily the only options. This would allow us room to look for other kinds of options.

c) As someone said at the meeting the other day, I'm concerned about assuming that "informal educational options" go exclusively with the non-Day School track.

d) though I often forget myself and use the term, I personally am uncomfortable with the baggage carried by the term "supplemental school", am more comfortable with the phrase "congregational school."

4. Under "state-of-the-art methods of teaching and learning, I would include the phrase "Informed by powerful Jewish ideas". This would guard against the misunderstanding the method and content are divorceable.

5. As someone said at the meeting last week, the formulation of the vision doesn't make room for or indicate an hospitality to new kinds of institutional forms (for, say, education or

religious life).

SOME ABSENT OR UNDER-EMPHASIZED THEMES

Certain themes came up in some of the interviews I was involved in that are not represented here; I am not suggesting that they necessarily should be, but I would like at least to take note of their appearance in the interviews.

1. Spirituality

There were references, especially in Art Green's article and comments, to the need to emphasize "spirituality" in Jewish life. In a transformed Jewish landscape, there will new kinds of Jewishly sponsored religious practices that facilitate spiritual experiences for Jews; American Jews will also be comfortable with new, more congenial metaphors than are now available to most for understanding their spiritual experience.

2. A grass-roots-sensitive community

Art Green, Joe Riemer, and Jonothan Sarna in his article (is it a coincidence they're all from Brandeis?) all took note of the fact that some of the riches developments in Jewish life have bubbled up from the grass-roots rather than coming "downwards" from the organized Jewish community. Examples include the Chavurah movement, the Rosh Chodesh groups, etc. They all implied that a vibrant Jewish community is one that is carefully listening to needs, desires and ideas that bubble up from the grassroots and that is flexible enough to adapt to these tendencies. This is to be contrasted with a communal pattern that offers people "take it or leave it options" which do not try to respond to their design of their own lives.

3. Welcoming and addressing the needs of marginalized groups

Especially strong in Joe Riemer's comments was the desirability of being more welcoming and/or, in the best sense, exploiting the possible contributions of groups that have often been marginalized -- for example, gays and lesbians, Jews by choice, Russian and other immigrants, women, retirees, and inter-married families. It is not just, Riemer suggested, that we should be meeting their needs and be welcoming, but also that some of these groups have the potential to profoundly enrich Jewish life (if given appropriate opportunities).

4. Secular Jews

Especially prominent in Scheffler's comments (and also in an essay by Walzer which I'll show you) is the belief that the community needs to be more responsive to groups that designate themselves as secular. Both suggested the need to find meaningful ways to engage them in Jewish intellectual and

cultural life that go beyond lox-and-bagel/ethnic self-interest Jewish identification.

5. New communal/educational forms

A number of interviewees referred to new kinds of institutions/practices that seemed to them promising. Here is a list of some of the ideas proposed:

a) Virtual Universities.

David Gordis emphasized the potentialities of new electronic media (email and video-conferencing) to allow for new educational forms unavailable in the past.

b) New forms of informal education.

In particular, Joe Riemer mentioned the possibility of "pilgrimage"-like programs that go beyond traditional Israel-programs. A "pilgrimage" might be to "Ellis Island" or to other sites and individuals that have been carefully developed to exploit their educational potentialities.

Riemer also mentioned as a model Boston's "Keshet-program" -- an after-school program for Boston public school children that is more camp-like than school-like.

c) New forms of religious life.

Art Green mentioned meditation groups, silent retreats, Friday night services situated in nature and in silence. He also pointed as a model to Synagogues that house a variety of minyans which interact in varied ways.

6. The arts

Scheffler and Gordis both emphasized the need for an expanded understanding of "texts" to include "the arts" as vehicles for Jewish education. "The arts" here include drama, literature, dance, film, the plastic arts, etc.

That's it for now. I hope this proves helpful.

7. More on "leadership"
- Art/Bernie