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CIJE correspondence, reports, and planning.  
CIJE Goals Seminar, July 1994,  
1992-1994.

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CJE

MAIN POINTS AND ISSUES IN CIJE DECISION TO MOVE AHEAD  
WITH THE GOALS PROJECT

A. MAIN POINTS:

1. Overall plan is to arrive at the development of a coalition of vision-driven institutions from lead and other communities.
2. The role of the CIJE is to be a catalyst, not to do hands on work in institutions.
3. Concern for lack of knowledge in this area and pool of able resource people calls for a gradual development of this coalition.
4. The plan for this gradual development is as follows:
  - a) development of a library of materials demonstrating the power of vision (currently being collected by Marom).
  - b) summer seminar in Israel: for lay and pro leaders in Lead Communities and other interested communities, based on educated Jew project and theory of goals driven education, should empower participants to begin to get involved with vision in their communities, will end with announcement of coalition.
  - c) cije sponsored set of seminars concerning vision and goals in Lead Communities and beyond: this is not yet the coalition; rather, these will be clones of the Israel seminar, but with the goal of getting people to start up goals processes in their communities/institutions and to be part of the coalition; though preference will be given to Lead Communities, no standards will have to be met in order to get into these seminars.
  - d) the development of the coalition of vision driven institutions: for Lead Communities and others, but participants will have to meet certain standards - including an in-house staff person to run the local goals show; participants from Lead communities will be given preference, but if the lay and pro leadership (especially participants of the Israel Seminar) do not generate a clientele for next year's seminars, they will not take place.
5. The above will be presented together with a larger discussion of vision in education in Atlanta.
6. The focus will be on working with lay and pro leadership in the communities. The training institutions will not be dealt with at this stage of the project.

## **B. ISSUES:**

1) Regarding of notion of CIJE catalyst versus hands-on: By what standards will the success of the catalyst be judged (keeping in mind that this is exactly what the Monitoring, Evaluation & Feedback team will be looking at)?

2) Regarding the training institutions: Shouldn't the training institutions be invited to the summer seminar so that the question of their input into the goals project can be left open and investigated further down the line?

3) Regarding the knowhow of working with goals in communities and institutions: this will be a Mandel Institute research assignment.

4) Regarding the pool of able resource-people to work with institutions in the Coalition: Doesn't this involve a separate recruitment and training effort from the start? What will happen if the Coalition gets off of the ground and these people are not yet trained and ready to go?

5) Regarding the post-Israel pre-Coalition seminars: this conception is not totally clear:

- are these seminars set in various local communities or central events?

- are they to be given in an ongoing series or the same seminar for different communities?

- what is the difference between the intensive week-long seminar and those spread out throughout the year?

6) Is there enough input here into the development of goals on the community level as part of the Lead Communities planning efforts?

7) How will you respond in Atlanta if the Lead Communities ask who is going to pay for all of this? If they want to know why they all of a sudden have to share the effort with other communities?



Fri, 04 Mar 94 18:22:33 +0200

From: "Dan Pekarsky" <PEKARSKY@mail.soemadison.wisc.edu>

Reply-To: PEKARSKY@soemadison.wisc.edu

To: MANDEL@VMS.HUJI.AC.IL

Date: Fri, 04 Mar 1994 10:20:00 -600

**Subject: Goals Project**

First off, an apology for being out of touch for so very long. On my return to the States from Israel, I was immediately buried in much more work than I could handle (having to do with a new course I'm teaching, with being a member of time-consuming faculty search committee, with our new home, and, of course, with various CIJE-stuff). The result is that I've been pretty out of touch with a number of people that I should be in touch with.

It makes me very happy that you find some of my formulations helpful. Please feel free to use them as much as you want.

I don't know how much Seymour told you about the New York meetings, but the gist of what happened is that the group endorsed the notion of going ahead with some version of a Coalition of Vision-Driven Institutions, to be formally announced and inaugurated at the Seminar in Jerusalem this summer. We spoke a lot about the kinds of standards institutions would need to meet in order to be part of the coalition (a key ingredient), and we agreed in principle that membership should not be limited to the Lead Communities. There was also a lot of support for the idea that we develop a Library of Materials that speak to the importance of vision and goals and to their role in the

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[2J [Heducational process. Given our limited human resources, there didn't seem to be as much enthusiasm for direct work with the national denominations at this time.

There were, however, some concerns voiced both during and after the meeting that have led Alan, Barry, Gail, and I to modify the approach somewhat. Concern #1: do we yet know enough to help institutions make significant progress in this area, or would be benefit from buying a little time? Concern #2: Are we warranted in being confident that there is a pool of able resource-people



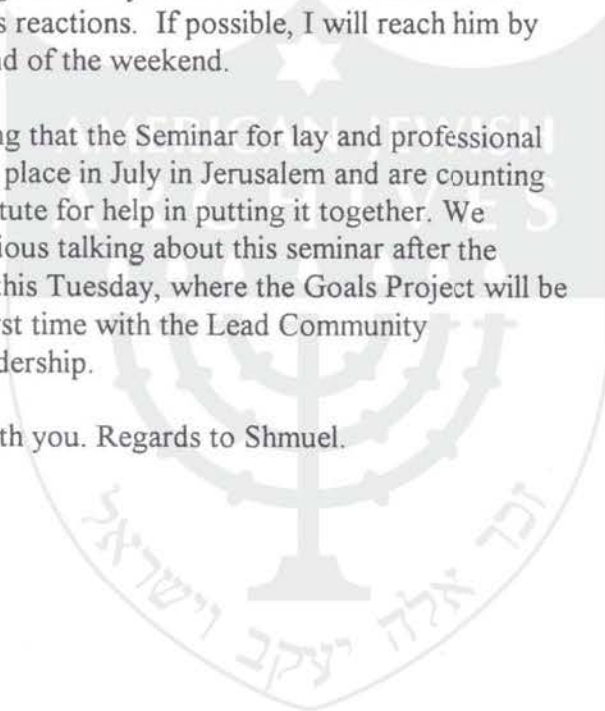
in Jewish education who would have have the the time and the desire to work intensively with institutions admitted to the coalition?

These concerns -- which amount to worry that we might be promising more than we could deliver - led us in the course of subsequent conversations to approach the work of launching coalition in stages, rather than all at once. Both practically and conceptually this seemed to make sense to us. The revised approach is summarized in the memos I am forwarding to you -- memos which grew out of conversations with Barry and Gail. I have not yet had a chance to discuss these matters with Seymour and would be very grateful if you could share these materials with him and get his reactions. If possible, I will reach him by phone before the end of the weekend.

We are still assuming that the Seminar for lay and professional leadership will take place in July in Jerusalem and are counting on the Mandel Institute for help in putting it together. We should do some serious talking about this seminar after the meeting in Atlanta this Tuesday, where the Goals Project will be discussed for the first time with the Lead Community professional/lay leadership.

I hope all is well with you. Regards to Shmuel.

Danny



Fri, 04 Mar 94 18:28:50 +0200

From: "Dan Pekarsky" <PEKARSKY@mail.soemadison.wisc.edu>  
Reply-To: PEKARSKY@soemadison.wisc.edu  
To: MANDEL@VMS.HUJI.AC.IL  
Date: Fri, 04 Mar 1994 10:26:00 -600  
**Subject: Atlanta-Part II**

Date: 3/01/1994 3:50 pm (Tuesday)

Subject: Atlanta-Part II

Participants in the Summer Seminar will also have the opportunity to examine the cluster of significant issues that must be addressed by an institution once it has made a preliminary decision that it wants to move in the direction of being vision-driven. Strategies for addressing these issues will also be discussed.

Among the outcomes anticipated from participation in the Summer Seminar are the following: a) a thoughtful, knowledge-based commitment to the idea that being vision-driven is very important; b) a richer understanding of the ways in which having a guiding vision can facilitate the development of a quality educational institution; c) an understanding of the issues that need to be addressed in trying to translate a vision into goals and goals into curriculum and educational structures (under real world conditions); d) an understanding of the critical importance of generating broad-based support for a proposed vision; e) Some ideas concerning how to enlist the interest of local educating institutions in struggling with issues of vision -- and, in particular, in signing up for the seminars to be held next year in local communities.

#### C. CIJE-SPONSORED SET OF SEMINARS CONCERNING VISION AND GOALS IN LEAD COMMUNITIES (and beyond):

The agenda for these seminars will be described in ways that parallel the Summer Seminar in Jerusalem. There will, however, be an emphasis on 1. encouraging participants from local educating institutions to begin the process of clarifying their animating

vision, and 2. the possibility of participating (down the road) in the Coalition of Vision Driven Institutions.

Lay and professional leaders from all educating institutions in the Lead Communities will be invited to participate in these seminars. No special requirements, other than an agreement to participate on a regular basis, need be met in order to participate.

Two outcomes are foreseen: 1. that a climate will be created through these seminars that will encourage local institutions to become significantly more serious about issues relating to vision and goals; and 2. that one or more institutions participating in these seminars might prove interested in and appropriate for participation in the Coalition the following year.

Just as (a point I didn't make above) the summer seminar in Jerusalem will be open to participants from other than the Lead Communities, so too in the case of the local set of seminars. If one of the communities that participates in the summer seminar expresses an interest, we will try to find a way to accommodate them -- possibly through an intensive week-long seminar, rather than through seminars spread out throughout the year.

#### D. THE COALITION OF VISION-DRIVEN INSTITUTIONS

In the spirit of Alan's caution about promising more than we can deliver, I will not say very much about the coalition, except that 1. it will probably start small; 2. that participating institutions will need to meet certain standards; 3. that among these standards is the availability of a person appointed by the institution or the community to guide the process and to work with CIJE; 4. that participation in the Coalition will be open to institutions outside of Lead Communities; 5. while institutions in Lead Communities cannot be guaranteed positions in the coalition, they can be assured that if choices need to be made between equally worthy institutions, Lead Community institutions will have priority; 6. that it is up to the lay and professional leadership of the community (especially participants in the Israel Seminar) to generate a clientele for next year's seminars. If there is not interest, there will be no seminars.

#### V. QUESTIONS/REACTIONS, ETC.



I just looked at my watch and realize that I have to go. I must apologize for not having a chance to review this document for spelling or content. But in the interests of getting feedback, I thought it best to send it on. There are certain points, I realize, that need to be clarified (even if the general substance seems ok): for example, who from within Lead communities should be encouraged to come to Jerusalem, given that the seminars will be held in local communities next year?

I'm assuming we'll be in touch Thursday 7 a.m. my time in my office. If there's anything I should be thinking about before then, let me know. All the best.



Fri, 04 Mar 94 18:29:04 +0200

From: "Dan Pekarsky" <PEKARSKY@mail.soemadison.wisc.edu>

Reply-To: PEKARSKY@soemadison.wisc.edu

To: MANDEL@VMS.HUJI.AC.IL

Date: Fri, 04 Mar 1994 10:26:00 -600

**Subject: Atlanta Meeting**

Date: 3/01/1994 3:20 pm (Tuesday)

Below is a succinct summary of the main points to be made in connection with the Goals Project in Atlanta. The sequence followed in the summary is roughly the sequence of the actual presentation.

#### I. Introductory

In the introductory discussion, I will briefly articulate CIJE's view that Vision and Goals, properly understood and used, play an indispensable role in the educational process, and that the Goals Project is designed to encourage Jewish communities and educating institutions to become engaged with issues of vision and goals. The remainder of the presentation is intended to do three things: a. to explain what CIJE means by vision and goals, why it believes it crucial for educating institutions to attend to them in a serious way; b) to explain the ways in which the Goal Project will attempt to catalyze efforts in this area; and c) to map out and explain upcoming activities designed to move forward with this project, beginning with the Summer Seminar in Israel.

#### II. What do we mean by visions and goals, and why are they important?

This discussion will begin by distinguishing between substantive educational goals and instrumental goals, and it will then focus on substantive goals. I will then note the importance of anchoring substantive educational goals in a vision of a meaningful Jewish existence.

The ways in which having such a vision can guide the educational process will be stressed (with emphasis on the contribution of vision to a) educational decision-making in the

areas of goal-setting, curriculum design, personnel training, etc.; b) to assessment; and c) to the creation of a motivated and motivating social climate).

I will illustrate the way in which one's vision can guide educational decision-making using one or more concrete examples, possibly from general education, e.g. "the kitchen" and the "kitchen staff" in a traditional school, in Summerhill, and in a Dewey School.

I will contrast what education looks like in a vision-driven institution with what it looks like in a typical Jewish educational setting (hodge-podge informed by inadequate guiding principles like "Keep them interested; keep them coming; keep them quiet," or "They should feel at home in a synagogue," etc.

I will stress that having a vision and goals in a meaningful sense goes well beyond having a mission-statement, and I will explain this point by referring to the ways in which mission-statements tend to be very vague and/or not widely or strongly identified with (or even known) and/or not used as a real guide to practice.

I will go on to emphasize the difficulty of the enterprise: 1. the desire to come up with a vision, 2. the process of identifying a compelling vision, 3. generating broad-based support for the vision, 4. translating the vision into meaningful educational terms (goals and structures), and 5. actual implementation under real-world conditions ----all of these, 1-5, are difficult to accomplish. They take thought, commitment, energy and time. Only individuals and institutions that recognize the importance of vision to the enterprise will be expected to undertake this effort.

These points will round out the discussion of vision and goals. I am aware that I will not yet have distinguished between communal and institutional goals (and why we will be focusing on the institutional goals in the Goals Project). This could come either near the beginning (where I distinguish substantive from instrumental goals) or in the discussion of the Goals Project itself (which is the next item).

### III. What is the Goals Project?

A. Against the background of II., I will identify the Goals



Project as a CIJE initiative designed to create a climate in Lead Communities (and elsewhere) that encourages and supports serious attention to the development and actualization of visions and goals.

B. CLARIFICATIONS The Goals Project is 1) not the Educated Jew Project; 2) primarily concerned with visions and goals at the level of institutions (and views communities as agencies of stimulating appropriate involvement at institutional levels); 3) concerned with substantive as distinct from instrumental goals.

C-E (below) go on to describe the key elements in the Goals Project.

C. The Goals Project will develop a body of materials that can be used to educate relevant individuals and organizations concerning the importance of educational visions and goals and concerning the ways in which institutions can begin articulating a vision and using it to guide educational practice.

D. The Goals Project will work to educate lay and professional leaders at both communal and institutional levels concerning the ways in which serious, sustained attention to vision and goals can contribute mightily to the practice and outcomes of Jewish education. The Goals Project will try to encourage them to launch initiatives in this area.

E. The Goals Project will launch and use its resources to support a Coalition of Vision-Driven Institutions. The Coalition will be made up of interested institutions that show evidence of being committed to becoming vision-driven and who meet other standards that are necessary if the effort has a chance of succeeding.

#### IV. ON THE HORIZON: FIRST STEPS

A. LIBRARY OF MATERIALS: Efforts to develop a library of materials are already beginning.

#### B. SUMMER SEMINAR IN ISRAEL.

The Summer Seminar in Israel is designed to educate lay and professional leaders in Lead Communities and in other interested communities concerning the vital importance of vision and goals

to the development of effective educational institutions.

Participants will have the opportunity to wrestle with a number of powerful but very different visions of a meaningful Jewish existence and to examine how a commitment to one of them facilitates and guides educational decision-making at a variety of levels.

END OF PART I -- PART II FOLLOWS.



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END OF PART I -- PART II FOLLOWS.





Dear Seymour:

Enclosed please find my summary on the theory of the goals project. The assignment, as I understood it was to summarize our ongoing deliberations on this subject, particularly at the meeting which we held with Shmuel Wygoda just before passover and at the meeting which we held alone just after the holiday (I saved the large sheets on which you wrote some of the basic points of your conception at that meeting). This was to be an internal summary, written as if you were to be the audience.

As I began to undertake this assignment, it became clear to me that our deliberations had been based on a larger theory on the development and use of goals in education and that the educated Jew and the goals project were different, though interrelated, entry points into the same discussion. At that point, it occurred to me that the summary would be clear if it began with the larger picture and moved from there to the specific theory behind the educated Jew and the goals project (including the understanding of how these two projects are interrelated). This would then provide the basis for Shmuel to summarize his understanding of how this would play itself out in lead communities.

The challenge of this summary, as I saw it, was to commit myself to an understanding of the larger theory and then to use the terminology of that theory in order to accurately describe the projects (I therefore bolded "key words" throughout the document). Though I am sure that there are missing elements and awkward formulations (as is my habit to devise) I found this challenge to be very useful.

First, it forced me to begin making explicit what has been implicit in many of our deliberations. I felt as if this is a more accurate description of the larger conception than that which I wrote for you in my first draft of the opening chapter for the publication. From this document, one should have a better understanding of the difference between our conception of goals and that which reigns in the field. Second, as I wrote I sensed how the pieces really do begin to fit together. Finally, I found it useful in clearing the path for a discussion on how to move from theory to practice.

I have given this document over to Shmuel and he is digesting it. Though he finds the first part to be somewhat unclear, we are in agreement about the issues involved in moving from the theory of the goals project to its practice. (I have summarized some of these issues on the last page of the summary). He is now working on the preparation of a document which summarizes our deliberations as they relate to the practical aspect of the project.

I hope that you find it useful in preparation for your meetings with Mort. In every case, I assume that it will provide a basis to make corrections and thereby further sharpen our understanding of what we are talking about and what needs to be done (add another tick for the sweat factor barometer).

I spoke to Greenberg about May 5th (As usual, Brinker is hard to reach; still working on Mike too). As it turns out, that day is no good for him. He suggested the Thursday the 6th after 4:30 or Friday the 7th any time. After going over your calendar with Suzannah, it appears that Friday at 9:00 is a good time. I await your approval. By the way, did you know that Greenberg's mother died? He told me that they kept it quiet.

I have enclosed at the end of this transmission a copy of an outstanding though awesome piece of evidence for Schwab's inquiry into the educational use of the substantive structures of various disciplines. As I was reading a book by the Italian Jewish chemist, Primo Levi, on his experiences in concentration camp, I noticed that he was, in essence, describing how what he had learned from his particular study of chemistry had helped him survive. This was given as an example of his counterclaim to the theory of Jean Emery, who argued in "The Limits of the Mind" that being an intellectual put one in a disadvantage in the struggle for survival in the camps.

Please send warm regards to Felix and Mort. As always, I am sincerely yours,

  
Daniel Marom.



## ISSUES FOR PRACTICE

1. How and by whom will the goals project be explained to the national CIJE (including the Gamoran team), the local CIJE, local lay leaders, local educators?
2. How will the lay leaders' demand for goals be presented to the lay leaders and educators in institutions in lead communities?
3. How will educators in institutions be brought to the recognition that they do not have goals? (or in cases in which they do, what will be the response to them?) By what authority will they allow outside evaluators to come in and check their goals out? Who will do this evaluation?
4. How will the training institutions be brought to prepare a first iteration of their goals statements for lead communities? Who will be responsible for this?
5. How will the training institutions be brought to engage in the long-winded process of developing their goals?





11/2/1971 various  
concepts of goals

## THE THEORY OF THE GOALS PROJECT

1. **THE GOALS PROJECT** is based on a specific understanding of the way education can work effectively. According to this understanding, education should draw upon profound **CONCEPTIONS** of human and societal excellence deeply embedded within a culture.

This is not to suggest that these **CONCEPTIONS** become the subject matter which should be taught in the classroom. It is the understanding which is provided by these conceptions which is necessary for educational undertakings. These conceptions should provide answers to questions such as "in what way do humans learn?", "what is the nature of the understanding which the learning experience aims to generate?" and "how will those who have successfully learned behave towards others in their society?". These, in turn, would become **FIRST PRINCIPLES** by which educational programs could be planned, implemented and evaluated. 1?

An analogy from the field of psychoanalysis may be useful. A psychoanalyst does not discuss Freud's theory of personality in the midst of a session with his patient, but he needs to be thoroughly proficient with this theory in order to be able to provide therapy. With education, however, the scope of this inquiry is very broad. Its practice requires a grasp not only of the student, but of many other elements such as the subject matter, the teacher, and the milieu in which learning takes place.

The process of drawing upon these conceptions involves thorough and long-winded deliberation and discourse. It requires a negotiation between those who have great familiarity with and deep understanding of the **CONCEPTIONS** of human and societal excellence and those who are aware of the nature and scope of **FIRST PRINCIPLES** necessary for educational practice. Together, they would work towards a reformulation of the conceptions in terms which can guide educational planning. 7

If, for example, a **CONCEPTION** claims that an excellent society is one which allows for a pluralism of viewpoints within its definition of unity, an educator may ask "what would be the attitudes which this conception would see as being necessary for individuals in such a society in order for it to function properly?" The question clearly seeks to explicate the **CONCEPTION** from a sympathetic point of view. Yet, behind it lay a concern for what is pertinent to education. Once the **CONCEPTION** delineates the necessary attitudes - for example, that one must be able to empathize with conflicting viewpoints as one considers one's own - the educator has a guideline which can help him consider what and how to teach.



What characterizes a **FIRST PRINCIPLE** for education is that it provides knowledge both in terms of desired motifs and values and in terms of the desired response from the learner. Each of these aspects will be defined on different levels. Desired motifs and values may be formulated in terms of one's relation to oneself, to others, to society, to God, etc. and desired responses may be formulated in terms of cognition, emotion, action, both short and long term, etc. In order to move from a general **CONCEPTION** to a usable set of **FIRST PRINCIPLES** for education, these varying levels have to be considered. One way of doing this would be to create a grid - a series of desired motifs and values would appear on one axis and the various levels of desired learner responses would appear on the other. **FIRST PRINCIPLES** would then be delineated at each meeting point between the two grids (see example of Melton Faculty Seminar grid - appendix #1).

This, however, would only be the first stage of "drawing upon" the **CONCEPTIONS**. In order to be able to guide practice, **FIRST PRINCIPLES** need to be "translated" into educational **GOALS**. If, for example, the **FIRST PRINCIPLE** is that the learner's capacity to empathize with conflicting viewpoints is necessary for good citizenship in a pluralist society, then the task of educators would then be to formulate this into educational **GOALS** such as:

- history will be understood by students in terms of an unfolding and open-ended drama; rather than viewing the past with hindsight, they will experience the limited foreknowledge of the various protagonists in each situation and learn to respect their different responses to similar dilemmas;
- student participation in classroom discussion on current events should generate their capacity to defend positions with which they do not agree and/or to change positions in the middle of a debate.

These **GOALS** statements are attempts to embody **FIRST PRINCIPLES** in a language which is useful in educational contexts. One could imagine the development of a grid here as well. The first principles would be set up along one axis and the various subject matter areas (eg. Bible, Talmud, Hebrew language and literature, Jewish history, Jewish thought, etc.) would be set up along the other (for an example, see appendix #2). From here, one could derive a first theoretical picture of an educational strategy or approach.

However, in and of themselves, **GOALS** statements will not be sufficient to guide practice. This involves a third stage in which educational **GOALS** would be "translated" into specific **OBJECTIVES** and **PROGRAMS**.

*He Puntel  
Pellebent*

The movement from **GOALS** to specific **PROGRAMS** and **OBJECTIVES** is complex. On a macrocosmic level it involves the development of a larger **SYLLABUS** which organizes the sum total of subject matter to be learned in an educational institution in terms of the **GOALS** to which it has committed itself. Once **GOALS** are formulated and ranked, educators would attempt to "translate" them into a program of study which specifies which subject matter areas and which topics within each subject matter area would be learned by students from the time they begin studying until their graduation (grade 1, grade 2, etc.; for examples, see appendix #3). In essence, by examining both the development of study within each subject matter area and the relative weight and interrelation of the various subject matter areas within each year, one should be able to see how educators intend to achieve their **GOALS** in practice.

Keeping with the above examples of **GOALS**, one could imagine that the history component of the **SYLLABUS** would be broken down along the lines of a series of dilemmas. For the period of the Second Temple it could be the dilemma of whether or not the Judeans should revolt against the Romans, and for the modern period it could be the dilemma of whether to stay in Eastern Europe or immigrate to America or Israel in the period preceeding the second world war. And if the study of these dilemmas was apportioned relatively less learning time than discussions on current events, one could learn from this that the educational planners thought that the second **GOAL** was more likely to achieve the **FIRST PRINCIPLE** than the first (i.e. that discussion of current events in which students are asked to defend positions with which they do not agree will be more effective in developing the capacity to empathize with conflicting viewpoints than learning history as a responses to a series of dilemmas).

On a microcosmic level, the movement from **GOALS** to **PROGRAMS** and **OBJECTIVES** is highly explicit. Here the educational planner suggests means of achieving the said **GOALS** in relationship to more specific sub-topics and/or texts (not just "the story of Genesis" but the emphases within this story and the specific verses which need to be studied in order to focus upon them). This would involve a complex deliberative process in which considerations concerning issues such as the nature of the subject matter, the psychology of the student, the professional level of the

*prefer Beth Conservant must  
school us  
to Pellbent*



teacher, and the specific conditions in which the learning experience takes place are taken into account.

Keeping again with the above example of **GOALS**, one could imagine a program for the teaching of Second Temple history which would suggest just how the dilemma of whether or not the Judeans should revolt against the Romans should be presented so that the student will come out feeling empathy for the various positions. For example, it could provide the teacher with:

- a) specific **OBJECTIVES** for teaching texts which represent each of the positions in a way which will lead to empathy (eg. the student will understand that Josephus' position was that the revolution would be useless because he had faith that the Romans would be more tolerant of the Judeans' religious sensitivities);
- b) the texts which represent each of the positions in a format which is reproduceable for students - and the textbook discussions which enable appropriate background understanding (eg. War of the Jews, book 5, chapter 9; Encyclopedia Judaica, volume 10, pages 1150-1155);
- c) a series of suggested interpretive exercises or experiences which could be utilized by the teacher in order to achieve the said **OBJECTIVES** through the study of the specific texts and/or textbooks (eg. a mock trial of Josephus);
- d) a series of suggested **EVALUATIVE TECHNIQUES** by which the teacher can determine whether or not the students have indeed empathized with each of the positions (eg. assess a student's assessment of a non-empathetic position on Josephus);

Altogether, these would represent one attempt to formulate goals in terms which are immediately operative in an educational setting.

Optimally, the movement from **GOALS** to **PROGRAMS** and **OBJECTIVES** would be summarized in the form of an extended or "annotated" **SYLLABUS**. Each topic and sub-topic would be accompanied by a list of specific **OBJECTIVES** and **PROGRAMS**. (see various examples from the syllabus project in appendix #4). An annotated **SYLLABUS** which covers all the years of study would be a basic working document for an educational institution

A significant investment of energy and resources into the **TRAINING** of educators would be necessary in order to implement the plan set out by such a document. Even if we assume that educators identify with the deeper **CONCEPTION** and which stands behind this document (this assumption has been made all along since the educators will be members of the culture from which the original **CONCEPTION** was chosen; in some cases, however, there could be a need to ensure consensus from the outset), it would be necessary for them to have some level of faith in and understanding of the **FIRST PRINCIPLES** and **GOALS** which guide its **OBJECTIVES** and **PROGRAMS** in order for them to undertake the implementation process.

It is one thing to be given a **PROGRAM** on the dilemma of whether or not the Judeans should have rebelled against the Romans. It is quite another to be told to implement it in a way which arouses empathy for conflicting positions. Even if all the **OBJECTIVES** in the program are designed to facilitate the achievement of larger **EDUCATIONAL** goals, the actual moment of teaching will demand more than the obedience of a robot. In essence, in order to achieve optimal effectiveness, educators would need to be trained to be "applicators" rather than simply "doers." This would most likely involve a continuous rather than a "one-time" form of **TRAINING**.

Similarly, the concern for effectiveness would necessitate the involvement of **EVALUATION** in the implementation process from the outset. The role of evaluators would be twofold. One the one hand they would monitor the implementation process by constantly seeing to it that practice aims to carry out the **OBJECTIVES** and **GOALS** which it is designed to achieve. Is the teacher navigating the classroom discussion in a way which leads students to empathize with positions with which they do not agree or is s/he himself taking sides?

On the other hand, the evaluators' role is critical even when practice is carried out appropriately. They would still have to determine whether or not the desired **GOALS** were being achieved through the implementation process. Perhaps the teaching of history as alternative responses to dilemmas does not enhance the learner's capacity to empathize with positions with which he does not agree? In such cases, he may discover either that the **GOALS** demand a different set of **OBJECTIVES** and **PROGRAMS** (eg. a different version of how to teach the dilemma of whether or not to revolt against the Romans), or that the **GOALS** themselves are unfeasible or misconceived (eg. one cannot rid oneself of hindsight in the study of history, therefore it is impossible to empathize with those who chose to stay in Europe before the holocaust).



In order to undertake this kind of **EVALUATION**, however, the evaluators must be aware of the **FIRST PRINCIPLES** from which the goals have been translated. If **GOALS** can be deemed to be unfeasible, they must be able to determine if the problem lay on the level of translating the **FIRST PRINCIPLES** into **GOALS** (teaching history through dilemmas does not lead to the development of empathy for positions with which one does not agree), or whether it lay in the **FIRST PRINCIPLES** themselves (it is not appropriate to expect that one can empathize with a position with which one does not agree). In either of these cases, there would be a need to try to make the whole process more efficient by reformulation of the original **CONCEPTION** and/or **FIRST PRINCIPLE** and then "retranslation" of these to the level of **OBJECTIVES** and **PROGRAMS**.

It is precisely this kind of **EVALUATION** which can provide educators with an opportunity to be accountable for practice, to determine whether or not they are being effective, whether or not they are choosing the appropriate means for their aims. Yet this kind of evaluation is contingent upon the clear formulation of the **GOALS** of education (i.e. they reflect **FIRST PRINCIPLES** derived from **CONCEPTIONS** of human and societal excellence embedded within a culture), and upon a systematic attempt to carry them out (i.e. goals are translated into appropriate **OBJECTIVES** and **PROGRAMS**).

2) The Mandel Institute has launched a project dedicated to the development of Jewish educational systems on the basis of the above definition of education. This project will be available as a resource for **THE GOALS PROJECT**.

Initial research undertaken by the Mandel Institute revealed a lack of development in the area of **GOALS** for Jewish education. Despite the fact that Jewish religion and culture is flourishing with **CONCEPTIONS** of human and societal excellence, few real attempts have been made to "translate" these to **FIRST PRINCIPLES** and **GOALS** for Jewish education.

Hence, over the last two years, the project has involved a deliberation among scholars and educators in an attempt to develop three alternative approaches to the **GOALS** of Jewish education. These are based on three Jewish **CONCEPTIONS** of human and societal excellence: an orthodox **CONCEPTION**, presented by Professor Isadore Twersky, a classical conservative **CONCEPTION**, presented by Professor Moshe Greenberg, and a Zionist-secularist **CONCEPTION**, presented by Professor Menachem Brinker.

These scholars were asked to answer the question, "what would be the values, attitudes, knowledge and other attributes which you would see as characterizing a graduate of a successful Jewish education based on your **CONCEPTION?**" In short, describe your version of "the educated Jew" (this became the name of the project). Through deliberation with educators, an attempt was made to arrive at a set of educational **FIRST PRINCIPLES** for each presentation. Having done this, educators then attempted to translate each of these sets of **FIRST PRINCIPLES** into statements of **GOALS** for Jewish education.

One of the outcomes of this undertaking will be a publication (forthcoming in the next few months). In addition to the three statements on "the educated Jew" and their "translation" into statements of **GOALS** for Jewish education, the publication will include a chapter which discusses the definition of education described above and the rationale which lays behind its claim to greater effectiveness. As well, it will include a series of related discussions dealing with "minimal goals for all systems of Jewish education" (generated by a paper delivered by Professor Michael Rosenak) and "the debate on the educated person over the last three decades and its implications for the discussion on the educated Jew" (by Professor Israel Scheffler, based on his research at the Harvard University Philosophy of Education Research Center). Finally, the publication will include a bibliography of writings suggesting **FIRST PRINCIPLES** or **GOALS** for Jewish education.

Another outcome of this undertaking will be that it will provide an opportunity to learn about how others could go about developing **GOALS** for Jewish education. To be sure, the three statements of **GOALS** for Jewish education which were developed in this project will be the basis for experiments in implementation. However, since the project is dedicated to developing the knowledge and the conditions which will enable systems of Jewish education all over the world to develop their own **GOALS**, energy has been invested in order to formulate a general statement on methods and procedures involved in the development of **GOALS** for education.

3) **THE GOALS PROJECT** is an attempt to apply the definition of education described above (point #1) to the field of Jewish education, specifically in lead communities in North America.

In most Jewish educational insitutions in these communities, practice is not based on an systematic attempt to implement clearly formulated **GOALS**. The Mandel Institute's experience with a project for the development of a **SYLLABUS** for systems of Jewish education has revealed that most



Jewish schools do even not have comprehensive **SYLLABI** which guides their work, annotated or otherwise. Practice is determined either by the talents of individual teachers (whose training - if they have had any - is unrelated to the implementation of the **PROGRAMS** which they teach) or by the availability of textbooks and other educational tools (irrespective of those who use them).

Ideally, lead communities would be defined as places in which all Jewish educational institutions were involved in the thorough development and systematic implementation of their **GOALS**. At the same time, excitement over having been chosen as lead communities has led to a growing expectation for immediate action leading to more effective Jewish education. Lay leaders who have hitherto been wary of entering into the domain of Jewish education - precisely because of this unsystematic mode of operation - are now playing a central role in the lead communities project. Hence, a primary concern of theirs is for a minimal level of accountability on the part of the practitioners of Jewish education in the communities. As they see it, educational institutions in lead communities must be immediately defined by a mode of operation which involves basic planning, implementation and evaluation - i.e. they must work with **GOALS**.

This demand for immediate work with **GOALS** presents a problem for those who would see effectiveness as an outcome of the form of education described above. In essence, it is asking educators to work with **GOALS** and **OBJECTIVES** which, though they may be operative, are not based on long-winded deliberative processes (moving from **CONCEPTIONS** of human and societal excellence to **FIRST PRINCIPLES** for education and from these to **GOALS**) which lend such work the promise of effectiveness.

Problematic as this may be in terms of the total picture presented above, the expectation here is so great that it would be almost impossible to circumvent this demand on the part of lay leaders without losing their support and enthusiasm. It would also be dangerous to ask them to delay immediate action in favour of a drawn out philosophical process.

As a result, **THE GOALS PROJECT** would have to be implemented on a number of levels at the same time. The first level is related to the lay leaders' demand for immediate action in the development of a mode of education based on **GOALS**. The aim here would be to bring practitioners to the point at which they become in search of the **GOALS** for their institutions.

In many cases, practitioners will claim that their institutional mission or vision statements are statements of their **GOALS**. Keeping with the definition of **GOALS** given above, this would not be sufficient. What would have to be conveyed is that:

- **GOALS** must be formulated in terms which guide everyday practice (eg. in terms of the aims of teaching a specific subject matter area);
- **GOALS** must be broken down into a plan of action (eg. a **SYLLABUS**);
- **GOALS** must be translated into specific **OBJECTIVES** and **PROGRAMS** for each activity which is implemented in the institution;
- practice must be evaluated in light of the institutions **GOALS**.

USUAL It is foreseen that in most cases, educational institutions in lead communities will realize that they do not have a clear sense of their goals and that, since the majority of them are denominational, they would turn to their central offices for guidance. The national CIJE has forewarned the training institutions of the various denominations of this probable development. In order to facilitate an effective consultation between these central agencies and their local affiliates in lead communities, it would be suggested that they make an effort to summarize the **GOALS** which they have seen as appropriate for their constituencies.

This would most probably involve the extraction of **GOALS** statements which can be found in some of these agencies' published curricula. There could also be a need for some reformulation and ranking of these **GOALS** (and perhaps the development of new **GOALS** in specific areas). It would also be reasonable to assume that in order to act upon these **GOALS**, local institutions in lead communities will be in need of appropriate in-service **TRAINING** seminars and corresponding **OBJECTIVES** and **PROGRAMS** from the denominational training institutions.

The involvement of the national agencies would not reduce the need for a great investment of energy and resources on the local level in order to meet the lay leaders' demand for work based on **GOALS**. The development of **SYLLABI**, for example, would have to take into account local conditions, personnel, etc. It would be necessary for the CIJE, both national and local, to create the conditions which will make this work possible (eg. create special forums for



local educators to invest extra-time in planning, training, etc.; bring in outside consultants, syllabus experts, and trainers in appropriate subject matter areas, etc.). In addition, by arranging local community-wide conferences for educators who are dealing with similar issues in **GOALS** development, the CIJE would be enabling them to learn from each other's experiences (this is another example of how community-wide processes can create a greater input into Jewish education; also, the Mandel Institute's research on common minimal **GOALS** for Jewish education could be useful at such a conference). Similarly, it would be necessary for the CIJE's monitoring, evaluation & feedback team to consider its role in facilitating the **EVALUATION** of practice in the local educational institutions in terms of their **GOALS**.

A second level of **THE GOALS PROJECT** would be undertaken while this first level would be implemented. This level is related to the concern for the development of **GOALS** on the basis of thorough and long-winded deliberation (moving from **CONCEPTIONS** of human and societal excellence to **FIRST PRINCIPLES** and **GOALS** for education). It is on this level that the Mandel Institute's project on "the educated Jew" would be available as a resource.

The bulk of the effort on this level would be with the central agencies of the denominations (this does not exclude efforts to work with the Jewish Community Center Association or directly with non-affiliated and/or community institutions in lead communities\*). As they would be working to provide **GOALS** to their constituents in lead communities, the denominations would also be encouraged by the CIJE to undertake more thorough efforts at developing their **GOALS** for Jewish education. This effort could be enhanced by intensive seminars on any or all of the three statements of **GOALS** for Jewish education developed at the Mandel Institute and/or by consultation with the Institute's staff on appropriate methods and procedures for developing their own statements of **GOALS**.

In the final analysis, the aim of **THE GOALS PROJECT** would be for this second level to have a bearing on the work of the local constituents of the denominations in lead communities. Having set up a primary infrastructure for working with **GOALS**, educational institutions in lead communities would eventually be ready for and capable of considering work with the more thoroughly and deeply formulated statements of **GOALS** derived from the work of the denominations on the second level.

Minimally, this would raise the level of discourse among educators, as they work with their own **GOALS**. Maximally, it

would provide the basis for healthy competition among effective and dynamic systems of Jewish education in lead communities.





אוכל להקדים את שעשוי להתרחש סביבי בעוד רגע, או מחר או בעוד חודש? אם כך, מה הם הסימנים שיש להתחשב בהם ואלו סימנים אפשר להזניח? האוכל לצפות מראש את המהלומה, לדעת מאיזה צד תבוא, להתגונן מפניה, לחמוק ממנה? אבל בפירוט יתר: מיציתי ממקצועי בעיקר הרגל שאפשר להעריכו במגוון של דרכים וניתן להגדירו, לפי הרצון, כאנושי או לא-אנושי: לעולם לא לעמוד שווה נפש בפני הדמויות הנקרות בדרכי. אלו הם יצורי אנוש, אבל עם זאת הם "דגימות", דוגמאות סגורות במעטפה, שיש להכירן, לנתח ולשקול אותן. הנה כך, המדגם שסיפק לי אושוויץ היה שופע, מגוון ומשונה; מורכב מידידים, מאויבים וממי שאינם נוקטים עמדה. מכל מקום מזון לסקרנות, שאחדים מהם שפטה, או ולאחר מכן כמנותקת. מזון, שבוודאי תרם לשמירתו בחיים של צד אחד שלי, וסיפק לי בהמשך חומר למחשבה ולבניית ספרים. כפי שאמרתי, אינני יודע אם "שם" הייתי אינטלקטואל: אולי בהבזקים, אולי בהיתמתן הלחץ; ואם נעשיתי לימים אינטלקטואל אין ספק שהנסיון ששאבתי מתקופה זו סייע בידי. אני יודע, גישה "נטורליסטית" זו איננה באה מהכימיה בלבד ולא בהכרח נובעת ממנה, אבל אצלי היא באה מן הכימיה. מאידך גיסא, בל ייראה הדבר ציני אם אומר: לגבי, כמו לגבי לידנה רולפי ולגבי ניצולים רבים אחרים ש"נתמזל מזלם", היה הלאגר בחזקת אוניברסיטה; הוא לימדנו להתבונן כה וכה סביבנו ולאמוד את בני האדם.

מבחינה זו השקפת העולם שלי היתה שונה, ומשלימה, להשקפת עולמו של חברי ומתנגדי אמרי. מכתביו נודף עניין אחר: עניינו של הלוחם הפוליטי שהתגייס למאבק בנגע השאליות את אירופה ואיים (ומאיים עדיין) על העולם; של הוגה הדעות הלוחם למען ה"רוח" שנעדרה מאושוויץ; של המלומד שהצטמק, שכוחות ההיסטוריה נטלו ממנו את המולדת ואת הזהות. ואמנם, מבטו פונה כלפי מעלה, ואך לעתים נדירות הוא מביט בהמון של הלאגר ובדמות האופיינית בו, ה"מוזלמן", האדם המותש שכוחו השכלי גווע אט-אט או מת.

התרבות יכולה היתה אפוא לעזור ולו גם במקרים שוליים בלבד ולעתות קצרות; היא יכלה לייפות איוו שעה, לבסס קשר חמקמק משהו עם חבר, לשמר את הדעת בערנותה ובברירה אותה. אך בוודאי שלא הועילה להתמצאות ולהבנה: בעניין

חיים שנכפה עלינו לחיותם בלי ספרים, ועד כמה יגדל ערכו של זכרון הספרים בעולם כזה. גם זה היה הלאגר לגבי; לפני יוליסס ולאחריו, אני זוכר שהטרדתי כאחוז דיבוק את חברי האיטלקים, כדי שיעזרו לי להשלים קטע זה או אחר בעולם האתמול שלי, ולא העליתי אלא חרס ביד; להיפך, קראתי בעיניהם טירדה וחשדנות: מה הוא הולך ומחפש פה את ליאופרדי ואת "מספר אבוגדרו"? הייתכן שהרעב מתחיל לשגע אותו?

אל לי להתעלם, כמו-כן, מן העזרה ששאבתי ממקצועי ככימאי. במישור המעשי, הציל אותי מקצועי למצער מכמה סלקציות לגאוו: לימים קראתי בנושא (J. Borkin, The Crime and Punishment of IG-Farben, London, 1978) על-אף שהיה כפוף לאושוויץ, היה רכוש של חברת IG-Farbenundustrie; בקיצור, זה היה לאגר פרטי והתעשיינים הגרמנים, שהיו קצת פחות קצרי-ראי מראשי הנאציזם, נוכחו לדעת כי לא בנקל אפשר למלא את מקומם של המזומחים, שעמם נמנית, לאחר שעברתי את מבחן הכימיה שהוטל עלי. אין בכונתי לעסוק כאן באותו מצב של זכות יתר, ביתרונות המובנים מאליהם של עבודה תחת גג, בלא מאמץ גופני ובלא קאפוס בעלי יד נמהרת להכות; אני מתכוון ליתרון אחר. סבורני ש"מנסיון אישי" יכול אני לערער על קביעתו של אמרי שהוציא ממנין האינטלקטואלים את המדענים ועל אחת כמה וכמה את הטכנאים: לדעתו יש לקבץ את האינטלקטואלים מתחום מדעי הרוח והפילוסופיה בלבד. וליאונרדו דה וינצ'י, שהגדיר את עצמו כ"omo senza lettere" (אדם בלא השכלה), לא היה אינטלקטואל?

יחד עם מטען הידיעות המעשיות שרכשתי בלימודי הבאתי עמי אל הלאגר גם אוצר של הרגלי חשיבה שקשה להגדירם: הרגלים שמקורם בכימיה ובתחומים הקרובים לה, אבל בעלי תחום החלה רחב יותר. אם אני פועל בדרך מסוימת, איך יגיב החומר שבידי או האדם בן-ישי? מדוע החומר, מדוע הוא או היא מתנהג, חדל להתנהג, או משנה אופן התנהגות מסוים? האם

\* אמדיאו אבוגדרו (1776-1856), פיזיקאי איטלקי. "המספר" הקרוי על שמו מציין את מספר המולקולות בגראם מולקולות והוא אחד לכל הגזאים בטבע [המערכת].

Dear Seymour:

1) Enclosed please find a timeline for the goals project (appended to it is the summary of our deliberations on the project, which we discussed at our last meeting). This will be the focus of our meeting (SF, SW, DM) on Sunday morning. The related issues which we would like to discuss with you are:

a) division of responsibilities (who is responsible for the project on the whole, for the seminars, for communication with the denominations, for background research, for logistics, etc.)

b) Danny Pekarsky: the earliest he could come is in the second week in January, which overlaps with Twersky's visit; should we consider conference calls, bitnet communication, etc. as an alternative?

c) possible dates and location of seminar: you suggested that we try to arrange this for the time you will be in America in February; should we push for Harvard?)

d) set time to develop program in more detail

2) I think that we need to respond to Twersky's fax (enclosed as well) pretty soon:

a) regarding his comments on appearing at the school: my suggestion is that we bring Twersky to the Fellows instead of the school; another possibility would be to include more Israelis in the educators group.

b) regarding logistics: we need about ten minutes with Suzanna to work out the details, scheduling issues, etc.

3) we are meeting on Wednesday with the editor Deborah Reich at 12:30 (AH participating as well) and with Greenberg at 3:00 (at his place or at ours?). In between, we will have a chance to prepare strategy for Mike Rosenak's paper. You will get a packet on Tuesday with the background documents. I would like to add to the agenda for our discussion:

- set time for regular meeting (we particularly need time to plan course for School/Fellows, etc.)
- activities related to the educated Jew project for the board meeting
- report on my meeting with Meir Shalev
- response to your comments on the social commonplace

Shabbat Shalom

DM  
Danny



**GOALS PROJECT TIMELINE  
STAGE ONE**

**IMMEDIATE:**

1. ARRANGE FOR DANNY PEKARSKY TRIP TO ISRAEL
2. ANNOUNCE SEMINAR TO HIRT, DAVIDSON/HOLTZ/ABRAMSON, LEE
3. CONSULT WITH HIRT, DAVIDSON/HOLTZ/ABRAMSON, LEE ABOUT DATES, PLACE AND PARTICIPANTS IN FIRST SEMINAR
4. SECURE PARTICIPATION OF ALL PARTICIPANTS IN SEMINAR INCLUDING GUEST LECTURERS
5. MAKE LOGISTICAL ARRANGEMENTS FOR SEMINAR
6. CONSIDER POSSIBLE PILOT ACTIVITIES FOR LEAD COMMUNITIES

**DECEMBER:**

7. CONSULT WITH DANNY PEKARSKY ON THE GOALS PROJECT
8. DEVELOP PROGRAM FOR SEMINAR (see background document)
9. SEND BACKGROUND MATERIALS TO SEMINAR PARTICIPANTS
10. ARRANGE FOR PILOT ACTIVITIES FOR LEAD COMMUNITIES

**JANUARY:**

11. PREPARE MI STAFF FOR SEMINAR PARTICIPATION (includes research on various curricular goals produced by the denominations)
12. PREPARE CIJE STAFF FOR SEMINAR PARTICIPATION
13. PREPARE GUEST LECTURERS FOR PARTICIPATION
14. PREPARE FOR PILOT ACTIVITIES FOR LEAD COMMUNITIES

**FEBRUARY:**

14. "CAMPER SYSTEM" MEETINGS IMMEDIATELY PRIOR TO SEMINAR
15. CHECK CONFERENCE ROOM, TAPING FACILITIES, FOOD, ETC.
16. LAST PREPARATIONS BEFORE SEMINAR
17. IMPLEMENT SEMINAR
18. MI STAFF MEETING IN ORDER TO EVALUATE SEMINAR
19. CIJE STAFF MEETING IN ORDER TO EVALUATE SEMINAR
20. "CAMPER SYSTEM" MEETINGS AFTER SEMINAR

**MARCH - JUNE**

21. ONGOING MONITORING OF GOALS ASSIGNMENT
22. PLANNING OF ISRAEL SEMINAR
23. IMPLEMENTATION OF PILOT ACTIVITIES FOR LEAD COMMUNITIES

## A PRELIMINARY PLAN FOR THE INITIATION OF THE GOALS PROJECT

The following is a summary of a deliberation between Shmuel Wygoda and Daniel Marom on the question of how to initiate the goals project:

### A) general assumptions:

1. The aim of this project is to develop an environment which will generate efforts at Jewish education which is focused on goals. The promise of such efforts is that they facilitate effective education. The problem is that they demand extensive and continuous investment of resources, time and energy. Consequently, the challenge of this project is to help create the conditions for the development of Jewish education based on goals, while at the same time refraining from raising expectations for quick results.
2. The setting for this project is the CIJE's lead communities. This is because there is an expectation on the part of lay leaders that institutions of Jewish education in these communities will be more effective. According to their understanding, effectiveness requires the capacity to be held accountable for one's goals. Consequently, there is a demand, on the part of these lay leaders, that the institutions of Jewish education in lead communities be able to present their goals and demonstrate if and how they are working towards their attainment.
3. We do not know how many of the educational institutions in lead communities will be capable of responding to this demand. From initial reports on the part of field researchers, meetings with various educators and lay leaders, as well as from a general sense about the state-of-the-art in Jewish education in North America, it appears safe to assume that the majority will need to undertake development in this area. This is quite obviously a very sensitive and explosive issue. No real effort has been made by the CIJE in launching the goals project until an appropriate plan of action has been developed.
4. Since the majority of the educational institutions are affiliated with the training institutions of the Orthodox, Conservative and Reform denominations and the Jewish Community Center Association, we assume that they will want to undertake development in the area of goals with the help of these central agencies. Even if this assumption is mistaken, it must be taken into consideration that these central agencies are the only educational bodies which will have the infrastructure and capacity to provide assistance to institutions of Jewish education in lead communities (or others) - whether it be in formulating goals, in providing in-service training and programs for their attainment, or in suggesting evaluation tests in order to determine whether or not these desired outcomes are indeed being achieved.
5. The training institutions have been given three year grants by the Mandel Associated Foundations in order to enhance their training capacity. Over the last two years, this has not included a major effort at the development of an appropriate response to the foreseen demand by institutions of Jewish education in lead communities for assistance with goals.



On the other hand, the CIJE has related this foreseen demand to each of the training institutions (individually and as a group) and has urged them to be prepared for its arrival. Furthermore, each of the training institutions has done some prior work in formulating goals for curricula which they have published for their constituents.

6. The Mandel Institute has undertaken research and development in the area of the goals of Jewish education, particularly in the context of its "Educated Jew" project. This project focuses on the development and formulation of goals on the basis of philosophical approaches to Jewish education. Besides the Institute's staff, a group of scholars and educators have been dealing with these issues in the context of this project for over two years. The project and those who worked on it may be a resource for the training institutions as they reconsider their goals.

7. In addition to its regular staff, the CIJE has recruited Professor Danny Pekarsky in order to work on the goals project. Also, the CIJE's monitoring, evaluation & feedback team, headed by Professor Adam Gamoran, will have a role in overseeing the implementation of this project.

*b) aspects and issues in the development of a plan for the initiation of the goals project:*

1. It would be impractical to begin discussing the goals project with educational institutions in lead communities before a reasonable amount of work had been done in preparing the training institutions to play their role. The danger here is of raising lay leader expectations too high too fast or of introducing too early the issues raised by the demand for goals among the institutions of Jewish education in lead communities. The first effort should be with the training institutions.

2. Though the training institutions have acknowledged their readiness to play a role in the goals project in lead communities, we do not know the extent to which they understand the nature and scope of this assignment. Since, in some cases, the training institutions have goals statements in their published curricula, they may think that it will be sufficient to simply "cut and paste" these statements into one single document. This may be a useful starting point for the goals project, especially since it would be a positive step forward.

The question which we asked ourselves, however, was whether or not it would be important for the training institutions to consider, before or as they formulate this "cut and paste" document, some of the issues related to the use of such a document in lead communities: how would they explain and justify the goals statements to people working in educational institutions in lead communities? how would they respond if asked to provide programs, materials, and training appropriate for the implementation of these goals? how would they assist in evaluating the extent to which the said goals had indeed been achieved (so that schools can be accountable by lead community lay leaders)?

To be sure, these questions could be raised in response to the training institutions' "cut and paste" documents in the context of a seminar or consultation. However, we do not know whether this would ultimately be the longer of two routes. The fact that the training institutions had already put their goals down on paper could lead them to resist entering into a discussion on the use of their "cut and paste" documents or to avoid reformulating the goals in these documents in light of such a discussion. In essence, having gone one step forward, we may have taken ourselves two steps backward.

The alternative would be to dedicate a first seminar exclusively to the clarification of the goals project assignment. This seminar would introduce aspects and issues relating to the question of how a central agency can:

*a) formulate usable goals for educational institutions* - i.e. coin their goals in a way which enables an educational institution to develop a coherent program of study (eg. syllabus), can be understood and acted upon by practitioners, and facilitate accountability by providing testable markers for attainment; this presentation could be made by Professor Fox.

*b) work with local constituents in setting up a mechanism for the implementation of suggested goals* - i.e. send representatives who can help local schools study and develop consensus around suggested goals, reorganize their programs so as to accommodate working with (new) goals, train local staff in educational institutions to implement programs dedicated to the attainment of the suggested goals, provide tests which help determine the degree to which goals are being attained, set up ongoing relationship so as to continue working together in the local pursuit of centrally formulated goals; this presentation could be made by a central figure in American education such as Marshall Smith (whose article on systemic school reform deals precisely with these issues) and/or a representative of Ted Sizer's coalition of essential schools (which has much experience in working with schools all over the U.S. in reorganizing their programs around 9 specific goals).

Following this presentation, it would be possible to open the discussion between the seminar participants, CIJE staff (including Danny Pekarsky and Adam Gamoran), members of the Mandel Institute staff (including perhaps selected participants in the educated Jew project, eg. Beverley Gribetz), as to its implications for the role of the training institutions in the goals project. The purpose of this discussion would be to develop a clear mandate for a first iteration of goals formulated by the training institutions to be discussed at a second seminar a few months later.

The second seminar would be broken into three parts. In the first part, the training institutions would be called upon to present and discuss their goals documents (the assumption here is that the preparation seminar and the "camper system" suggested in the next point would help generate better documents than the "cut and paste" ones). This would be so that each of the training institutions could learn from each others experience



PLEASE PASS THIS FAX ON TO PROFESSOR FOX, THANG, ON

BY: HARVARD UNIVERSITY

:11-17-93 :11:15AM :

SEMITIC MUSEUM

972 2 819951# 2

Danny Maman

Mandel Institute

Dear Danny,

Many thanks for your fax. Your summary is very good and contains many subtleties. I plan to work on it during the next few days and then send you comments. I also hope to send you a more complete list of background sources for the SEL sessions in January, as suggested by Prof. Fox. Incidentally, have definite times - morning, afternoon, etc. - been set for the days which we already set aside for meetings?

I hope that all the changes in the country are positive.

Regards to Prof. Fox et al.

Sincerely,

Yitzhak Maman

I did receive both your letters in October - and read them carefully

# MONITORING, EVALUATION, AND FEEDBACK IN LEAD COMMUNITIES: A THREE-YEAR OUTLINE

Adam Gamoran

University of Wisconsin, Madison

In late 1990, the Commission on Jewish Education in North America issued *A Time to Act*, a report calling for radical improvement in all aspects of Jewish education. At the center of the report's strategic plan was the establishment of "lead communities," demonstration sites that would show North American Jews what was possible:

Three to five model communities will be established to demonstrate what can happen when there is an infusion of outstanding personnel into the educational system, when the importance of Jewish education is recognized by the community and its leadership, and when the necessary funds are secured to meet additional costs (p. 67).

One year later the successor to the Commission, the Council for Initiatives in Jewish Education (CIJE), is mobilizing to establish lead communities and to carry out the strategic plan.

How will we know whether the lead communities have succeeded in creating better structures and processes for Jewish education? On what basis will the CIJE encourage other cities to emulate the programs developed in lead communities? Like any innovation, the lead communities project requires a monitoring, evaluation, and feedback component to document its efforts and gauge its success.

This proposal describes a plan for monitoring, evaluation, and feedback in lead communities. It emphasizes two aspects of educational change in lead communities:

(1) What is the *process* of change in lead communities? This question calls for field research in the lead communities. It requires a combination of qualitative and quantitative data, and offers formative as well as summative evaluation — that is, feedback as well as monitoring for the lead communities.

(2) What are the *outcomes* of change in lead communities? Does the project emphasize increased participation? Should we expect a rise in general Jewish literacy? Such questions are especially challenging because the specific outcomes have yet to be defined. By asking about goals in lead communities, the evaluation project will stimulate participants to think about their own visions and establish a standard by which changes can be measured in later years.



## Field Research in Lead Communities

Studying the process of change in lead communities should be a major component of the CIJE strategy. Documenting the process is especially important because the effects of innovation may not be manifested for several years. For example, suppose Community X manages to quadruple its number of full-time, professionally-trained Jewish educators. How long will it take for this change to affect cognitive and affective outcomes for students? Since the results cannot be detected immediately, it is important to obtain a qualitative sense of the extent to which the professional educators are being used effectively. Studying the process is also important in the case of unsuccessful innovation.

Suppose despite the best-laid plans, Community X is unable to increase its professional teaching force. Learning from this experience would require knowledge of the points at which the innovation broke down.

*Field researchers.* A team of three full-time field researchers would be hired to carry out the field research in three lead communities. During the first year, the field researchers will be principally concerned with three questions:

- (a) What are the *visions* for change in Jewish education held by members of the communities? How do the visions vary across different individuals or segments of the community? How vague or specific are these visions? To what extent do these visions crystallize during the planning year (1992-1993)?
- (b) What is the extent of *community mobilization* for Jewish education? Who is involved, and who is not? How broad is the coalition supporting the CIJE's efforts? How deep is participation within the various agencies? For example, beyond a small core of leaders, is there grass-roots involvement in the community? To what extent is the community mobilized financially as well as in human resources?
- (c) What is the nature of the *professional life of educators* in this community? Under what conditions do teachers and principals work? For example, what are their salaries, and their degree of satisfaction with salaries? Are school faculties cohesive, or fragmented? Do principals have offices? What are the physical conditions of classrooms? Is there administrative support for innovation among teachers?

The first question is essential for establishing that specific goals exist for improving Jewish education, and for uncovering what these goals are. The second and third questions concern the "enabling options" described in *A Time to Act*, the areas of improvement which are essential to the success of lead communities: mobilizing community support, and building a profession of Jewish education.

Field researchers will address these questions in the following way:

1. Supplement community self-studies with additional quantitative data, as determined following a review of the self-studies in all of the lead communities. For example, what are the



educational backgrounds of Jewish teachers? How much turnover exists among educators in the community?

2. Use these data, along with interviews and observations in the field, to gain an understanding of the state of Jewish education in the community at the outset of the lead community process.
3. Attend meetings and interview participants in order to monitor the progress of efforts to improve the educational delivery system, broadly conceived.
4. Report on a regular basis to provide feedback for participants in the lead communities.
5. Write periodic reports describing and interpreting the process and products of change to date. An important contribution of the report would be to discuss the operative goals of programs in the lead community. The report would also assess progress toward the Commission's goals, and would speak frankly about barriers to implementing the plans of the local commission. In this way, the report would serve as formative evaluation for the community and the CIJE.
6. Replicate the initial data collection a year later, and continue monitoring progress toward the commission plan.
7. Issue a report which would describe educational changes that occurred during the first two years, and present an assessment of the extent to which goals are being addressed. The report would include the following:
  - (a) Description of the goals that have been decided upon
  - (b) Monitor initial steps taken toward reaching these goals.
  - (c) Qualitative assessment of program implementation.
  - (d) Tabulation of changes in rates of participation in Jewish education, which may be associated with new programs.

It may be possible to compare changes in rates of participation to changes that do or do not occur in other North American Jewish communities. For example, suppose the lead communities show increases in rates of supplementary school attendance after Bar Mitzvah. Did these rates change in other communities during the same period? If not, one may have greater confidence in the impact of the efforts of the lead communities. (Even so, it is important to remember that the impact of the programs in lead communities cannot be disentangled from the overall impact of lead communities by this method. Thus, we must be cautious in our generalizations about the effects of the programs.)

The reports would serve as both formative and summative evaluation for the local commissions and the CIJE. In other words, they would not only encourage improvement in ongoing programs, but would also inform decisions about whether programs should be maintained or discontinued.

*Director of monitoring, evaluation, and feedback.* The field researchers would be guided by a director of monitoring, evaluation, and feedback. The director would be responsible for providing leadership, establishing an overall vision for the project. Further responsibilities would include making final decisions in the selection of field researchers; participating in the training of field researchers and in the development of a detailed monitoring and feedback system; overseeing the formal and informal reports from field researchers; and guiding plans for administration of surveys and tests in the lead communities.

*Collection of achievement and attitudinal data.* Although specific goals for education in lead communities will now be developed, it is essential to make the best possible effort to collect rudimentary quantitative data to use as a baseline upon which to build. As an example, we might administer a Hebrew test to seventh graders in all educational institutions in the community. Seventh grade would be chosen because it is the grade that probably captures the widest participation of students who study Hebrew. The test would need to be highly inclusive, covering, for example, biblical, prayerbook, and conversational Hebrew. It may not be restricted to multiple-choice answers, in order to allow respondents to demonstrate capacity to use Hebrew as a language. The test would be accompanied by a limited survey questionnaire of perhaps twelve items, which would gauge students' attitudes and participation levels. This data collection effort would be led by a survey researcher, with assistance from the field researchers, from community members who would be hired to help administer the survey, and from specialists who would score the tests.



July 1, 1993

Mr. David Hirschhorn  
The Blaustein Bldg.  
P.O.B. 238  
Baltimore, MD 21203  
U.S.A.

Dear David,

It has been both a pleasure and a challenge to work with you on redesigning the monitoring, evaluation and feedback project of the CIJE. The redesigning and revision of this project was undertaken in a series of intensive meetings, held both in the United States and Israel -- with the participation of Profs. Adam Gamoran and Ellen Goldring. I am enclosing a revised version of the original proposal for this project. However, this letter has as its purpose an elaboration on a key element in the entire proposal -- and that is the importance of deciding upon goals for the lead communities.

Because evaluation cannot be undertaken without a description of the outcomes hoped for, it is understood that the CIJE staff will guide the local commissions in the lead communities, as well as the staff, of these commissions in the process of deciding upon those goals that the evaluation will be based upon. These goals will be in the cognitive, emotional and behavioral domains. That is -- they will measure the knowledge, the attitudes, commitments and behaviors that will characterize a successful educational undertaking. Goals will be established for the enabling options (personnel and community development) and for the programmatic options (supplementary schools, day schools, community centers, etc.).

The CIJE has successfully recruited the national denominations to join with the lead communities in developing these goals. Each of the denominations have over the years developed goals for curricula and for programs. Together with the local CIJE staff, the local institutions (schools, community centers) will decide on the specific goals that they expect to be evaluated upon. In addition, the resources of institutions of higher Jewish learning throughout the world that have been dealing with the issue of goals will be offered to the local communities to help them in this endeavor.

The CIJE will also encourage and help the local lead communities



4) 70  
FACSIMILE TRANSMISSION

To: Mr David Hirschhorn

From: Seymour Fox

Date: 19/5/93

Fax Number: 410-659-0552  
=====

Dear David,

I hope that you are feeling well and look forward to a phone conversation based on this letter to you.

I understand that there are two issues that you would like clarified related to your foundation's support of the Monitoring, Evaluation and Feedback project:

1. your belief - which is shared by Mort Mandel and others - that the local community should be responsible for the salaries of the local researchers. We have taken several steps in this direction and though this is not feasible for this year, we intend to work with the local communities and hope that they will understand that they must assume responsibility for this as soon as possible.

2. The issue of the goals of Jewish education and their relationship to this project.

a. You are absolutely correct that it will be impossible to evaluate progress or impact of the Lead Communities project without an articulation of goals.

b. We have begun to work with the local communities to prepare them to undertake this assignment.

c. By and large they are not prepared to undertake this assignment. *they must be prepared*

*OKAT*  
d. We are therefore negotiating with the denominations -- reform, conservative and orthodox, and asking them to undertake this assignment in collaboration with the CIJE and the local educational *Letter of Agreement*

*Rehner*

institutions (schools) in the Lead Communities.

*revised  
H. H. H.*

e. The denominations have over the years articulated goals in their curricula, and in additional theoretical papers about Jewish education. However, schools have by and large not felt that they had to see these goals as criteria for their success. That is they did not develop tools or methods to check whether they were indeed proceeding towards these goals. We now will help the schools as they work with the denominations to decide which of the goals they believe in, they are prepared to be held accountable for. For these goals the evaluation team, led by Prof. Gamoran, will develop the necessary evaluation tools. These will not only include the more obvious quantitative issues such as number of participants who continue studying after Bar/Bat-Mitvah, but the attitudes, behaviors and commitments expected of the students. *H. H. H.*

*revised  
H. H. H.*

This is not an easy undertaking but a pioneering one.

*revised  
H. H. H.*

f. We are also turning to the JCCA with the hope that they will be willing to undertake the same assignment for the Community Centers in the Lead Communities.

g. To enrich the deliberation on goals, the Mandel Institute will be sharing with the denominations and the Lead Communities its project (which I discussed with you) on alternative conceptions of the Educated Jew.

*= Sed H. H. H.*

At the seminar with the Lead Communities in Cleveland on May 10, 11 and 12, the issue of evaluation, and particularly the role of goals in the evaluation process was the centerpiece. We are continuing the conversation with each community, and I personally will be in Milwaukee, this Friday -- May 21, to pursue this topic with them. ||

I look forward to discussing these matters with you in the next few days.

With Best Regards to Barbara,

Sincerely,

*[Signature]*

*1) Supplemental  
Sed  
material  
to H. H. H.*

*2) Sed Supplement  
Sed  
to K. H. H.*

August 19, 1993

To: Seymour, Annette, and Ellen  
From: Adam

The following memo is a revised version of Ellen's and my memo of July 25. It elaborates on monitoring visions by drawing on earlier MEF documents as well as Seymour's letters. It also expands on the monitoring of mobilization by offering examples of key issues. Finally, as per instructions, I cut out almost all of the material about the Shohamy project, saying only that we intend to explore possibilities for measuring cognitive outcomes, and we are focusing first on Hebrew language learning. I suggest that we give this to David Hirschhorn, along with the report to the Board on progress during 1992-93.

I will bring a formatted version to Baltimore. If you want me to make changes before then, please call me no later than 11am on Sunday morning, Aug. 22. I will also bring my laptop, so we can make changes in Baltimore and, if you can get me to a printer, we can reprint it there.

I'm faxing one copy of this to Seymour and two copies to Annette. Annette, would you kindly give one copy to Ellen? Thanks very much.





To: Seymour Fox and Annette Hochstein

From: Adam Gamoran and Ellen Goldring

Re: Monitoring, Evaluation, and Feedback Plans

Date: July 25, 1993

This memo describes our plans for Monitoring, Evaluation and Feedback of Lead Communities for the next year, September 1993-August, 1994.

Our proposal is divided into three areas of work: 1) Ongoing continuation of monitoring and feedback, 2) Conducting the community self-study, and 3) Preparing for assessment of cognitive outcomes.

#### 1) ONGOING MONITORING AND FEEDBACK

In the fall, we will present to the lead communities and CIJE a year one, cumulative report about mobilization and visions. This will follow our cumulative reports about the professional lives of educators. Next year we will continue to monitor the three areas that are central to the MEF plan and the LC effort: visions, mobilization, and professional lives of educators.

**Visions.** The issue of goals was not addressed in A Time to Act. The commission report never specified what changes should occur as a result of improving Jewish education, beyond the most general aim of Jewish continuity. Specifying goals is a challenging enterprise given the diversity within the Jewish community. Nonetheless, the lead communities project cannot advance--and it certainly cannot be evaluated--without a compilation of the desired outcomes.

For purposes of the evaluation project, we will take goals to mean outcomes that are desired within the lead communities. We anticipate uncovering multiple goals, and we expect persons in different segments of the community to hold different and sometimes conflicting preferences. Our aim is not to adjudicate among competing goals, but to uncover and spell out the visions for change that are held across the community. To some extent, goals that emerge in lead communities will be clearly stated by participants. Other goals, however, will be implicit in plans and projects, and the evaluation team will need to tease them out. The evaluation project will consider both short-term and long-term goals.

In this area, the most exciting development during the past year was the initiation of the CIJE Goals Project, an effort to assist the communities in articulating clear and measurable goals. The Goals Project has three elements, each of which will be monitored by the MEF project as they come into contact with the communities:

(a) CIJE has successfully recruited the national denominations (orthodox, conservative, and reform) to provide resources to community institutions (e.g., synagogues, schools, community centers) to help them focus on goals that are specific to their contexts. CIJE staff will facilitate this relationship.

(b) CIJE staff will encourage and help the local lead community commissions to develop vision statements that will describe the overall purpose of the lead community project, and how it expects to be judged.

(c) The Mandel Institute will share with the denominations and the communities its project on alternative conceptions of the Educated Jew.

The first task of the evaluation team will be to document the process through which clear goals become articulated. The second task will be to establish, in consultation with the communities, the measures needed to evaluate progress towards these goals.

Mobilization. According to A Time to Act, mobilizing community support for Jewish education is a "building block" of the lead communities project, a condition that is essential to the success of the endeavor. This involves recruiting lay leaders and educating them about the importance of education, as well as increasing the financial resources that are committed to education. The Report quotes one commissioner as saying, "The challenge is that by the year 2000, the vast majority of these community leaders should see education as a burning issue and the rest should at least think it is important. When this is achieved, money will be available to finance fully the massive program envisioned by the Commission (p. 64)."

Each of the communities has shown activity in this area during the first year, although in different ways. Our task for 1993-94 will be to monitor progress in this area, with special attention to key issues that emerged during the previous year. Among these are:

-- Although local commissions contain representatives from diverse constituencies, there are as yet no mechanisms for these representatives to inform and galvanize support in their constituencies. Through what processes does successful diffusion of mobilization and support occur?

-- Educators are playing important roles as representatives of their institutions. What are the means through which the communities effectively encourage educators to further the lead community process through development and implementation of educational innovations?

-- In successful mobilization of lay leadership, what is the interplay between recruiting leaders in support of specific projects (e.g., day school scholarships), as compared with leadership for the total lead community process?

Professional lives of Jewish educators. Enhancing the profession of Jewish education is the second critical building block specified in A Time to Act. The Report claims that fundamental improvement in Jewish education is not possible without radical change in areas such as recruitment, training, salaries, career tracks, and empowerment of educators.

During the first year, we established baseline conditions that can serve as standards for comparison in future years. In 1993/94, we will monitor how information being utilized from the educator survey and professional lives of educator reports, and monitor whether a treatment plan for personnel is being developed. We will learn about the components, scope, and implementation of such plans. In addition, we will continue our work on personnel and professional lives of educators by studying informal educators and adult educators.

Products. The products of this aspect of our monitoring and feedback for next year will include:

- 1) monthly feedback to the lead communities,
- 2) monthly updates to CIJE,
- 3) cumulative year two reports to communities and CIJE about visions, mobilization, and personnel, and
- 4) special topics reports as issues arise (e.g., the changing roles of BJE's).

## 2) COMMUNITY PROFILES (SELF STUDY)

In response to the pace of implementation in the lead communities, we are willing to take on as our responsibility the self-study. (Since this is no longer a self-study, we are terming this aspect of our work, community profiles. Building full community profiles will be a two year process. In the first year we propose that we emphasize collecting data from community institutions and agencies to address the question: What is the educational profile of the lead communities? In the second year we propose a needs analysis/market oriented survey of clients and constituencies to determine their views and needs in regard to Jewish education in the lead communities.



In the first year we will focus on the issues set forth in the planning guide concerning the self study (pages 10-12). The MEF team, in conjunction with the CIJE Education Officer, will begin to work with the communities to coordinate and implement this effort. Our goal is to cultivate enthusiasm and secure ownership through the CIJE/LC partnership.

We will also meet with the LC coordinators to get their input into the types of information that will be useful to them as well as learn about the types of information already available. We will collect examples of the types of demographic and/or educational profiles that have been used in other communities. After these consultations we will develop a methodology and reporting form that can be used by all the LCs to report the community profile information. The field researchers will work with the LC coordinators to facilitate the process. We will enter the information into a data base, and provide each community with a profile based on the analyses generated from the information provided. In addition, qualitative data collected through our ongoing monitoring process will be included as integral components of the community profiles.

Products. The outcomes of this aspect of our work will be:

- 1) a methodology and standard reporting form for community profiles,
- 2) analyses and reports of the community profile of each LC, and
- 3) A summary report of the profiles of all three LCs.

In order for us to begin this aspect of our work, CIJE will need to put this project on the agenda so all the LCs know that this will be a major endeavor to begin in the fall. In addition, the question about resources will need to be clarified with the LCs. While some of the information of the community profiles will be readily available, new information will need to be collected and generated. This may incur certain expenses, as well as ancillary fees for mailings, forms, secretarial assistance, data processing, etc.

### 3) COGNITIVE OUTCOMES

Local data from community profiles is not sufficient for a longterm study of change. Thus, we propose that the third part of the MEF plan for next year begin to plan for and seek appropriate instruments for quantitative assessment of outcome data that are important to the advancement of Jewish education and continuity. This component is crucial in order to begin to monitor trends in the outcomes of Jewish education.

We propose to focus the initial assessment of outcomes on Hebrew language. We have chosen this outcome for two reasons: 1) There is a high level of agreement that Hebrew language is a crucial

outcome of Jewish education, and 2) The greater likelihood of finding appropriate assessment procedures.

One possibility is new work by an expert in the assessment of Hebrew as a second language, Professor Elana Shohamy of the Hebrew University of Jerusalem. An initial consultation with Professor Shohamy was quite promising and we will continue to work on this issue during the coming year.

#### 4) CONCLUSION: FOSTERING EVALUATION-MINDED COMMUNITIES

As we noted in this year's progress report to the CIJE Board, the MEF project will be successful if each Lead Community comes to view evaluation as an essential component of all educational and social service programs. We hope to foster this attitude by counseling reflective practitioners -- educators who are willing to think systematically about their work, and share insights with others -- and by helping to establish evaluation components in all new Lead Community initiatives.



Mandel Institute

מכון מנדל

Tel: 972-2-662832

Fax: 972-2-662837

Facsimile Transmission

To: <u>Mr. David Hirschhorn</u>	Date: <u>22.11.93</u>
From: <u>Seymour Fox</u>	No. Pages: <u>7</u>
Fax Number: <u>410-655-0552</u>	



Dear David,

*I hope that you are feeling well and that you are regaining your full powers. I miss our meetings and I hope that we will be able to see each other and have one of our relaxed conversations when I come to the States in the month of February. I will be in touch with you shortly with the hope that this can be arranged.*

*I am enclosing the latest version of the Monitoring and Evaluation Project. It has been responded to by all the players involved. There is a good deal of enthusiasm and I'm truly hopeful that this work will lead to an important breakthrough in the way Jewish education does its work.*

*I think it is important for the two of us to talk in the next few days so that we can finish the presentation to your Foundation, including the budget.*



*Your decision to support this aspect of the work of the CIJE is a source of great encouragement to Mort, the Board and the staff of the CIJE.*

*With best regards to you and Barbara.*

*Sincerely yours,*

  
Seymour Fox



## FIRST THOUGHTS IN WAKE OF A GOALS PROJECT SIMULATION

SHMUEL WYGODA/DANIEL MAROM

After simulating a discussion between the Milwaukee Jewish Day School (Liberal) and the MI/CLJE on the basis of the fourth draft of its. "HEBREW/JUDAICA MISSION STATEMENT (3/9/93)" (appended to this document), we have arrived at the following set of first thoughts on the goals defining process in lead communities::

1. The process of defining or redefining goals involves thorough and painstaking delineation of general aims into operative and evaluable directives (eg, the goal of commitment to Medinat Yisrael" would have to be refined in terms of what attitudes, behaviors, and skills are specifically meant by "commitment" and by what aspects of modern Israel are specifically meant by "Medinat Yisrael." Whether because of its demand for institutional integrity and arduous effort work or because of its implications for the reorganization of everyday life in the school, this process can be very threatening.

2. The goals defining process demands facilitation by an outside expert/s. The facilitator/s role would be to guide the process through asking questions, making distinctions and posing suggestions until it has produced goals statements which are

- agreed upon by the various players in the school's leadership (lay, administrative, pro, parents, etc.)

- are capable of being implemented by the school's staff (with appropriate in-service training if necessary and available)

- can be evaluated.

Though the facilitator/s would have to "translate" the concerns and understandings of each of the players in the goals defining process, it would not be the facilitator/s's role to shape school policy in any way. Similarly, though the need for clarity would necessarily involve inquiry into issues of priority and value, the facilitator/s would not attempt to raise the level of discourse on goals to the level sought out in the papers on the educated Jew.

3. A school's statement of general aims (as in the appended Milwaukee Jewish Day School "mission statement") can be a useful starting point if it reflects, even in a very general way, something of an authentic vision. Honest nuances in such a document can be "exploded" into a series of specific questions, clarifications, and differentiations which are necessary for the definition of goals (eg. the goal of preparing students for "possessing and valuing a Jewish lifestyle" makes many assumptions about what a school must present to students as a viable way of Jewish living, about how these must be presented, and about what it means for a student to learn about each one of these lifestyles and to choose one of them for him/herself). When such a statement is available, it may provide a less threatening basis for the

goals defining process than when there is no statement at all. In cases in which even this kind of mission statement is unavailable, one would have to think about how to generate its production or suggest that the process begin on the basis of a "content analysis" (an extrapolation of goals statements from an analysis of its existing programs and practice).

4. The question of how to initiate the goals defining process in schools in lead communities is very sensitive and complex. We do not know how many of the 60 - 80 schools in lead communities (early childhood, day, and supplementary), would want to undergo such a process. Since the process can be threatening, it may safely be assumed that many schools will not be immediately open to the idea. Though pressure from lay leaders and force management could create the basis for such a process, one must also consider the possibility that those who implement a vision will not do so with great energy and conviction, even if the "guillotine" of accountability is hanging over their heads, unless they believe in the school's vision and see themselves as having some role in its conception. Furthermore, we have no idea of how many outside experts are available for such a process (certainly not enough to work with all the schools in a lead community at once) nor do we know how much time would be necessary in order to achieve appropriate results.

It may be that the resources of the MI-CIJE would be well invested, at least at first, into an intensive goals defining undertaking with one or two schools in each lead community. The advantage of this approach is that the MI-CIJE could choose to work with schools whose desire to enter into a goals defining process is assured from the outset. In addition, it would be possible to consider recruiting those schools into the process which, when seen entering the process, would provide an incentive for other schools to do the same. Yet another advantage is that the smaller undertaking could provide the MI-CIJE with valuable experience in preparation for the larger goals project in and across lead communities (this could possibly make the smaller undertaking appropriate for the pilot project stage).

5. Linked to the issue of initiating the goals defining process is that of the specific players which would have to be involved. As was stated above, being involved in the process can be an important factor in empowering and energizing players for the implementation process. This would logically lead to the conclusion that it would be important to include as broad a base as possible in the process. On the other hand, besides the great burden that a broad base places on efficiency, the sources of authority in the decision making process and the internal politics will be different in each school. This could obviously have great impact on the question of who it would be necessary, advisable, or optional to include in the goals defining process. One possibility of dealing with this issue would be to work with a committee of representatives of each of the constituents in a school (lay, administrative, pro, parents, etc.) in producing draft formulations of goals and then with each representative and his/her constituent in suggesting emendations. This could also work the other way around - first goals formulations could be done with each of the constituents and their representatives separately and then emendations could be done by a committee of all the representatives. In both cases, it is reasonable to assume that there would be a series of rounds or movements made between the two groups in order to reach a final formulation of the school's goals.



A related question for many of the schools will be the role of the central offices of the respective denominations. Even in cases in which a denomination had developed its own definition of goals - with or without the facilitation of the MI-CIJE - it is difficult to assume that local schools would not want to go through their own goals defining process. Some schools may, of course, feel comfortable using denominational goals statements as a framework within which they could taper and reformulate their own goals. Others may be more open to considering goals formulated by the central denominational offices when those offices offer immediate support for the implementation of those goals through curricula and in-service training. But since the goals defining process is itself a factor in creating energy, efficiency, and accountability in a school, even in these cases effort would have to be invested in locally in order to ensure that the various players in a school understand, desire and are capable of implementing centrally formulated goals. It would therefore be necessary to consider how, in each case, a fruitful working relationship could be negotiated between the central denominational offices and their local constituents in lead communities.

In considering this issue, it could be important to keep in mind that the denominations may choose to embark on a long-winded search for educational goals on the basis of the conceptions developed in the MI's educated Jew project. In cases in which this indeed transpires, it would be possible for the central denominational offices to raise the standards and level of discourse on goals among their constituents. Assuming that a fruitful relationship with the central denominational offices had been built in to the goals defining process in schools in lead communities, this would provide a solid basis for such a development in lead communities - one which could indeed provide a model for other communities.

The question of outside expertise is, of course, also pertinent to the question of who sits around the table in the goals defining process. It is important here to distinguish between the task of facilitating the formulation of clear goals and suggesting ideas or programs in order to implement these goals. Since goals set a theoretical basis for ideas and programs, and the latter should be evaluated in light of the former, it is critical to separate these two activities. As was stated above, it is difficult to assume that the MI-CIJE has enough staff available to work with all of the schools in lead communities at the same time. Even in working with small number of schools, all of which would agree to working with an outsider, the question of how to work together needs attention. Possibilities range from long term, on-site, "hands-on" cooperation on site to fax relationships. The question of whether or not it would be possible to train local experts for this assignment may be worth considering.

6. In order to proceed, we suggest that this document be discussed with AH and SF in preparation for the discussion of the goals project at the coming CIJE seminars.

Milwaukee Jewish Day School  
(~~Conservative~~ Liberal)

HEBREW/JUDAICA MISSION STATEMENT

Draft #4: 3/9/93

The mission of MJDS is to prepare <sup>Students</sup>~~graduates~~ to be educated participants in the Jewish community, possessing and valuing a Jewish lifestyle and the ability to engage in independent Jewish study. Through active and intensive study of source materials, students will become knowledgeable participants in Jewish life.

MJDS aspires to foster in each child a positive Jewish identity and a love and commitment to God, Israel and the Jewish people. The program emphasizes the richness and worth of religious pluralism and instills respect and appreciation for different outlooks and practices within Judaism. It will stress the need to accept and embrace all Jews as equal participants in the Jewish community.

Judaic and general studies curricula are substantially integrated, enabling students to express their Jewishness in their daily lives.

PROGRAM GOALS

draft #3: 3/9/93

Graduates of MJDS will have attained the following goals:

*In the area of Jewish knowledge:*

1. knowledge and understanding of the full range of Jewish beliefs and observances.
2. knowledge of and familiarity with Jewish sources.
3. understanding of the development of Jewish tradition.
4. knowledge of Jewish history.

*In the area of Jewish skills:*

1. the ability to speak, read, write and understand the Hebrew language.
2. the ability to participate in and lead synagogue worship (tefillah).
3. the ability to participate in and lead home and holiday celebrations.
4. the ability to study Jewish sources independently.

*In the area of Jewish attitudes:*

1. commitment to gemilut chasadim (acts of loving kindness).
2. commitment to Klal Yisrael (Jewish community).
3. commitment to Medinat Yisrael (the modern State of Israel).
4. positive feelings about Jewish life, celebration, and learning.



V. G. G.

MINUTES: GOALS SEMINAR TELECON

DATE OF MEETING: Thursday, May 26, 1994

DATE MINUTES ISSUED: Monday, May 30, 1994

PRESENT: Caroline Biran, Gail Dorph, Prof. Seymour Fox, Alan Hoffmann, Barry Holtz, Ginny Levi, Daniel Marom, Prof. Danny Pekarsky, Abby Pitkowsky (sec'y), Shmuel Wygoda

COPY TO: Annette Hochstein

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I. PARTICIPATION

The current list of participants was reported. Questions were raised regarding the number of participants from each community, and the number of participants of the same position (lay leader, educator, federation).

Alan suggested that Caroline and Ginny work together to create a master list and to circulate it amongst those participating in the telecon. Alan also suggested a need for the creation of short confidential bios on participants. It will be decided who will work on this.

Prof. Fox inquired whether our major audience should be lay people. Prof. Pekarsky asked for whom are we planning this seminar. Pekarsky expressed the concern that there will be many different levels at this seminar, and questioned whether a meaningful way can be found to use those who are on a sophisticated level; will they get something out of it. Barry mentioned that some participants are in a completely different category, such as Bob Hirt, and Isa Aron, and suggested that they play the role of helpers, rather than audience. Pekarsky replied that this has to be conveyed to them. Fox suggested that the people Barry mentioned can be assigned a role; to prepare themselves to respond to their constituents.

II. REACTIONS TO PEKARSKY'S DOCUMENT

Pekarsky told the group that he was grateful for their insights and reactions on his document. He said that he felt comfortable with the overall framework.

A. Group Discussions

Pekarsky raised the question about the nature of the small groups. He added that these groups must be designed in such a way to insure the best possible discussion. It was suggested that some of these groups will be formed by community. It was further

suggested by Prof. Fox that it will also be worthwhile for some groups to meet by denomination.

It was clarified that a "1 to 1 staff participant meeting" is similar to that of a "camper" role.

#### B. Vision

Pekarsky emphasized that the term "vision" needs to be very clear. Fox added that we need to be clear as to why vision is playing such a crucial role. Pekarsky said he would write a draft why vision plays a crucial role and what is the problem it's answering.

Pekarsky raised the topic of descriptions of vision-driven education. He suggested using works by Heilman (Defenders of the Faith) and Dewey ("Protocols of the Lab School", an appendix to the Dewey School) as an illustration of the process from vision to practice. He also suggested getting additional material from a "different world", besides the ultra Orthodox in Heilman's work. Fox said he was aware of the published protocols from the Dewey School (in Chicago), and it was agreed that Pekarsky and Fox would exchange the Dewey materials.

Fox expressed the concern that Heilman's work may be difficult for the participants to view as applicable to "real life" and to their institutions. He suggested the need to look for a piece that is a better example for the seminar participants. A need was expressed to focus on Jewish educational examples. Pekarsky assigned the task of collecting 1 - 3 Jewish examples to Marom.

Marom expressed concern about people learning from bad examples in the field, and suggested learning the textual examples on the same day as the field trips.

Alan inquired whether reading is expected to be done prior to the seminar. If so, Alan suggested that it needs to be sent with guided questions.

#### C. Greenberg

Pekarsky said that the second day will have a great focus on preparation for Greenberg.

Fox suggested to do this in very small groups - almost private lessons. He added that it will be very challenging to prepare 1 or 2 lay persons on this topic. Fox distinguished between understanding the sources, and understanding the paper, and the challenge would be to show how Greenberg moves from sources to education.

Alan suggested to work on the Greenberg class in a Beit Midrash - Chevrutot [pairs] style.

Pekarsky suggested to bring a live embodiment of an alternative to Greenberg; a person whom the seminar participants wouldn't have the opportunity to meet in North America.

Fox mentioned that there are such people here in Israel, such as Rosenak and Brinker.

#### D. Examples of Vision-Driven Institutions

Pekarsky suggested that it might be useful for participants to wrestle with the problem of moving from vision to practice as a preparation for discussion on this topic in the seminar.

The question was raised regarding including or omitting the material on Camp Ramah as an example of a vision driven institution. Fox suggested using Ramah as an example of Greenberg's idea of "enclave" (if the historical examples above included one from the Orthodox world). An alternative, in discussing the implications of Greenberg's paper for educational practice, would be to draw a portrait of an hypothetical Solomon Schechter day school on the basis of the paper.

Additional possibilities for the fieldtrips included Rav Lichtenstein's Yeshiva, [Shmuel said that he would make available the article "Zot HaTorah HaHesder"], and Ruth Calderone's "Elul" (a Beit Midrash for secular and Orthodox participants).

Fox raised the need for the overall program to be very flexible in the event that the participants are really "hooked" into a topic.

Fox suggested that rather than thoroughly enter the topic of how to build vision in an institution, it would be useful to ask an educator/principal to speak a bit about what it would involve to develop vision-based education in their institution.

Alan suggested that instead of leaving the discussion of what the participants should tell their communities to the last day, there should be an opportunity for small discussion groups two hours a day.

### III. FUTURE MEETINGS

It was decided at the end of the telecon that Pekarsky would work over the Memorial Day holiday weekend in order to send an updated version of the seminar.

#### A. Telecon

Two possible dates were set for the next telecon.

- Tuesday, May 31, 8:00a - 10:00a EDT (3:00p - 5:00p Israel time)
- Wednesday, June 1, 7:00a - 9:00a EDT (2:00p - 4:00p Israel time)

The U.S. participants will inform Israel participants if they will be prepared for a telecon Tuesday, due to the American holiday of Memorial Day on Monday, May 30.

#### B. Meeting

A date was set for a meeting in Israel prior to the seminar: **Thursday, July 7.** (entire day).



#### IV. ASSIGNMENTS

Assignment	Assigned To	Date Assigned	Date Due
Create a master list of participants and circulate it amongst seminar staff	Caroline and Ginny	May 26	TBD
Short bios of seminar participants	TBD	TBD	TBD
Draft of why vision plays a crucial role and what is the problem it's answering	Pekarsky	May 26	
Exchange Dewey materials	Fox and Pekarsky	May 26	
Collecting 1-3 Jewish examples of an illustration of the process from vision to practice	Marom	May 26	
Make available the article "Zot HaTorah HaHesder"	Shmuel	May 26	
Create an updated version of the seminar	Pekarsky	May 26	Next telecon



Date: 14 Mar 94 21:44:00 EST  
From: "Alan D. Hoffmann" <73321.1220@CompuServe.COM>  
To: Abby Pitkowsky <ABBY@vms.huji.ac.il>  
Cc: Gail Dorph <73321.1217@CompuServe.COM>,  
Ellen Goldring  
<GOLDRIEB@ctrvax.vanderbilt.edu>,  
Alan Hoffmann <73321.1220@CompuServe.COM>,  
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Virginia Levi <73321.1223@CompuServe.COM>,  
Danny Merom <mandel@vms.huji.ac.il>,  
Daniel Pekarsky  
<PEKARSKY@mail.soemadison.wisc.edu>

Subject: Goals Seminar in July

Abby,

From my point of view and that of all the people who are copied on this message, YOU are the point person for this seminar in Israel. I will respond to your questions in capitals in the text itself.

alan

----- Forwarded Message -----

Subject: +Postage Due+goals seminar  
Date: 13-Mar-94 at 09:14  
From: INTERNET:MANDEL@vms.huji.ac.il,  
INTERNET:MANDEL@vms.huji.ac.il

To: Alan D. Hoffmann, 73321.1220  
73321,1220

Cc: abby@huji.vms

Subject: goals seminar

Hi Alan,

Caroline and I are working on making arrangements for the Goals Seminar this July. We have some information, and want to share it with you, and receive some feedback.

Regarding sleeping arrangements, we have already reserved 20 rooms at Mishkenot Sh'ananim (approximately \$100). There is also the possibility of the Hyatt. We have not placed a reservation yet as we will be obligated to pay for any cancellation. It

is very important that you know that the reservations at these places can only be held for two more weeks to move on that.

ABBY AND ALL THE GANG:

THIS IS GREAT NEWS AND WE SHOULD HOLD ON TO THE 20 ROOMS AT MISHKENOT AND DECIDE NOW THAT WE ARE GOING TO USE MISHKENOT. GINNY SHOULD INFORM RUTH, CHAIM AND LAUREN EXACTLY WHAT THIS MESSAGE SAYS AND GIVE THEM TWO WEEKS TO SEND ABBY THEIR SPECIAL REQUESTS.

Concerning the Laromme, they are full at the business rate, and can only give us rooms at full price, which is \$168 for a single, instead of the business rate, which is \$100 (this rate will change).

KEEP TALKING TO THE LAROMME - WE MAY NEED EXTRA ROOMS LATER ON AS MORE PEOPLE REGISTER. BUT UNDER NO CIRCUMSTANCES GIVE UP ROOMS AT MISHKENOT.

In answer to your question about availability of rooms at Mishkenot the week before and after the Seminar for those who may wish to extend their stay; the week before the Seminar, there is only a section that is available, and the week after, there is full availability. Again, we need to know about these as soon as possible in order to secure reservations.

GINNY - PLEASE MAKE SURE THAT OUR THREE MAIN CONTACT PEOPLE KNOW ABOUT MISHKENOT'S CONSTRAINTS.  
ABBY - PLEASE FAX TO GINNY A DETAILED DESCRIPTION OF MISHKENOT WHICH YOU CAN GET FROM THEM WHICH EXPLAINS WHAT THERE IS THERE AND GIVES A HYPE ABOUT THE PLACE.

As far as the meeting rooms, there are several options. If we stay at Mishkenot, we may use one of their meeting rooms that is located right outside the complex, and it is possible to have meals there as well.

TAKE ALL THE MISHKENOT SPACE FOR NOW UNTIL I RETURN AND WE CAN TALK ABOUT THE SEMINAR.

If we stay at the Hyatt, we may have the option of using a meeting room at Beit Meiersdorf or using the meeting room at the Hyatt. Caroline spoke today with Alegra at Melton, who will get back to us regarding



the possibilities of an available meeting room at Beit Meiersdorf. Alegra also spoke to us about having our meals at the dining room of Meiersdorf.

All the rooms at the Beit Sefer L'Manhigut are occupied during this time, and Amiti Yerushalayim only has a room large enough for 14 people. Also, Caroline is checking at Binyanei Ha-ooma; they have new facilities which Caroline feels is worth checking.

Caroline has the Master List from the Board Meeting this past June, and will begin to update and adjust it for our needs.

I WANT TO SEE A MASTER DO-LIST FOR THE SEMINAR NEXT SUNDAY WHEN I COME INTO THE OFFICE WITH A DO-BY WITH DATES ATTACHED TO EVERY ITEM.

We need to have some more details to make the work on our side smoother.

1. Who has invited the participants for the seminar? (Assuming they have already been invited)

EACH COMMUNITY TOGETHER WITH US IS WORKING ON THE INVITEES. ALAN IS TALKING TO MORE COMMUNITIES - E.G. BOSTON, PALM BEACH, CLEVELAND ETC.

2. What is the ir deadline for RSVP?

WE DON'T HAVE ONE

3. Who is participating exactly? Do we know how many couples do we have?

AT LEAST TWO COUPLES FROM MILWAUKEE OUT OF 6-8 MILWAUKEE PARTICIPANTS. ALL THE REST IS FUZZY

4. Do you think we will have answers to all these questions within two weeks?

NO.

5. Pekarsky told Danny he wanted an apartment for the month of July for he and his family in Talpiot or German colony neighborhood. Do you have any suggestions to whom we can turn to regarding this?

SPEAK TO HIS FRIENDS THE BANS (DR. RONNIE) AND TO VIC HOFFMAN OF HINDA AND VIC.

ALAN