MS-831: Jack, Joseph, and Morton Mandel Foundation Records, 1980 – 2008. Series E: Mandel Foundation Israel, 1984 – 1999.

Box Folder D-1 1960

CIJE correspondence and meetings. Lead Communities planning documents, 1992.

Pages from this file are restricted and are not available online. Please contact the American Jewish Archives for more information.

Dear Seymour,

Re: Our role and tasks with the CIJE from now to December 1993.

Following this morning's lovely conversation here are some elements for our discussion on a winner's scenario for "us and the CIJE", from now to end 1993.

The scenario is based on the following assumptions:

- 1. A.R. is chief exec. or alternately is chief staff for the Lead Communities project.
- 2. Barry Holtz takes on a key role as regards the recruitment of experts/educators for work as consultant with communities —based on his current networking for the best-practices project (several models possible). Optimally he takes on a leading role in guiding these people and the content work (what he calls "the curriculum of lead communities"), including the re-inventing of best-practices for specific communities.
- 3. Adam Gamoran provides the monitoring, evaluation, feedback loop, with two-three people at work on the ongoing data collection, analysis and periodic presentation for feedback. At the same time work proceeds on the development of tests, outcomes, standards, etc...
- 4. A financing program is established, including ongoing work with foundations and major communal organizations, and involving an initial grant to the communities selected as well as the further attempt at creating a "pot" for the project.
- 5. A community planner facilitates the planning and implementation process in and across communities; in and across organizations and institutions (e.g. religious groups and communal ones; local insitutions and national organizations).
- 6. Ukeles and Meier give planning assistance as needed to the communities and to CIJE staff. Alternately a staff planner is hired.
- 7. CIJE staff convenes and staffs the Board and Board communities.
- 8. A communications program is established.

* * * * * * * * * * *

Under such circumstances our role becomes that of consultant both on content and on process, with little or no responsibility for the actual implementation or for day-to-day work. Following a period of setting up the above, planning with and training the various people involved we would become a resource to be used as needed, while working with the monitoring process for ongoing follow-up and offering constant content-input -- as it is popped-up or created through the institute's hard labors.

What needs to be done?

NOW TO SEPTEMBER 1992

- a. Develop CIJE functions
- 1. Set up 1-8 above (detail)
- 2. Work with each individually to plan and up-train (detail). Then ongoing consultation with each.
- 3. 3-4 workshops/year with key staff of 1-8 above
- b. Plan Lead Communities
- 1. Prepare written statement briefly describing lead-communities at work. Illustrate both content and principles (scope and quality)
- 2. Design the first year of Lead Communities:
 - a. How they plan (process and staffing)
 - b. What they plan (content)
 - c. Self-study and needs assessment
 - d. Develop proposed 5-year program
 - e. Detailed plans for pilot project/s
 - f. Link
- 3. Design and outline the joint CIJE-Lead Communities planning seminar.

Much of the above needs to be done BEFORE September 1992

* * * * * * * * *

SEPTEMBER 1992-AUGUST 1993

- a. Follow-up on all consultants' work (1-8)
- b. Run/participate in first CIJE-LC seminar
- c. Ongoing feedback re-documents and products
- d. Ongoing content force-management and quality control

To: Ametle Haddein FROM: Shulamit Elelel RE: CIJE Workplan- Second Draft. DATE: June 9, 1992. 5 papes: Can me please Cerisen His before Next draft? Frit Daft (1/12) -I Kente gon have a copy. Sie PS. I wiel set up call with Adan. Tachtoyn læler. We reed to Decuse afecda to Friday -Statue of meno. Have you spoken to Grany about His?

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CLAL, CAJE

Foundations: Cummings,

CRB, MAF



Experts/Consultants
Best Practices
Monitoring, Evaluation



LEAD COMMUNITY



FUNDING FACILITATION

Links to
Foundations
Organizations



PLANNING ASSISTANCE



RESOURCE COORDINATION

Partners: JESNA, JCCA, CJF
Purveyors: Training Institutions,

CLAL, CAJE

Foundations: Cummings,

CRB, MAF

CONTENT & QUALITY

Experts/Consultants
Best Practices
Monitoring, Evaluation



LEAD COMMUNITY



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Experts/Consultants
Best Practices
Monitoring, Evaluation



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Best Practices
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PLANNING ASSISTANCE

August 4, 1992

The Best Practices Project Progress Report and Plans for 1992-93 Barry W. Holtz

Introduction

In describing its "blueprint for the future," A Time to Act, the report of the Commission on Jewish Education in North America, called for the creation of "an inventory of best educational practices in North America" (p. 69).

The primary purpose of this inventory is to aid the future work of the CIJE, particularly as it helps to develop the group of Lead Communities which will be selected this summer. As the Lead Communities devise their educational plans and put these plans into action, the Best Practices inventory will offer a guide to Jewish educational success that can be adapted for use in particular Lead Communities.

In addition, the Best Practices Project hopes to make an important contribution to the knowledge base about North American Jewish education by documenting outstanding educational work that is currently taking place.

The Best Practices Project as of today

This past year has been spent in designing a methodology for conducting a project that has never really been done in Jewish education before in such a wide-scale fashion. How do we locate examples of best practice in Jewish education? As the year has proceeded both an approach to the work and a set of issues to explore has evolved. We began by identifying the specific programmatic "areas" in Jewish education on which to focus. These were primarily the venues in which Jewish education is conducted such as supplementary schools, JCCs, day schools etc. A best practices team is being developed for each of these areas. These teams are supervised by Dr. Shulamith Elster and me.

We have come to refer to each of the different areas as a "division," in the business sense of the word. (Thus the Best Practices Project has a supplementary school division, an early childhood division, etc.) Each division's work has two phases. Phase 1 is a meeting of experts to talk about best practice in the area and to help develop the criteria for assessing "success"; Phase 2 is the site visit and report writing done by members of the team.

This year four different divisions were launched. We began with the supplementary school primarily because we knew that a) there was a general feeling in the community, particularly in the lay community, that the supplementary school had not succeeded; b) because the majority of Jewish children get their education in the supplementary school



and because of that perception of failure, the Lead Communities would certainly want to address the "problem" of the supplementary school; c) as the director of the project, it was the area in which I had the most experience and best sense of whom I could turn to for assistance and counsel.

As I reported earlier this year, a group of experts was gathered together to discuss the issue of best practice in the supplementary school. Based on that meeting I then wrote a Best Practices in the Supplementary School guide (see Appendix). A team of report writers was assembled and assignments were given to the team to locate both good schools and good elements or programs within schools (such as parent education programs).

We currently have a team of seven people looking and writing reports (see Appendix). By the end of the summer we should have the reports on ten schools as written up by the group members. The first results indicate that, indeed, there are successful supplementary schools and we are finding representative places that are worth hearing about and seeing. In the spirit of Professor Lee Shulman's talk at this year's GA, we have discovered real examples that "prove the existence" of successful supplementary schools. These are sites that people in the Lead Communities can look at, visit and learn from.

In May Dr. Elster and I launched our second division, early childhood Jewish education. We met with a group of experts (see Appendix) in this field and following up that meeting I wrote a Guide to Best Practice in Jewish Early Childhood Education. Many of the members of the group have already agreed to join our team of report writers. The writing will take place in September and October.

A third division, education in the JCC world, is in the early stages of development. Dr. Elster and I met with a team of staff people at the JCCA. Mr. Lenny Rubin of the JCCA is putting together a group of JCCA staff and in-the-field practitioners to develop the Phase 1 "guidelines" for this area. We will work with them in writing up the document. After this is completed (in the fall) a team of report writers (from that group and others) will be assembled to do the actual write-ups.

Finally, a fourth area-- best practices in the Israel Experience-- has been launched thanks to the work of the CRB Foundation. The Foundation has funded a report on success in Israel Experience programming which was written by Dr. Steven M. Cohen and Ms. Susan Wall. The CIJE Best Practices Project will be able to use this excellent report as the basis of further explorations in this area, as needed by the Lead Communities.

Next Steps; The 1992-1993 Year

New Areas

As mentioned above, we should have reports of the Early Childhood division completed in the early fall. The JCC division should be operationalized in the fall. During the 1992-3 year we also plan to launch the following areas: day schools, adult education, etc. Each presents its own interesting challenges. Of these we have already begun to plan in a preliminary way for the day schools division. Here the goal is to gather together experts from the academic world of Jewish education (like our supplementary school group) as well as actual practitioners from the field. The current plan is to have each school that is written up be analyzed for one particular area of excellence and not for its over all "goodness." Thus we would have X school written up for its ability to teach modern Hebrew speaking; another for its text teaching; another for its parent education programs; another for its in-service education, etc.

Documentation

Another task that needs to be considered is finding more examples of best practices within those areas that we have already looked at, or to look at the examples we currently have in even greater depth. This applies particularly to supplementary schools because we will have only explored ten schools and programs and there is such a wide range of supplementary schools across America that we ought to have some more breadth in this area. A similar case could be made for early childhood programs.

At the time of our first exploration of supplementary schools, we sent a letter to all the members of the Senior Policy Advisers asking for their suggestions. In addition, we worked with Dr. Eliot Spack, Executive Director of CAJE, to send a similar letter to "friends within CAJE." Because of these initiatives we now have a list of 20 to 30 Hebrew schools that we might want to investigate.

Dr. Jonathan Woocher, Executive Director of JESNA, has asked the following question: "for the purposes of the project, how many examples of best practice do you really need in any one given area?" Do we need to have ten reports of supplementary schools or twenty or sixty? Another question might be raised about the "depth" of the current reports. Many of the report writers have said that they would like the chance to look at their best practice examples in more detail than the short reports have allowed. I have called this the difference between writing a "report" and writing a "portrait" or study of an institution.

The research component of the Best Practices Project would certainly welcome either greater breadth or greater depth, but at the present moment we believe that the first priority is to answer another question: What do the Lead Communities need? After

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meeting with the representatives of the Lead Communities that are chosen, we will have a better sense of the next stages of the Lead Community Project—what the planning and implementation needs will be. At that point we will be able to decide the best direction the documentation should move in.

Lead Communities: Implementation-- and How to do it

Aside from launching the other divisions mentioned above the other main initiative of the Best Practices Project for the coming year will be thinking through the issue of best practices and Lead Communities. Professor Seymour Fox has often spoken about the Best Practices Project as creating the "curriculum" for change in the Lead Communities. The challenge this year is to develop the method by which the Lead Community planners and educators can learn from the best practices that we have documented and begin to introduce adaptations of those ideas into their own communities. This can occur through a wide range of activities including: site visits by Lead Community planners to observe best practices in action; visits by best practices practitioners to the Lead Communities: workshops with educators in the Lead Communities, etc. The Best Practices Project will be involved in developing this process of implementation in consultation with the Lead Communities and with other members of the CIJE staff.

From Best Practice to New Practice

On other occasions we have spoken about the need to go beyond best practices in order to develop new ideas in Jewish education. At times we have referred to this as the "department of dreams." We believe that two different but related matters are involved here: first, all the new ideas in Jewish education that the energy of the CIJE and the Lead Community Project might be able to generate and second, the interesting ideas in Jewish education that people have talked about, perhaps even written about, but never have had the chance to try out. It is likely that developing these new ideas will come under the rubric of the Best Practices Project and it is our belief that the excitement inherent in the Lead Community Project will give us the opportunity to move forward with imagining innovative new plans and projects for Jewish educational change.

APPENDIX

Team Members: Best Practice in the Supplementary School

Report Writers:

- Ms. Kathy Green (Reconstructionist Rabbinical College, Philadelphia)
- Ms. Carol Ingall (Melton Research Center and BJE, Providence, RI)
- Dr. Samuel Joseph (HUC-Cincinnati)
- Ms. Vicky Kelman (Melton Research Center and Berkeley, CA)
- Dr. Joseph Reimer (Brandeis University)
- Dr. Stuart Schoenfeld (York University, Toronto)
- Dr. Michael Zeldin (HUC-LA)

Additional Consultants:

- Dr. Isa Aron (HUC-Los Angeles)
- Ms. Gail Dorph (University Of Judaism, Los Angeles)
- Dr. Samuel Heilman (Queens College, NY)

Team Members: Early Childhood Jewish Education

Report Writers

- Ms. Miriam Feinberg (Washington, DC);
- Dr. Ruth Pinkenson Feldman (Philadelphia);
- Ms. Jane Perman (JCC Association);
- Ms. Esther Friedman (Houston);
- Ms. Esther Elfenbaum (Los Angeles);
- Ms. Ina Regosin (Milwaukee);
- Ms. Charlotte Muchnick (Haverford, PA);
- Ms. Rena Rotenberg (Baltimore);
- Ms. Shulamit Gittelson (North Miami Beach);
- Ms. Lucy Cohen (Montreal);
- Ms. Roanna Shorofsky (New York);
- Ms. Marvell Ginsburg (Chicago).

Cover Sheet

Best Practice in the Supplementary School

(For Individual Schools)
REPORT BY: DR. SANDEL K. JOSEPH
Date
Name of the School r M wish thepair remining school
Address 3329 Ridge Rd.
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and his or her
Position: Differhar of Friedricat.
Approximate Number of Students 365 (k = 8); 9th=12th part of from ages avrsto 14/15 yrs Community Reform H.S.
Number of Teachers: 31 pt us 23 Madrikhim
Approximate budget (if available) \$175, QQQ
What particular emphases of this school are worth noting
(e.g. Hebrew focus; teacher education emphasis; rabbi-school relationship

Many areas as seen in the report, : but note how the school participates in the life of

the congregation

Report Beat Practice in the Supplementary School

Isaac M. Wise Temple Religious School Cincinnati, Ohio

There is learning going on in the Wise Temple Religious School. There is excitement in the classrooms and the hallways. The school is a vital presence in the compregation and the community. This school can be counted as one of the "best practice" schools.

The goals of the Wise Temple Religious School are taken directly from the national goals articulated by the Union of American Hebrew Congregation's Joint Commission om Jewish Education. Several years ago the Education Committee of the Temple adopted these goals as part of a curriculum review. The goals were then ratified by the Board of Trustees of the congregation. Though only part of the curriculum of the school comes from the UAHC, the entire program is founded on these goals.

Each year the school publishes a Parent Handbook that is distributed to each family. Prominent in the Handbook are the goals of the school. It should be added that the Parent Handbook also includes statements by the Rabbis and Educator about the importance of the goals and how these goals are not just for the children in the school, but form a life long learning agenda for all congregants.

The school seeks to create Jews who actively and knowledgeably participate in the life off the synagogue and the Jewish community. Since this is not achieved in one's youth, but as an adult, it is difficult to measure. It may even be too early to measure if we are to look solely at the children. But some things clearly can be seen.

In many areas of involvement there is a marked increase in participation by students from the school if one looks at the data over a period of several years. During the past few years the numbers of students attending UAHC summer camping programs greatly increased. The number of students participating in Israel experiences, UAHC and other programs, rises each year. The B'nai Mitzvah Program, a very extensive community action curriculum, gets stronger and stronger. The Temple Youth Group is very large and active and because of demand a Junior Youth Group, called the Wise Guys, is vigorous. Most impressive is that there are virtually NO drop outs after Bar/Bat Mitzvah until at least through 10th grade. This year's 12th grade class will graduate with two-thirds of the original religious school class. (The school keeps very accurate records concerning who registers and who does not each year.)

In a goal area where it may be more difficult to "see" the increase in involvement, the school attempts to model that behavior during school time. Thiot are an example. The school now has T'filah every week in school so the students can precise Jewish life behaviors.

One off the strongest aspect of this school is how it participates in the life of the compregation. Wise Temple as a congregation has a core value of responding to the social issues facing Cincinnati and beyond. The school is a full partner in any response. For example, the compregation is part of a coalition called the Interfaith Hospitality Network. Every few months, homeless people are sheltered and fed at the Temple for several days. The students in the school are cooks and bakers for these people. The students decorate with welcome posters the classrooms where the costs are placed. The children made curtains for the rooms. They make cards of welcome to put on each cot. They even made shlach manot during Purinn for these people needing shelter.

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The students collect all kinds of supplies, from tooth brushes and paste to mops and brooms, as part of the Temple's work with another project called Hope for the Homeless. Every grade in the school is involved in yet a third project called the Wise Up Program. This program matches congregants with over 33 social service needs projects in the community. Last year over 600 congregants participated along with children from the school.

It is easy to see how the vision of the school, and the congregation, is communicated everywhere one looks. There is a weekly Faculty Bulletin containing articles from the world of Jewish education, secular education, Judaica and Hebraica. Teacher growth is a major goal here. The Temple Bulletin has monthly articles about the school. The parents have their own newsletter called Wise Parents. Even the hallways are covered....with letters thanking the students for tzedakah projects they performed.

There is a wonderful feeling in the school. Yes, there are discipline problems at times. Usually in the upper grades. But the "trouble makers" tend to cause problems in only small ways. Talking too much when it is quiet time, for example. Not listening to the teacher is another. Yet the school has a policy of REWARDING positive behavior. Each semester teachers select students in their class who exhibit "correct" behavior. There is a specific list of criteria for the teachers to follow. Students resciving this reward are called a Class Act. They have their names published and they receive ice cream certificates, or movie passes, and a certificate of recognition.

Overall, the discipline philosophy and policies of the school are admirable. Parents are sent a full description of the behavior philosophy, discipline policies, and the Class Act Program at the beginning of the year. Post eards are sent home after each class session if needed. These cards range from the "We missed you hope you are okay" to "You should know that your son/daughter was wonderful in class today". The school also keeps exact records regarding referrals of students to the office and contacts with parents when required.

After analyzing the systemic issues in the school one is a bit overwhelmed by Wise Temple Religious School's efforts to be a "good" school. They are committed also to improvement and growth. And they are aware that a status quo really does not exist.

The teaching staff at Wise Temple Religious School most certainly is the heart of the program. There are thirty-one paid teachers and 23 madrikhim. It should be noted here that the school includes grades prek through 8 with grades 9 to 12 as part of the community sponsored Cincinnati Reform Jewish High School. The Educators and the Rabbis are centrally involved in the high school program.

Approximately 40% of the teachers at Wise are congregants, 30% rabbinic students from Hebrew Union College, 10% are students at the University of Cincinnati, and 20% are from the general Jewish community. More than half of the staff are veterans of the school, working there for more than five years. In fact, the only real turnover is caused by the graduation and ordination of the teachers who are also full time students.

The rabbinic students bring a great knowledge of Judaica/Hebraica to the school. The other members of the staff are less able in this area. At the same time the teachers clearly express a desire to know more so they do participate willingly in learning opportunities officered by the school, Temple, and the BJE/Community. Faculty meetings are regularly dedicated to enhancing the Jewish knowledge of the staff and theirre teaching skills.

The teaching styles of the veteran teachers are very rooted in informal educational methods. All the classes have a strong discussion component, there is a little or no lecturing. Projects are key in every grade. Two grades should be singled out here. First, the Open Room for prekindergarten and Kindergarten. This Open Room has been going for 16 years! There are 5 teachers, 3 madrikhim, and a music specialist. There are about 62 children in the Room. The staff is expert at managing and teaching such a program. The other area is Cooperative Learning. The 6th grade teacher is an expert in this methodology and uses it successfully with her class. She is now training other members of the staff to use it also.

During the summer months the Educator meets several times with any new teachers coming into the school. She uses those times to help them prepare for the school year, whether they require curriculum support, administrative assistance, or the like. It is also a chance to begin to ease the newcomer into the culture of the school.

The Temple itself has a fine resource that must be noted for its importance to the school ... its library. The library has over 16,000 volumes! It must be one of the largest synagogue libraries in the country. There is a very knowledgeable librarian who is on site almost full time and assists teachers, and students, with their research needs.

As stated earlier, the curriculum of the school begins with the national curriculum of the UAHC. This is followed through grade 4 and then the curriculum is a straight subject matter curriculum. The course work is enriched with special areas such as music and art. Parents and teachers receive a fully written out copy of the curriculum so they can see the course of study as a whole.

Every grade level has one major project each year that relates to their area of study. This project usually culminates with a large program, frequently including parents. For example, the 8th grade tzedakah unit culminated in a project called "Life Sawers". The students developed a set of criteria for judging a person as performing "life saving" acts. Using the Temple bulletin and mailings to homes, they called on compregants to nominate members of the compregation who perform(ed) such acts and the class voted to whom the awards should go. Another grade studied Shabbat and culminated with a Family Day on Shabbat.

Each class participates in family shabbat dinners at the Temple followed by services. Several classes have a Grandparents Day on a particular Sunday. The class studying life-cycle has a big Wedding, parents attend and participate. Tu b'Shvat was also a parent involvement day.

More work needs to be done in this area, but there is a strong desire in that direction. Next year will see even more of these types of events.

Materials used in the school, both print and non-print, come from about every source possible. All the major denominational and non-denominational publishers are represented. The Educator is committed to providing the teachers and the students with the best resource for a particular class regardless of who publishes it.

Evaluating whether the students are learning anything is somewhat difficult in this school. The hebrew program is an exception probably because it is skill related. Each hebrew class has testing all through the year and a final assessment before they move to the next level. The other classes are not tested in a traditional manner. Yet looking at the projects of each of the grade levels, looking at the programs in which they participate, and taking into account the overall level of participation in Temple life, it does seem that learning is going on.

The school does send home report cards twice per year. Called Progress Reports, the teachers relate the student's achievements in class directly to the objectives of that particular class in three areas...academic, hebrew, and citizenship. Most importantly, the teachers have to write a narrative comment about the student so the parents have a context for the "grades". Each Progress Report is signed by the teacher, reviewed by the Educator, and signed by the Educator.

Supervision is a final facet of the school to examine.

In-service training for the staff is a core value of the school. The teachers are paid to go to an all city in-service day run by the BJE. The school itself uses outside paid consultants several times a year to work with the staff. In fact this past year the teachers attended three workshops at the Temple, one on cooperative learning, one on children and death, and another on legal issues and teaching.

The Educator uses a monitoring approach to classroom supervision. She is frustrated that she does not have the staff to use a clinical style. It is a priority to add supervisory staff to the school.

One thing that does prove useful is that teachers are required to turn in lesson plans at least a week in advance of the lesson. The Educator reads each plan, writes comments, suggestions, and hints, then returns them to the teachers.

Owerall the Educator is a fine model, an educational leader, for the teachers. She is especially effective in the area of planning and accomplishing goals. Teachers do look to her as their leader.

The Educator is perceived by the Temple community as the professional educator. She is always consulted, no staff member or congregant would plan an educational event without her input.

Even more, she is viewed as a Jewish professional leader. This is apparent when she is asked by the Rabbi to deliver a sermon from the pulpit.

The Educator is involved in the city wide Principal's Council and she helped in the formation of the Tri-state Area Reform Temple Educators group. She is very professional, very competent, very confident.

At one time the religious education program at Wise Temple was extremely weak. People connected with the school had a low self image, as did the entire school "system". Since that time the school is on a meteoric rise with no limits in sight. There are areas to work on, to improve. But people are saying "how do we get there", "when do we get there", not "we're satisfied; it's not important".



HEBREW UNION COLLEGE—JEWISH INSTITUTE OF RELIGION

Cincinnati · New York · Los Angeles · Jerusalem

4101 CLIFTON AVENUE • CINCINNATI. OHIO 41220-22408

June 4, 1992

Dr, Barry Holtz Melton Research Center Jewish Theological Seminary 3080 Broadway New York, New York 10027

Dear Barry,

Following our conversation about the Religious School/Hebrew School at Wise Temple, Cincinnati, Ohio, I want to add some thoughts regarding the large percentage of students who remain in the program after bar-bat mitzwah.

Essentially there are a constellation of reasons for this phenomenon. I spoke with the Educator, Rabbis, paremts, teachers, b'nai mitzvah tutors, and students. All confirmed that the reason for the high retention rate is complex and multi-faceted. I will attempt to explain what I learned.

Clearly there is a tradition in this congregation for post b'nai mitzvah schooling. It may be a historical reasom, since the early Reform congregations frowned on bar mitzvah and tried to replace it with Confirmation in 9th grade. This congregation, founded by the "father" of Reform in the U.S., to this day has large Confirmation classes in 10th grade. My thought is there is a strong expectation by the Temple and parents that students remain through Confirmation.

Add to the expectation of "at least 10th grade" the fact of the Cincinnati Reform Jewish High School. This program, ten years old, is run jointly by five congregations. It meets for three hours per week on Sunday evenings. All 9th-12th graders of those congregations are eligible to attend, and over 200 do! The High School is the meeting place for a large segment of Jewish teens in this city. A report on the High School needs to be written some day, but suffice it to say for now that its presence is a strong motivator for students to remain post bar-bat mitzwah.

Wise Temple has a strong youth program. The Junior Youth Group and the Senior Youth Group are also a factor in the retention discussion. These groups have a core value of Jewish knowledge, involvement, practice, and action. There too is the expectation of further Jewish education.

I also found that the Reform Movement's camping program was a factor. More and more of the students are attending the summer camp. Agaim, the value of a continuing Jewish education is held high.

Finally, when a bar-bat mitzvah and his/her family meet with the Senior Rabbi, approximately a year before the "event", they must sign a pledge promising that the will commit to continuing in the religious education of the Temple. The Rabbi believes that this factor is a very powerful one in keeping students in school post b'nai mitzvah.

I must report that the b'nai mitzvah program itself is probably a factor. The students spend a year working with a private tutor on their Torah and Kaftorah reading. At the same time they meet twice a week in class studying what it means to be an active member of the Jewish community. The students like the program.

Barry, please add this letter to my report on Wise Temple Religious School for the "best practices" inventory.

Sincerely,

Rabbi Samuel K. Joseph, PhD Professor of Jewish Education Dear Barry,

At last. Emclosed you will find two "best practice" reports, two collections of matterials from the schools visited, and receipts for travel expenses.

Both the experiences of visiting B'nai Keshet and Chisuk Amno and the process of writing up the reports have been enjoyable. I do want to share with you a couple of reflections. First, the act of visiting/observing has an "interventional" aspect to it. Stuart Seltzer talked to me about how my observations of and interviews with teachers affected them possitively; he characterized the encounters as "a shot in the arm." In some situations of "shmusing" I suspect that I also may have given some helpfull advice or conveyed a useful idea or two.

Secondly, while B'nai Keshet and Chisuk Amno are polar opposites in terms of money, size, and all that money and size imply, what they have in common intrigues me. The quality of their programs and the tenor of the institutions is importantly affected by organizational/structural decisions. You or I might normally be quicker to look for content and meaning, in fact, decisions about the structure of each organization, about who is in charge of what and how many hours of participation are required have had significant impact on the quality of programming. (Maybe the organizational development people will inhemit the earth after all.)

It really has been fun. Let's talk soon. Please give Sophia, Elan, and Bethamie my love.

As ever,

Kathy

Cover Sheet

Best Practice in the Supplementary School

_	(For Individual Schools)
	REPORT BY: Kather Green
	Date June 1882
	Name of the Sathmal Chesuk amas Congregation
	Address 800 Skenenston Post.
	Baltmore. Md., 21208
	Contact Person at School: RAFFE Stuart Seltzer. and his or her Position: Religious School Trincipal
	Approximate Number of Students
	From ages to
	Number of Teachers:
	Approximate budget (if available)
	What particular emphases of this school are worth noting
	(e.g. Hebrew focus; teacher education emphasis; rabbi-school relationship, etc.):

Ohisuk Amuno Congregation does many things very well. It is both numerically and physically a large Institution, a Conservative synagogue of between 1,200 to 1,300 member families, housed in a sprawling building at an expressway exit in suburban Baltimore. My primary contact person and informant at Chisuk Amuno was Rabbi Stuart Seltzer, a graduate of the Jewish Theological Seminary, and for the last four years the director of the synagogue's religious school.

Rabbi Selitzer characterized Chisuk Amuno as an umbrella which reaches over four separate, albeit not automous schools, each with its own programs and staffs.

-Schools Wiithin A School-

First, let us briefly look at the four schools, their programs, and staffss. Dr. Paul Schmeider serves as educational director, placing him in a supervisory position above Rabbi Seltzer; Dr. Schmeider is also principal of Chisuk Amuno's Solomon Schechter Day School. The day school for children from K through 8 began 10 years ago with 17 children and currently has an emrollment of 342, of whom 40-45% are children of Chisuk Amuno members. Rabbi Joel Zaiman, the senior rabbi of the synagogue, explained that he worked for the establishment of the school as a strategy to infuse what he perceived as an aging and faltering congregation with young people and new activity.

While Dr. Schmeider believes that 20-25% of the SSDS students come from other congregations and perhaps 30-35% are not affiliated, the school is suthisitiliteri by Chiauk Amuno Tuition is under \$5,000 per year, and a

spring trip for gradualting 8th graders to Israel was firmanced in such a manner as in insure that no child was deprived of the opportunity to go for firmancial reasons. The Solomon Schecitter Day School's PTA is represented on a PTA Council along with representatives of other Chisuk Amuno schools. Dr. Schmeider runs a "Middle School Minyan" which meets twitte a month in the synagogue and is only for childrem. Rabbi Seltzer and Rabbi žaiman each teach courses in the SSDS. Thus human and administrative integration of the school withim the larger Chuisk Amuno structure is apparent. Professionals (such as Rabbis Seltzer and Zaiman) are visible within the school and can be effected by their own experiences of contact with students, faculty, staff and parents.

-The Religious School-

Teachers employed by SSDS also teach in the religious school, which maintains classes for grades K through 7. While the total religious school empollment is 388, class meeting times vary in duration and schedule slots. Kindergarteners and first graders only attend classes on Sumdays. Second through seventh graders attend school three days a week for a total of six hours per week.

Now meeting for its third year and with double enrollment over its first year, 26 religious school students in grades 5, 6, and 7 have elected to attend school for two additional hours each Sunday. Students follow the regular curricultum of the six hour program but are the benefficiaries of special programming in the additional two hours. Classes in Torah

cantiluation and Zionism have been offered, and the question of possibly using the additional time to develop an enhanced Hebrew language tract has been raised.

Wis. Rita Plaut, who directs this voluntary "enrichment program" is wery proud at having received a grant for next year to fund a liffe history unit. In this unit a geriatric occial worker will train students in interviewing techniques; children will collect information from residents of an institution for the elderly; a professional writer will help children translate their interview data into a play; and finally the children will perform their play for their elderly informants. The children will also study traditional Jewish texts related to issues of growing older.

For the last four years Rabbi Jim Rosen, Chuisuk Amuno's assistant rabbi, has directed a Hebrew high school program, where alumnii of the religious school and SSDS can meet. A typical activity which draws about 1000 teenagers is a monthly, Tuesday, social dinner meeting. Untill the end of this school year (1992) more serious religious school graduates were encouraged to attend a three session a week BJE program and come to a Hawurah study session at Chisuk Amno on Tuesday nights. SSDS alumnii were encouraged to participate in a similar BJE structure. By enrolling in any Tuesday evening youth program at Chisuk Amno a student automatically becomes a member of USY. A special student/faculty committee called "Lift" is responsible for social programming. A structural problem or challenge for Chisuk Amno is that eighth graders who are already graduates of the religious school may seek out youth groups separate from the eighth graders who are still students in the Solomon Schechter School.

ine MONOWing Structure and systems for accomplibilities of fire ring imtercots on the part of students has been designed for next year. Students who chose may attemd a weekly, one evening (Tuesday) high school program. Wiithin this program there are two tracks. They may opt for the "bet midrash/ which is text oriented; lead by Chisuk Amno rabbis; has homework, grades, and required attendance. Or they may decide to attend the "Hawurah" which is centered around discussiom. Alumni of Solomon Sidneutitier Day School or serious graduates of the religious school may ellect to attend Bælltimore's Judaic Academy for two evenings a week and the "belt midrash" at Chisuk Amno on Tuesdays. The religious school and SSDS graduates will be placed in different classes at the Judaic Academy, because of the variation in their levels of Hebrew language skill. All participates of Tuesday evening programs will also be invited to the monthly social dinner. Co for, because of the age of the Solomen Schochter Day School, there have only been two graduating classes. To date very few graduates have gone on to day schools, thus sending member children back into the pool . To Chisuk Amno young people.

-Pre-School-

Amother "school within a school" is the pre-school, which is corrected by his, sandy Lever. Approximately zou unniuman auciwome pre-school. The pre-school accepts children as young as two years of age and goes through pre-k. The pre-school functions as a feeder school for SSDS; in fact, the pre-k class evolved out of need for a class for children

most quite ready to emiter Schecibiter's kindergartem. Interestingly, parents of pre-school graduates who do not intend to send their children to SSDS tend to resist sending their children to Chisuk Amno's kindergartem, chosing to empolit them in the religious school for first grade. Their reasoning scemo to be to allow their children more time for transition to "regular" school kindergarten, feeling also that the children have received a lot during their me-sathool years.

-family Education-

Ms. Marrietta Jaffe, a graduate of Brandesis- Horenstein program and a teacher withim the religious school, directs three family educatiom coundinators who began working with kindergartem and first graders and their families but hope to expand their work upward through the grades. The curricultum for sessions with parents is designed to support what is happening in children's classes. The rich resources of Chisuk Amno are reflected in some of the matterials designed for a recent family education event. Children were learning about their Hebrew names. One of Chisuk Amno's three on staff art teachers designed and calligraphted special birth certifications. Parents were supplied with xeroxes of perpetual calendars to look up their children's Hebrew birth dates and fill in the birth certification. Latter parents received mailings of suggested strategies for celebrating Jewish birthdays in educationally enriching ways.

Ms. Jaffe explained the benefits of such programs: a way of informing parents what is happening in class; educating parents themselves; public relations for the school within the entire synagogue.

There are a number of frameworks within which children from the religious school and from Solomon Schechter can interact. Graduates of either school can earn \$5 an hour working as tutors, helping the cantor in the "Hazam's Program." To quailify for this particular program students must demonstrate cantorial profittency. Religious school aides are also paid \$5 and are required to keep Journals describing their work with younger children. According to Jane Rachel, a ninth grader who works as a religious school aide and attended SSDS, the \$5 an hour pay represents an important incentive, giving the program a firmer foundation than if she and their friends served as volunteers. Next year 10 young people have committed themselves to attending a two hour a month education course as well as combined study in the Judaic Academy and Chisuk Amno and journal keeping to work as religious school aides or aides to the Havurath and younger children's youth groups.

-Youth Groups-

There are three youth groups for elementary school students (3rd and 4th graders; 5th and 6th graders; and 7th and 8th graders)). Shabbat merning could find the following grange functionals and each sit the main sanctuary service: Torah for Tots; Junior Congregation (lead by Rabbi Seltzer and comprised of young families, 2/3s of the children who lead davvening are from SSDS, 1/3 from the religious school); Middle School Minyan freets two times a month and is only for kids, lead by Dr.

Sidmedider and attemded by 5505 students). Once a month there is a free shabibat lunch attended by any and all'kittis and their parents; at this lunch birthdays are announced.

-Staffing-

While the staff of the religibous school is well trained (out of 17 teachers, there are how.w., 7 ms.ed's, holose to finishing ms.ed., hoh.d.), what is probably special or unusual about the faculty, according to faculty members interviewed, is the entithusiastic and full time leadership of Stuant Seltzer. Rabbi Seltzer explained that teachers are recruited through the BJE placement service, and their salaries follow the BJE scale. Only two teachers who were members of the faculty four years ago where Rabbi. Seltzer began his tenure remain today on the faculty.

What does Rabbi Seltzer look for when hiring a new teacher? Knowledge of subject matter to be taught; ability to present the subject to students; sense of vocation or mission; love of kids; comfortableness in teaching in a Conservative synagogue. (According to Ms. Jaffe, A out of 10 teachers with whom she works directly in the school would not drive on shabbat.) Rabbi Seltzer expressed willingness to change curriculum to capitalize on the individual talents of teachers. While he neither requires teachers to submit lesson plans nor schedules formal observations of teaching, he expects teachers to attend monthly administrative staff meetings over dinner and team meetings of teachers working in the same

grade level. He frequently enters classrooms and joins in the children's activities. He will draw and color with children and tells teachers to call on him to answer a question, if he raises his hand. He believes that he has earned the respect of teachers by pultting himself "on the line" by teaching at SSDS. Significantly, he is a full time principal of the religibous school.

What is the religious school's curriculum, and how did it evolve? Clearly the BJE's Synagogue Council, which grants an annual subsidy of \$12,000 to Chisuk Amno, as an arena for developing curricular teaching matterials, has influence. Rabbi Selltzer maintains that the school's current curriculum grew out of dialogue between the principal and his staff and that he worked with two guiding principles: 1) You can't teach everything; and 2) Each year should be different. Further, he built on what existed when he came to the school and made changes slowly. Some changes he made include: phasing out convensational Hebrew; requiring teachers to design and share with students a "seder she! yom"; encouraging teachers to develop classroom goals which enable him to outline a cumicular ower=view of the school.

It is Rabbi Seltzer's dream that each classroom teacher begin the year with an itemized decument of gearle for each etubert. Most to such goal is a space for the teacher's signature when the goal has been achieved. Currently these documents are in use through the "heh" level and are in the works for higher grades. Curricular content is listed below by grade level.

Aleph

- Letter identification leading by the end of the year to oral reading Throughout the grade levels, understanding of Hebrew words is taught. On tests in higher grades students are expected to writte Hebrew words, names, etc., in response to questions (i.e. Avraham (in Hebrew) left Haran (in Hebrew)). We learn this in Sefer Beresthit fin Hebrew)].
- Melton holiday materials
- = Family education programs orchestrated by

 Martietta (for example, the moon & the calendar;

 Jewish birthdays & names)

Bet

The year of <u>havdalah</u>; family education program;
 learning first part of <u>shamarit</u>: Israel; holiday
 vocabulary; Our Living Past.

@ime1

- Katzallat shabbat: home rituals; Ron Wolfson's seder shel shabbat materials: Melton work books for Respatit and kashnit Through their work on kashruth students have become enthusiastic callers with questions to Baltimore's Haladna Hotline. Near the end of the year the Ray who "mans" the hotline visited the class and enabled children to meet the person behind the voice on the telephone.

Dailed = Torah reading, <u>Hagadah sel Pesah</u>, the Book of Exodus

High - Hadile! the Book of Numbers. Rashi through Melton

Vav = <u>Tikun Oiam</u> with reading of <u>Jonah</u> (self): <u>Esther</u> (responsibility); <u>Ruth</u> (extra acts of loving kindness); <u>amidah</u>.

At the completion of the vav year an examination of Jewish knowledge is given. (In order to graduate from religious school students must pass this examination. Occasionally students fail and are given an oppositurity to re-take the exam. Children failing the examination have been assigned an alternative: reading five books and writing reports. It has happened that a child did not pass the examination, chose not to fulfillian alternative assignment and was not allowed to graduate.

At the end of the school year summer homework and/or reading

Rabbi Sellizer identifies as one of his strengths the ability to create affective and effective school wide events and credits his years of experience working in Ramah camps as the source of this knowledge.

What follows below are two of this observer's favorite examples.

- by teachers and artists in the school. The poster consisted of a map of Europe with photographs illustrating Jewish creativity and life which was native to particular cities and regions Children were asked to 160k at the poster very carefully and speculate about the people who liked before the Second World War in locations depicted on the poster. Next as the story of the Shoah was told, the poster was cut up into many fragments. Children was given only a very small percentage of the remanent of the poster and told that they could try to create another collage working with poster paper on which were identified cities that had received refugees after the war: Tel Aviv, Haifa, Jerusalem, Montireal, New York, etc. The children became so engrossed in their attempt at reconstruction that the school day ended and they did not want to leave their project. Thus they
- 2) "Rabbis and Romans" is a game played in celebration of Lag b'Omer on the wide lawns and playing field of Chisuk Amno. Areas are marked as caves and tunnels, which are safe spaces. Children are divided into two teams: Rabbis and Romans. Midway through the game, a whistle is blown and children swittch. (Rabbis become Romans, and Romans become rabbis.) Each teaching of Pirke Avot is cut out on a separate slip of paper. Rabbis can only learn Pirke Avot in a safe place, but a whistle is blown to limit time available in any given cave or tunnel. The wimner of the game is the team of rabbis who has learned the most Pirke Avot. A rabbi captured by a Romann can no longer learn Pirke Avot. Perhaps the nicest aspect of

the game is that the rules were worked out by Jacob, a young teaching aids in the school.

-Measuring Success-

By what yardstick can success of Chisuk Amno's schools be measured? If empliment is a standard, then clearly the programs are successful; witness the religious school's teacher roster which shows an increment of numbers of classes in each grade level with the largest mumber of increases parallelling Rabbi Selitzer's presence within the school. According to teachers, SSDS and religious school students are mmeeting possitively withim the walls of Chisuk Amno, acknowledging diifferences in their educations (especially in Hebrew language) but also finding commonability in Jewish commitment. While this positive visitom could only be validated through extensive Interviewing of students and parents, Rabbi Saltzer in part accounts for the successful integration in the following way: Dy hiring him so s foil time professional devoked to the religious school, the synagogue's leadership made an important statement about their valuing of and commitment to the legitimacy of the supplementary school and its programs. (Other strategies for positive integration have been noted above.)

The apparent success of Chisuk Amno in terms of increasing empollment and expressed enthusiasm on the part of faculty, authinistration and simuents is cuite auticiory to Unit out rest demographic studies and patterns observed within the United Synagogue. When asked

about the apparent combradiction, Rabbi Selitzer joked, "Welcome to Toronto." By this he meant that Balltimore itself represents a more traditional Jeweish community than many other U.S. citiess.

In terms of implicit goals of nunturing positive Jewish identity and commitment. Rabbi Selltzer and teachers eagerly cite examples of children and teenagers who devote extra time and effort to programs within time symagogue and to such produits urffwil and enthusiasm in classrooms as manifested by Ms. Sima Leah Cohen's fourth grader skit writers or Dr. Moshe Shually's video intervitewers.

explaining success were most frequently articulated. Rabbi Selzter, himself, was praised entihusiastically, and Rabbi Zaiman was credited with significant administrative acumen in creating the organizational structure within the synagogue's educational programs. It should be noted that one of Rabbi Seltzer's first tasks, assigned by Rabbi Zaiman, as he entered Chisuk Amno's employ was to write an administrative manual for the reitloous school. Finally it should be appreciated that the synagogue both had money and leadership which enables it to seek skillerum and laimed professional staff.

Chisuk	Amne	Congregation_	Kathy	Gree
			June	1992

not quite ready to enter Schechter's kindergartem. Interestingly, parents of pre-school graduates who do not intend to send their children to SSDS tend to resist sending their children to Chisuk Amno's kindergartem, chosing to enroll them in the religious school for first grade. Their reasoning seems to be to allow their children more time for transition to "regular" school kindergarten, feeling also that the children have received a lot during their 'e-school years.

-Family Education-

Ms. Manietta Jaffe, a graduate of Brandesis' Horemstein program and a teacher within the religious school, directs three family education coordinators who began working with kindergarten and first graders and their families but hope to expand their work upward through the grades. The curriculum for sessions with parents is designed to support what is happening in children's classes. The rich resources of Chisuk Amno are reflected in some of the matterials designed for a recent family education event. Children were learning about their Hebrew names. One of Chisuk Amno's three on staff art teachers designed and calligraphed special birth centificates. Parents were supplied with xeroxes of perpetual calendars to look up their children's Hebrew birth dates and fill in the birth centificates. Later parents received mailings of suggested strategies for celebrating Jewish birthdays in educationally enriching ways.

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Cover Sheet

Best Practice in the Supplementary School

(For Individual Schools)

REPORT BY: Kathy Green
Date June 1981
Name of the School Brai Keshet (Rec. n.s. Mch. n.s.)
Address Church St. & The Entry Place
Montelair N.J.
Contact Person at School: <u>Pable Dan Chienkeanty</u> and his or her Position: <u>Aimagrape Labbi</u>
Approximate Number of Students
From ages 3 to 1/2
Number of Teachers:
Approximate budget (if available)
What particular emphases of this school are worth noting
(e.g. Hebrew focus; teacher education emphasis; rabbi-school relationship, etc.): Tainily Chucation Chagian

B'nai Keshet is a thirteem year old Reconstructionist congregation of 125 family unit members. It is a tenant of a Baptist church and meets in a section of the church building at the corner of Church Street and Trinity Place in Monttolair, N.J. When Dan Ehmenkrantz, B'nai Keshet's rabbi for the last four years and a graduate of the Reconstructionist Rabibinical College, came to the congregation, he perceived a need for family education, a vehicle for reaching out to adulits and children. He began, in consultation with members of the Education Committee and the Hebrew school principal, to design a proposal for a family education program.

Funther consultation with representatives of the JEA lead him to craft a grant proposal which met with positive response on the part of the Jewish Community Foundation of MetroWest, a New Jersey Jewish Federation group. Rabbi Ehmenkrantz proposed and received a grant of \$114,100 to fund half of a five year, family education program. At this polint in time (June 1992) curricula for three years of the program have been written, and two years of the program have been implemented. The synagogue has matched MetroWest's funding, absorbing the program's cost within the larger synagogue budget. Frugallity has allowed Rabbi Ehmenkramtz and his staff to spend grant money at a slower rate tham initially amticipated, thus extending the amount of time that the money is lasting.

Early on Rabbi Ehrenkrantz emilisted the aide of Rabbi Jeffrey Schein, who directs educational services for the Federation of Reconstructionist Congregations and Havurot. Rabbi Schein, collaborating with Rabbi Ehrenkrantz, became the curricultum writer for the program. Rabbi

Emerkrantz saw himself as "implementor" who would test curricular ideas and supply "feedback" to adapt and modify the curricultum as it evolved. Shortly before the program actually began, Rabbi Schein paid a visit to B'mai Keshet and offered a teacher training in-service session to help acquaint faculty with the curriculium.

What no one, including Rabbi Ehrenkrantz, could have anticipated as the program was being initiated was the profound, ripple effect it would have on the nature of Binai Keshet as a whole. This report will first focus on the family education program, its structure, goals and evaluation, and will later turn to considering some of the larger effects of the program on the congregation.

-HEBREW SCHOOL-

The family education program exists withhim the context of the synagogue's school, which now has an emrollment of 85 children. The pattern of attendance in the school is as follows: three and four year olds come to the school one Sunday a month; five to seven year olds attend every Sunday for two hours; and eight through twelve year olds attend Sunday mornings for three hours and late afternoons on Wednesday, totalling five hours per week. There is also a pattern of required attendance of Shabbat services; the pattern and its increments per year are as follows: three year olds - two services; four year olds - three services; five year olds - five; six year olds - eight; and seven year olds and above = twenty-eight. Older children, approaching bar/bat mittzwath.

join Rabbi Emerkrantz on the bimah and help lead services. The general curriculum of the Hebrew school includes the Behrman House series as a tool for teaching reading of siddur. Growth in numbers of students in the Hebrew school parallels Rabbi Emerkrantz's tenure in the synagogue with numbers increasing incrementally from the lower grades up. Currently tem teachers work in the school; it is hard to make statements about stability of teacher tenure; Rabbi Emerkrantz reports that some of the teachers have been at B'nai Keshet for several years while others represent rapid turnover.

-STAFF-

Two teachers are working, one with each thematic year, in the family education program. In contrast to the common expectation of firiting women teaching in Hebrew schools, at the end of this school year all those working with the family education program were men. The staff consists of the synagogue's rabbi, the Hebrew school principal, and two teachers. What the two teachers most significantly share in common is extensive time living in Israel. Tom Guthentz, now a student at HUC/JIR, previously worked for five years as a teacher on kibbutz and also comes to B'nai Keshet with a number of years experience as a HaBonim camp counselor. Joe Friedland lived in Israel on a Shomer haZair kibbutz from 1968 untill 1980. He comes to B'nai Keshet with previous experience teaching in Hebrew schools but is employed as the vice president for production of a morthern New Jersey manufacturing company and sees his teaching as a "labor of love." Harvey Ritter, the school principal, is regularly employed as a public school psychologist; he also is a veteran of elementary age

yeshivah education. Mr. Ritter came to B'nai Keshet a year before Rabbi Emerkrantz. Rabbi Emerkrantz explained what he looks for in hiring a teacher: We are seeking teaching skill and Jewish knowledge. When we are lucky, we get both!

-FAMILY EDUCATION STRUCTURE:

Within a context of expected attendance, family education is structured in the following ways. Year long themes have been chosen for five years of schooling. In the first year of the program, when students are eight years old and in the aleph year of Hebrew school, the theme is <u>Hidur Mitzvah</u>. The next year's theme for bet class students and their families is <u>Meantschillchikeit</u>: the following year is devoted to <u>Tzionut</u>. Themes for the fourth and fifth years are <u>Kedusha</u> and <u>Tikkun Olamm/ Hokhma</u> respectively. (Translations of these theme names are provided at the beginning of the school year but are rapidly dropped with the intent that the terminology enter the panticipants' yenacular.)

On what basis were these topics chosen? They seem to have emerged from dialogue between Rabbi Schein and Rabbi Ehrenkrantz and reflect articulated values found withim the Reconstructionist movement in general and in particular in <u>Creative Jewish Education</u>, edited by Jacob Stuab and Jeff Schein (Reconstructionist Rabbinical College and Rossel Books, c. 1985).

There are four components for presenting material related to a theme in any given year. One hour of student class time on Sunday morning is

devoted to the topic. Mr. Friedland, who taught Bet students in the McAtschlichkeit program this year, spoke enthusiastically about student responses. He would read scenarios from Earl Schwartz's Moral Development: A Practical Guide for Jewish Teachers (Alternatives in Religious Education, Inc., c. 1983) and encourage nine year olds to debate their responses, He found that students quickly became involved in arguing and defending their positions. He also used Molly Cone's Who Knows Ten as a trigger for discussion and contrasted positive levels of attentiativeness with their involvement when he taught materials not in the family education program.

Another component of the program is requiring that children and their panents do projects at home together. This is accomplished by sending matterials home for parents and children to work on together, for example, families in the <u>Hildur Mitzvah</u> year were asked to search their houses or appartiments for objects which made their homes identifiably Jewish. On another occasion they were asked to chose a quotation from <u>Pirke Avot</u> which they found most meaningful and create an art project illustrating the quote for display in their homes.

Still amouther aspect of the program is adult education sessions on Sunday mornings for parents. Topics for such sessions might include the origin of the memorah as a symbol at Hanukah time; or a psychologist leading a session on menschlicht ways of interacting with children and stragles for encouraging menschlicht behavior in children. During the Menschlichkeit year adults attended a session devoted to ethical wills. At the end of the class they were not asked to write ethical wills but rather were asked to list values and ideals which they hope to

mand down to their children. They were then told that their children's class would compile a list of values and ideals which they believed their parents wanted to inculsate, and the lists would be compared. These adult sessions which occur three times a year for each year's theme are generally lead by Rebbi Etherikranitz and occasionally by a paid, expert, guest speaker. The sessions are separate from adult education courses taught in the synagogue.

Adults and children join together for three sessions on Sunday mornings. A classic parentt-child session was a trip to a Jewish museum when Hidur Mitzvah was being studied. In the Minschilichkeit program parents and children chose to hand out leaflets about recycling and environmental concerns at a local shopping mall.

-UPON REFILE CTIKON-

What Rabbi Elmenkramitz perceives as unique about B'nai Kestret's family education program is the combination of thematic approach with varying matrixes of interaction (teacher/children; parents/children at home; teacher/adults, parents/children in trips or special events). This year there were twelve children in the Hidur Mitzwaln theme year; they came, as Rabbi Elmenkrantz quips, from ten and a half families (two twins and two step-siblings were part of the program). Sixteen children in the Menschlichkeit program this year represented fifteen families, accounted for by the presence of one set of twins.

Attendance is expected, and either Rabbi Ehrenkrantz or Mr. Ritter, the Hebrew school's principal, try to follow up absence with a

telephone call. Unanticipated when the program was being planned was the situation of a family with more than one child in close age proximity. In such a circumstance Rabbi Ehrenkrantz suggested to a mother that she give priority to any program which included her children and "cut" adult education classes in which material being presented seemed similar to what was addressed the previous year. This is an example of idiosyncratic details that could not be planned for in advance.

According to Mr. Ritter and Rabbi Ehremkrantz, parental reactions have been positive and enthusiastic. Rabbi Ehremkrantz could think of a family with young children that joined the synagogue in part because of the positive image of educational outreach to families. He also notes that the synagogue, although numerically small, fills its calendar with as many events as much larger and better staffed institutions. That means that demands are made upon congregants which, combined with expectation of participation in on-going family education programs, has lead a few families to leave the congregation.

-GOALS-

What goals did Rabbi Elimenkrantz formulate as he talked about the family education program? He began by discussing the Importance of Jews learning about such concepts as hidur mitzwah or menschlichkeit. "In a nom-Halacchic age, how are people going to find themselves Jewishly? Perhaps they can be helped by refracting their lives through such concepts (as menschlichkeit or hidur mitzwah). We can influence the culture of the family. We can bring new vocabulary and symbols into the home." Rabbi Elimenkrantz sees the program as being good for children to see their

parents in Hiebrew school and good for parents to see what efforts their children are exerting in school. He believes that the program is enhancing parents' Jewish educations and allowing parents who perceive themselves as Jewishly ignorant to function in modest, teaching roles with their children. A fringe benefit of the program is that by gathering parents of young children together and molding them into a group, they become a support group for one another as their children approach bar and bat mitzvah. Furthermore, the rabbi and school staff have had an opportunity to inflituence positively families' values and expectations as they prepare for bhail/bnot mitzvah. Another benefit of the program is that of familiess with Hebrew school age children about 20 per cent are inter-manried. Thus the adulit education aspect of the programs facilitates reaching out to non-Jewish spouses. Parents are required by the family education program to come into the school for six Sunday mornings during the year; over a five year period minimally they have attended thirty educational sessions.

=RIPPLES=

Perhaps most interesting is the ripple effect of the program on the demography of the synagogue. The synagogue is young, with many young families and a youthful rabbi. The number of young families means that it is not unreasonable to amticipate that as the initial fixe year program is completed roughly half the members of the congregation will have participated in the family education program. Because the program is continuous, it will take a family with one child six years to become an alumni of the program; the more children, the longer the involvement. Rabbi Elmenkramtz hopes, in fact, in the future not only to publish the

program as a model for use elsewhere but also to design a similar scheme for nursery school children. Thus as time passes, it does not seem unlikely that more and more of the synagogue's identity, public image, and activities will be associated with family education.

-EVALUATION:

When asked by what criteria the program could be evaluated, Rabbii Ethrenkhamtz and his staff all pointed to "positive feedback," enthusiastic comments, attendance, attentiveness and involvement on the part of students. The program has received positive reviews from the JEA, lauditory local newspaper publicity and an award from the Federation of Resconstructionist Congregations and Hawurot. When asked what might be done to improve the program, the following ideas emerged: planning long im advance with guest speakers in place and on the synagogue calendar as much as a year in advance; clearer, more explicit statements of curriculta for teachers; more staff meetings; either a loose leaf binder or its equivalent on computer which would serve as a schedule diary and tell the user "now is the time to send out reminder notices, etc."; greater consistency in follow up telephone calls to parents.

Ratibi Elimenthrantz explained that he was more intimately involved in the administration of the program during its first year (1990-91) and because of other responsibilities within the congregation pulled back a little this year and gave the school principal more responsibility. He believes that as the program continues to grow, more administrative time will be necessarily devoted to the enterprise. That will mean either up

grading the principal's job from half to three quarters or full time or hiring someone to act purely as family education administrator.

A problem within the synagogue which is not addressed by the family education program is what to do with post Hebrew school children who will be veterans of the family education project. At this point a few children go on to a regional Hebrew high school; a fleedgling, falltening youth group is beginning. Rabbi Ehmenkrantz is very proud that this year (in contrast to one student last year) eight or nine teenagers from the congregation are going to Halbonim's camp Galil.

Binai Keshet_	<u> </u>	 	 	Kathy	Greer
				Janas	1992

June 17, 1992

Best Practice Project
Progress Report and Plans for 1992-93
Barry W. Holtz

The Project as of today

The Areas of Jewish Education

This past year has been spent in learning about the way to conduct a project that has never really been done in Jewish education before. How do we locate examples of best practice in Jewish education? As the year has proceeded a method of work and a set of issues to explore has evolved. We began by identifying specific programmatic "areas" in Jewish education to focus on. These were primarily the venues in which Jewish education is conducted such as supplementary schools, JCCs, day schools etc.

As the work continued, we have noticed that there are both significant similarities and differences between each area and the next. Our experience with one area helps us think about subsequent areas; and yet the unique features of each context of Jewish education have a profound impact on how the examination of best practice operates in any given subject area. Thus the area of "supplementary schools" has something in common with the area of "early childhood." But just as importantly these areas differ in striking ways as well.

We have come to think of each of the different areas (previously we used the term "round" for this) as a "division," in the business sense of the word, that operates with a team directed by Shulamith and me. Each division's work has two "phases." Phase 1 is a meeting of experts to talk about best practice in the area and help me develop the criteria for evaluating "success"; Phase 2 is the site visit and report writing done by members of the team. This year we launched four areas— all four offer promise, but there are significant differences in the way that each area is moving and some questions remain. More on all this below.

We began with the supplementary school primarily because we knew that a) there was a general feeling in the community, particularly in the lay community, that the supplementary school had "failed"; b) because the majority of Jewish children get their education in the supplementary school and because of that perception of failure, the Lead Communities would certainly want to address the "problem" of the supplementary school; c) as the director of the project, it was the area in which I had the most experience and best sense of who I could turn to for assistance and counsel.

I will not repeat reports that I have offered throughout the year which described in detail how we went about the process, but suffice it to say here that we held a meeting of experts; I then

wrote a Best Practices in the Supplementary School guide; a team of report writers was assembled and assignments were given to the team to locate good schools and good "stand-alone" programs. In practice it appears that we are going to get reports about good schools (that have good programs within them) rather than good individual programs that exist in mediocre schools.

We have a team of seven good people looking and writing. They are: Carol Ingall (Melton and BJE, Providence, RI), Vicky Kelman (Melton and Berkeley, CA), Sam Joseph (HUC-Cincinnati), Joe Reimer (Brandeis), Kathy Green (Reconstructionist Rabbinical College), Stuart Schoenfeld (York University, Toronto), Michael Zeldin (HUC-LA). So far we have received reports on three schools. By the end of the summer we should have the rest. In a nutshell we have discovered that yes, there are successful supplementary schools and we are finding representative places that are worth hearing about and seeing. In the spirit of Lee Shulman's "existence proofs" we will have the examples that people can look at and visit.

Last month Shulamith and I met with nine early childhood Jewish education people to map out our approach to that area. (In other words, we launched Division Two= Early Childhood; Phase l= Meeting of experts) I am writing a document similar to the supplementary school piece and these nine (plus one other) will be asked to do reports in a style which is similar to the supplementary school team (i.e. Phase 2= writing of reports). The writing will take place in September and October.

Two Question Marks

This year also left us with two areas that were partially launched and remain as question marks. The first is the Israel Experience. Our sense is that Steve Cohen and Susan Wall's paper on the Israel Experience certainly gives us a serious running start in that area. This paper was funded by the CRE Foundation and was a fine piece of work. However, what the paper does not do is "name names." Steve and Susan might well serve as consultants for us and might be able to give us the names, but that is a question mark that ought to be explored. In the meanwhile the paper does give some worthwhile principles about successful programming in this area. One question, however, that I am always asked about concerning the Israel experience is: why don't we use the fruits of Annette Hochstein's research project of a few years Annette's work has become the veritable Dead Sea Scrolls back. of Israel Experience programming! I would like an answer to this question, dear colleagues in Israel. And I would also like to know if you think that the Cohen/Wall paper, supplemented with actual names, is sufficient for us to stop in this area.

We have also launched the JCC area with a meeting at the JCCA. Lenny Rubin is going to put together a team (I will work with them) to develop the Phase 1 "quidelines" for this area. But the question remains: how should it be written up. The current thinking is a few good people in the field (Bernie Steinberg, Doniel Hartman, etc.) could do the Phase 2 reports. Barry Chazen has expressed interest in doing "portraits" here (see below for more on this matter of portraits) and we ought to talk about how to move on this, if at all.

The Issue of Documentation

One of the original questions that I wrote about in my early memos for the CIJE was the question of what the nature of the documentation should be as we look at each area. I remember being struck by the reaction of Charles Bronfman at a CIJE Board meeting in which he argued that "the more documentation the better." It is clear to me (and this is a point that Seymour made from the beginning) that the Best Practices Project is operating in two levels: there is best practice as a mode of "service" to the field, namely, as an aid to the development of the Lead Communities. And there is best practice as filling a profound gap in the research arena—research about the successes of Jewish education. (It is this aspect that I have related to my suggestion for creating a Center for the Study of Jewish Education.)

Both of these dimensions drive the project, but the Lead Communities side is, obviously, more pressing and the type of documentation needed for the project must take into account the immediate needs of the CIJE and the Lead Communities. On the other hand, we also have to consider what Mr. Bronfman was suggesting: good documentation offers significant practical assistance.

Given the time constraints upon us— with Lead Communities soon to be chosen— and given the fact that we are trying to look at Jewish education across the spectrum (i.e. at many different areas), I have come to think about this matter using the following "slogan"— from report to portrait to study. What I mean is this: We have been gathering "reports." Reports are short (6-10) page documents, narrative in form, but which essentially follow the guidelines which I have prepared for the report writers. In the shorthand of the CIJE this might be thought of as "successive iterations." The next stage would be to return to the same sites and do a "portrait." Here, of course, my model is Sara Lawrence Lightfoot's The Good High School and other works of that sort. Finally, we could imagine a full blown "study" similar to David Schoem's Ethnic Survival in America or Joe Reimer's forthcoming book on two supplementary schools in Boston.

One interesting issue here is that the basic mode of analysis that we have been using is essentially qualitative in style. We have done no quantitative research as of yet. This has something to do with my own expertise and predilections, to be sure, but it

is also the mode of research that seems most appropriate to the goals of the project, at least in the Lead Communities phase. (And certainly at the first iteration, we can't expect much in the way of hard data.) This will leave us open to the usual complaints about this kind of research—it is impressionistic, subjective, too dependent on the particular researcher and his or her perspective. I think we have answers to these complaints, both pragmatic and theoretical, but we should be aware of the possibility. However, if the research component of the best practices expands we will have to think more about this matter. (Here there may be room for a tie—in with the monitoring and evaluation work done by Adam.)

Next Steps: The 1992-1993 Year

Here is the proposed plan of action for this coming year, with questions and issues that are on the agenda. This is a very ampitious plan and I don't think that everything here can get done within one year, but it can be seen as setting the agenda for the ongoing work of the Best Practices Project.

New Areas to Cover

As I mentioned above, we should have Phase 2 (reports) of Early Childhood completed in the early fall. I consider this area still be part of Year One. On the docket for next year are the following areas: day schools, adult education, camps, and college programs. Each presents its own interesting challenges. So far the area among these four that we have begun to plan (in a preliminary way) is day schools. Here the thought would be to gather together experts from the academic world of Jewish education (like our supplementary school group) and limit the number of people who are themselves day school principals. Perhaps the principals could be used to do some write-ups for schools not their own. The issues of turf and jealousy are probably going to be more difficult in this area than in any other. One solution that Shulamith and I have been thinking about is to have each school that is written up be analyzed for one particular area of excellence and not for its over all "goodness." Thus we would have X school written up for its ability to teach modern Hebrew speaking; another for its text teaching; another for its parent education programs; another for its in-service education, etc.

We will probably turn to the college area next and then to camping and adult education.

More Examples of Old Areas

Another task that needs to be considered is finding more examples of best practices within those areas that we have already looked at. I think that this applies particularly to supplementary

schools because we will have only explored ten schools and programs and there is such a wide range of supplementary schools across America that we ought to have some more breadth in this area. A similar case could be made for early childhood programs.

At the time of our first exploration of supplementary schools, I sent a letter to all the members of the Senior Policy Advisers asking for their suggestions. In addition, I worked with Eliot Spack to send a similar letter to "friends within CAJE." Because of these initiatives I now have a list of 20 to 30 Hebrew schools that we might want to investigate. Such an investigation, however, does raise two questions. First, unlike our first group of schools, many of these suggestions come from people whom we don't really know. That doesn't mean that the suggestions are bad ones, but in this case we don't have the same level of confidence that allowed us to write up schools so quickly. For the most part the first group of schools was already well-known to the report writers. They could do the job quickly because they came in with a running start. In this case we may need to take a longer look at schools before we can write them up with confidence.

The second problem is one raised by Jon Woocher. At a recent meeting he said to me, "for the purposes of the project, how many examples of best practice do you really need in any one given area?" Do we need to read ten reports of supplementary schools or twenty or sixty? I don't know the answer to this. I suppose some of it will have to do with repetition of information or insights. Perhaps it's better to concentrate on depth, in other words, rather than breadth (see "Phase Four" below).

Nonetheless, my own feeling is that ten is still too few and we could certainly use another set of schools to add to our collection. One thing we will certainly see is what dimensions of supplementary school education are missing from our current collection of schools? That is, we may discover that we have no examples of effective teaching of Hebrew or programs in mitzvot education or family education— areas that we have already talked about in the original (Phase 1) meeting. What we might want to do is "fill in the gaps." This might not be teo difficult because most of the letters that I have received name schools and describe briefly what characterizes the school.

Phase Three: The Report Writers Meet Again

In thinking about the coming year, I would suggest that we should gather together our teams from each of the divisions for additional consultation and conversation. I would see four goals for such meetings:

1) We ought to read one another's reports and talk about what we have and what seems to be missing. Perhaps such a discussion should precede Phase Two, so we can see those programs that

1.

haven't been covered yet and send people out to find examples to make our reports more inclusive. (E.g. what if we have nothing on teaching Hebrew in our supplementary school lists, etc.)

- 2) Such meetings would help us refine the process by which reports are written and sites are studied.
- 3) The meetings could then help us talk about the next stage "portraits" and how they might be done.
- 4) Finally the meetings would be a chance to talk about implementation of best practices with the Lead Communities.

Phase Four: From Report to Portrait

Next year we can begin to explore moving from reports to portraits. We can decide on sites that deserve to be portrayed and we can talk about who should do the writing. During the year we could, budget permitting, begin to launch the portrait phase of the project in a number of different areas.

Lead Communities: Implementation -- and How to do it

The other main initiative this year should be thinking through the issue of best practices and Lead Communities. The report writers, of course, are only one group that can talk about this. We ought to try to involve others, both from within and outside the CIJE team, in this exploration.

My recent article in the Melton Journal (which on Shulamith's advice, I circulated to the CIJE gang) was my first stab at looking at the educational change literature and seeing the ways that it might have an impact on our work. During the year, I hope to be able to find time to continue this investigation.

The Department of Dreams

Before I conclude, I add once again a reminder about the "department of dreams." I am not sure if this matter-- all the <u>new</u> ideas in Jewish education or the ideas that people have talked about but never have had the chance to try out-- really fits within the Best Practices Project, but I think it's something we ought to put on our agenda, particularly when we think about work with the Lead Communities.

A number of questions remain, as any reader can see from the remarks above. As I have said also, not everything here can be

accomplished in one year, but I think we can use this document as the basic framework for discussion and planning. Thanks.



May 15, 1992

To: Mort Mandel, Isa Aron, Adam Gamoran, Mark Gurvis, Steve Hoffman, Jack Ukeles & Jim Meier, Jon Woocher, Seymour Fox & Annette Hochstein

From: Barry Holtz

Friends,

The enclosed article just came out in the new Melton Journal. Since it deals with issues that have come up in our CIJE work, and indeed discusses some of our projects, Shulamith suggested that I send out a "reprint" version to each of you.

Many thanks to Seymour and Annette who first suggested that I read the Smith and O'day article discussed in the article.

Bary



rotg 1992

Multon Research Cooter for Jewish Education/The Jewish Theological Seminary of America

Ivar 5732

Making Change Happen:

Prospects for Innovation in Jewish Education

y Barry W. Holtz

t would not be an exaggeration to say that the issue of change and innovation has been the dominant concern in American educational writing for the past two decades. In fact, as one recent article put it, "William Torrey Harris, whose influence waned in the early 1900s, was the last major figure in American education not identified with change"!

Of critise the term "change" means differen.ngs to different writers. For some it means finding ways to change the current pedagogic practices used in schools. For these writers change can happen gh new curricular materials or teacher education programs (either in the "preservice" phase of teacher training or through innovative "inservice" programs). For others it means focusing on issues of personal growth either for students or teachers. For others still, it suggests developing systems through which educational structures such as schools can avoid being locked into rigidity. Change in this last case is a matter of administrative and sysemic flexibility.

Although the literature employs all three of these meanings for change, by far the most prevalent usage is the first: change means introducing new ways of teaching and learning into educational settings. The search for the "new and improved" is a particularly American concern, of course, but in a certain sense, this enormous emphasis on change points to a deeper malady; any educational system which so obsessively looks toward change must have considerable doubts about its own success or effectiveness! Jewish education, too, shares these doubts, thus the literature on change and innovation has significant implications for our work as well. What does contemporary writing about change tell us? And in what way is this research relevant to the situation of Jewish education today?

The process of change, as understood in the manner that we are using it here, essentially consists of three related phases. First, the educational setting must sense dissatisfaction with the way that something is currently operating. Second. an alternative educational mode must be proposed, whether it be a method of teaching, a conception of subject matter, a vision of educational organization, or anything else. The alternative mode may be a new creation or it may be adaptation of an idea or approach currently in practice (this is sometimes called the "best practice" approach) elsewhere. Finally, the innovation must be introduced into the field. tested and evaluated. Thus, to choose a well-known example, the dissatisfaction with the teaching of science in American public schools in the late 1950s, spurred or by the Russian Sputnik launch, led to the creation and implementation of the "nev science" curricula of the period.2

Of the three stages of change it is the last—the implementation phase—that he engendered the most research. The reaso may be obvious: there is no dearth conformation about phase one, dissatisfaction with education (both in general and Jewish contexts). And in the general education field there is certainly a good described of literature proposing innovation delineating best practice. The deep question is something else: why—with of our discontent and with all of the maproposals that people have made for interesting the stages of the stages of

Barry W. Holtz is co-director of the Mel Reseach Center and an editor of this Journa stion—why has so little changed? As larshall S. Smith and Jennifer O'Day, ithors of an important recent essay on a topic, have put it:

The past decade has seen a blizzard of reports, Federal and state legislation, and local efforts designed to stem the "rising tide of mediocrity" in US education...

Yet for all this effort, evaluations of the reforms indicate only minor changes in the typical school, either in the nature of classroom practices or in achievement outcomes. . . . For the most part, the processes and content of instruction in the public school classrooms of today are little different from what they were in 1980 or in 1970

Smith and O'Day are by no means the st to raise this kind of complaint. Their restions echo one of the classic works in ld, Seymour Sarason's The Culture the School and the Problem of Change Illyn and Bacon, 1971). It was Sarason to neatly summed up his thesis by askip; why is it true that in education the pre things change, the more they remain a same? As a social psychologist, Saransaw the answer in the nature of human teractions in fixed structures such as nools.

Sarason pointed out that work in tools proceeds by a set of established meworks and ways of acting which he med "regularities." Some regularities : "programmatic," that is they relate to : specific programs of the school (somenes the state or district mandates ise)- ...ch as the number of hours that rain subjects meet, the dismissal time, : report cards, etc. Other regularities : ""ehavioral"-they concern those speis activities which tend to be on the nail scale" such as the number of quesas that teachers ask students when runig a class. In both cases, Sarason inted out, the established patterns of ion are very difficult to change. When rason as a researcher began raising ies about the nature of both programs 1 behavior, he faced enormous reалсе.

Sarason would challenge his listeners by playing the role of a visitor from Mars who asked the most basic questions about why we do the things we do in schools. He pushed people to think about "what is the universe of alternatives that could be considered" and "what is the intended outcome of the programmatic regularity." He was especially concerned about situations in which there were programs in place for many years, when the way things were done seemed to be the only way that one could do them. What Sarason discovered from these exercises of analysis and questioning was that the normal modes of behavior were so powerful that people often could see no other way of acting.

We know the phenomenon of regularities well from Jewish education. For example, many aspects of the program at Camp Ramah (how Shabbat meals are done; prayer; organizational structure; classes, etc.) have often seemed inviolate. These are the way things have to be done. If you ask why, you can often get a host of interesting answers, but more often than not, lurking behind them is the real point: because it's the way things have always been done.

Or consider another example: Some years ago the Melton Center tried to argue in its curriculum for Holi

days/Mitzvot/Prayer that Hebrew schools should eliminate the school-wide model seder. The curriculum writers made a strong, and I believe convincing, case for the change. The problem was no one would accept it. The model seder was torah min ha-shamayim—to change it, to eliminate it, was impossible, no matter how incisive and compelling our argument was.

Sarason's book was a powerful report on the problems of innovation, but one reads it almost with a sense of hopelessness. Can nothing make a difference? Perhaps Sarason's psychological orientation exacerbates the despair by giving his presentation an air of inevitability: this is how human being behave; there is little we can do about it. More recent writers, however, have tried to explore the question of change from different perspectives to see if there may be some way in which change can effectively be implemented.

Probably the most famous of all the recent explorations of change in schools was the project launched by the Rand Corporation in the late 1970s, usually called the "change agent" study. Recently, one of the principal researchers in the

change agent study, Milbrey W. McLaughlin, revisited the Rand study to reflect on what the passage of 15 years had meant to her view of the original work.³ The article provides both a useful summary of the earlier findings and thoughts by the author on which of those findings have held up and which have not.

One of the important findings of the original study had to do with the relationship between "ourside" agents for change and the internal staff of a school. The original study pointed out the many inadequacies of the typical "top down" approach to implementing change. Rand argued that projects planned in a collaborative way with teachers and staff work better than either top-down or bottom-up approaches to inservice work.

Although McLaughlin's new thinking does not reject the original finding about collaboration as the optimal model for inservice work, she now amends that position and argues that sometimes "belief follows practice". That is, it is possible for the outside agent to come in and "convert" the on-site people to the need for change, even if the insiders didn't invent

or call for the new program or change to be implemented.

The "new" Rand, likewise, is much less skeptical about the role of "external agents and their ability to promote positive change in local practice." The real key, McLaughlin points out, is that the outside consultants must not impose a standardized practice from above, but rather must recognize the importance of "mutual adaptation."

The other main emphasis in the new Rand echoes other recent writing about the change process—the need to view change as part of a large scale effort rather than attempting to introduce small bits of innovation in a piecemeal way. As McLaughlin states toward the end of the article, "special projects focused on single issues ignore the systemic and interconnected conditions that influence classroom practice." And "reform needs to be systemic and on-going."

The issue of systemic change is also discussed perceptively by Larry Cuban in an article that explores the reasons for the failure of school reform. Cuban suggests that we can define two types of change—"first-order changes" are those which change particular practices in schools, "without disturbing the basic organizational features, without substantially altering the way that children and adults perform their roles." Such changes might include "raising salaries . . . selecting better textbooks . . , and introducing new versions of evaluation and training."

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d in doing so they make promises that
anot be fulfilled. "For those who seek

indamental, second-order changes that fill sweep away current structures and tart anaw... basic social and political hang. would need to occur outside of chools" (emphasis his). What Cuban alls for is "clearer and more modest otions of what is possible within current tures of schooling."

Nothing more characterizes the recent terature on change than the focus, such s Cuban's, on the ways to effect the strucares of institutions. One of the best examles of a "systems" approach to change is te article by Smith and O'Day mentioned reviously. These two writers argue that urrent research has shown certain basic haracteristics of good schools-"a school ride vision and school climate conducive o learning, enthusiastic and knowledgeble teachers, a high quality curriculum nd instructional strategies, a high level of ngagement, shared decision-making, and arental support and involvement."13 The iroblem, then is not that we don't know what we need to discover is why aren't more of our schools like this? .. why are these schools so exceptional nd so vulnerable?"4

or Smith and O'Day the answer is that nost reforms which have been introduced lave not touched the basic structures of chools; they have been scattershot and inintegrated. Smith and O'Day want to ee approaches that hit the basic organizaional modalities of schools: "If the new eform movement is to have a lasting effect on what happens in the classroom, it vill thus have to overcome the current ragmentation of the system and provide a coherent direction for change and the esources to accomplish those changes."15 n their article they try to outline what this vould mean. By and large the recommenfations of the Smith and O'Day article sim at utilizing the power of states (rather than local authorities) to "design and orchestrate the implementation of a coherent instructional guidance system." Here is how they sum up their ideas:

The cornerstone of the system would be a set of challenging and progressive curriculum frameworks. The frameworks would be developed through a collaborative process involving master teachers, subject matter specialists, and other key members of the state community and would be updated on a regular basis. . . . The state would be responsible for establishing a set of challenging student achievement goals, based on the frameworks. Teachers and other local school professionals would be responsible for designing and implementing the curriculum and pedagogical strategies for their schools. . . to best meet the needs of their particular students.¹⁸

In addition, Smith and O'Day argue, these "curriculum frameworks" would form the basis of both preservice and inservice education programs by giving the planners of those programs a clear sense of the goals that would need to be achieved in helping teachers grow and develop.

Smith and O'Day are not, I believe, calling for "second-order" changes in the way that Cuban has described this phenomenon. They are hoping to improve what currently exists rather than seeking to reconceptualize the whole notion of schools and schooling. In that sense one might believe that what they propose has the possibility for success. As Cuban has suggested, most reforms since the turn of the century have succeeded to the extent that they supported and improved "the quality of what already existed-what had come to be called traditional schooling-and not to alter the existing organizational structures,"?7

But to my mind Smith and O'Day are overly optimistic in believing that the state could take such an active and positive role in determining curriculum, learning objectives and teacher education programs. They very much want to retain the local autonomy of teachers by saying that the state should merely set the frameworks, and that the local school will plan the curriculum. Yet in real life it is unlikely that this subtle distinction will be maintained. We are more likely to get, I believe, at best a rather flat and uninteresting set of "objectives" with no bite or content or at worst the serious meddling into educational planning that will completely disenfranchise the teacher. I hope Smith and O'Day are right, but I don't hold much hope their plan will be implemented with the seriousness that they recommend. Without that, it seems unlikely to me that it will work.

Looking at their article, however, gives us a sense of the ways that Jewish education both resembles and differs from education in the public sector and suggests ways that the issue of change may be approached within the field of Jewish education.

To begin with, of course, like the field of general education in America, there is a good deal of dissatisfaction with contemporary Jewish education and the desire to implement change is in the air. American education has seen a plethora of reports and recommendations during the last decade and a half in which a number of ideas for change have been articulated.16 The nearest thing to such a report that we have in the Jewish community is the recent publication of the Commission on Jewish Education in North America, a distinguished panel of community leaders, institutional professionals and academicians. The Commission's report, A Time to Act, outlines the crisis in contemporary Jewish education and sounds a call for change and innovation. Thus like American education, Jewish education has entered the first phase of change-determining that something is wrong.

When we turn toward the second phase of change—ideas for innovation and practice—the situation differs from what we have seen in American education. To take the Commission on Jewish Education as an example, we note that unlike reports such as the Carnegie Commission or A

Nation at Risk, A Time to Act, does not outline a specific agenda for change beyond two important recommendations, namely the need for "building community support" for Jewish education and for "building the profession" of educators through recruitment, training, and techniques of retention. The Commission refused to choose specific "programmatic options" for change (e.g. focusing on day schools or early childhood education or media for Jewish education), although it listed twenty-three such options that had been raised in its meetings.

Instead the Commission called for establishing a group of model Lead Communities. "local laboratories for Jewish education" in which the best ideas available about educational practice would be tried out. It seems that two factors influenced the decision not to choose specific programmatic approaches. First, the Commission wished to hold on to the unusually broad-based coalition that it had managed to assemble. Had it opted for some programs over others, it might have endangered that delicate balance. But beyond that specifically structural agenda, something more important was at work here.

; Commistay, 15. 733, 102:47FM MELTON JTS

ion over another because it did not which one to choose. In other words, state of Jewish educational research the particular nature of Jewish education) is such that we simply do not whether an investment in, say, early thood education is better than investin college age students or curriculum m. We have opinions or hunches, but is no inherent logic by which the acy of one option over another could roved.

century of research in general educahas led to conclusions about what
is and what doesn't. But the goals of
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Jewish people. In those areas in which
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s what would probably work in a Jewlay school.

ut nothing in general education can rmine what will help children identify Israei or learn to experience prayer elebrate the Jewish life cycle. At this we do not know what aspects of Jewiducation, if any, will really enhance possibilities for longterm Jewish contify. Thus the call for the establishment ving laboratories through the Lead imunities takes the term quite literaterhaps by such experiments, by blendopti in interesting ways, we can not agure out what really will make uccess.

'here the research in general educav be helpful is in the issues of the - rhase of change-implementing ovations. First, the findings of the d studies seems to urge us toward at t a certain level of boldness. McLaughpoints out that "ambitious efforts were e likely to stimulate teacher change involvement than were modest, narprojects,"18 At the same time she as that these changes need to be introid in a way that they would not over-Im the implementing system. To me suggests that it is important to think rally, to plan serious and significant iges for Jewish education, but to be ful to build support and structure for e changes in a mericulous and carefully dructed fashion.

he new Rand findings stating that outconsultants can be of assistance in ementing change is also a hopeful sign nnovation work in Jewish education. Nonetheless, the warning that these outside consultants must work in an "adap-tive" way with the local constituents is something that we must take quite seriously. In Jewish education, even more than in general education, we tend to believe (and perhaps accurately) that there is a great paucity of expertise at the local level. Many teachers, for example, in the supplementary schools are not professionally trained or see themselves as "avocational"; a similar situation obtains in much informal Jewish education. Nonetheless, the need to adapt to the specific setting to work collaboratively with the local personnel is crucial to success. As McLaughlin puts it, "Rand's conclusion that local choices about how (or whether) to put a policy into practice have more significance for policy outcomes than do such policy features as technology, program design, funding levels or governance requirements. Change continues to be a problem of the smallest unit" (emphasis mine).20

Finally, we must heed the warning that a focus on single issues is unlikely to produce significant results. Change needs to be broad, systemic and on-going.

But what are the means of moving the system toward change? Jewish education exists both on a different scale from general education and within a different organizational system. Thus it is unclear if the suggestions in the article by Smith and O'Day can be of assistance in thinking about Jewish education. Smith and O'Day assume an educational framework which is under the supervision of public officials and under the control of state authorities. Their idea is to use that legal structure as a way of goading the system into action. Whether such an approach can be successful is irrelevant to our concerns here; what matters is that essentially Jewish education is a voluntary system that has few of the enforcement controls that general education does. By comparison to public education with its legal controls, the Jewish Federation framework is a weak enforcement agency and while certain financial power is in the hands of Federation, much of Jewish education (for example, congregational schools) answers primarily to itself and not to any outside Unlike the complex legal and bureaucratic structures of public education, Jewish education is (at least in theory) significantly leaner and easier to move. Jewish education may be ready, in other words, for the second-order changes that Larry Cubar has discussed.

It seems to me that the particular nature of the concerns of Jewish education may help lead toward reform. I see this in two almost contradictory ways: First, because of the sense of crisis engendered by the recent CJF National Jewish Population Survey,21 particularly around the issue c intermarriage, there is a considerabl interest in viewing Jewish education as means of ensuring Jewish continuity fo the next generation. An impetus towar change may emanate out of both the anx ety created by the CJF study and the per ception that until now Jewish educatio has failed. In other words, the leadershi of the community may feel that if th future of the Jewish people is to be preserved, we must now introduce seriou change into Jewish education.

Ironically, change may also be possib because of another tendency as wel Namely, the very marginality of Jewis education in the lives of most Jews. The factor might work in the following way: I public education every proposed change calls forth an enormous hue and cry. Majpolitical battles are fought; special interest protect their turf; unions and minoritie parents and teachers view any possib change with a great deal of seriousness at often suspicion. Moreover, in a certa sense the entire system in set up in a with that will not allow change to happen.²²

But perhaps in Jewish education chancan happen more easily because the stak are perceived as being so low! That except for the leaders of the communiwho are disturbed by the CJF study at who hope that education may be able stem the tide of intermarriage, mo American Jews find Jewish education he rather low on their list of prioritiescertainly not as high as the public or p: vate education that their children are ge ting. It is this latter form of educatio after all, that will get their kids into co leges and careers. Jewish education, fmost of American Jewry, may be a kind barely tolerated frill.

Because of that very fact, howeve because the concern is low, changes in the system of Jewish education, even majusecond-order changes, have the kind chance to be introduced in a way the would never be able to happen in public education. No matter what the motivation much will depend on whether we, a Jewish educational community, have the will, the imagination and the boldness aim for serious change.

- Daniel J. Walsh, et al., "Changing One's Mind—Maintaining One's Identity: A First-Grade Teacher's Story," Teachers College Record 93:1 (Fall, 1991), p. 73.
- 2 Historians of education have shown that contrary to the popular image of the period, Sputnik did not cause the renewed curricular emphasis on science education, but it did serve as a powerful goad that enabled educators to mobilize public support for innovations that were already in the planning stages. See Diane Ravitch's The Troubled Crusade (Basic Hooks, 1983), pp. 228-232, and Lawrence A. Cremin's The Transformation of the School (Knopf, 1961) p. 347.
- 3 Marshall S. Smith and Jennifer O'Day, "Systemic School Reform," in Politics of Education Association Yearbook 1990, p. 233.
- 4 A well-known summary of the results, "Staff Development and School Change" by Milbrey W. McLaughlin and David Marsh, appeared in Staff Development, edited by Ann Lleberman and Lynne Miller (Teachers College Press, 1979).
- Educational Researcher Volume 19:9 (December 1990), pp. 11-16.
- 6 McLaughlin, p.13.
- 7 Ibid., 15
- 8 Larry Cuban, "A Pundamental Puzzle of School Reform" in Phi Delta Kappan 69:5 (January, 1988), p. 342. The terms come from a book by Paul Watzlawick, John Weakland and Richard Fisch, Changer Principles of Problem Formation and Problem Resolution (Norton, 1974).
- 9 Ibid
- 10 Ibid.
- 11 Ibid., p. 344.
- 12 lbid.
- 13 Smith and O'Day, p. 236.
- 14 Ibid.
- 15 Ibid., p. 245.
- 16 Ibid., p. 261.
- 17 Cuban, p. 343.
- 18 They include: A Nation at Risk (National Commission on Excellence in Education; 1983), High School (by Ernest Boyer, for the Carnegie Foundation for the Advancement of Teaching; 1983), A Place Called School (by John Goodlad; 1983), Tomorrow's Schools (the Holmes Group; 1990), etc.
- 19 McLaughlin, p. 12.
- 20 Ibid.
- 21 Barry Kosmin, et al., (Council of Jewish Pederations, 1990).
- 22 Cuban discusses this in another article, "Reforming again, again, and again" published in Educational Researcher 19:1 (1990).
- 23 Oddly enough, for that very reason, it is the area of day school education that we may see the least openness to change. Since day schools are not only responsible for the Jewish education of children, but for their general education as well, parents may be much more wary of introducing second-order change into the day school. There the stakes are perceived as being "Higher"!



May 12, 1992

Seymour Fox and Annette Hochstein Mandel Institute

Dear Seymour and Annette,

I've been giving some thought to my conversation with Annette last week, following upon my memo about the Lead Community Project and where it is going. Part of this is trying to figure out the way that the Best Practices Project fits in to all this and where it might go.

At my meeting with you, Annette, you said "make us a proposal" about future directions for Best Practices. This memo is a first stab at that. But before I get into that matter, I want to react to your questions about other possible connections for me vis a vis the Lead Community enterprise. My current inclination is to continue along the lines that I have been working with the CIJE up to now— that is, as an outside consultant, working with Shulamith on the Best Practices Project. I will see if there are ways that I can give the CIJE a little more time. But, given my necessary obligations to Melton and JTS, I don't see how it can be too much more than what I'm currently offering. How all this will fit with the needs of the Lead Community Project is some—thing we can determine as that moves forward.

There are, however, other possibilities and they may be tied to a serious expansion of the Best Practices Project. That's what I meant by a "proposal." Here's what I am thinking:

The Best Practices Project is one that has enormous potential. I am finding it to be extremely interesting and, I believe, it is a project whose underlying purpose is quite intelligible to the lay community as well. Where could the Best Practices Project go? It seems to me that we should think about creating an institution that might be called the Center for the Study of Jewish Education. There are two main focus points that such a Center could explore:

1) Research

This component would be the main business of the Center. It would include:

a) <u>Best Practices of today</u>: The documentation, study and analysis of current best practices in Jewish education. Essentially, this means moving forward with the work of the Best Practices Project as we've done it so far. However, it means expanding that work as well by seeing the project as an ongoing research project in which the success stories of Jewish education are studied in depth and successive "iterations" of research are performed on each setting.

It may also mean convening conferences and consultations with those doing this research to try to discern patterns and implications of the analysis.

- b) The Department of Dreams: This is the area that we've often talked about -- all the ideas in Jewish education that people have written about and never had the means to try. In addition this "department" would commission "dreams" -- encourage people to invent solutions to problems and imagine new directions for Jewish education.
- c) <u>Best Practices of the past</u>: Looking at those success stories of the past (e.g. Shragge Arian's famous school) to see if we can reconstruct what was done and why it was important.

2) Practical Implications

The second thrust of the Center would be to test out the practical implications of its work. In particular this would mean working closely with the Lead Communities as they try out the ideas discovered by the analysis of best practices, past and present and of dreams for the future.

How would such a Center for the Study of Jewish Education be organized? There are many possible routes. It seems to be that one could view such a Center as a joint project of the Mandel Institute (for the research side) and the CIJE (for the Lead Community side). Perhaps the Center would be physically located at an institution currently in place— JTS or Brandeis. Perhaps at JESNA, though I would prefer not to see it there. Perhaps the Mandel Institute's connection with Harvard could be formalized via the Center for the Study of Jewish Education. All this would need to be explored.

My questions to you two are: is this something that is worth exploring further? If so, how? Is there a possibility for funding? Or is this an idea which is premature at this point?

I am interested in being involved with such an enterprise. If you think it's worth pursuing, I think we ought to talk about ways that it can be fleshed out.

Best wishes,

Barry W. Holtz





To the CIJE Team: Shulamith, Jack & Jim, Seymour & Annette, Steve From: Barry Holtz

Dear Friends,

I am writing to you with a great sense of urgency and I hope you will view my comments in that light. As a friend and partner and team member, I want to share my concern about our current situation vis a vis the Lead Communities Project and the work of the CIJE.

At yesterday's meeting Mort asked me if I was losing any sleep over the Best Practices Project. I told him that I wasn't. I was being quite truthful. Aside from the almost predictable deadline problems one encounters working with academics (and after editing two books of essays by scholars, I don't know why I keep forgetting this!), so far things are going quite well in the first phase— the supplementary schools exploration. We have a team of 7 very good people out there looking and writing and I think by the early summer we should have some good results. Yes, there are successful supplementary schools and we are finding representative places that are worth hearing about and seeing.

In addition, next week Shulamith and I are meeting with 9 early childhood Jewish education people to map out our approach to that area and this week Shulamith and I will speak to people at the JCCA to see how we should launch that project. Our sense is that Steve Cohen and Susan Wall's paper on the Israel Experience certainly gives a serious running start in that area. The only really crucial area that needs immediate attention is the Day School. My own sense is that this is probably the touchiest area of all and needs careful consideration, but we should be able to work on that this summer. Next year, we need to turn to adult education, camps, and college programs. We should also revisit some of our earlier areas for new examples and for documentation and verification. So all in all, we look to have had a very reasonable success in our first year of the Best Practices Project.

But when I told Mort that I wasn't losing any sleep over this, I was only telling half of the story: Although Best Practices is not keeping me up at nights, in fact, I have some grave concerns about where we are at and that's why I am writing to you all.

In a nutshell my worry is this: To me the crucial questions of the whole Lead Communities Project have not been addressed at all! We have spent an enormous amount of time developing an admirable and extremely careful approach to choosing the Lead Communities. What we haven't done at all is deal with what I have been calling (to myself) THE DAY AFTER. What happens, that is, the day after the Lead Communities are chosen? How does the educational work get done? Who does it? Who supervises it? What is its content?

Friends, I don't see it. And if we can't answer these questions, I think we are in big trouble.

1) The Educational Plan

Yes, the individual Lead Communities will have chosen supervisers to head up their projects, but how exactly does the real planning take place? How does the educational plan get formulated? Who are the players?

To me the number one problem is staffing and supervision. Right now the CIJE is operating with a staff of one—plus some consultants. My own experience in the past few years working on projects is that one of the greatest ills of educational work is under—staffing and under—supervision. At Melton we have seen this happen over and over again: our in—the—field projects run into problems when we don't give enough staff time to supervision, when we don't have—for example—one of our people actually in a school when we are working with a school, meeting weekly with the personnel, on top of the situation.

After yesterday's meeting Chuck Ratner and I were talking about this. He said to me that he assumed that once the Lead Communities were chosen that the CIJE would, as he put it "staff up", that there would be one CIJE staff person assigned to each Lead Community. Well, quite honestly, I have never seen this in any of our written documents. So how will it be done?

And who is going to supervise the financial picture of making shidduchim with foundations, local philanthropists, etc? This has always been part of the promise of the CIJE, but do we really have any sense of how this might take place?

2) The Ongoing Work

Developing the educational plan, however, is only part of the assignment. How is the actual ongoing work going to happen? Who exactly is going to do the work-- the inservice sessions, the teacher supervision, the curriculum work, whatever-- that each community is going to want?

I was not comforted in this anxiety when I saw Annette's chart at yesterday's meeting that showed the Best Practices Project on the right and "purveyers of services" on the left. How do these two

things hook up? Let me give a tachlis example: let's say I discover 10 good supplementary schools. Seymour had always talked about the findings of the Best Practices Project as being a kind of "curriculum" for the Lead Communities. Well, who implements that curriculum? Is it me? Am I supposed to develop a plan to teach the Lead Communities about supplementary schools? And if so, that means that the CIJE is in the business of providing direct educational services, something we never planned to do. And if I don't get into that, in what way will the Best Practices Project have any relationship to the purveyers of services? Why, to continue with the example, would Bob Abramson and the United Synagogue want to deal with Holtz's Best Practices Project results in the supplementary school area? He has his own thing already—— I am only a (possibly annoying) distraction from his regular training program. So none of this has been worked out.

3) What should we do?

Perhaps I am wrong here. Perhaps all this is much more planned out than I realize. If so, I would like to hear about it. If not, I would propose that we need some very serious work on this and we need it soon. We need to be able to have something to say to the Lead Communities on the "day after" they are chosen. We also need to know right now what the whole staff situation is, what the tasks will be and who will do them. Otherwise I think the whole Lead Communities project could bomb and that would be a disaster.

Perhaps we should put together two days of discussion on this-- I don't know who should be involved, but I do believe we ought to think about this soon. Any responses would be welcomed here.

Thanks.

3 my

BEST PRACTICE IN THE SUPPLEMENTARY SCHOOL Carol K. Ingali

Temple Emanu-El, Providence, Rhode Island

GOALS

The Temple -El Religious School articulates its goals as follows: "We want our children to:

--demonstrate a knowledge of Hebrew language, synagogue skills, rituals and ceremonies:

--observe mitzvot and demonstrate a commitment to ethical behavior and social justice;

--understand that personal Jewish growth and learning begins, not ends, with Bar/Bat Mitzvah:

--develop a sense of *K'l al Yisrael* (a sense of commitment with and responsibility for all Jewish people);

--develop a sense of *dor le'dor* (continuity and history of the Jewish people);

--develop a lifelong identification with and commitment to Judaism, the Jewish people, and the land of Israel."

These goals are communicated through a parent handbook, the synagogue bulletin, *Kol Emanu-El*, weekly newsletters to families, reports to the synagogue Board and other constituent groups which support school programs (e.g., the Men's Club which supports a school-wide Jewish Book Month program) and through regular programs which implement these goals.

The goals were developed first by the faculty, then brought to the school committee which consists largely of parents, and then shared with the parent body through their inclusion in the parents' handbook.

The goals drive the day-to-day life of the school. There is a core of Hebrew-speaking teachers on the faculty who address each other and the students in Hebrew. Hebrew is promoted as a vehicle for prayer. The school stresses tefillah, including a weekly Minhah service, Havdallah on Sunday mornings, and a mandatory Shabbat experience for students and their parents once a month. The Shabbat experience consists of the school meeting once a month on Shabbat, instead of Sunday. Students attend one of their classes, adapted to meet the needs of halakhic Shabbat observance. While the youngsters study, their parents do so as well. Parents attend a learners' minyan. Both groups join for a service and family lunch which bring the experience to a close.

Mitzvot play an important role in the curriculum of the school. Students routinely visit the Jewish Home for the Aged; they are currently selling snacks to each other to save up for a gift of a wheelchair for the Home.

The school has a good record of sending its graduates on to the community Midrasha of Jewish Studies, which meets in the school building. Generally 60% go on to Midrasha; this year's class is likely to send 80% to Midrasha in the fall. Students continue their informal Jewish studies as well. Ten or tweive attend Camp Ramah; many Emanu-El alumni supplement their Midrasha educations with summer trips to Israel.

Israel features prominently in the school. Students perform in a Shiriyah, a song festival to which the synagogue community is invited. They perform Israeli songs, led by their Hebrew-speaking music teacher. The sixth and seventh graders discuss current events in Israel, using nationally published news magazines for children.

Students and parents seem happy. There are few if any discipline problems. Students are attending junior congregation, reading *Torah*, and leading services. There are twelve or so regulars who are coming weekly and beginning to bring their parents and friends. Parents seem to be pleased with their children's accomplishments. This is particularly significant in a community which includes a thriving day school. Until recently, parents assumed that only day school children could be comfortable in a synagogue service. The success of the Shabbat morning monthly experience seems to be paying off.

CURRICULUM AND INSTRUCTION

The local Bureau of Jewish Education accredits each of the state's religious schools. As part of the accreditation process, the school must produce a curriculum. Emanu-El, having recently completed its accreditation review, has produced a curriculum including behavioral objectives, learning activities, textbooks and materials and methods of evaluation. The school uses some commercially available curricula, such as the Melton Bible, Holidays and Rashi material and the Behrman House <u>Hebrew and Heritage</u> Siddur track. Most of the curriculum offerings are teacher-designed. The teachers and school committee were involved in the curricular process.

The school presents itself as a serious institution. Report cards are issued twice yearly. There is an Open House for parents in which teachers discuss student progress. Interim progress reports are available for students whose work is flagging. Students seem to be learning real content, from real Jewish texts like the *Humash* and *Siddur*.

The staff is a strong one. They are veterans with a range of five to fifty years of teaching experience. They are knowledgeable, including in their ranks two rabbis, a cantor, three European-trained, nationally licensed Hebrew teachers, two Israelis who are professional educators, seven secular educators, a professionally trained music teacher and a professionally trained librarian, and the youngest member of the staff, an enthusiastic, "artsy" college student (the daughter of a rabbi.) There is no one "Emanu-Ei style;" the approach toward instruction is an eclectic one.

The staff is a very stable one. In a faculty of seventeen, two are new to the school this year. The principal meets with new teachers individually to orient them to the life of the school. Only the college student was truly new to the school. The other new faculty member was in fact a parent. Relationships between faculty and students are cemented through long-standing family connections. Many of the children's parents were taught by the "old-timers" on the faculty. Most of the faculty belongs to the synagogue. Approximately half of them attend synagogue services regularly, where they may run into their students.

I have discussed affective experiences earlier in this paper. I want to note that the Shabbat and prayer experiences were first suggested by the parents.

The principal reflects that she is in the fortunate situation of keeping up with the parents. She notes that there is a core of activists who wanted more for their children. "They drive me, " she said. They wanted her to send information home on Thursdays for Shabbat evening table talk. They are a committed group who, although not opting to send their children to day school, want a program with integrity. They are searching for spirituality for themselves and their children. They seem to have made this year an exciting one for the principal and faculty.

In addition to the programs mentioned earlier, the school is planning a family retreat for November 1992. The goal is to capitalize on the parents' interest and train them as enablers in a "see one, do one, teach one" mode. Before they attend the Shabbat retreat, they will participate in a series of preparatory workshops. Upon their return, they must commit to inviting other families to a Shabbat experience. Other family programs include the consecration service in which parents participate as Torah readers and prepare family heirlooms like *wimpels* and scrapbooks, and a "Roll Out the Torah" program which features the making of flags for family *parshiyot*.

SUPERVISION

The principal supervises the faculty formally twice yearly. The process includes a preobservation and postobservation conference. The school has been involved in the United Synagogue's U-STEP program as a part of its regular commitment to professional development. Faculty members are regulars at conferences sponsored by the Bureau of Jewish Education. The school's proximity to the Bureau's Resource Center means that Emanu-El faculty are "regular customers."

The principal also avails herself of the Bureau's new teacher induction programs. Her new faculty members are also members of the Bureau's *Morim* program, a teacher-training course for secular teachers new to Jewish education.

The principal herself is a certified teacher who received a master's degree in Jewish education from the Jewish Theological Seminary. She is seen in the synagogue community as a strong advocate for her school. The involvement of both rabbis and the *hazzan* in the life of the school has made them much more sensitive to the role of the school in the synagogue and much more likely to *shep nahas* from it.

The parent-involvement programs in the school are worthy of including in our Best Practices rolodex. The consecration service, the family Shabbat morning experience, and the Shabbaton (after it takes place) are well worth sharing with other communities.

Cover Sheet

Best Practice in the Supplementary School

(For Individual Schools)

REPORT BY: Carol K. Ingall
Date
Name of the School Harry Fikin Midrasha
of the Bureau of Jewish Education of Rhode Island Address 130 Sessions Street
Providence, R.I. 02906 (401) 331-0956
Contact Person at School: Evelyn Brier and his or her Position:Educational Director
Approximate Number of Students103
From ages 13 to 18 Number of Teachers: 20
Approximate budget (if available) \$79,000
What particular emphases of this school are worth noting (e.g. Hebrew focus; teacher education emphasis; rabbi-school relationship,
etc.):

BEST PRACTICES

Harry Elkin Midrasha
Bureau of Jewish Education of Rhode Island
Providence, Rhode Island

I. Systemic Issues

A. Background

The Harry Elkin Midrasha is a community supplementary school for post b'nai mitzvah-age students. It draws from both afternoon schools and day schools, its students representing all positions on the denominational spectrum, although the large majority come from Conservative congregations. All matriculated students must sign up for five hours a week. Certain courses, two of which are offered for college credit (an arrangement made with Rhode Island College) and one which trains students to become teacher aides, are open to the community. Of the 103 students enrolled, only four are non-matriculated. When the school was first constituted, there were those who proposed a two-hour a week school and those who advocated a five-hour a week school. The maximalist faction won. The issue of hours resurfaces periodically, but by and large, the battle has been won.

The Harry Elkin Midrasha is nine years old. The result of a merger between the high school of Temple Emanu-El on the East Side of Providence and the High School of Jewish Studies of the Bureau of Jewish Education of Rhode Island, the Harry Elkin Midrasha was born amidst compromises. The issue of hours was non-negotiable; the issue of location was not. To satisfy the East Side parents and those of the Bureau students in the southern suburbs of Cranston and Warwick, the board which created the school effected a compromise. The school meets for three hours on Sunday at Temple Emanu-El in Providence and two hours on Wednesday at Temple Torat Yisrael in Cranston. There is busing for southern area students on Sunday mornings and for Providence students Wednesday nights.

The school is responsible to a governing body, a standing committee of the Bureau. The Harry Elkin Midrasha committee consists of representatives of the Bureau, the three large Conservative congregations whose graduates attend the school, community respresentatives and a student representative. This group raises funds, supervises curriculum, develops and

monitors the budget of the school, suggests informal activities and sets tuition and fees. A unique feature of the school is that the three cooperating synagogues pay a sum determined by the committee to help defray the costs of the school. This year the sum is \$75.00 per student for each of their congregation's children enrolled in the Midrasha. Each congregation also donates an hour of rabbinical teaching time or its financial equivalent. Tuition is \$375.00 per annum, including busing. Scholarships are available to those who show financial need. The Bureau, through its Federation allocation, makes up the rest of the school's deficit.

B. Goals

The goals of the school are as follows:

- 1. To raise the level of Jewish knowledge of students and their parents
 - 2. To create informal settings for community youth to socialize
 - 3. To foster commitment to Judaism and the state of Israel
 - 4. To promote spiritual sensitivity, love of family and the synagogue
- 5. To instill Jewish values and ideals, turning them into life-long habits
 - 6. To encourage a love of k'lal Yisrael

C. Articulation and Communication of the Goals

The goals are disseminated through a Student/Parent Handbook, in the course catalog, and through weekly articles in the local Anglo-Jewish press and monthly articles in the Federation newspaper. The principal pays visits to the feeder schools where she speaks to parents and students about the goals of the school. Because these congregational schools have a part in the governance of the school, because their rabbis teach in it and they pay a capitation fee for their graduates who go on to Midrasha, the rabbis include articles about the Midrasha in their bulletins, and push Midrasha to their b'nai mitzvah when they address them from the pulpit. The school has created a brochure for potential students and their families, as well as an effective slide-tape presentation. There is an annual Open House to entice new students and parents. Each of these occasions is an opportunity to promulgate the vision of the school as it is articulated in the goals delineated

above. Probably the most effective method for the dissemination of the goals is through students and parents discussing them with their peers.

D. Stakeholders

The Harry Elkin Midrasha committee worked on the goals together with the faculty of the school. The goals were also reviewed by the board of the Bureau of Jewish Education of Rhode Island. Because the committe is so broad-based, it represents the input of the principal stakeholders.

E. Implementation of the Goals

- 1. The cognitive goals are implemented in the course offerings of the school. The curriculum is driven by its goals. There are course requirements for graduation, including courses in Israel, Bible, Jewish values and Jewish history.
- 2. Parent education is addressed in two parent-child courses, one open to ninth and tenth grade students and their parents, and parent participation in many of the informal programs of the school. The jury is still out on whether this produces love of family, one of the stated school goals.
- 3. Informal activities are wide-ranging, including participation in *Panim el Panim*, a carnival for residents of a home for the retarded, and informal *hugim* based on social action themes. For examples, students studied rabbinic texts on the saving of human life and then learned how to administer CPR.
- 4. Israel is an important component in the life of the school. Eighth graders study a mandatory course in Israel, and there are numerous opportunities to expand on that foundation. Midrasha promotes summer study programs in Israel as well as routinely sending its students to the Alexander Muss High School in Israel. Since the Bureau staffs an Israel Desk, and Midrasha students receive substantial stipends from a Bureau-administered Federation Endowment Fund, Midrasha students are often the staffer's best customers. This summer sixteen Midrasha students will be studying in Israel.
- 5. The school tries to address the spiritual needs of the students. Sunday mornings begin within a voluntary prayer and breakfast session. Nearly all school-wide meetings include a *tefillah* component. Students receive modest course credit for leading services in their respective

synagogues. Whether this achieves the goal of loving one's synagogue is questionable. Like the goal of promoting love for family, it is not as easily quantified as connectedness to the state of Israel or provision of opportunities for Jewish kids to socialize.

- 6. The school promotes Jewish values through its informal program. Students demonstrated their solidarity with the newly arrived Russian teenagers by making them welcome bags, including in them Midrasha calendars and coupons redeemable at teen hangouts. Every Hanukkah they stage a Midrasha talent show at the Jewish Home for the Aged. Selling candy before and after school gives the students a tsedakah kitty which they divide among local, national and international agencies. They worked at Amos House, a Providence shelter, and Trevor's Place in Philadelphia.
- 7. The school promotes its goal of awareness of k'lal Yisrael by involving the students in Federation's Super Sunday and other community events. Students travelled to Washington for the big Soviet Jewry rally in 1987. The school practices a commitment to k'lal Yisrael in its day-to-day activities. There are several students with moderate to severe learning disabilities enrolled in the school. This is done without fanfare, creating modified programs or selecting courses that the student can master.
- 8. The school does well in keeping attrition to a modest percentage. These students are in school voluntarily. Their parents want them to meet other Jewish teenagers, something that doesn't come easily in a state with 17,000 Jews in a population of 1,000,000. Perhaps ten to fifteen percent of the eighth graders drop out by tenth grade. (The percentage used to be higher before the principal introduced a series of social events especially for this group, as well as a Big Brother, Big Sister sponsorship.) If a student completes the ninth grade, it is rare for him or her not to graduate.

The principal is just beginning to collect data on what Midrasha students do in college. The vast majority continue to take Judaic studies courses as undergraduates, perhaps 60-70%. Several Midrasha graduates have gone on to major in Judaic studies. The analysis of the principal's data should be most informative.

The social aspects of the school cannot be minimized as a factor in its success in keeping its students. The busing, first considered only as a political quid pro quo, has become a potent force in creating friendships. The Wednesday bus leaves the Providence Jewish Community Center at

6:00 P.M. Students start congregating at 5:30, knowing this is an opportunity to meet and socialize. Even when students receive their driver's licenses, they still take the bus. Only in their senior year, when their lives seem so pressured and saving fifteen minutes by driving seems a major savings, do some students then take the family car to Midrasha.

II. Curriculum and Instruction Issues

A. Formal curriculum

The school has a lengthy curriculum framed in terms of behavioral objectives, learning activities, texts, and means of evaluation. The curriculum was mandated by the accreditation process of the Bureau of Jewish Education of Rhode Island. Most of the curriculum is teacher-created, although commercially available material for adults and young adults are used in the school. Because the school claims to be a community, not a denominational school (although most of the students come from Conservative congregations), the principal is careful to include materials which come from the UAHC or in the case of the few Orthodox faculty members, material with which they are comfortable.

B. Content

Students are learning from texts and are learning serious subject matter. The course catalog is included in this report. The school monitors progress by calling up students who are absent several days in succession, by graduating no one who does not meet the school's minimum standards for graduation, and by issuing report cards twice yearly. Interim progress reports are sent to parents whose children are not performing satisfactorily. In the eighth grade, students may grumble about attending, but by their senior year, particularly after a trip to Israel, students know why they are there. The principal reports that older Midrasha students and graduates repeatedly tell her, "Now my Midrasha education makes sense."

C. Instruction

If there is any one Midrasha style of instruction it is discussion. Several classes are limited in numbers to promote a seminar-like atmosphere. There is a healthy respect between students and teachers. Students know their teachers from other arenas. Six are rabbis; five have

congregations of which the students are members. Fourteen are Jewish professionals, educators in communal institutions which may have once trained these students. Three are secular educators with strong teaching skills. Four are knowledgeable Jewish lay persons, involved in the lives of their congregations.

A number of teachers are devotes of cooperative learning and incorporate it into their teaching. No one relies on lecturing as his or her primary method of instruction. The flavor of Midrasha is child-centered and problem-oriented, in the best of the Progressive education tradition.

The staff is quite stable. This year fewer than 15% had to be replaced. The principal reports that this is about average. The school has a reputation for paying its faculty well. Since the Bureau promulgates a teacher code, with a salary component, it behooves the Bureau's high school to be in compliance. The principal meets with new staff members to orient them individually, in addition to requiring them to attend the annual opening faculty meeting.

D. Affective Experiences

The "practice" in Jewish living as exemplified by the informal tsedalah programs of the school are noteworthy. The carnival for residents of the Ladd School, the overnight programs at Camp Ramah in Nyack or in Vermont to work on ecological concerns are outstanding. Prayer, as I have indicated earlier, is a regular part of the life of the school. Although the principal rues the fact that tallitot and tefillin are not second nature to the all the students and the large majority of parents, graduation ceremonies begin with communal prayer. Arts programs may not be represented as well as they should be. There are occasional classes in Jewish art and several times students worked on art projects in the course of hugim. This year a course is being offered in the image of the Jew in American film.

E. Parent or Family Education

In 1991-2 Midrasha offers two opportunities for parents to study with their children: a semester course for parents of juniors and seniors to study American Jewish literature with their children, and an eight-week course for the parents of ninth and tenth graders to study Jewish heroes with their children. Here I am noga'at ba'davar: I am teaching the latter course. I am

amazed at how seriously the families have been taking their commitment. Today two parents attended without their children who are on private school break, visiting grandparents in Florida. (Two students who attended without their parents noted that it is they who should be commended. Their parents would never have known if they hadn't come.)

III. Supervision Issues

A. Regular Supervision

The principal formally supervises her teachers twice yearly. Each observation is preceded by a review of a preobservation form and followed by a review of a postobservation form. The principal also visits classes informally on a regular basis.

Consultants are regularly used. The special education coordinator of the Bureau helps with placement of special needs students. The principal has brought in faculty from the Hebrew College of Boston as well as local Jewish educators for her faculty meetings. Teachers are told that they must attend three to four in-service programs annually. Midrasha has a modest professional development line in its budget for this purpose. Faculty members are also encouraged to apply for teacher training stipends from the Bureau. These stipends help offset the cost of CAJE conferences and other workshops.

B. Perceptions of the principal

The principal is considered a serious Jewish professional. She is one of the most well-trained principals in the community, having received a Master's degree from the Jewish Theological Seminary and receiving Bureau certification as a principal.

Carol X. Inguel march 23, 1992



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earlier memo should be taken seriously: best practice may be a mishomer; we are really talking about good practice or even "good enough" practice.

One of the important issues that emerged out of the meeting was the discussion of whether one could find best practice im a school that was not a "good" school. Are we looking for examples of good programs or examples of structures or systems in supplementary schools/symagogues. By and large the group strongly took the view that best practice is a term that should refer to examples of successful supplementary school and that therefore the whole system of the school— its personnel, its leadership, its commitments to inservice education, its working relations, and its connection to the synagogue in which it is housed— is a major, if not the major factor in identifying an example for our inventory.

Some of this follows in the line of Joe Reimer's Commission paper. For our meeting, joe wrote Dmemo (appended here) which spells these ideas out in some detail and which I think will be very useful in helping to identify our sites. He provides almost a check list of what we might want to keep our eyes om.

However, our group also wanted to recognize the fact that examples of good programming— some of which might be very "trans-lateable" to a Lead Community— existed schools that we might not deem "good". (For example, the supplementary school that runs a wonderful tzedakah program, but has lots of other problems in dealing with Jewish knowledge or content.)) We would like such examples to appear in our inventory. Thus our "location finders" would be asked to locate examples of best practice in the schoolwide sense and good programs in the localized sense we're using it here.

The four relationships described in Joe Reimer's 12/22/91 memo to me (Barry) can help serve as an overall picture to help guide our work. Here are some specifics that came out of our meeting that can help pinpoint things even more:

- A "best practice" supplementary school should be a place: [Systemic Idaues]
 - --with well articulated educational and "Jewish" goals
 - --where stakeholders ((such as parents, teachers, laypeople)) are involved in the articulation or at least the validation, of these goals in an ongoing way
 - -- with shared communication and an engoing vision
 - --where one feels good to be there and kids emjoy learming
 - --where kids continue their Jewish education after Bar/Bat Mitzvah

[Curriculum and Instruction]

- --Which takes curriculum seriously and has a serious, well-defined curriculum
- --and in which, therefore, kids are learning real "content"
- -- in which one sees interesting and "strong" teaching

[Supervision]

- --which engages in regular serious inservice education and/or supervision of teachers
- --with an effective principal who serves as a true educational leader
- --with family or parent education programs

The group recognized that not every one of these items would be in place in every school. In that case we would have an "ideal" school and that, of course, is not our agenda here. But some significant constellation of the above should be in place for a school to make it on to the inventory.

Finally, it was our sense that we do not need to find hundreds of examples of good supplementary schools. Even a dozen would help advance the cause of the Lead Community Project immensely.

In addition our group defined certain specific Program areas that are worthy of particular attention. These may be part of a "good school" or they may be "stand-alone" examples that could also be of use to the Best Practices Project in the manner discussed above.

- -- Teaching Hebrew
- -- Teaching Israel
- -- Bar and Bat Mitzvah programs
- -- Successful post-Bar and Bat mitzvah programs
- -- Family education Programs
- -- Junior congregation programs

III. On coiner questions

I consider this part of this report to be particularly important because these are the questions that have been raised about the Best Practices Project which I believe need to be addressed. Some are my own; others were raised in various discussions.

1) At the Senior Policy Advisers the question was raised! was the group of advisers that I assembled in December, admirable though it might be, too "academic" and did I need to run a similar meeting for a group of practitioners in the field ((i.e. principals or teachers)) about the question of what is success or What is good practice?

- 2) What do we do about the fact that some examples of best practice have to do with the talents, charisma or whatever of particular teachers or principals and may not be transferable?
- 3) What do we do about the fact that there is an amazing amount of flux in Jewish education and that a place that today we might consider an example of best practice, next year or at the time that the Lead Communities gear up, many not?
- 4) What level of documentation do we need im order toomake this whole project actually useful for the Lead Communities? This question has come up over and over again and I am still quite concerned about it. When we designate a place as am example of best practice, how much will that help the Lead Community, if it doesn't somehow get the story of that place told to it and in some detail? This is particularly true because we seem to be moving more and more toward a sense that best practice equals a system, not a particular program or "trick" that one can copy with ease.
- 5) And, of course, this question raises again the issue of replicability or "translating" from best practice to the Lead Community. What ultimately is the purpose of this project: to prove that somewhere, at least, good practice exists or to actually get communities to be able to adopt these examples of best practice? If it's the latter, how is this to happen?
- 6) And if the examples of best practice are those which really represent either synagogue's or community's high level policy/ies, how is that translated, explained or implemented in the Lead Community.
- 7) Isn't what we are looking for a large-scale <u>integrated</u> example of policies, not little bits and pieces? And how will the project really pick that up?
- 8) Finally, every time I speak about this the question of "Best Practices Is not Enough" continues to some up. I raised this in my original memos when I talked about the Department of Breams, but it's not just me. Shulman discussed it at the GA, the Senior Policy Advisers people raised it too. We really need New Practices, because people believe that the situation of Jewish education is such that introducing Best Practices is really not enough. So—— whose area is this? Mine? Someone else's? How is this handled?

IV. Next Steps

I will now draft a letter to the original group based on the summary of the meeting above and follow-up conversations with the CIJE staff. A second letter will go to the Senior Policy Advisers.

They will be asked to come up with examples of best practice and good programs, and depending on what we decide, to document this in the appropriate fashion.





Brandeis University

School of Norm Splindend Dudaic Spelle: H Benjamin's Horoston Program in Jewish ((AMMINITATE)! Walibami, Masarinisetts 0223+401H) 647-736-2990 FAX: (el7-73/d=2070

12/22/91

Dr. Barry Holtz Melton Research Center 3080 Broadway New York, N.Y. 10027

Dear Barry:

Following our recent phone conversation I want to use this letter for two purposes: to review the criteria for describing the good synagogue school that appeared in my Commission paper and to reflect from my current perspective on those criteria. Om the basis of my further research and presentation of these ideas in several forum of educators and rabbis, I have a better sense of the complexity of "best practice" within the "good synagogue school."

I find it useful to think of four relationships as being key to describing the good synagogue school:

((1)) the relationship between the synagogue leadership and the school, ((2)) the school leadership and the teachers, ((3)) the teachers and the students, ((4)) the synagogue/school and the parents. Each relationship is both mutual and complex, but taken as a whole I believe they define the health of the educational enterprise. This model may allow one to study a given synagogue and its school to assess points of strength and weakness in the whole system.

1. The Relationship Between the Symmone and School

My continued research and especially my presentation of these ideas to educators and rabbis has strengthened the original hypothesis that to understand how the supplementary school operates, look first to its location within the host congregation. What my first informants told me has been repeated many times: education in the synagogue always goes on within the context of the congregational politic; the rabbi is one party with political influence; the synagogue lay leaders are more likely to place the educational agenda at the top of their priority list if the rabbi strongly and effectively pushes that agenda. The rabbi alone cannot make the support happen, but when the support is potentially there in the lay body, the rabbi can make the difference as to how high a priority it consistently remains on the congregational agenda.

This early formulation of mine has undergone two basic revisions in more recent thinking. First I underestimated how volatile support for the school's agenda can be within the congregation. Second, I underestimated how active a role the school principal may play within the congregational politic.

There are so many factors that play in a given congregation as to how the school's agenda or budget will fare. It is simplistic to think of a congregation as being "supportive" or "mon-supportive" of the educational agenda. One has to look at the demographic and the economic pictures, the committee system

within the congregation, the role of parents and the relative imfluence of day schools within the area. There can be a economically-strong congregation in which parents of school age children are powerful players in the leadership, but where there is a split between day and supplementary school parents. There can be a congregation to which day school education is irrelevant, but where influential parents simply do not understand why their children need 3 days a week of Jewish education. In each of these cases there needs to be an articulate amd politically-active voice that can effectively make the case for the supplementary school.

I assumed that voice had to be the rabbi"s. While I still believe his voice is crucial - with more to add below - I now see the principal can also be a significant player. The principal may choose to work through the rabbi and the school committee, but she has to know the ropes if the support is to materialize. I have learned that the new or politically inexperienced principal is at a major disadvantage if she cannot call upon established relationships with key leaders in the congregation at times when the school needs friendly advice and support.

But this current formulation errs too much on the side of practicality. If synagogues are eternally rife with politices, they remain symbolically sensitive institutions. I have seen one principal who worked very closely with an impressive school committee to teach the members - who were mostly parents - the symbolic value of Hebrew to both the school curriculum and the

synagogue service. Sure he did it to gain their political support, but the relationship between educator and parents had a highly spiritual side to it. He was their teacher as well as their comrade-im-aams.

Sara Lee put this very beautifully in a conversation. " You need a cultural leadership [in the synagogue] that rehearses the central values through myth and ritual. Here the clergy re-enter the picture. They need do more than offer their political support to the school. They need to find ways to make Jewish learning central to the mission of the synagogue. That involves adult and family educatiom, the use of services for educational purpose, the symbolic and actual invovlement of the clergy in the children's educatiom, and the creation of rituals for honoring both the teachers and students of Torah. I could write a whole megillah on this topic alone, but will end by saying that the location of the school in the synagogue has much to do with the place of Jewish study in the congregational value system. It is much harder to sell the value of quality Jewish education to an adult congregation that has not itself had the experience of learning Torah from a devoted and valued teacher.

The Relationship between the Principal and Teachers

"No matter how supportive the rabbi is, without a principal to make it happen, the school will fall flat," Joy Wasserman told me at the CAJE consultation in Cleveland. I've come to see that she is right.

As the only full-time educator on the synagogue staff, the school principal plays a host of crucial roles that I cannot here enumerate. Rather, I wish to focus on one role - articulator of the school's mission - that Sara Lightfoot writes about and Gail Dorph emphasized at that same CAJE consultation.

Lightfoot made me aware that in some schools the leadership is rather continually articulating the mission of the school in ways that provide direction to all involved. I had never fully realized how helpful that can be and how disorienting it can be when no one is really quite sure what the mission of the school (or synagogue) is about and hence what the staff and students are supposed to be accomplishing.

Schoem's study is a very painful case of where the articulated mission bears little relation to the reality of the school. "The Jewish way of life" functioned at that school as an empty slogan reminiscient of the domino theory during the war in Vietnam. No wonder both staff and students in the school wandered about in a half-dazed state. They literally did not know why they were there and what they were meant to accomplish while there.

Early on I realized that the synagogue schools I was studying steed in stark contrast to Schoem's case. In interviewing the two respective principals, a was clear each had a vision of what Jewish education meant in that synagogue and school. It was a vision deeply shared with the senior rabbi. As I began observing I could tell the vision informed daily practice. Teachers would come to the principal with a problem and receive

answers that felt coherent. "Oh, yea, now I remember how we handle this here and why we do it this way." Students and parents would receive similarly coherent messages and, quite crucially, so would the board and school committee so they too could remind themselves "why we do it this way." (That comes in very handy at budget hearings when there is a proposal to make cuts and everyone needs to be reminded of basic directions and rationale.)

Teachers in these schools are almost all part-timers who are not insiders to the congregation. They come from a myriad of backgrounds and with quite diverse ideas as to what Judaism and Jewish education are about. Whatever their pedagogic skill level, they need to look to one central address for direction, for answers to the basic questions, "how do we do things here" and "why." The principal has to answer the first; the clergy cam help with the second.

The principal's answer is never purely theoretical or ideological. Sure, it is very helpful in Rosenak's terms for there to be an articulated theology of religious education. But as Gail Dorph pointed out, the answer is most helpfully put in curricular and pedagogical terms. "This is how we teach humash or pesach." "This is how we respond to this parental request or that student behavior." And the optimal learning time for teachers is not at the initial orientation meeting, but after the rough class or difficult conversation when the teacher feels bewildered and in need of immediate direction. The calm voice of experience and

direction is then truly valued.

But what struck me in the two schools is how often the basic mission was reiterated in different public forms. A few concrete examples will illustrate the point. At the temple where mastery of synagogue or siddur Hebrew was stressed, a group of parents studied on Sunday mornings how to read tefillot in Hebrew. When they achieved enough proficiency to read aloud in public, the principal organized a short service for that grade of children in which the several parents led the service in Hebrew. When the service was complete, the principle gave each parent a certificate and called up the parent's child to thank him or her for having helped the parent to reach this milestome achievement

At the temple where Melton Hebrew was taught, the 7th graders put on a short play in Hebrew for all lower grades on the last day of school. The play wasn't of high quality, but the kids loved it and all the clergy came to view it. The principal stood up after to tell the younger children that they too would reach the point of Hebrew proficiency where they could put on a play. Then he asked them to all thank the teachers who had worked so hard to offer them this gift of Hebrew.

If these celebratory moments stood in isolation they could be viewed as empty gestures. But I experienced them along with the members of the schools as epiphanal moments when what everyone understood to be the central values were being enacted. They were also communal moments when students, teachers, parents, principal and clergy were drawn into closer embrace around the

articulated mission of the school-

The Relationship of the Teachers to the Students

Lightfoot, in her descriptions of the good high schools, is very helpful in pointing out what psychologists call the parallelism in relationships. I have adapted insight that for this context. How the rabbi and lay leadership treat the principal has its parallel in how the principal treats the teachers, and how the principal treats the teachers has its parallel in how the teachers treat the studemts.

While there are always exceptions to be noted, I was struck ever and again in the schools I studied -in stark contrast to what Schoem reports - that the principals" feeling well supported and respected by the rabbi paralleled how they treated their teachers. In turn that style of relating tended to carry over into the classroom where the children were treated with alot of respect. I rarely witnessed either the shouting at or browbeating of students that in the past I so often witnessed in Hebrew schools. That was not tolerated as acceptible behaviors. Sure, there were behavioral problems and teachers got angry and raised their voices. But that was not the norm, and the norm creates a very different atmosphere for learning. I never left these schools with a headache or that sinking feeling that I had just witnessed a child being humiliated by an adult or a teacher overwhelmed by a barnyard of out-of-control children.

I did see classes that did not work, teachers who lost

pedagogic control and students who misbehaved. But here is the crucial difference: in these schools the principal or lead teachers were on top of the situation and were almost immediately available to help out the weaker teacher whose class was faltering. Teachers were not abandoned to the terrors of am out-of control class and students were not left to act out their boredom. Help was only minutes away. It might mean the principal walked into the class to settle everyone down to be followed with sessions with the teacher on how to deal with the problems that had arisen. The working assumption was clear: we are in this together and the more effectively we can structure the children's learning experience, the more focused their behavior will become.

I also witnessed many more classes where the teacher was in pedagogical control, the students were involved in their learning and the principal or lead teacher entered to observe and comment, but not discipline. There were vast differences in how experienced and skillful different teachers were, but in speaking to the teachers, they often cited the factors of support, supervision and curriculum in explaining their own effectiveness.

1. Support - The teachers knew -because they were told inin many different ways- that what they were doing was valued by the congregation. They felt appreciated, but also supported by by parents who cared, the principal who helped out immany ways and fellow-teachers who shared advice and resources. Ceremonies honoring teachers were an extra- nice form of support and appreciation.

- 2. SupervipionisiNa teacheravent wasupenvipedvisadooth both schools the principal or lead teachers would move from class to class observing and then commenting. In addition, both schools offered after-school group and individual supervision sessions in which much training and resource-development occurred. There were also teacher meetings devoted to reviewing curricular and behavioral issues.
- 3. Curriculum Teachers appreciated help in making curricular decisions and implementing them. In the case of a well-organized curriculum, like Melton Hebrew, the teachers spoke favorably of the training they received and the organization that the curriculum offered. Yet they often innovated within that structure. In cases where they were teaching subjects that were not so curricularized, they appreciated the principal's offering of a good textbook or other teaching devices. They also looked to one another to help with the devising of lesson plans and more creative teaching methods. In one school a fair amount of team teaching developed among teachers within the same grade level.

The results for student learning were fairly predictable. The best learning I saw took place in those classes where there were experienced and well-trained teachers working in innovative ways with a structured curriculum. One rabbi captured the children's attitude best when he said in their names: "I don't mind coming to Hebrew school; what I can't stand is when you waste my time: "Some parents reported to me that their children were happiest when they felt they were really learning something

concrete in school. Hence they liked Hebrew best because they could see tangible progress in their own learning.

But those observations miss one a crucial point that I picked up in my study. The children cannot sustain on either Sunday mornings or weekday afternoons whole periods of time in which they singularly focus on Hebrew or Bible. What the more successful teachers do is quite predictably alternate the more cognitively-demanding time with lighter, more experiential exercises. The teachers come armed with learning games that they pull out when they feel the students attention has wandered. Or they devise skits or story-telling opportunities. Both schools used music and art very successfully as down-times between more pressured times. What the alteration allowed is for the learning to continue in more fun ways so that the children did not experience much of the twin evils - boredom or wasted time.

The Relationship between the School and the Parents

so much has already been written about the alienation of the home from the school and the need for programs to draw parents into the school's orbit that I will repeat none of it here. My research confirmed my initial belief that while family education programs will not turn assimilated parents into beale teshuva, they will, when successfully rum, attract a fair percentage of the parents to come on a regular basis - perhaps every two or four weeks - to learn more about themselves as Jews and what their children are learning in school.

What I had not before realized is the potential feedback loop between family education and congregational support for the school. Many parents join the synagogue when they enroll their child in the school. Their main contact with the synagogue is through the school. They may come for High holidays, but otherwise are non-participating members.

When the school attracts the parents into the building for family education, there is a real potential to develop relationships with the synagogue. If the rabbis are involved, they meet and get to know one another. If the synagogue spomsors havurot, the parents are candidates to joim. Some become interested in involvement with the school committee or PTA. If the synagogue has Shabbat services for families, they tend to come.

In short their involvement in the synagogue begins to grow. As more active members, they begin to have more say in the congregational politic and give voice to parental perspectives. The synagogue leadership may be grateful to the school for this increased participation of these members. But perhaps even more important, the adult study of Torah grows appreciably within the congregation. Perhaps the greatest contribution of family education, when done seriously, is that it may mark a change in the congregational culture in which people come to realize that one powerful way to draw people into the synagogue is to offer them educational programs that speak directly to their current needs as parents. Who knews - they may even start to study one of Barry Holtz" recent volumes?

In summary I am suggesting that these four "relationships" when taken together offer us a potential guide to assessing the goodness of a synagogue school. I think the good school may have to have all four in place to be deserving of that designation.

I hope these reflections prove helpful.

With best wishes.,

Joe Reimer



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November 27, 1991

Seymour Fox Annette Hochstein Mandel Institute

Dear Seymour and Annette,

Shulamith suggested that I let you know some times for a telecom next week. I am available at around noon ((NY time)) on Monday December 2; and any time until 12:30 on Tuesday morning. I know that Shulamith has a telecon scheduled with you for Tuesday morning ing already; perhaps I should be added to the end of that. Let me know.

Here is what is happening with the Best Practices Project. I discussed some of this briefly in my conversation with Seymour before the GA. I amrexcempting from an update I sent to Steve Hoffman Yesterday:

- 1) For our first best practice analysis, we have decided to focus on the supplementary school. The reasons are probably obvious and I won't rehearse them here. Most of the people (@.g. Sara Lee, Jon Woocher, etc.)) I spoke with about this matter also felt that it was the right place to start.
- 2) In that regard: On December 10th and 11th, I will be hosting a meeting at JTS with a small group who will join with Shulamith and me to discuss the issue of best practice in the supplementary school area. Our first task will be to decide what are the <u>areas</u> of specific best practice related to the supplementary school which will need to be considered when we choose exempla for our inventory. The second order of business will be actually getting some real suggestions of places for inclusion in the inventory.

So far the following people have agreed to attend: Carol Ingall and Joe Reimer (both of whom you know), Vicky Kelman (ffrom Berkeley, a long-time Melton staff person), Sherry Blumberg (Assistant Professor of Jewish education, HUC-New York).. Three others have been invited (Gail Dorph, Sam Heilman, Isa Aron).

3) After the meeting I will draft a memo that delineates what areas of best practice we want to look at for the area of the supplementary school. Using the memo, the group above will suggest candidates for inclusion in the inventory. That memo will also be sent to the senior policy advisers plus other helpful, "well-connected" Jewish education people.

- 4) Following upon the memo, Shulamith and I will call certain key players from that list for a more direct personal comtact.
- 5) I will also engage two graduate students of mime, as per Jen Weecher's suggestion, to examine past issue of JESNA's "roundup" issues of the <u>Pedagogic Reporter</u> for examples of best practice in the supplementary school that fit our criteria.
- 6) I will meet with Judith Ginzberg of the Covenant Foundation to see if they have examples from their applicants that would fit our criteria.

7) Meanwhile I ((with some graduate students here) have also very been trying to research ((for later reference in our work witth: the Lead Communities) the literature on introducing change into educational settings.

Seymour and Annette,, as to the the last point, I wonder if this issue can go onto the agenda for the meetings in January in Boston.

In the pages that follow. I am enclosing a copy of the letter I sent to the participants in the December 11th meeting.

Best wishes,

Barry Holtz

LETTER OF INVITATION FOR DECEMBER MEETING

November 18,, 1991

Dr.

Dear

I want to confirm our phone conversation inviting you to a meeting about the Best Practices Project of the Council for Initiatives in Jewish Education ((CLIE)). The meeting will take place on the evening of Tuesday, December 10th here at the Meltom office beginning with dinner at 6 PM, running until around 9:30 or 10:00 and reconvening the next morning until midday. We'd like you for as much of that time as you can give us.

The purpose of the meeting is to solicit your advice and counsel concerning the Best Practices Project which I have beem asked to organize. Let me give you some background on the project and then describe what our agenda will be. Here is an excerpt from a document that I was asked to write for the CIJE. You may find it of assistance in understanding what we are up to here.

The Best Practices Project

1. introduction

In describing its "blueprint for the future," A Time to Act, the report of the Commission on Jewish Education in North America, called for the creation of "an inventory of best educational practices in North America" ((p. 69)). The primary purpose of this inventory would be to aid the future work of the Council, particularly as it helps to develop a group of model Lead Communities, "local laboratories for Jewish education." As the Lead Communities begin to devise their plans of action, the Best Practices inventory would offer a guide to successful programs/sites/curricula which could be adopted for use in particular Communities. The Best Practices inventory would become a data base of Jewish educational excellence to which the Council staff could refer as it worked with the various Lead Communities.

Thus the planners from a Lead Community could ask the Council "where in North America is the in-service education of teachers done well?" and the Council staff would be able to find such a program or school or site some place in the country through consulting the Best Practice inventory.

What do we mean by "best practice"? The contemporary literature in general education points out that seeking perfection whem we examine educational endeavors will offer us little assistance as we try to improve educational practice. In an enterprise as complex and multifaceted as education, these writers argue, we should be looking to discover "good" not ideal practice. As Joseph Reimer describes this in his paper for Commission, these are educational projects which have weaknesses and do not succeed in all their goals, but which have the strength to recognize the weaknesses and the will to keep working at getting better. "Good" educational practice, them, is what we seek to identify for Jewish educations.

A project to create such an inventory begins with the assumption that we know how to locate such Best Practice. The "we" here is the network of people we know, trust or know about in the field of Jewish education around the country. Through using that network, as described below, we can begin to create the Best Practice inventory.

Theoretically, in having such an index the Council would be able to offer both encouragement and programmatic assistance to the particular Lead Community asking for advice. The encouragement would come through the knowledge that good practice does exist out in the field in many aspects of Jewish education. By viewing the Best Practice of "X"1 in one location, the Lead Community could receive actual programmatic assistance by seeing a living example of the way that "X" might be implemented in its local setting,

I say "theoretically" in the paragraph above because we will have to carefully examinentheleway that the inventory of good educational tional practice can best be used in living educational situations. Certainly significant stumbling blocks will have to be overcome. In what way, for example, will viewing the Best Practice of "X" in Bostom, Atlanta or Montreal offer confidence building and programmatic assistance to the person sitting in the Lead Community? Perhaps he or she will say: "That may be fine for Boston or Atlanta or Montreal, but in our community we don't have "A' and therefore capant'tdo 'BB!!"

Knowing that a destipractice exists in one place and everpseeining that program in action does not guarantee that the Lead Communities will be able to succeed in implementing it in their localities, no matter how good their intentions. The issue of translation from the Best Practice site to the Lead Community site is one which will require considerable thought down the road as this project develops.

The Best Practices initiative for Jewish education is a project with at least three interrelated dimensions. First, we will need

to create a list of experts in various aspects of Jewish educational practice to whom the CIJE could turn as it worked with Lead Communities. These are the consultants that could be brought into a Lead Community to offer quidance about speciffic new ideas and programs. For shorthand purposes we can call this "the Rolodex." The Rolodex also includes experts in general and Jewish education who could address questions of a broader or more theoretical sort for the benefit of the CIJE staff and fellows—people who would not necessarily be brought into the Lead Community itself, but would help the CIJE think about the work that it is doing in the communities.

The first phase of the Best Practices project -- stocking the Rolodex -- has already begun as the CIJE staff has begun working. It will continue throughout the project as new people become known during the process.

Second, the project will have as its primary mission the use of Best Practices for assisting the Lead Communities. For shorthand purposes we can call this "the data base." This will be described in detail in the next section of this memo below. the project has implications for a much larger ongoing research project. For shorthand purposes we can call this "the long-ramge The long-range plan is a major study of Best Practices plan." in Jewish education -- locating, studying and documenting in detail the best work, the "success stories," of contemporary Jewish educatiom. (I say "contemporary" here, but a research project of this sort might well include a historical dimension too. What can we learn about the almost legendary supplementary school run by Shrage Arian in Albany in the 1960s should have important implications for educational practice today.)) This work might be done, for example through a Center for the Study of Excellence in Jewish Education established at a institution of higher learning with a strong interest in Jewish education, in a School of Education at a university or created as a "freestanding" research center. Obviously, this project intersects with the research plan that the CIJE is also developing.

For the time being, however, our concern will be with "Best Practices for assisting the Lead Communities." Of course this focus and "the long-range plan" are not mutually exclusive. The latter flows from the former. As we begin to develop a data base for the Lead Communities, we will also begin to study Best Practices in detail. The difference between the two projects is that the Lead Communities will need immediate assistance. They cannot wait for the results of long-term research before acting. But what we learn from the actual experience of the Lead Communities (SELCCh as through the assessment project which will be implemented for the Lead Communities) will then become part of the rich documentation central to the long-range plam.

II. PROSt Practice and the Lead Communities

Of course there is no such thing as "Best Practice" in the abstract, there is only Best Practice of "X" particularity: the (Good enough) Hebrew School, JCC, curriculum for teaching Israel, etc. The first problem we have to face is defining the areas which the inventory would want to have as its particular categories. Thus we could cut into the problem in a number of different ways. We could, for example, look at some of the "sites" in which Jewish education takes place such as:

- -- Hebrew schools
- -- Day Schools
- -- Trips to Israel
- -- Early childhood programs
- ---JCCs
- -- Adult Education programs

Or we could look at some of the subject areas which are taught in such sights:

- -- Bible
- -- Hebrew
- -- Israel

Other modes are also possible. Hence the following question needs to be decided: What are the appropriate categories for the inventory?

We propose to choose the categories based on a combination of the following criteria:

a) what we <u>predict</u> the Lead Communities will want and need, based on a survey of knowledgeable people ((see step 1 below)) and b)) what we can get up and running quickly because we know the people and perhaps even some actual sites or programs already, or can get that information quickly.

III. Suggestions for a process

What has to be done to launch and implement the Best Practice project for Lead Communities? I would suggest the following steps:

1. Define the categories

To do this we should quickly poll a select number of advisers who have been involved in thinking about the work of the CIJE or the Commission to see what categories we can agree would be most useful for the Lead Communities. In addition we have looked at the local Commission reports to see what those communities suggested were their needs—on the assumption that the Lead Communities would in all likelihood resemble the local communities who have had commissions on Jewish education.

After some investigation and a number of conversations, it has become clear that one of the key categories— and the one that we will begin with— is the supplementary school. We have chosem to start with this area for two reasons: first, there is no doubt that Lead Communities will want to work to improve their supplementary schools. Simply too many students are serviced by these institutions to ignore them. Second, my own expertise and contacts are in this area and to get the project up and running here would be easier for me than to begin with, say, the JCC preschool area.

2. Gather a group of experts.

Here is where you, ???, come in. We are going to gather a group of five people who will look at our category and ask the question what do we mean by Best Practice in the realm of X (e.g. supplementary school)? In answering this question matters— to use the language of A Time to Act and the Commission— of both a programmatic and enabling type would surely emerge. In other words, we would hear about good programs (e.g. "how to teach Hebrew in the supplementary school") and we would hear about successful attempts at "building the profession" (e.g. "how one school implements a good staff training program").

once we generated this list of ideas or components, we would them ask: 1) What examples in real life do wekknow off the Brest Practice of these components? 2) Androknowing these exampless, now now what would all this mean for the Lead Communities? How useful is it? After that discussion, the group of five would go home and do some "scouting". They would look into programs that they personally know about; they would call people they know for some advice and suggestions. Let's assume that this would take two days of work. After scouting around, they would be in touch with us (Shulamith and Barry) with their report.

3. Widen the net of contacts

At the same time we would use the elist of ideas developed by the group of five to try to cast a wider net for specific examples of Best Practice. The CIJE would make direct contact through letter and phone to a group of 30-40 well-commected, well-traveled people in the field and solicit their advice for "candidates" of Best Practice, based on the topics that the group of five has suggested. In addition, a few graduate students could be engaged to look at back issues of <u>Pedagogic Reporter</u> and other published sources for possible candidates. I would talk with the Convenant Foundation people for their suggestions based on their work, etc.

4. Next Steps

When all this is completed, we may want to have another meeting of the group of five or we may find it necessary to initiate a

certain number of "site visits" to look at some of the examples of Best Practice that have been suggested. In most cases such visits will probably not be needed since the group of five will have recent and direct contact with the Best Practice sites that they are recommending. However, it is also likely that in researching for other examples, individuals will hear of sites that ought to be looked at. We anticipate up to five such site visits.

5. Evaluating what we have done

Once the sites visits are completed, we would them be in the position to "give ourselves a grade." We would ask: "Do we need more in order to help a Lead Community?" We would also ask a few outside critics for their grade. It's possible at this point that we would say that this process is a "good enough" cut at dealing with our issue. If so, we've learned a lot about how to get into this quickly and usefully. A more refined version could then be invented for later iterations. If we have serious questions about what we've done, we should then be able to rethink the process to figure out how to fix it. Most importantly it would give us a model for determining Best Practice in areas that we have less knowledge of familiarity with— the other categories of #1 above.

If this method is good enough to be of use to the Lead Communities, it might mean that we could go immediately into the research component. Here we would be doing serious examination of the Best Practices that we've listed, trying to analyze and describe in a reflective way the nature of the work going on in these places. It may be, in other words, that for immediate aid to the Lead Communities, the serious research is not necessary—it can kick in later down the road, as we move the work into a higher stage of analysis. What we do have to think about is how much do we need to know in order to be able to help a Lead Community.

6. The Next Phase

Here there are three options depending on how we answer the question immediately above. To help the Lead Communities: A) We have enough just simply by having a Rolodex card with the name of the site and relevant on-site people, the nature of the work done there and the seal of approval from our group of 5. B) We would need 1 to 3 page write-ups of the programs we've seen. C) We would need serious pertraits/profiles of the schools in the manner of Sara Lawrence Lightfoot's The Good High School.

As you can see, I would like you to be one of our "group of five" described above and the purpose of our meeting in December is to deal with Step #2 above and aim toward future work. I think that this is an exciting project which has important implications for

Jewish education. I'm hoping that with your help we may be able to bring some real changes into the field. Please join with me in this work.

The CIJE is able to offer you \$400 ((plus expenses)) for your time. Please keep all your travel receipts so that you can be raimbursed. Thanks so much for your help. I'll see you soom.

Best wishes,

Barry Holtz



Jewish Themlogical Seminary 3080 Breadway
New York, NY 10027
((212)) 678-3031
Fax ((212)) 749-9085*

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*If you experience difficulty transmitting to this FAX number, please use the JTS sain FAX number as an alternate: (212) 678-8947. Kindly indicate that this message should be forwarded to the Meiton Research Center. Thank you.



October IS, 1991

12

To: Steve, Shulamith, Seymour, Annette:

From: Barry Holtz

Re: The Best Practices Plan ((Revised))

Dear Friends,

This memo will propose the "final" pham four the Best Practices Project, based on my meeting an September 5, 1991 with Seymour and Shulamith and on subsequent discussions with both of them.

The plan as it currently stands is an attempt to find an efficient and realistic way to implement the Best Practices Project. It tries to work, "quick and dirty," evaluating itself as it goes along and using what is well-known to us as a way to learn about how to understand the unknown. We would work like this:

YEAR ONE

A. We would decide on the four main areas or categories ((such as "The supplementary school" or "early childhood programs")) that the Brest Practices Project should focus on. The suggestions would come from polling serior polliny advisors and other "friends" off thee CDF and they would come by looking at the local Commission reports to see what those communities suggested were their needs— on the assumption that the Lead Communities would in all likelihood resemble the local communities who have had commissions on Jewish education.

B. We would then work in the following manner

Round One

We would try out the following exercise: Assume that we had only one month to help a Lead Community. We would take one of the four catsgories of "A" above and play it out. We would take the category that we felt that we already had some good contacts and ideas about. Most likely candidate: the supplementary school. We would gather ((iideally for 2 days)) five good people with knowledge of that area. These five are people we know or know of through our current contacts and we wouldn't worry at this point about all the good people whom we havem't included. Eventually we will gather others.

Phase One

The group of five would look at our category and ask the question what do we mean by Best Practice in the realm of X (e.g. sup-

SIV", *i

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elementary school)? In answering this question matters— to use the language of A Time to Act and the Commission— of both a program—matic and enabling type would surely emerge. In other words, we would hear about good programs ((e.g. "how to teach Hebrew in the supplementary school")) and we would hear about successful attempts at "building the profession" ((e.g. "how one school implements a good staff training program")).

Omce we generated this list of ideas or components, we would then ask: 1) What examples in real life do we know of the Best Practice of these components? 2) And knowing these examples, now what would all this mean far the Lead Communities? Now useful is it? After that discussion, the group of five would go home and do some "scouting". They would look into programs that they personally know about; they would call people they know for some advice and suggestions. Let's assume that this would take two days of work. After scouting around, they would be in touch with us (Shulamith and Barry) with their report.

Phase Two: Site visits

At this point it may be necessary to initiate a certain number of "site visits" to look at same of the examples of Best Practice that have been suggested. In most cases such visits will probably mot be meeded since the group of five will have recent and direct comtact with the Best Practice sites that they are recommending. However, it is also likely that in researching for other examples, individuals will hear of sites that ought to be looked at. We anticipate up to five such site visits.

Next Steps: Evaluating what we have dome

C. Once the sites visits are completed, we would then be in the position to "give ourselves a grade." We would ask: "Do we need more in order to help a Lead Community?" We would also ask a few outside critics for their grade. It's possible at this point that we would say that this process is a "good enough" cut at dealing with our issue. If so, we've learned a lot about how to get into this quickly and usefully. A more refined version could then be invented for later iterations. If we have serious questions about what we've done, we should then be able to rethink the process to figure out how to fix it. Most importantly it would give us a model for determining Best Practice in areas that we have less knowledge of familiarity with— the other categories from "A" above.

If this method is good enough to be of use to the Lead Communitiess, it might mean that we could so immediately into the research component. Here we would be doing serious examination of the Best Practices that we've listed, trying to analyze and describe in a reflective way the nature of the work going on in these places. It may be, in other words, that for immediate aid to the Lead Communities, the serious research is not necessary— it can kick in later down the road, as we move the work into a higher stage of

á

analysis. What we do have to think about is how much do we need to know in order to be able to help a Lead Community.

This would lead us to

Phase Three

Here there are three options depending on how we answer the question immediately above. To help the Lead Communities: A) We have enough just simply by having a Rolodex card with the name of the site and relevant om-site people, the nature of the work done there and the seal of approval from our group of 5. B) We would need 1 to 3 page write-ups of the programs we've seen. C) We would need serious portraits/profiles of the schools in the manner of Sara Lawrence Lightfoot's The Good High School.

Round Two

Round Two, also to be done in the first year, would deal with a secand area/category from the A. list above. We would take the knowledge we had gained from Round One, adapt and change the method based
om that experience, and deal with our new category. We should note,
however, that it is likely that each subsequent "round" will take
more time to implement, even though we will be refining the process
as we go along. Why? Because we are going to begin with the
area/category we know best, where we have good and reliable experts
and contacts (e.g. to make up our group of 5). But im the later
rounds we will be moving into areas that are less familiar to us and
we will need more time to figure out who the right experts are and
to gather the information.

YEAR TWO

Year Two would consist of developing additional "rounds" (to deal with other areas/categories--see A. above) and implementing what we have learned from Best Practices into the Lead Communities them-selwes.

This latter process == what we have called "the lasue of translation" in other memos =- should involve a serious discussion and exploration by the staff of the CIUE before we undertake the work. It would be important to try to determine among other things: a) the particular nature of Sest Practices that we have seen and the potential difficulties in moving any individual best practice from its "home" to the Lead Community; b) an evaluation of the economic implications of Best Practices =- what does it cost to implement and rum the programs we have seen and what might it cost to implement and rum the programs and introduce it into a lead Community. Startup costs may have to be taken into consideration, for example, or hidden costs that may not be apparent until we try to move a practice into a lead Community; c) Seymour has pointed out that we will need to invent a "curriculum" for translating any particular Best Practice into a Lead Community. In other words, one issue that we will have to deal

with is finding a way for the educators and involved laypeople in our Lead Community simply to understand the Best Practice we want to imtroduce. Then we must figure out the steps that can move the practice into the Community. In that regard we ought to look at: if the literature from general education about the introduction of the change into educational settings and particularly the question of what happens when change is mandated "from above." This might be very useful in our thinking about the Lead Communities.

Barry

cc. Isa Aron

LEAD COMMUNITIES PROJECT: TASKS AND TIME (DAYS) RELATED TO REASSESSMENT OF LC REVIEW

TIME

\	1	7.	1	trade V
MONTH		JM		1BU
	TOTAL	RE-ASSESSMENT	TOTAL	RE-ASSESSMENT
APRIL	9	6	1	1
MAY	14	6	3	1
TOT 4 T	22	12		•
TOTAL	23	12	4	4

TASKS

4/2	Memo to AH on revised timetable
4/6	Meeting with SE
4/7	Memo to CIJE steering group on alternatives and next steps
4/7	Memo to review panelists to halt process
4/8	Meeting with SE
ff	Calls from ± half of panelists
4/13	Telecon with Israel on options/next steps
4/21	Meeting with SE re process revisions
4/24	Memo to AH/SE on alternatives: timetable and process

UKELES ASSOCIATES INC.

TASKS

5/1-2	Preparations for 5/3 meeting: . Revisions of timetable . Review of process
5/3	Ruder/Finn meeting
5/4f	Notifying panelists to continue (calls to explain - mostly by SE, follow-ups, JM)
	Rescheduling panel teleconferences (management)
5/6	Meeting w. AH (in NYC) on future steps
5/7f	Revising timetable/options for recasting finalist process
5/11	Revision of above
5/12	Meeting w. Rotman (per AH) re alternatives for finalist review
ff	Reconsidering and recasting finalist process in view of Rotman meeting
5/18	Revised timetable; faxed to Israel
5/20	Israel telecon: one item is revised process
5/20	Meeting with SE and Rotman re next steps

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Please initial + returns
Thanks.

Dear Ginny;

12/6/92

Thorse you very much for your note.

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MEMORANDUM

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Arthur Rotman

From:

Jack Ukeles))

Date:

May 21, 1992

Subject:

Attached draft Lead Communities material for Mort Mandel

There are two packets of material for you to take with you to Israel:

- A draft of the materials to be sent to Lead Communities Committee members
 - Cover letter
 - Exhibit A: Lead Communities Program Guidelines (January 1992)
 - Exhibit B: Summaries of the Proposals
 - O Exhibit C: The Review Panels
 - Exhibit D: Summary of Panelist Ratings, by Region
 - Exhibit In Summary of Panelist Ratings by City Size
 - O Exhibit F: Recommendations for Lead Community Finalists

Issues:

Should we include the names of the review panel members (Exhibit C)?

Should we include recommendations or let it emerge from the discussion (Exhibit F). Given the teleconference environment and their limited background in Lead Communities, I suggest that the recommendations be included.

- Additional background material for Mort and Chock
 - Community Scores by individual panels
 - Summary of panelist comments on the Lead Communities preliminary proposals

Issues:

When and how will Chuck see this material (or the next version)?

When and how will the Lead Communities teleconference be scheduled?

UKELES ASSOCIATES INC.

Mr/Mrs. X Business Address Address

Dear Mr./Ms. X:

I am pleased that you have accepted Morton Mandel's invitation to serve as a member of the Lead Communities Committee of the Board of the Council for Initiatives in Jewish Education (CIJE).

Twenty-three out of 57 eligible communities with Jewish population of between 15,000 - 300,000 from all parts of the North American continent responded to the request for preliminary proposals that CIJE issued on January 30, 1991. (A copy of the "guidelines" sent to eligible applicant is attached [Exhibit A].) The proposals, both in quality and quantity, are impressive and suggest that North American Jewish communities have appreciably advanced their attention to Jewish education in just the past few years. Applicants included cities of various sizes, in both the United States and Canada, representing both well-established as well as growth communities. Summaries of the 23 preliminary proposals are in Exhibit B.¹

Our committee is charged with the responsibility of recommending 3 of these communities to the full CIJE Board at the August 25, 1992 meeting.

Our first task is to narrow the preliminary proposals to 8 - 10 finalists. I have scheduled a teleconference for June (3/4 at ____) for this purpose.

¹We would be pleased to provide committee members with copies of the full preliminary proposals from any or all of the communities.

An advisory group consisting of twelve experienced and distinguished educators and community professionals was organized to assist us in the process of identifying the finalists (see Exhibit C). Grouped in 3 panels of 4 members each, they read and evaluated each proposal, and then discussed their assessments of each community's merits to be a Lead Community.

The review panelists were asked to focus on two criteria:

- Is the community <u>prepared</u> to become a Lead Community?
- Is the community <u>committed</u> to the importance of Jewish education?

The primary evidence upon which they based their judgements included:

- Leadership:
 - Multi-agency involvement and prior collaborations
 - Qualifications of prospective chair
 - Qualifications of professional director
- Program:
 - Participation rates
 - Past record of innovation
 - Record on building a profession of Jewish educator
 - Israel experience
- Financial Resources:
 - Per capita expenditures on Jewish education
 - Percentage allocation to Jewish education
- Planning;
 - O Clarity on needs and priorities
 - Past commissions on Jewish education or continuity and identity
 - Proposed goals as lead community

The CIJE staff and consultants reviewed the results and sorted the communities into three groups: "Probable Yes"; "Probable No"; and "Maybe."

Exhibits D and E, show the results of the panels, sorted by region and city size, respectively.

The staff recommendations (Exhibit F) will be the departure point for our discussion on June __.

Next Steps

Once our committee has made its choices, the final selection process begins, culminating at the August 25th CIJE Board meeting. The final selection process consists of a site visit and a proposal.

Each finalist community will be visited by a team of outside professionals (some of whom served on the preliminary review panels), CIJE staff, and CIJE Board members. For the final proposal, each community will be asked to prepare written material that addresses specific questions raised during the review of its preliminary proposal, and during the site visit.

It is my hope that each committee member will be available to participate with a member of the CIJE staff in at least one site visit during the month of July. You will be contacted by staff to determine your availability.

I propose that we meet on August 24th, the day before the meeting of the full CIJE Board, to formulate final recommendations. I will seek your views about the feasibility of such a meeting during our teleconference.

I appreciate your willingness to join with me in this historic venture.

Sincerely yours,

Charles Ratner, Chair Lead Communities Committee, Council for Initiatives in Jewish Education

MEMORANDUM

May 19, 1992

To: Shulamith Elster

Annette Hochstein

Art Rotman Ginny Levy

From: Jim Meier

Re: Teleconference on May 20th

I suggest the following agenda for our teleconference on May 20th, 10:30 (EST);

- 1. Package to go to Lead Communities Committee for sciention of finalists. Related materials, attached, include:
 - [All-st] Memo to Mandel/Ratner/Rotman with summaries of panelist ratings and rankings.
 - [B] Detailed listing off pandist scores (back-upp too summany sheets).

Sample pages, in rough draft form of:

- [C1-2] Panelist comments on each proposal, grouped as pros and cons.
- * [D] Oncepagesymposissoffeeabhppoposahl
- 2. Involvement of lay leaders
- 3. Process and timeline for remainder of selection process (i.e. June 5 August 25).

 [E166] A revised proposed workplan/timeline.
- 4. Preliminary list of site visit teams.
 - *[F] Proposals from Shulamith on lay and professional team members.
- 5. Issues: e.g. setting a limit on number of finalists.

MEMORRANDIUM

To: Morion Mandel

Charles Rainer

From: Jack Ukeles JP4

Jim Meier J

Date: May 19, 1992

Update on Preliminary Selection of Lead Communities Re:

Arthur Rotman cc:

> Shulamith Hlster Annette Hochstein

Seymour Fox Virginia Levi

On Friday, May 15, we completed the third arid last review panel teleconference. The consensus is that the process went very well. The panelists did their homework; the discussions were thoughtful and substantive. In many instances, clear agreement emerged about which communities and proposals were the silongest, and which appeared to be the least well prepared to undertake the challenge at this time.

Tomorrow, Wednesday, May 20th, we will review the results of the review panels with the core professional group on Lead Communities. The primary purpose of the teleconference is to prepare for the Lead Communities Committee meeting to select finalists.

The purpose of this memo is to share the initial results to date; while these are changing daily with new information and new analyses, we need to be sure that you are somfortable with the content and process of the effort at every stage.



To recap: cacli panelist gave each proposal n score (from 0 to 100); the scores were averaged and a range computed (from the highest to the lowest score); each community's proposal was discussed by panelists and staff/consultants on a teleconference; individual scores were adjusted based on the discussion and a new average computed for each community by each panel. A chart was prepared indicating the score of each panel for each community (Exhibit A, attached).

Panel 1 gave consistently lower scores (an average of 20% losver) than Panels 2 and 3. Their scores were increased 20% to bring them into line with the other two (like grading on a curve). The adjusted scores are shown on Exhibit B.

UAI reviewed the results and sorted the communities into three groups: "Probable Yes"; "Probably No"; and "Maybe", using the following method and criteria:

- Every proposal which both panels scored 80 and over was classified a PROBABLE YES
- O Every proposal which both panels scored 65 and under whis classified a PROBABLE NO
- o Every other community was classified a MAYBE

Exhibit C summarizes the results of this analysis (with the average score imparentheses).

As a last step, we sorted the results by region (Exhibit D) and city size (Exhibit E).

FINAL	SCORE.	. PANEI	AVERAGES

	Panel 1	Panel 2	Panel 3
ATLANTA	80	85	0
BALTIMORE	. 0	_	90
BOSTON	96	0	94
COLUMBUS	65		0
DALLAS	0	50	70
DENVER	0	55	63
HARTFORD	45	64	0
KANSAS CITY	44	84	0
METRO WEST	85	0	75
MIILWAUKEE	0	82	68
MONTREAL	62	68	0
NEW YORK!SUFF.	0	59	57
OAKLAND	, O	73	63
OTTAWA	68	0	69
PALM BEACH	78	0	83
RHODE ISLAND	38	0	68
ROCHESTER	0	83	75
SAN DIEGO	28	76	0
SOUTH PALM BEACH		56	76
TORONTO	50	0	71
VANCOUVER	44	0	62
WASHINGTON	69	93	0
WINNIPEG	42	0	58
Average	60		

Note: "O" indicates proposal not reviewed by pamel.

	ADJUSTED	PANEL AV	ERAGES		
	Panel 1	Panel 2	Panel 3	Combined	Ran
BOSTON	116	0	94	105	1
BALTIMORE	0	92	90	91	2
ATLANTA	97	85	0	91	2
PALM BEACH	95	0	83	89	4
METRO WEST	103	0	75	89	4
WASHINGTON	83	93	0	88	6
COLUMBUS	79	82	0	80	7
ROCHESTER	0	83	75	79	8
OTTAWA	83	0	69	76	9
MILWAUKEE	0	82	68	75	10
MONTREAL	74	68	0	71	11
KANSAS CTIY	53	84	0	68	12
OAKLAND	0	73	63	68	12
SOUTH PALM BEACH	0	56	76	66	14
TORONTO	61	0	71	66	14
DALLAS	0	50	70	60	14
DENVER	0	55	63	59	17
HARTFORD	54	64	0	59	17
NEW YORK/SWFF.	0	59	57	58	19
VANCOUVER	53	0	62	57	20
RHODE ISLAND	46	0	68	57	20
SAN DIEGO	34	76	0	55	22
WINNIPEG	51	0	58	54	23
Average	72	73	71	72	

Note: "0" means proposal was not reviewed by that panel.

EXHIBIT C

Preliininary Selection Groundings

Probable: YES	MAYBE	Probable NO
Atlanta (91)	Columbus (80)	Denver (59)
Baltimore (91)	Dallas (60)	Hartford (59)
Boston (105)	Kansas City (68)	New York (58)
Palm Beach (89)	MetroWest (89)	Winnipeg (54)
Washington (88)	Milwaukee (75)	Vancouver (57)
	Montreal §71) '";	
	Oakland (68)	
	Ottawa (76)	
	Rhode Island (57)	
	Rochester (79)	
	San Diego (55)	
	South Palm Boach (66)	
	Toronto (66)	

Criteria

Probable YES
Probable NO

Both panels adjusted scores were 65 or lower

MAYBE

AAHanthermonmunities

NOTE:

Comblined sauce in poundhessis



EXHIBIT D

Summary of Panelist Ratings, by Region (Adjusted Average Stings.s) Arranged from Highest to Lowest

HAST	SOUTH	MIDWEST	WEST	CANADA
Boston (105)	Atlanta (91)	Columbus (80)	Oakland (68)	Ottawa (76)
Baltimore (9J)	Palm Beach (89)	Milwaukee (75)	Dallas (60)	Montreal (71)
MetroWest (89)	S. Palm Beach (66)	Kansas City'	Denver (59)	Toronto (66)
Washington (88)			San Diego (55)	Vancouver (57)
Rochester (79)				Winnipeg (54)
Hartford (59)				
New Ynrk (58)				
Rhode Island (57)				
8	3	3	4	5



EXHIBIT E

Summary of Panelist Ratings by City Size (Adjusted Average Snores) Arranged from Highest to Lowest

LARGE (91,000 +1)	MEDIUM (25,000 - 80,000)	SMALL (45,000 • 24,000)
Boston (105)	Atlanta (91)	Columbus (80)
Baltimore (91)	Palm beach (89)	Ottawa (76)
MetroWest (89)	Rochester (79)	Kansas City (68)
Washington (88)	Milwaukee (75)	Vancouver (57)
Montreal (71)	Oakland (68)	Rhode Inland (57)
Toronto (66)	South Palm Beach (66)	Winnipeg (54)
New York (58)	Dallas (60)	
	Denver (59)	
	Hartford (59)	
	San Diego (55)	
7	10	6

AVERAGE SCORES

14 600

	-	Panel	1			Pane	el 2				Pamel 33	
	Abramson	Berger	Geffen	Spack	Dubin	Ettenberg	Gunvis	Schiff	Joell	Lee	Rubin	Weesher
ATLANTA	90	85		€5	85	S4	86	75				
BALTIMORE					96	SO	90	92	90	911	911	86
BOSTON	100	9C		98				-	1011	95	100	86
COLUMBUS	56	70		70	85	€5	90	87				
DALLAS	1				69	40	50	50	76	55	7777	7/2
DENVER	Ì				51	55	55	60	69	611	65	58
HARTFORD	44	45		45	90	57	50	58				
KANSAS C.TY	36	45		50	85	80	85	85				
METRO WEST	80	85		90					60	77	85	7/
MILWAUKEE					85	82	87	75	611	66	82	6
MONTREAL	60	60		65	55	75	75	65				
NEW YORK / SUFF.					65	55	65	50	52	43	700	6
GARLAND					75	97	62	60	53	75	70	5
OTTAWA	44	75		86					75	50	70	7/
PALU BEACH	75	75		85					84	911	80	7
RHICCE ISLAND	45	40		30			*		63	65	75	6
ROCHESTER					90	80	77	85	84	77	75	6
San Diego	30	30		25	75	70	8a	80	80	96		
SOUTH PALM BEACH					65	67	45	47	95	52	87	6
TORONTO	5≘	45		51					75	57	80	7/9
VANCOUVER	45	45		41					75	42	70	6
Washington	85	60		61	95	95	90	90				
winnipeg	37	45		45					64	47	55	6

PHOI A Sumbolit community indepressing great growth.

Attists has both tradition and giveth!

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Serious commitment to fundamental changes.

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BALTIMORE

PROj Well'organiWM, uyntemestic Clamumnity is committed and prepaired same of tarpet population and who they ukould be constium planning fixocobs.

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CON 1
No indication of unaffiliated on commission
Did not take advantage of univoirtiby personnel
No real pursoince development, did not tiddrest fifting of
training.

BOSTON:

PRO: Enormous amount poit? K Cox- incom,

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Fodoration Esta is that? Shimigs. Executive core so vary stapple:

Maion! community knows where they want to be and whose they are

Kaliff:

con:

Are they fundingly to be able to runny money? "Yankoo denor class haveon be alloqued up to fund Jewish education":

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new faceration executive sindy chasen la vol-y ottone, soudisticated lay landner dood education programs altrone Mictory of action/mand stability community conseive somethier existence of the militian of the sind of the militian of the sind of th



COMMUNITY: ATLANTA JEWISH POPULATION:

SUMMARY STATEMENT: Atlanta's proposal highlights the dramatic growth undergone by the city's Jewish community over the last few decades. It points out that the funds available to the Federation have also increased significantly. Whereas other large cities community campaigns had an average growth rate of 2.9% between 1988 and 1990, Atlanta's rate was 13.7%. Federation Endowment Funds grew by 78.1% during that same period. The city aspires to be a regional center for Jewish activities.

PHONE No. : 12122608760

Current Status of Education Programs: Atlanta currently supports a full roster of formal and informal activities, including day schools, supplementary schools and high schools and a range of formal and informal activities for youth and adults.

Leadership and Planning: The Council for Jewish Continuity (established 1992) follows up on the work of the Year 2000 Community Services Task Force which commissioned a formal study of Jewish education in 1990. In addition, Atlanta has more recently employed Jewish education experts Dr. Chaim Peri and Dr. Adhienne Bank as consultants in its planning process. Atlanta has formally articulated several goals, including establishing a new agency dedicated to the training and support of educators and educational institutions, a new endowment fund specifically for new education programs, and the creation of a Jewish Heritage Center housing a Holocaust Center, library, archives, and teacher resource center.

Chair: William Schatten, M.D. past President of Atlanta Jewish Federation

Staff: Professional staff to be hired

DRAFT MAY 18, 1992

PROPOSED TIMETABLE

TASK	Lay Inv	END DATE	PRELIMINARY PROPOSALS
P		May 18/Mon COB	First draft of materials for Lead Community Committee are compiled (including results of panels) and faxed to Core Group.
F/S		May 18/Mon	1st draft of proposed site team members.
F		May 19/Tue	1st draft of finalist review process and site visit protocol to Core Group.
P/FS	L	May 20/Wed	Teleconference of Core Group on finalist recommendations, and planned agenda for forthcoming LC Committee meeting.
P	C	May 21/Thu	Proposed draft of package forwarded to CIJE Chair and LC Committee Chair for review.
	L	TBD	Staff meetings by phone with individual LC Committee Members.
	1		[May 25 Memorial Day]
F/S		May 26/Tue	Phone invitations/line up site visit teams.
F/S		May 26/Tue	2nd draft of finalist review process and site visit protocol to Core Group.
P	L	May 26-28/Tue=Thu	Input on package for LC Committee from CUE Chair and LC Chair. Package forwarded to LC members.
F/S		May 28/Thu	Core Group teleconference to finalize site visit protocol.
P	L	Jun	Conference: LC Committee Chairman, Core Group regarding LC committee meeting.

B	L	Jun 1,2,3,4/ Mon,Tu,Wed or Thu	LC Committee meets to decide on finalists.
P/F		Jun 5/Fri	Finalists announced.
			[June 7-8 Shavout]
			FINAL SELECTION
F/S		Jun 9/Tue	Finalists receive instructions on final selection - due dates - proposed general agenda for visit - statistical profile, per our format First submission (3 weeks) Second submission (6 weeks)
F/S		Jun 11/Thu	Community specific questions to finalists, with site visit schedule
F/S		Jun 25/Thu	Telecon of first site visit team visitors, prior to visit. (Phased in thereafter.)
F/S		Jun 29/Mon	Site visits begin.
F/S		Jun 29/Mon	Preliminary materials due. [3 weeks] Includes: = summary of community needs analyses, prior studies * key personnel (lay & professional) - listing of key resources (e.g. personnel, dollars, universities) - detailed agenda for site visit - statistical summary, per our format
F/S		Jun 30/Tue	Materials sent to Site Team (if time; otherwise reviewed upon arrival at site).

		Jul 17/Fri	Site visits completed. (3 weeks)
	L	Late June/July	Planning meeting of LC Committee (e.g. site visits).
			[July 4 USA Independence Day]
	L	June - July	Staff visits with individual LC Committee Members.
F/S			Following site visit, team compiles list of follow up requests of community and preliminary summary report.
F		Jul 20/Mon	Finalist proposals due. [6 weeks] Includes: - improvement vision - plans for planning (1st year) - resources expected from community - resources required from CUE
F/S		Jul 20/Mon	ALL materials received, including: - team site visit reports - final proposal materials - follow-up materials requested of communities by site visitors
F		Jul 22/Wed	Materials sent by overnight mail to Core Group.
F		Jul 27/Mon	Summary materials forwarded to Core Group.
F		Jul 28/Tue	Telecon of Core Group.
F		Jul 31/Fri	Staff review; ranking of recommendations; 1st draft of package materials to Core Group.
		Aug 7/Mon	Materials forwarded to CLJE and LC Committee Chairmen.
		Aug 10/Wed	Input of Chairmen received.

			[Aug 9 Tisha B'av]
F	L	Aug 13/Thu	Materials revised based on input; forwarded to LC Committee.
F	L	Aug 17 or 19/ Mon or Wed	LC Committee meets.
F	В	Aug 19/Wed	Materials forwarded to CIJE Board.
	C	Aug 24/Mon	Dress rehearsall.
	В	Aug 25/Tue	CUE Board meets to make final decisions.
		Aug 27/Fri	Announcement of LC selection.
			[Sep 7 Labor Day]
			[Sep 28*29 Rosli Hashanah]

Task	Code:	Lay	Involve:
P Preliminary Selection Process		В	Board of Directors
FS	Final Selection Process/Site Visit	C	CIJE and/or LC Committee Chair
		L	Lead Community Committee Staffing/Decision making

Core Group = Shulamith, Annette, Seymour, Art, UAI

ASSUMPTIONS RECOMMENDATIONS

- Proposed site visits to 1 or 1 1/2 days/each (i.e. evening or day).
- Site teams of 3-4 people, including:
 - © 1 CULE streff/consultant
 - ① 1 proofessional ((edicator/planner))
 - 9 1 lany lieacter on 22nd professional.
- Logistics and timing require a limit of finalist communities, preferably 8.
 - O Assumes CIJE strafff/consultrants to include:
 - Shulamith
 - · Art
 - Jack
 - Jim
 - o Assumes over 3 week periodi that Shukamith and Jim cam spond 11 172 week on road (3 visits); Jack 1 week (2-3 visits); Art less than 1 week (1-2 visits).
- Those communities visited earlier in schedule will have less time to prepare pre-wisitt submission, but more time to respond to inquiries of committee following the visit & vice versa.

DRAFTMAY 11, 1992

SCENARIO FOR SITE VISIT

Preliminary Agenda:

Intro &Orientation I. 2 hours Presentation to Site Team by LC Leadership (Pro & Lay) Past accomplishments 0 Present capacity (programs & planning) 0 O Vision & Plans Needs & Concerns Cast of Characters (Ibadbrship/personnel)) 0 2 hours 11. Meeting with Local Educators (at a site) Show & Tell -> Questions by Team (lunch) 111. Thriving Tour late afternoon IV. Meeting twith with Professional dreadership ship (JCC, Ed, Planners, Synagogue consortia, etc.) Past involvement/qualificationss 0 Constraints needs Priorities for CIFE (what community needs from CIFE to succeed)

Dinner Meeting with Lay Leadership

₩.

PROPOSED SITE VISIT TEAMS

Lay: Urge to make one or more site visits:

Mandel

Ratner

Bronfman

Hausdorff

Hirschhorn

Merians

Lainer

Pollack

Each Lead Community Committee member to be urged to attend one site visit = not where they reside.

Question: whether to invite selected other CIJE board members.

Professionals

Abramson

Berger

Dubin

Ettenberg

Lee

Rubin

Woocher

Staff/consultants

Elster

Meier

Rotman

Ukeles

PANEL 3 SUMMARY OF PRELIMINARY RATINGS

SORTED BY VARIANCE IN RATINGS (greatest variance in score to least variance)

					VARIANCE
					btwn High
	JOEL	<u>LEE</u>	RUBIN	WOOCHER	& Low Score
NEW YORK / SUFFOLK	53	43	90	61	47
DALLAS	94	48	77	72	46
SOUTH PALM BEACH	95	52	87	68	43
VANCOUVER	84	42	70	62	42
METRO WEST	55	77	95	76	40
OTTAWA	75	45	65	79	34
OAKLAND	53	75	70	55	22
ROCHESTER	84	77	75	62	22
MILWAUKEE	61	66	82	63	21
BOSTON	101	95	100	80	21
TORONTO	78	67	86	70	19
WINNIPEG	64	47	55	64	17
PALM BEACH COUNTY	84	91	80	77	14
RHODE ISLAND	63	65	75	68	12
DENVER		61	65	58	7
BALTIMORE	90	91	91	88	3

SORTED BY AVERAGE SCORE (highest to lowest)

٠.		JOEL	LEE	RUBIN	WOOCHER	PANEL AVERAGE	
9	BOSTON	101	95	100	80	94	75
2_	BALTIMORE	90	91	91	88	90	87.5
4/5	PALM BEACH COUNTY	84	91	80	77	83	82.5
	SOUTH PALM BEACH	95	52	87	68	76	63.5
9	METRO WEST	55	77	95	76	76	
6	ROCHESTER	84	77	75	62	75	78.5
	TORONTO	78	67	86	70	75	622
	DALLAS	94	48	77	72	73	6.5
7	MILWAUKEE	61	66	82	63		78
	RHODE ISLAND	63	65	75	68	68	
	OTTAWA	75	45	65	79	66'	67
	VANCOUVER	84	42	70	62	65	
- 17	OAKLAND	53	75	70	55	63	70
	NEW YORK / SUFFOLK	53	43	90	61	62	66
	DENVER		61	65	58	61	57.5
	WINNIPEG	64	47	55	64	58	52
	Panelist Average	69	59	73	64	66	

SORTED BY VARIANCE IN RATINGS (greatest variance in score to least variance)

	ABRAMSON	BERGER	GEFFEN	SPACK	VARIANCE btwn High & Low Score
OTTAWA	44	75		86	42
SAN DIEGO	63	30		25	38
ATLANTA	90	85		55	35
COLUMBUS	56	90		65	34
RHODE ISLAND	63	40		30	33
WASHINGTON	92	60		61	32
PALM BEACH COUNTY	65	85		95	30
METRO WEST	63	85		90	27
KANSAS CITY	36	45		60	24
VANCOUVER	45	60		41	19
WINNIPEG	37	45		56	19
HARTFORD	44	45		60	16
MONTREAL	67	65		76	11
BOSTON	100	90		98	10
TORONTO	55	45		51	10

SORTED BY AVERAGE SCORE (highest to lowest)

٠.		ABRAMSON	BERGER	GEFFËN	SPACK	PANEL AVERAGE	
							1
ŧ	BOSTON	100	90		98	96	95
4/5	PALM BEACH COUNTY	65	85		95	82	82.5
8	METRO WEST	63	85		90	79	
4/5	ATLANTA	90	85		55	77	82.5
3	WASHINGTON	92	60		61	71	85.5
9	COLUMBUS	56	90		65	70	75 /
10	MONTREAL	67	65		76	69	71.5
	OTTAWA	44	75		86	68	67
	HARTFORD	44	45		60	50	58
	TORONTO	55	45		51	50	62,5
	VANCOUVER	45	60		41	49	57
	KANSAS CITY	36	45		60	47	
	WINNIPEG	37	45		56	46	152
	RHODE ISLAND	63	40		30	44	56
	SAN DIEGO	63	30		25	39	53.5
	Panelist Averag	e 61	63	0	63	63	

SORTED BY VARIANCE IN RATINGS (greatest variance in score to least variance)

	DUBIN	ETTENBERG	GURVIS	SCHIFF	VARIANCE btwn High & Low Score
DALLAS	90	40	50		50
HARTFORD	90	57	50		40
KANSAS CITY	85	46	85		39
MONTREAL	55	92	75		37
OAKLAND	75	97	60		371
SAN DIEGO	75 75	50	80		30
COLUMBUS	85	65	90		25
WASHINGTON	95	115	90		25
BALTIMORE	95	71	90		24
NEW YORK / SUFFOLK	75	\$5	79		24
SOUTH PALM BEACH	65	67	45	•	22
ROCHESTER	90	80	77		13
MILWAUKEE	90	82	92		10
IATLANTA	85	94	86		9
DENVER	51	55	55		4

SORTED BY AVERAGE SCORE (highest to lowest)

-					Ī	PANEL	
		DUBIN	ETTENBERG	GURVIS	SCHIFF	AVERAGE	
3	WASHINGTON	95	115	90		100	
4/5	ÎATLANTA MILWAUKEE	85 90	94 82	86 92	i	88	78
- 5	BALTIMORE	95	71	90		85	
6	ROCHESTER	90	80	77		82	, ,
- 9	1 -0-0	85	65	90		80	75 1
TI	OAKLAND	75	97	60		77	
10	MONTREAL	55	92	75 05		74	71,5
	KANSAS CITY NEW YORK / SUFFOLK	85 75	46 55	85 79		70	59.5
	SAN DIEGO	75	50	80		68	
	HARTFORD	90	57	50		66	58
	DALLAS	90	40	50		60	
	SOUTH PALM BEACH	65	67	45		59	67.5
	DENVER	51	55	55		54	23.2
	Panelist Average	74	63	68	0	68	

AGENDA FOR ACTION GUIDELINE FOR COMMUNITY VISITS

To Be Used in Conjunction with "AGENDA FOR ACTION"

INTRODUCTION

Over the past several years, a momentum has developed in the JCC field ... It has been:

*A Momentum of Direction ...
... with the implementation of Jewish programming in JCCs, a direct result of the JWB Commission to Maximize the Jewish Educational Effectiveness of JCCs ...

... with the definition of and strengthened focus on the Jewish mission of the JCC; and ...

·A Momentum of Leadership ...

... with individual local Centers developing a feeling of "one-ness" with Centers in other communities ... and with the movement.

Much of this momentum has has come about through the community consultation visits between leaders of the JCC Association [formerly JWB] and local community leadership, especially during the Maximizing process ... during the work of the Task Force on Governance and Funding ... and as part of the Century 2 process.

These visits are planned to build on our success and momentum, and to move Centers and the movement into the future.

Goals of the Meetings

- The JCC Association has discovered that visits by Association lay leaders and professionals into local communities have been mutually beneficial, providing visibility and enhanced communication between local and continental leaders, in addition to accomplishing the specific purpose of the visit.
 - This specific series of visits is designed:
 - to help local Centers and communities plan for the future ... to provide appropriate planning tools specifically, the "Agenda for Action" ... to help interpret the JCC movement to local leadership.
 - -to familiarize JCC Association leadership with local concerns that will help to shape the priorities for the Center movement, and to interpret to local leadership current priorities of the JCC Association.

Objectives of the Meetings

- To convene a series of meetings with target leadership groups
- To utilize "Agenda for Action" as a trigger for engagement, discussions, deliberations re: planning priorities, including implications for local Centers, for JCC Association.

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- The JCC Association has discovered that visits by Association lay leaders and professionals into local communities have been mutually beneficial, providing visibility and enhanced communication between local and continental leaders, in addition to accomplishing the specific purpose of the visit.
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Objectives of the Meetings

- To convene a series of meetings with target leadership groups
- To utilize "Agenda for Action" as a trigger for engagement, discussions, deliberations re: planning priorities, including implications for local Centers, for JCC Association.

Elements of the Plan

6:00 PM

There will be four meetings in the community visit:

4:00 PM With JCC President, Executive and JCC Association Board members

5:00 PM With Federation President, Executive

8:00 PM [OPTIONAL] Additional target groups, for example: New Leadership, Advanced Leadership, Teens who participated in recent Youth Conference, Biennial participants, full Board.

With JCC leadership -- specifically, the executive committee

NOTE: In these Guidelines, the JCC Association Lay Leader, who is chairing each segment of the visits, is referred to as "Visitor" or "The Visitor."

[Each separate visit begins on a new page; material is repeated when appropriate to more than one meeting group]

JCC President, Executive Meeting

The probability is that the local president has changed since former visits, and that you weren't the JCC Association leader present in this community. Therefore, your goal for this meeting — to gain a perspective on the local community:

Briefly discuss local/continental planning process ...

... coordinated, purposeful planning for Centers, for movement, a result of forward-looking Century 2 activities.

Goals of the Meetings

• The JCC Association has discovered that visits by Association lay leaders and professionals into local communities have been mutually beneficial, providing visibility and enhanced communication between local and continental leaders, in addition to accomplishing the specific purpose of the visit.

The ongoing relationship between the continental organization and the local communities has been enhanced through effective community visits by the COMJEE initiative, by the work of the Governance and Funding Task Force, and through Century 2.

Explain goals and objectives of meeting series, as repeated below.

- This specific series of visits is designed;
 - to help local Centers and communities plan for the future ... to provide appropriate planning tools specifically, the "Agenda for Action" ... to help interpret the JCC movement to local leadership.

-to familiarize JCC Association leadership with local concerns that will help to shape the priorities for the Center movement, and to interpret to local leadership current priorities of the JCC Association.

Objectives of the Meetings

- To convene a series of meetings with target leadership groups
- To utilize "Agenda for Action" as a trigger for engagement,
 discussions, deliberations re: planning priorities, including implications for local Centers, for JCC Association.

Important for visitor and other movement leaders to be fully aware of local needs, priorities, problems, successes.

Questions for visitor to ask:

How is the Center doing generally ... are there community issues to which you should be sensitive as you proceed with your meetings ... who are the special personalities ... the opinion-molders ... the people who will require special attention...?

Are there special issues you should be aware of as you interpret your goals and mission to Federation, Center, other community leadership, and as you work within the community structure in the planning process?

Investigate local planning process. Are there substantive and concrete planning activities currently being implemented or considered by the JCC or by the Federation? Some examples of these activities are population studies, needs assessment studies, studies re: serving special populations, such as handicapped, aged, Russians, users of day care.

Briefly refer to "Agenda for Action." Review major categories ... Program and Service ... Leadership Development ... Professional Personnel ... Funding. Explain that these priority areas were determined through extensive leadership consultation.

"Agenda" will be used in more detail at later meetings.

Explain that in next meeting with Federation President and Executive, you will introduce "Agenda for Action" to them ... ask for their perspective re: priorities that will impact on the community in the next five years.

Conclusion

Emphasize to president and exec, as visitor prepares to close, the great importance, in planning for leadership development, of attracting people of influence, people in the community with demonstrated leadership ability, onto the JCC Board. This is vital for future vitality of local Center and full movement, and is critical for local community growth.

Discuss Associates. JCC Association staff member will let you know whether president and exec are Associates members. Urge them to take leadership in asking all their Board to become members. Emphasize that Associates funds are credited to the Center's dues obligation, taking pressure off Center and Federation budgets. Every Center Board member should enroll as an Associate, to express, as a Center leader, identification with the continental movement.

Remind president to plan to attend JCC Association Board meetings in New York on September 20-22, 1991, and January 10-12, 1992 ... to include formal meetings of presidents' groups, and other special programming for JCC presidents. Their opportunity for direct input into governance of Center movement.

Encourage president to register early—and to recruit other JCC leaders—for the JCC Association Biennial, to be held April 29 to May 3, 1992, in San Francisco.

Federation President, Executive Meeting

Visitor is meeting with these Federation leaders because it is important, when JCC Association goes into a community, to touch base with Federation leaders, to gain their perspectives on the issues.

Explain goals and objectives of meeting series, as repeated below.

- This specific series of visits is designed:
 - to help local Centers and communities plan for the future ... to provide appropriate planning tools specifically, the "Agenda for Action" ... to help interpret the JCC movement to local leadership, through use of the movement video.
 - -to familiarize JCC Association leadership with local concerns that will help to shape the priorities for the Center movement, and to interpret to local leadership current priorities of the JCC Association.

Objectives of the Meetings

- To convene a series of meetings with target leadership groups
- To utilize "Agenda for Action" as a trigger for engagement,
 discussions, deliberations re: planning priorities, including implications for local Centers, for JCC Association.

Important for visitor and other movement leaders to be fully aware of local needs, priorities, problems, successes.

Explain that visitor is in community to follow up planning process that was initiated by Century 2 activities, and to introduce "Agenda for Action."

"Agenda" is result of continuing process of dialogue between local community leadership and leadership of JCC Association [formerly JWB]. Priorities were developed in consultation with leaders of JCCs and federations.

Visitor will review "Agenda" priorities briefly now, in discussion of what was discovered throughout the continent.

Purpose of this meeting: to seek federation leadership reaction ... to familiarize federation leadership with findings... to gain local perspective for future continent-wide planning.

Give quick overview of "Agenda" headings ... priorities ... implications, as follows.

Program and Service

Visitor to skim down through main headings, allowing time for quick self-reading of priorities.

Headings:

Services That Strengthen The Jewish Family ... Outreach Services and Programs ... Jewish Education ... Adults ... Teens ... Life Fitness.

Leadership Development

Visitor to point out to those assembled the realization of the critical need for JCCs to attract people of influence, people in the community with demonstrated leadership ability, onto the JCC Board. This is vital for future vitality of local Center and full movement, and is critical to local community growth.

Professional Personnel

Visitor to point out to those assembled the critical need for strong and effective recruitment efforts, in order to attract the "best and the brightest" to JCC field, in all staff capacities.

Point out mandated real involvement of lay people in this process. Has become a lay priority.

<u>Funding</u>

Visitor to stress to those present the first heading: support for the annual campaign.

This accepted priority, calling for "increased efforts ... to support and actively work to enhance the annual campaign." is a Center leader responsibility as partner in community with federation.

Discuss other funding headings:

Self-Generated Income ... Planned Giving Initiatives ... Establishment of program "chairs" ... New sources of revenue.

Invite Federation leadership response to all above issues and priorities ... elicit their perception of their own community priorities.

Again investigate local planning process. Are there substantive and concrete planning activities currently being implemented or considered by the JCC or by the Federation? Some examples of these activities are populations studies, needs assessment studies, studies re: serving special populations, such as handicapped, aged, Russians, users of day care.

Stimulate discussion of role of JCC in planning process — what is role of JCC not only in planning for itself, but in the broader process of community planning?

Discuss.

Explain that visitor will be discussing these issues with Center leadership as you work to plan for future, and it will be helpful in planning for the movement to incorporate local Federation perception of priorities as well.

Thank Federation leaders for their input, and for taking the time to meet with you. JCC Association will provide continuing updates re: planning progress.

Executive Committee Meeting

This will be a dinner meeting.

Goals of the Meetings

 The JCC Association has discovered that visits by Association lay leaders and professionals into local communities have been mutually beneficial, providing visibility and enhanced communication between local and continental leaders, in addition to accomplishing the specific purpose of the visit.

The ongoing relationship between the continental organization and the local communities has been enhanced through effective community visits by the COMJEE initiative, by the work of the Governance and Funding Task Force, and through Century 2.

- This specific series of visits is designed:
 - to help local Centers and communities plan for the future ... to provide appropriate planning tools specifically, the "Agenda for Action" ... to help interpret the JCC movement to local leadership, through use of the movement video.
 - -to familiarize JCC Association leadership with local concerns that will help to shape the priorities for the Center movement, and to interpret to local leadership current priorities of the JCC Association.

Objectives of the Meetings

- To convene a series of meetings with target leadership groups
- To utilize "Agenda for Action" as a trigger for engagement, discussions, deliberations re: planning priorities, including implications for local Centers, for JCC Association.

Preliminaries:

Thank participants for coming to meeting.

[A copy of "Agenda for Action" has been mailed to each participant in advance of this meeting]

Elements of the Meeting

1. Show video, if it has not already been shown in the community. This is to introduce Center movement, illustrate range and scope of movement mission, goals and activities.

Discuss possible use of video for JCC.

... as a JCC leadership education tool ... fundraising [for federation allocations meetings; for individual solicitation] ... membership recruitment, at parlor meetings ... in lobby of Center ... to other Jewish and general communal groups ... for recruitment of new lay and professional leaders ... by JCC leadership on local TV talk shows, etc...

2. Walk through each section of "Agenda for Action," reviewing, within the major areas, the priorities and implications. Ask participants to follow along.

Program and Service

Visitor to skim down through main headings, allowing time for quick self-reading of priorities.

Headings:

- ·Services That Strengthen The Jewish Family
- Outreach Services and Programs
- *Jewish Education
- Adults
- Teens
- ·Life Fitness

<u>Discussion</u>. These are the priorities as determined throughout the continent. Elicit JCC leadership reaction to them ... encourage reflection re: their local priorities.

Leadership Development

Visitor to point out to those assembled the realization of the critical need for JCCs to attract people of influence, people in the community with demonstrated leadership ability, onto the JCC Board. This is vital for future vitality of local Center and full movement, and is critical to local community growth.

Review of Leadership Development priorities and implications:

- Recruiting Lay Leaders
- •Training Professionals To Work Effectively With Lay Leaders
- Developing Board Measurement Indicators
- ·Expanding Role of Advanced Leaders
- •Enhancing Lay Leader Effectiveness
- •Strengthening JCC/Federation Leaders Partnership

<u>Discussion</u>. These are the priorities as determined throughout the continent. Elicit JCC leadership reaction to them ... encourage reflection re: their local priorities.

Professional Personnel

Visitor to point out to those assembled the critical need for strong and effective recruitment efforts, in order to attract the "best and the brightest" to JCC field, in all staff capacities.

Allow time for those present to quickly read priorities in this heading:

- ·Creating Integrated Local/Continental Recruitment Effort
- ·Enhancing Professional Effectiveness ·
- Retaining Qualified Professionals
- Involving Senior Lay Leaders in Recruitment, Retention Efforts

<u>Discussion</u>. These are the priorities as determined throughout the continent. Elicit JCC leadership reaction to them ... encourage reflection re: their local priorities.

Funding

Visitor to stress that successful funding initiatives are imperative if we are to continue to serve the Jewish community effectively.

Discuss funding headings:

- ·Support For The Annual Campaign
- ·Self-Generated Income
- ·Planned Giving Initiatives
- ·Establishment of program "chairs"
- ·New sources of revenue.

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Allow time for those present to quickly read priorities in these headings.

<u>Discussion</u>. These are the priorities as determined throughout the continent. Elicit JCC leadership reaction to them ... encourage reflection re: their local priorities.

Discuss relevancy of each section to local community.

Discuss each priority and its implications, and how it relates to the local experience.

Discuss other priorities and implications that are unique to the local experience for which JCC Association can offer help or become involved.

Elicit from assembled leaders ways in which JCC Association can help community to accomplish its planning goals within each area. Encourage open discussion of each issue.

Conclusion: Next Steps

Locally and across continent JCC Association will work with JCC leadership to identify the needs and solidify plans, using "Agenda for Action" as a working tool ... using the video to help interpret our mission and goals to our various publics.

Refer to new strength and vitality of movement ... how movement has become more than an idea, and has become a strong and living Jewish reality.

JCC Association Board and committees working in consultation with community leaders ... presidents are participating in meetings ... more and more leaders are attending Biennial and other important leadership functions ... strong suggestion that meeting participants intensify involvement in movement activities, in order to help local community and full movement.

Express hope that all assembled will want to show their support for the JCC Association and express their sense of leadership of and identification with a continental JCC movement by joining the Associates program. In doing so, they benefit both their own Center—because Associates funds are credited to the Center's dues obligation—and the JCC Association and Center movement. Urge goal to have <u>everyone</u> on the Board sign up—100 percent!

Visitor hopes that this discussion will stimulate local planning initiatives. JCC Association wants to hear about these initiatives as they develop and progress.

Information that visitor has gained from assembled leaders will be helpful in Association planning for the movement.

JCC Association will share that information with other communities ...

... and will keep this community informed re: developments in other communities and throughout movement.

Thank all for active, stimulating participation. Suggest that dialogue be continued locally, with comments and questions directed to JCC Association on an ongoing basis.

Remain available for any questions and comments group may have after session.

Additional Target Group Meeting

[This meeting is optional. The character of the meeting will depend on the nature of the assembled group. Following, some suggested areas for consideration]

Biennial Participants

Focus on this group's reaction to the 1990 Biennial ... elicit thoughts re: their input into planning for upcoming Biennial ... explain that this is their opportunity to improve the Biennial experience ... ask for their views re: enhancing networking opportunities between Biennials ... if appropriate, raise any subjects that were discussed at the Executive Committee meeting, although many executive committee people may be present in this group.

Youth Conference Participants

Similar to above. Seek additional opportunities to network. Ask what this group has done since the conference, what kind of follow-up there has been ... what can be done to enhance their activities and participation in the community ... how can they work to get other people involved ... what are their suggestions for JCC Association?

Full Board of Directors

If there is a meeting of the full Board, we will want to request a half hour of agenda time. You might consider omitting the video from earlier meetings and deferring the showing until this meeting. If you show the video, engage the Board in a discussion of the sweep and range of the movement, and how the video might be used in the community.

If the video has already been used, center the discussion on "Agenda for Action." A possibility: divide participants into four groups, in discussions of each of the four priority areas [Program and Service ... Leadership Development ... Professional Personnel ... Funding]. Members of the Executive Committee will be asked to serve as group leaders. JCC Association lay and professional representatives will listen to feedback, make appropriate concluding remarks re: the movement's future.

New Leaders

The agenda for this group will be similar to that for the full Board, above.

7/91



UKERUS ASSOCIATES INC TRI, CABLE BUILDING 611 BUGADWAY NBW YORK, BY 10612 Tet. (212) 260-8758 FRA (212) 260-8756

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MEMORANDUM

To:

Annette Hochstein [by fax]

cc. Shulamith Elster

From: Jim Meier

Date: April 22, 1992

Shulamith briefed me on your conversation this morning about the review process. The attached memo illustrates another scenario for maintaining the August 25 deadline. As you will see, there are significant questions about 1) whether we gain more than we lose by compressing the process, 2) whether it is doable as conceived, especially if there are 10 finalist communities (not to mention 12 or 15) to visit, and 3) whether we will be able to resolve impasses or work out good solutions to unanticipated issues that are bound to arise in an as yet untested process.

Regarding the analysis of the preliminary applicants, we will now resume our work. The next step is to rank/sort the communities by the various statistical dimensions. Shulamith indicated you were interested in participation rates as a percentage of the age cohort, as opposed to total Jewish population. So are we. Clearly there will be distortions in the apparent implications of the data. While the information in the preliminary proposals and otherwise available to us is not sufficient for the more sophisticated analysis, we plan to do that kind of analysis for the finalists. I have begun requesting population and other studies performed by the communities.

Finally, as indicated on the timeline, I am meeting privately with JESNA, JCCA, CLAL and CJF. I plan to prepare a summary of those meetings for use by the panelists.

Don't hesitate to call if you have any further questions. In the meantime, Chag Sameach.

UKELES ASSOCIATES INC.

611 Broadway, Suite 505 New York, NY 10012

> Tel: (212) 260-8758 Fax: (212) 260-8760

FACSIMILE COVER SHEET

Date:	April	22,92	Pages (including cover):
	To:	Annette Horhstein Ginny Levi	•
	Fax#:		
	From:	Gail Tieh	
		If there is a problem with this tran please call: at (212) 2	
Messi	Ara	Meier's memo of Apr nsmitted at the reque Elster.	



UKELES ASSOCIATES INC THE CABUL BUILDING THE REIGHT AND THE STREET AND THE ST

MEMORANDUM

Ta:

Shulamith Fister

From: Jim Meier J.m

Date: April 21, 1992

Re:

Preliminary Review Process

Here are two scenarios for carrying out the Load Communities selection process, each assuming two different dates for contacting panelists.

The "fast track" schedule assumes the process is resumed immediately and leads to a CIJE Board meeting and announcements of selections prior to the High Holy Days. The alternato process, which delays resumption of the process until after the May 3 meeting in New York City, would most likely lead to announcements in mid-October, with the CiJE Board meeting scheduled during the week after the Columbus Day weekend.

Fast Track	Alternate	
Apr 23/Thur	May 4/Mon	Notify panelists to resume reading proposals.
Apr 27/Mon	May 5/Tues	Panelist resume reading; reschedule teleconference meetings.
Apr 27		Resume calling applicant communities "as needed" for additional information; continue background briefings on applicant communities.

Comparative analysis of proposals, primarily based on available statistical information.

May 1/Fri May 8/Fri	Other information and evidence about communities compiled for input into panel teleconference meetings. Fax to Core Group and panelists.
May 3/Mon	NYC meeting of CIJE advisory group to review Lead Communities.
May 3-4/Su-M May 3-4/Su-M	Chairman's review of process and guidelines for panel's phone meetings.
May 4/Mon May 13/Wed	Panelist return 1 page rating sheets on communities to UAI office. (Attachment 1 is instructions to panelists for rating proposals.)
May 5/Tue May 15/Fri	Rating sheets compiled by UAI office. Fax to Core Group.
May 5 8/Tu-F May 18-22/M-	Panels hold teleconference meetings. (Attachment 2 describes recommended process for teleconference meeting.)
May 11/Mon May 27/Wed	Results of panel deliberations are compiled, together with first draft of materials for Lead Community committee, and faxed to Core Group.
May 13/Wed May 28/Thu	Teleconference of Core Group on recommendations, and planned agenda for forthcoming LC Committee meeting.
May 14/Thu May 29/Fri	Proposed draft of package forwarded to CIJE Chair and LC Committee Chair for review.
May 18/Mon June 1/Mon	Package forwarded to LC members.
(June 7-8	\$havuot]
May 21 or 26 June 9 or 10 Th/Tue Th/Wed	LC Committee meets to make decisions.
May 28/Th June 12/Fri	Finalists announced.

	[Aug 9	Tish B'va]
Jul 27/Mon	Aug 12/Wed	Final proposals due. [8 weeks]
Aug 10-21/ Mon-Fri	Aug 24-Sep 11/ Mon-Fri	Site visits.
	[Sep 7	Labor Day]
Sep 2/3 Wed/Thu	Sep 23/24 Wed/Thu	LC Committee mosts.
	[\$ep 28-29	Rosh Hashanah]
	[Oct 7	Yom Kippur]
Sop 15-17/ Tu-Th	Oct 7 or 14/ Th or Wed	CIJE Board meets to make final decisions.
	[Oct 12	Columbus Day]
Sep 21/Mon	Oct 16/Fri	Announcement of LC selection.

Roy E. Larsen Hall, Appian Wav Cambridge, Massachusetts 02138

April 22, 1992

Professor Seymour Fox Mandel Institute 224 Hatzfira Street Jerusalem, Israel 93102

Fax #: 9-011-972-2-619-951 or 9-011-972-2-610-647

Dear Seymour:

I met with the two candidates for the School of Educational Leadership, namely Jonathan Mizrachi and Eliraz Kraus, in my office on April 20, 1992.

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Mr. Mizrachi is a Harvard graduate student in anthropology, with a concentration on archaeology. We discussed his views on archaeology. He takes an anthropological approach, i.e. to focus on the social dynamics of people and to provide a framework of space and time within which to understand their cultural life and history. He is mainly, as I see it, at present heavily concerned with university and research issues, and much less involved with education. But he is aware of the challenges of the new immigration and of cultural diversity and seems willing and able to plunge into the study of educational problems. He emphasizes the importance of teaching tolerance to students. I pressed him about other approaches then the anthropological, i.e. historical and literary, and he answered well-that ultimately an integration is required and that no one school of thought has all the answers. My general impression is that he is an extremely bright and able man, advanced in his specialized graduate studies, clear and forceful in presentation of his views, and open to learning about education and its main current challenges, but with a definite commitment to a research career in authropology. I would guess he would bring energy and initiative to his work, if accepted.

Mrs. Kraus has an impressive educational background, having directed the educational bureau at first, among other things. She also worked for Dr. Burg at the Foreign Affairs ministry, drafting as well as editing position papers. She is soft-spoken and deliberate. I was impressed by the way she occasionally would stop to think before replying to my questions. We discussed various educational issues. Her approach seemed to me a relatively traditional one, with few surprises. But her answers, concerning early education, and concerning the immigration, seemed to me intelligent and sound. She suggested, for example, small group approaches to teaching the new Russian student olim, and pairing each with an older student by way of guidance and orientation. In general discussion, she seemed very aware of practical aspects of education, for example, staffing issues, community relations, logistics, etc. As to content, she emphasized

Professor Seymour Fox Mandel Institute Page Two

teaching students how to think, how to solve problems etc., and also stressed the teaching of tolerance. On the whole, I judge her to be an exceedingly competent, well-organized and abla person, with good insights into educational processes and an intelligent dedication to meeting the contemporary challenges in education. I trust that she would do very well indeed in the program, if admitted.

Sincerely,

Israel Scheffler

IS:jas



FACSIMILE TRANSMISSION

Today's Date April 22	Time 11:00 AM AM/PM
To Professor Seymour	Fox, Mandel Institute
State, Country, etc. 22A Ha	tzfira Street
Jerusalem Israel 93	102
Fax tel.# 9-011-972-2-6	19-951 or 9-011-972-2-610-647
	pages, including this not received, please call sender at
617/ 495 - 3569	
From Israel Scheff	lerHGSE
Department: PERC	
Department Coding: 41-14	0-15-0001-1
Originals returned?	YES NO
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Gutman Library Facsimile 617/495-0540.

Fax Cover Sheet

TO: Virginia Levi 216-361-9962

FROM: Shulamith Elster 301-230-2012

Council for Initiatives in Jewish Education

DATE: April 22, 1992

Total number of pages including this sheet:

Copy of memo to Annette regarding pending items on assignment

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list:

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Talk Piece

Agenda for May 3rd

Review panels

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TO: Annette Hochstein

RE: LC Talk Piece, Review Panels, May 3rd Agenda

DATE: April 22, 1992

1.LC Talk Piece/Status Report:

When we talk tomorrow morning I am hoping that we will finalize the talk piece and the related assignments of communicating with key individuals.

2. Review Panels:

I will need your approval for continuing the process with the review panelists. I would like to have the go ahead on Thursday so that materials can go out immediately after yom tov- received at offices on Monday morning.

Jim will fax to you a proposed revised cohodule (dependent on approval from MLM and discussions with Chuck Ratner) which retains the August board meeting date as the final date on the timetable for the selection process. PLEASE NOTE THE DATES OF THE REVIEW PANEL TELECONFERENCES. It will be important for these to be arranged with panelists early next week. I would like for Jack's office to do this for me.

Jim will continue his work now and provide further analysis of community data. Our own discussion of the content-related criteria should continue as we move along with stage one of the selection process.

3. Agenda for May 3rd

For starters I have listed some of the elements that I suggest be included a draft agenda for MLM's review.

Welcome and work plan for meeting Update on Load Communities Project Proposals received Profiles of respondent communities Status of selection process

Presentation and discussion: The Challenge A Modified Approach Options Resources

Next Steps

What assignments are there to be undertaken? By whom? Are there materials that should be distributed in advance? What materials do we need to have on hand?

422910

/ rom : Ukales Associates Inc.

PHUNE No. : 12122608760

Apr. 22 1992 2:47PM PG2

1.47651

MEMORANDUM



To:

Shulamith Elster

cc. Annette Hochstein (by fax)

From: Jim Meler

Date: April 22, 1992

Re:

Preliminary Review Process: DRAFT: FOR DISCUSSION PURPOSES

Here is a scenario, for discussion purposes, for carrying out the Lead Communities selection process so as to maintain as scheduled the August 25 meeting of the CIJE Board of Directors.

The time lost during the recent hiatus, as compared to the provious selection timetable and workplan (February 28 draft), is recouped between now and August 25 as follows:

- Communities have 7 weeks rather than 8 to propare final proposals.
- Site visit teams are allowed a week to 10 days (rather than 2 wooks, plus) to road the proposals of the cities they are to visit, and confer with their team colleagues by teleconference prior to meeting at the city.
- Site visits are clustered to take place between July 29 (Wed) and August 7 (Frl) that is, 1.5 weeks rather than 2.5 weeks.
- 4. Team leader submission of reports, staff consolidation of findings and preparation of materials and recommendations for Lead Communities committee prior to its meeting are collapsed into 4 days, from 11.

As you well know, the original timetable was very tight, with virtually no slack. This one raises many additional issues, for example:

[Preliminary Review Process]

page 2

- o It is even more dependent on fine-tuned logistics, people and community availability during the vacation ladened, slowed-down summer.
- o Assuming 10-12 finalist communities, and 2 site visits per team, it will require 5 to 6 teams, with virtually no opportunity of overlap to help as a control in bringing uniformity to the process. Compounding the difficulty, it allows core staff and consultants very little time to digest, double check questions or issues, fill gaps, consolidate and format materials for deliberations by the Lead Communities Committee and, subsequently, the CIJE Board.
- It limits further limits opportunities lay input once the proposals are received, and tightly defines their time window for deliberations.

Please keep these issues in mind as you scrutinize this timetable scenario.

End Date

Apr 27/Mon	Notify panelists to resume reading proposals.
	Resume calling applicant communities "as needed" for additional information; continue background briefings on applicant communities.
	Comparative analysis of proposals, primarily based on available statistical information.
Apr 28/Tues	Panelists resume reading; reschedule teleconference meetings.
May 1/Fri	Other information and evidence about communities compiled for input into panel teleconference meetings. Fax to Core Group and panelists.
May 3/Mon	NYC meeting of CIJE advisory group to review Lead Communities.
May 3-4/Su-M	Chairman's review of process and guidelines for panel's phone meetings.
May 4/Mon	Panelists return 1 page rating sheets on communities to UAI office.
May 5/Tue	Rating sheets compiled by UAI office. Fax to Core Group.
May 5-8/Tu-F	Panels hold teleconference meetings.

[Proliminary Review Process]

page 3

May 11/Mon	Results of	panel	deliberations	are	compiled,	together	with	first	draft	of
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materials for Lead Community committee, and faxed to Core Group.

May 13/Wed Teleconference of Core Group on recommendations, and planned agenda

for forthcoming LC Committee meeting.

May 14/Thu Proposed draft of package forwarded to CIJE Chair and LC Committee

Chair for review.

May 18/Mon Package forwarded to LC members.

May 21 or 26

Th/Tue

LC Committee meets to make decisions.

May 28/Th Finalists announced.

[June 7-8 Shavuot]

Jul 20/Mon Final proposals due. [7 weeks]

Jul 22/Wed Proposals/other materials sont to site teams, and CIJE Board members.

Jul 28-29-30/

Tues-Thurs

Team teleconferences prior to sito visits.

Jul 29-Aug 7/ Wed-Fri Site visits.

[Aug 9 Tisha B'va]

Aug 10/Mon Site visit reports submitted.

Aug 11-13/Tu-Th Core staff review: ranking of recommendations.

Aug 13/Thur Materials forwarded to LC Committee

Aug 17 or 18 LC Committee meets.

Mon or Tue

[Preliminary Review Process]

page 4

Aug 20/Thur	Materials	forwarded	to CIJE	Board.
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Aug 24/Mon Dress rehearsal

Aug 25/Tue CIJE Board meets to make final decisions. Tu-Th

Aug 31/Mon Announcement of LC selection.

[Sep 7 Labor Day]
[Sep 28-29 Rosh Haehanah]
[Oct 7 Yorn Kippur]

[Oct 12 Columbus Day]

April 10, 1992

[by Fascimile]

To: Shulamith Elster

Seymour Fox

Annette Hochstein

Ginny Levi

From: Jim Meier

Re: Preliminary Proposal Analysis

The attached represents a first run-through of the proposals. You will see that the data includes information both from the proposals as well as from CJF and JCCA. CJF fiscal data is from 1990; JCCA budgets are for 1991; the proposals rarely specify the fiscal year. Now that we have the beginnings of a data set, we will proceed to analyze it. In the meantime, enjoy.

10-Apr-92

LEAD COMMUNITIES: PRELIMINARY PROPOSALS STATISTICAL COMPARISON: Participation

						F	ORMAL			<u> </u>	-		-		INFORMA	XL.		
pplicant	Jewish Pop	Early	E.C. as	Day	Day as	Suppl.	Suppl as	Suppl.	Undiff.	Total Youth	100	Camps	Youth	Israel	Trips as	Undiff.	Total	Inforr
Source:Appl.	Proposal)			Schools	% of Pop.		% of Pop.		Youth Ed.	Particip.	Paricip.		Groups	Ţrips	% of Pop	Informal	Informal	% of P
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tlanta	70,000	974	1.4%	1,168	1.7%	2,982	4%			5,124	7%					3,000	3,000	
altimore*	92,000		_		-	10,700	12%			10,700	12%						_	
oston*	200,000	1,500	0.8%				_			1,500	1%		2,600				2,600	
olumbus	16,650	400	2.4%	240	1.4%	1,450	9%			2,090	13%	700	225	50	0,30%		975	
allas	38,000	1,087	2.9%	447	1.2%	2,155	6%			3,689	10%	1,357	600	45	0.12%		2,002	
enver	45,000	897	2.0%	829	1.8%	2,451	5%			4,177	9%	3,570				912	4,482	1
апіото	26,000	834	3.2%		→	2,298	9%			3,132	12%						_	
ansas City	19,100	370	1.9%	267	1.4%	1,306	7%			1,943	10%	400	400	40	0.21%		840	
letro West (N	J) 120,000	2,491	2.1%		_		_		12,601	15,092	13%	6					_	
lilwaukee***	28,000	400	1.4%	700	2,5%	1,381	5%			2,481	9%	1,025	500				1,525	
lontreal	90,000		_	6,623	7.4%	1,073	1%			7,696	9%	3,400					3,400	
∙akland*	60,000	465	0.8%	208	0.3%	2,573	4%		250	3,496	6%	1		26	0.04%		26	
itawa	15,000	42	0.3%	670	4.5%	527	4%	137		1,376	9%						-	
alm Beaches	76,125	373	0.5%	354	0.5%	807	1%			1,534	2%	1				320	320	
hode Island	22,000	158	0,7%						1,661	1,819	8%							
ochester	23,000	342	1.5%	160	0.7%	1,300	6%			1,802	8%	950		20	0.09%		970	
an Diego	75,000	730	1.0%	1,000	1.3%	1,800	2%	170		3,700	5%							
o. Palm Beac	ooo,8e da	1,050	1.1%	510	0.5%	1,66\$	2%	160		3,385	3%	1,620	300	67	0.07%	2,500	4,487	
uffolk Co. (N	000,8e (Y		₩	300	0.3%	5,300	5%			5,600	6%							
pronto	140,000			9,605	6.9%	6,221	4%			15,826	11%		,			3,000	3,000	
ancouver	20,000		-	702	3.5%	600	3%			1,302	7%		1	- Y			_	
/ashington	175,000	3,500	2.0%	2,500	1.4%	11,000	6%			17,000	10%		þ,750	1	1		1,750	
(innepeg=	15,350	50	0.3%	835	5.4%	100	1%	1	1	985	6%	650					650	
		1560	35	272	18	576	કુંગ	1 UE-	1451	2 1 1154	149	136	63	75 JU	8/ /	14731	300	沿

^{**} Milwaukee count excludes WITS post high sch. program of 28 students. Winnepeg has 300 students enrolled in public school billingual program —1 means no data provided

10-Apr-92

LEAD COMMUNITIES: PRELIMINARY PROPOSALS STATISTICAL COMPARISON: Allocations and Expenditures

Applicant	Jewish Pop.	Jewish Pop.	Tot Fed.	Tot. Ed. \$	Tot. Ed. \$	Tot. Ed. \$	Tot. Ed. \$	Fed. Allocad	Fed. Allocat	JCCA	JC CA
• • • • • • • • • • • • • • • • • • • •	,	`	Allocation			Per Cap.	Per Cap.	% \$ for Ed	% \$ for Ed	Budget	per
(Data Source:)	(Applicant)	(CJF)	(CJF)	(Applicant)	(CJF)	(Applicant)	(Qjr)	(Applicant)	(CJF)	(JCCA)	capita
Allanta.	70,000	67,000	3,311,000	N/A	1,096,000		\$16	0%	33%	6,293,911	9C
Baltimore*	92,000	94,500	13,493,000	3,800,000	3,003,000	\$41	\$32	28%	22%	5,854,316	64
Boston*	200,000	200,000	7,503,000	2,670,000	2,099,000	\$13	\$10	36%		12,914,582	65
Columbus	16,650	15,000	1,744,000	706,400	447,000	\$42	\$30	41%	26%	3,941,796	237
Dallas	38,000	36,900	3,212,000	384,499	306,000	\$10	\$8	12%	10%	4,421,168	116
Denver	45,000	46,000	1,658,000	N/A	366,000	_	\$8	0%	22%		
HarMord	26,000	26,000	3,095,000	722,979	759,000	\$28	\$29	23%	25%		
Kansas City	19,100	19,100	1,467,000	N/A	516,000		\$27	0%	35%	4	
Milwaukee	28,100	28,000	3,504,000	1,689,821	1,247,000	\$60	\$45	48%	36%	2,806,383	100
Metro West (NJ)*	120,000	, 121,000	6,453,000	1,725,000	1,330,000	\$14	\$11	27%	21%	4,740,452	40
Montreal	90,000	N/A	N/A	3,995,205		\$44	_	ERR	ERR		
Oakland*	60,000	35,000	1,070,000	200,000	246,000	\$3	\$7	19%	23%		
Ottawa	15,000	13,500	N/A	N/A	N/A		_	ERR	ERR		
Palm Beach	76,125	65,000	2,949,000	888,190	779,000	\$12	\$12	30%	26%		
Rhode Island	22,000	17,500	1,545,000	541,405	50,500	\$25	\$3	35%	3%	1,830,918	8\$
Rochester	23,000	25,000	1,040,000	580,011	350,000		\$14	56%	34%	3,625,656	158
San Diego*	75,000	42,000	1,765,000	501,500	475,000	\$7	\$11	28%	27%		
So. Palm Beach Co	98,000	52,000	2,365,000	N/A	635,000	-	\$12	0%	27%		
Suffolk Co. (NY)	98,000	98,000	N/A	N/A	N/A	_		ERR	ERR		
Torono	140,000	135,000	11,078,000	N/A	7,830,000		\$58	0%	71%	8,786,768	6:
Vancouver	20,000	20,000	N/A	478,000	N/A	\$24	←-	ERR	ERR	1,441,752	72
Washington	175,000	165,000		2,557,700	2,662,000	\$15	\$16		31%	7,070,664	4(
Winnepeg*	15,350	14,800	1,450,900 _	715,000	715,000	\$47	\$48	49%	49%	1,088,094	7·

^{*}Applicant data used; CJF data not available.

10-Apr-92

LEAD COMMUNITIES: PRELIMINARY PROPOSALS STATISTICAL COMPARISON: Lay Leadership and Staffing

Applicant	Jewish Pop		Ed. Staff		Staff per	Committee F	ormed	Chair	1
	source:appl	Full Time	Part Time	Undiff.	1000 pop	Month	Year		and the same of th
Atlanta	70,000			165	2.36		1992	W. Schattan, M.D.	
Baltimore*	92,000			850	9.24			L Hoffberger	
Boston*	200,000			750	3.75	1		M. Goldweitz/ I. Belans	sky
Columbus	16,650			398	23.90			B. Yankin	
Dallas	38,000	15	500		0.00		1992	Dr. S. Hirsch	
Denver **	45,000			602	13.38	F	ederatn**		
Hartford	26,000			312	12.00			A.C. Greenberg	
Kansas City	19,100	115	195		0.00	1	1992	J. Wishna	
Milwaukee*	28,100			200	7.12	7	1991	S. Richman	
Metro West (NJ				900	7.50	T	Be Form	A. Brody	
Montreal	90,000			800	8.89	Ir	Process	Rabbi S, Shoham	
Oakland*	60,000			175	2.92	Ir	Process	[Past Fed Pres.]	Estimated staff of 150-200
Ottawa	15,000			175	11.67		1992	M. Molot	
Palm Beaches	76,125			196	2.57	9	1990		
Rhode Island	22,000			297	13.50	f Ir	Process		•
Rochester	23,000			128	.5.57			E. Lewin	
San Diego	75,000			300			Process	G. Stone	
So. Palm Beach	98,000			717	7.32			B. Podolsky	*
Suffolk Co. (NY	98,000			404	4.12	To	Be Form	L. Horda Kroll	
Toronto	140,000			1,270	9.07	ln ln	Process		
Vancouver	20,000			75	3.75			Dr. M. Isaacson	
Washington	175,000			1,748	9.99	T	Be Form	P. Margolius	
Winnepeg*	15,350	130	1	10708	16.03	_	1992		

^{*}Only classroom teachers included in count

*Denver plans to use Jewish Ed committee of Federation
Oakland count of personnel indicated as 150–200.

MEMORANDUM

To:

Annette Hochstein

From:

Jack Ukelleann

Date:

April 2, 1992

Subject:

att'd memos

CC: Seymour Fox

Shulamith Elster

I attach the two memoranda that we discussed yesterday:

A further detailing of the Lead Communities Review and Selection Process.

A recommended approach to the Lead Communities Committee.

Shulamith shared with me the contents of your letter of April 1st. I totally agree with your expressed views regarding the urgency of lay involvement, engagement, and ownership of the Lead Communities Project.

I also agree that because of the transition in professional leadership at CIJE, the paper flow of draft material to you, Seymour and the Chairman fell through the cracks, and we missed an opportunity to get valuable input regarding this part of the process.

At the same, I respectfully disagree with your reasoning on the need for a delay in the process.

Proceeding with the review panel process (i.e. mailing the packets on Thursday) in no way limits or reduces lay involvement — either at the level of the Chairman, the Chair of the Lead Communities Committee or the Committee itself. There is ample opportunity for the involvement of lay leadership (as well as Seymour and yourself) in the selection of finalists and actual lead Communities. In revising the review process calendar, we have given special attention to this area.

¹This was completed before we learned of your letter of April 1st, and does not reflect any modifications of the published timetable.

- On the other hand, delay in the process is potentially hazardous for the success of the project.
- O In order to give the communities more time to prepare their preliminary proposals, we have reduced the amount of time available for review. Delaying the mailing to review panels until Monday or Tuesday will cause us to lose at least a week as we would have to move teleconferences to the intermediate days of Passover. This may make the review process more hasty and not as careful and thorough as we need.
- We have gotten off to a good start, in part because we have been clear and consistent in our adherence to commitments and deadlines. For the first time, we will not be meeting a commitment. Our reviewers, all busy professionals who have all agreed to help us, have blocked out time to do this work and we are upsetting calendars. Because of the stature and position of the reviewers, we are in a subtle but not unimportant way affecting the credibility of the effort.

I strongly urge you to reconsider your position, and to allow the mailing to go forward as scheduled.

Committee Size and Composition: I believe that the committee should be enlarged -- (from five or six + a chairman) to 9 or 10 + a Chairman. The committee is too small to deal with last minute attendance problems. More important, it needs to be large enough to include multiple constituencies. The committee should include geographic balance; gender balance; community size balance and religious movement balance. It should include people with both formal and informal educational commitments and experience. TEDWIN

Process

Ell semmed sofort Preparation of Committee members --- Committee members need to Aearn about the Lead Communities Project, in general and the selection process in particular; and about some of the decisionmaking issues (e.g. different approaches to the use of panel recommendations). This will require at least two mailings, follow-up phone conversation and perhaps a visit from a CIJE staff person or consultant.

- Preparation of the Chair -- the Chair needs all of the above + discussion of committee mandate, decisions about how to package the materials for the decision-making meeting; a decision-making procedure.
- Materials for the Meeting --- the Committee needs a draft written mandate statement to review and ratify (less important if the mandate is selection only [see above]); the proposals from each lead community; a summary of the information prepared by review panels, staff and consultants on each community; and a "score sheet."
- 4. A Recommended Decision-making method -- e.g. how to use the recommendations of panelists; how many finalist communities; level and type of regional or city size representation; other issues and criteria.
- 5. The Committee Meeting (1/2 day[?]) to pick finalists.
- 6. Followup with Chair and individual committee members.
- 7. Briefing packet to committee members on site visits.
- The committee meeting to recommend lead communities [and alternates?] to the CIJE.

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COUNCIL FOR INITIATIVES IN JEWISH EDUCATION

LEAD COMMUNITIES PROJECT · c/o Ukeles Associates Inc · 611 Broadway, suite 505 · New York, NY 10012 tel: (212) 260-8758 · fax: (212) 260-8760

MEMORANDUM

To:

Shulamith Elster

Seymour Fox

Annette Hochstein

Ginny Levi

From:

Jim Meier

Date:

April 1, 1992

Re:

Preliminary Review Process

Now that our concept has become substance and promise has become real proposals -- 20 as of this moment with three more on the way -- the time is opportune to revisit the review process to make sure we are all clear about expectations. This update expands upon the previously agreed upon framework outlined last in the February 28th draft.

1. Critical dates and times:

April 2 (Thursday):

UAI office forwards proposals and extra copies of rating sheets to reviewers, Core Group [Elster, Fox, Hochstein, Levi, Ukeles, and Meier], CIJE Chairman, and LC Committee Chairman by

overnight courier.

Note: Based on estimated submissions, 11 to 12 proposals

per panel.

April 3 (Friday):

Panelists begin reading proposals.

April 2 - 3:

Applicant communities called "as needed" for additional information

[UAI office].

(Attachment 1 is instructions to panelists for rating proposals.)

April 10-12: Rating sheets compiled by UAI office [Meier]. Faxed to Core

Group.

April 13 (Monday): Chairman's review of process and guidelines for panel's phone

meetings.

AMERICAN IEWISH

April 14-16 (Tues-Thurs) Panels hold teleconference meetings. (Note: It is important that

the panel meetings be completed by Thursday to maintain the timetable.) Elster, Ukeles, Meier to staff. Fox and Hochstein to participate in call. (Attachment 2 describes recommended process

for teleconference meeting.)

April 17 (Fri) Pesach: first seder

[Pesach: April 18-25 (Sat - Sat)]

COUNCIL FOR INITIATIVES IN JEWISH EDUCATION

LEAD COMMUNITIES PROJECT - c/o Ukeles Associates Inc - 611 Broadway, suito 505 - New York, NY 10012 tel: (212) 260-8758 - fax: (212) 260 8760

MEMORANDUM

To:

Shulamith Elster

Seymour Fox Annette Hochstein

Ginny Levi

From:

Jim Meier,

Date:

April 1, 1992

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Note: Based on estimated submissions, 11 to 12 proposals per panel.

April 3 (Friday):

Panelists begin reading proposals.

April 2 - 3:

Applicant communities called "as needed" for additional information

[UAI office].

April 6 (Mon):

Status report sent to Coro Group, CIJE Chairman, and to LC committee members. (Note: Proposals to LC Committoo members

بتناجل إرار

to be sent with consolidated materials at later date.) [Elster]

April 6-10:

Confidential background briefings on applicant communities:

Schlucker, JESNA [Elster] Jaffee, JCCA [Elster] Fruehauf, CJF [Meler] Eicott, CLAL [Meier]

Comparative analysis of proposals, primarily based on available

statistical information [UAI office].

April 10:

Other information and evidence about communities compiled for

input into panel teleconference meetings. Faxed to Core Group.

[Elster, Meier]

April 10 (Friday):

Panclist return 1 page rating sheets on communities to UAI office. 🖟

(Attachment 1 is instructions to panelists for rating proposals.)

April 10-12;

Rating sheets compiled by UAI office [Meier]. Faxed to Core

Group,

April 13 (Monday):

Chairman's review of process and guidolinos for panol's phone

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participate in call. (Attachment 2 describes recommended process

for teleconference meeting.)

April 17 (Fri)

Pesach: first seder

[Pesach: April 18-25 (Sat - Sat)]

April 20 (Mon)	(Assumes Panellst meetings are completed by Thursday, April 16.) Results of panel deliberations are compiled, together with first draft of materials for Lead Community committee faxed to Core Group. [Elster, Ukeles, Meier]
April 22 (Wed)	Teleconference on recommondations, and planned agenda for forthcoming LC Committee meeting. [Core Group]
April 23 (Thurs)	Proposed draft of package forwarded to CIJE Chair and LC Committee Chair for review.
April 27 (Mon)	Package forwarded to LO members.
May 3 (Sun) or May 4 (Mon)	LC Committee meets to make decisions.
May 5 (Tues)	Finalists announced.

We draw your attention in particular to page 3 and the top of page 4 of the Guidelines, which describe our expectations of preliminary proposals. You will note that proposals are to be short: 5-8 pages.

At this stage of the process we are primarily interested in how well prepared the community is to proceed on a large scale effort and how committed it is to improving Jewish education. Communities had 2 months to prepare their applications -- not much time to develop and cement a coalition, much less formulate a broad based vision and plan of approach that key community constituencies have bought into. The Lead Community process sets aside the first year for focused planning. Accordingly, essays describing approach and vision can enhance the weight of the proposal, but are not the core of the application.

Two forms are to be used in reviewing proposals. The single legal size page is the rating sheet. We ask that you derive a score for each proposal you review, and that you return these sheets by mail or fax to reach us no later than Friday, April 10, 1992.

The 5-page set of detailed questions are intended as worksheets, to use to the extent that they are helpful to you. We suggest that you read through the questions at least once because they thoroughly cover the dimensions of what it will take to succeed as a lead community.

Over the weekend, prior to the teleconferences beginning on Monday April 13, we will compile the rating sheets of all the reviewers to obtain average scores and high/low ranges for each proposal. The scores will provide the starting point and the framework for the teleconference discussions.

Multiple copies of both forms will be included with the proposal packages to you.

न १९६१ कुल न प्रकार कर १५६ (के. १५६४ में में मुन्द पुन्नुपार वेष्ट्रक न प्रदेश महाराज्य के स्टार अधिकोत के न देन १९८ है। १९८ १८

In arriving at a rating, you need not constrain yourself strictly to the Information presented in and the quality of the proposal if you have other direct knowledge of the community. As you well know, time is very short. Nevertheless, if you feel additional information or clarification is needed, please do not call a community directly; please route the request through one of us. On the other hand, if you have access to a confidential source of information, please use it judiciously.

BURELES ASSOCIATER INC.

Attachment 2. Process for Teleconference Meeting

The primary purpose of the teleconference meeting is to seck consensus on the ranking of the proposals. A second purpose is to clarify the rationale behind the assessment of each proposal. Every proposal will be road by more than one panel.

During the teleconference meetings, we envision a process by which every proposal read by the panelists will be discussed twice. The planned process is as follows:

- (1) <u>Initial ratings</u>: As a starting point, we will announce the high, low and average score assigned by this panel's reviewers.
- (2) <u>Validate the averages</u>: The first round of discussions will attempt to narrow the divergence of opinion by focusing first on proposals for which the range between high and low scores is greatest, and last on the proposals where the difference in ratings is narrow. The object here is to affirm the validity of each community's average rating score and, if possible, narrow the range of scores assigned by the panelists. The outcome will be a revised set of average scores for each proposal, which will lead into the last task of the meeting.
- (3) Validate the rankings: The second round of discussions will aim to obtain consensus on the relative ranking of each proposal in comparison with the others. The outcome will be a ranking from strongest to least strong of all of the proposals read by the panel. (We will not necessarily seek to break ties.)

UKELES ASSOCIATES INC. 611 Broadway, Suite 505 New York, NY 10012

Tel: (212) 260-8758 Fax: (212) 260-8760

FACSIMILE COVER SHEET

Date: March 30, 1992

Pages (including cover) 12

To:	Annette Hochstein
Fax #:	011 672 2 619951
From:	Gail Tieh
	If there is a problem with this transmission please call: GAII. at (212) 260-8758.

Message:

We are transmitting the following:

- Sample letter to Panel Members (3 pages)
- Panel Member info (1 page)
- Rating Sheet (1 page)
- Review Worksheet (5 pages)
- List of communities who sent Pre-Proposals (1 page) (actual pre-proposals are being sent via Federal Express)

Please share these with Professor Seymour Fox.

COUNCIL FOR INITIATIVES IN JEWISH EDUCATION

LCAD COMMUNITIES PROJECT · e/o Ukeles Associates Inc · 611 Broadway, suito 505 · New York, NY 10012 tel: (212) 260-8768 · fax: (212) 260 8760

March 27, 1992

Dr. Robert Abramson
United Synagogue of America
155 Fifth Avenue
New York, NY 10010

Dear Bob,

Thank you for consenting to help in the review and rating of Lead Community Project proposals.

This letter includes the Lead Community Guidelines that communities are responding to, forms we will be using in the review of preliminary proposals, and a few general comments relating to the review process.

1. Critical dates and times:

March 31 (Tuesday): Proposals due from communities.

April 3 (Friday): Copies of proposals and rating forms forwarded to you.

April 10 (Friday): Your 1 page rating sheets on communities are due to

US.

April 13-15 (Monday, See attachment for panels & teleconference

Tuesday, Wednesday): times.

Following the panel deliberations, we will prepare recommendations to forward to the Lead Communities Committee of the CLIE Board of Directors, chaired by Charles Ratner. They will meet to decide on finalists and announcements will be made by the first week in May.

2. Review and Rating of Proposals

We are committed to a process that as far as possible is fair, objective, and brings to bear as much knowledge and information as is available to us in formulating recommendations. Inherent in these objectives is a delicate balance: tempering the quality of proposals (which of course may reflect as much the talent of a single individual as the preparation and commitment of a community) with other available information or evidence about the community.

We draw your attention in particular to page 3 and the top of page 4 of the Guidelines, which describe our expectations of preliminary proposals. You will note that proposals are to be short: 5-8 pages.

At this stage of the process we are primarily interested in how well prepared the community is to proceed on a large scale effort and how committed it is to improving Jewish education. Communities had 2 months to prepare their applications -- not much time to develop and cement a coalition, much less formulate a broad based vision and plan of approach that key community constituencies have bought into. The Lead Community process sets aside the first year for focused planning. Accordingly, essays describing approach and vision can enhance the weight of the proposal, but are not the core of the application.

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3. Process for Teleconference Meeting

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- (2) Validate the averages: The first round of discussions will attempt to narrow the divergence of opinion by focusing first on proposals for which the range between high and low scores is greatest, and last on the proposals where the difference in ratings is narrow. The object here is to affirm the validity of each community's average rating score and, if possible, narrow the range of scores assigned by the panelists. The outcome will be a revised set of average scores for each proposal, which will lead into the last task of the meeting.
- (3) Validate the rankings: The second round of discussions will aim to obtain consensus on the relative ranking of each proposal in comparison with the others. The outcome will be a ranking from strongest to least strong of all of the proposals read by the panel. (We will not necessarily seek to break ties.)

As you well know, much thought, time and energy have helped to get us to this point, so we approach this next critical phase with a great deal of excitement, and gratitude that you will be helping with the reviews. Pleased as we are that you will be serving as a review panelist, to protect your privacy we suggest that you keep this fact confidential until we have completed the first round of discussions. When we announce the finalists we also plan to announce the names of the panelists. Should you have any questions in the meantime about the project or the review process, please to call either Shulamith (301-230-2012) or Jim (212-260-8758).

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Sincerely,

Shulamith Elster

Acting Director, CIJE

James Meier

Ukeles Associates Inc.

Enclosures

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WELES ASSOCIATES INC

CIJE PANEL ADDRESS & TELEPHONE NUMBERS

PANEL MEMBER	ADDRESS	TELEPHONE
PANEL #1	Telecon: April 15th 1:00pm EST	
*ABRAMSON, Dr. Robert (Bob)	United Synagogue of America 155 Fifth Avenue New York, NY 10010	212 533-7800 ext 2501
BERGER, Mark	CJF Western Office 2831 Camino Del Rio, ste 217 San Diego, CA 92108	619 296-2949
GEFFEN, Dr. Peter	AJ Heschel School 270 West 89th Street New York, NY 10024	212 595-7087
SPACK, Dr. Elliot	CAJE 261 West 35th Street, 12A flr New York, NY 10001	212 268-4210
PANEL #2	Telecon: April 13th 10:30am EST	-
DUBIN, David	JCC on the Palisades 411 East Clinton Street Tenafly, NJ 07670	201 569-7900
ETTENBERG, Sylvia	924 West End Avenue New York, NY 10025	212 662-3841
GURVIS, Mark	Jewish Federation of Cleveland 1750 Euclid Avenue Cleveland, OH 44115	216 566-9200
*SCHIFF, Dr. Alvin	339 Jordan Street Oceanside, NY 11572	516 766-8274 212 339-6981
PANEL #3	Telecon: April 14th 1:00pm EST	
JOEL, Richard	B'nai B'rith Hillel Foundation 1640 Rhode Island Avenue, NW Washington, DC 20036	202 857-6560
LEE, Sara	Rhea Hirsch School of Education 3077 University Avenue Los Angeles, CA 90007-3796	213 749-3424
RUBIN, Leonard (Lenny)	JCC Associates 15 East 26th Street New York, NY 10010	212 532-4949
*WOOCHER, Dr. Jonathan (John)	Council of Jewish Federations 730 Broadway New York, NY 10003	212 529-2000

*Chair

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NAME OF PANEL MEMBER_		INITIALS:		
DATE RECEIVED		DATE COMPLETED		
OVERALL SCORE:				
1. OVERALL, HOW WELL PR	REPARED IS THIS COM	IMUNITY TO BECOME A LEAD COMMUNI	===== J'Y?	
Very well prepared Well Prepared	[41 to 50] [31 to 40] [21 to 30] [0 to 20]			
a. Cite supporting evidence from	n the application (e.g. Co	mmunity-wide Commission on Jewish Continuit	y):	
b. Cite supporting evidence from	m outside the application	(e.g. personal knowledge, Community Profile, e	.(c.):	
	1011			
2. OVERALL, HOW COMMIT LEAD COMMUNITY?	TTED IS THIS COMMU	NITY TO IMPROVING JEWISH EDUCATION	4 V2 V	
Very Committed	[41 to 50]			
Committed Moderately Committed	[31 to 40] [21 to 30]			
Not Committed	[0 to 20]			
a. Cite supporting evidence fro	m the application: (e.g. b	readth of the coalition assembled):		
b. Cite supporting evidence fro	on outside the application	(e.g. personal knowledge, Community Profile, c	etc.):	
	, j	(-8.1,		
		- i	-	
3. OTHER FACTORS OF SIG	NIFICANCE (c.g. OUTS	TANDING/VERY WEAK VISION STATEME	ENT)	
		-10 to + 10]	,	

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LEAD COMMUNITIES PRELIMINARY PROPOSAL REVIEW WORKSHEET

Criteria Area	Preparedness	Commitment
Are key institutions involved? (e.g. Federation, Central agency, representative synagogues of 3 or more movements, JCC, College, etc.)		
How strong is the evidence that institutions can and will work together; is endorsement more than pro forma?		
pro toma:	WISH	
STEERING COMMITTEE		
Is Steering Committee identified as either established or in formation?	B/A ^N	
How broad is the representation on the committee? (e.g. rabbis, lay leaders, educators, other professionals, synagogues, JCC, movements, day schools, etc.)	1	
How would you rate the <u>quality</u> of the representatives (qualifications, stature)?	<u> 1</u>	
How long has the committee been in existence? (e.g. 3 months or less, 6 months - 1 year, 2 years or more)		
How strong is the evidence that the committee is able to produce?		
COMMITTEE LEADERSHIP		
Are criteria identified for selecting the chair, or has someone been named?		

Criteria Area	Preparedness	Commitment
How well thought-out are criteria, or how strong is person they have identified?		
PROFESSIONAL LEADERSHIP AND STAFFING		
Has one or more staff, either person(s) or position(s), been identified?		
How would you rate the stature of the position and/or caliber of person identified for project direction?		
How suitable are the positions and/or the caliber of people identified to work on the project?		
Is the time committed by professional staff assigned to work on the project sufficient?		
STATISTICAL PROFILE		
How much does the community know about itself? Does the statistical profile provide information about:		
. Jewish population . Jewish education enrollment/participation . Enrollment in formal and informal programs . Current spending on Jewish education . Personnel involved in Jewish education . % of total Jew population involved in Jew ed % of pre-Bar/Bat Mitzvah age in formal programs . % of post-Bar/Bat Mitzvah in formal programs . % of school age participating in informal programs		

Preparedness Commitment Criteria Area Financial Commitment Using the following low-high ranges as benchmarks, how deep is the community's present financial commitment to Jewish education? . \$ per capita spent by Federation [\$16-150] . \$ per capita (total population) spent on Jewish ed by community [\$5-58] . % of community funding spent on Jewish ed [10-71%] Based on what you can deduce about the wealth/ maturity of the Jewish community, can you make a judgement about whether the level of Jewish philanthropy (i.e. "effort") is low or high? Personnel . Is there information on the availability of in-service staff development programs? If so, how large a percentage of Jewish education personnel (part-time and fulltime) are involved in these programs? . Is there information about salary scales/averages for local Jewish education staff? . Is evidence presented that the community has taken steps/initiated programs to build a profession of Jewish educators? (e.g. in-service staff development, pre-service fellowships, recruitment programs, salary

package enhancements, etc.)

Preparedness | Commitment Criteria Area NEEDS, RESOURCES AND PLANNING CAPACITY Is information provided about: . Community needs . Community resources . Plans for Jewish education How probing are the needs and resource analyses? . Do they demonstrate solid knowledge about their community? . Is there evidence that the findings have been widely aired in the community? . Have the analyses been converted into plans for action? and, if so, is there evidence of broad support or consensus behind the plans? and is there evidence that stake-holders (e.g. teachers and other field practioners, parents) have been involved in the planning process? how insightful, imaginative and/or resourceful in addressing the problems? . Have they established priorities? and if so, and do they make sense? are they clear? How strong is the community's planning capacity? . Is there evidence that leadership, staff, and expertise are available to do ongoing

planning?

Criteria Area	Preparedness Commitment
EDUCATIONAL PROGRAMS	
How broad and strong are the community's Jewish educational programs in areas such as the following:	
. Israel programs . Model day or supplementary school . Programs at JCCs . Early childhood centers . Adult and family education . Local college campus programs . Post Bar/Bat Mitzvah education . Outreach strategies . Jewish education for communal leaders . Integration of formal/informal programs . Use of technology	
Quality: Is there a significant number of examples of successful or high quality programs?	
New Initiatives: Are there imaginative or resourceful programs initiatives underway or proposed?	
Scope: Is there evidence that programs are serving and impacting on a large segment of community?	
Collaboration: Are there examples of well functioning collaborations between different agencies/groups?	
Stakeholders: Is there evidence of stakeholder involvement in conceptualizing or designing programs?	
THE COMMUNITY'S PROPOSAL: APPROACH AND	OR VISION
How interesting and/or promising is the community's proposed approach to being a lead community?	

CIJE LEAD COMMUNITIES Pre-Proposal Application

Date	State	City	Jewish Pop
03/25/92	вС	× Vancouver	20,000
03/27/92	WI	Milwaukee	28,000
03/30/92	CA	San Diego	42,000
03/30/92	MAN	Winnipeg	14,800
03/30/92	MD	Baltimore	94,500
03/30/92	MO	Kansas City	19,100
03/30/92	NJ	Metro West	121,000
03/30/92	NY	Rochester	25,000
03/30/92	OH	Columbus	15,000
03/30/92	ONT	Toronto	135,000

UKELES ASSOCIATES INC. 611 Broadway, Suite 505 New York, NY 10012

Tel: (212) 260-8758 Fax: (212) 260-8760

FACSIMILE COVER SHEET

)ate: _	1/7/92	Pages (including cover) 17
7	ľo:	Annette Hochstein Seymour Fox
1	Fax #:	•
I	From:	Jack Okeles
		If there is a problem with this transmission please call: GAIL at (212) 260-8758.
Messag	e: For	the 10:00 an (NY) telecon.

LEAD COMMUNI A Project of the Council for Initiatives in Jewish Education Presentation to Senior Policy Advisors

THE LEAD COMMUNITIES PROJECT IS:

- A joint continental-local collaboration for excellence in Jewish education in North America;
- To demonstrate that it <u>is</u> possible to significantly improve the <u>effectiveness</u> of Jewish education with the right combination of:

BIRBY DEELESIS

- Leadership;
- o Programs;
- o Resources; and
- o Planning
- Three to five communities.

GOALS FOR "EFFECTIVENESS" COULD INCLUDE:

- More and better Jewish education programs and services;
- Greater participation in Jewish education;
- Better outcomes related to Jewish:
 - Knowledge;
 - o Skills;
 - o Behaviors; and
 - o Values.

AN ELIGIBLE "COMMUNITY" IS:

- Urban or metropolitan geographic area; with
- A Jewish population of between 15,000 and 300,000; and
- A communal organization structure and decision-making system in place. Communal entity could be:
 - o A Federation;
 - A Federation and a central educational agency;
 - A Federation and a council of congregations; or
 - A community-wide coalition involving Federation, congregations, educational and other institutions.

LEAD COMMUNITIES PROJECT PREMISES ABOUT CHANGE:

- Change at continental scale can result from community-level successes.
- Educational reform involves the interaction of school, family and community.
- One must mobilize the entire local community, rather than an individual school, Jewish community center or Jewish camp.

EXPECTATIONS OF A LEAD COMMUNITY:

Ш	Enlist top local leadership	, representing	all aspects	of the community,
	and including:	_	•	-

- Rabbis;
- Educators;
- Communal professionals; and
- Lay leaders.
- Involve all or most educational institutions.

EXPECTATIONS OF A LEAD COMMUNITY (CONT'D):

- Mobilize stakeholders from all sectors of the Jewish community to:
 - create programs of educational excellence;
 - o commit substantial additional financial resources to Jewish education;
 - engage in a serious planning effort to support programs; and
 - show results after several years of intense activity.
- Set high educational standards.

CIJE's ROLE

CIJE Services:

- Involve continental leadership in the local community:
- Identify funders and help obtain financial support;
- Develop continental resources agencies links (e.g., JESNA, JCCA, universities, national training institutions, denominations);
- Provide expertise in planning and program implementation;
- Provide leadership recruitment assistance; and
- Convene lead communities for ongoing seminars.

CIJE Projects:

- "Best Practices Project"; and
- Monitoring, evaluation and feedback system.

THE SELECTION PROCESS

- Step 1 Invite all eligible communities to submit a short preliminary proposal
 Step 2 Review preliminary proposals (using panels of reviewers)
 Step 3 Invite communities with the best preliminary proposals to submit full proposals
 Step 4 Review full proposals, following site visits to each finalist community (using panels of reviewers)
 Step 5 Select lead communities
 Step 6 Plan lead communities programs
- Step 7 Begin action programs for lead communities

PRELIMINARY PROPOSAL REVIEW (STEP 2)

Preliminary proposals will be assessed to confirm eligibility, and evaluated using three criteria:

- Community Preparedness;
- Commitment; and
- Vision.

CIJE seeks the best proposals, reflecting a range of regions and types of communities.

FULL PROPOSAL REVIEW (STEP 4)

Full proposals will be evaluated using four criteria:

- Community Preparedness;
- Commitment;
- Vision; and
- Community capacity.

THE LEAD COMMUNITIES PLANS WILL INCLUDE: (STEP 6)

- An assessment of the present state of Jewish education in the community;
- An analysis of needs and resources;
- The development of a strategy and priorities;
- The design of programs; and
- The preparation of a multi-year integrated implementation plan.

PROGRAM CONTENT

Lead community plans will address two types of activity:

- Enabling Activities:
 - o Personnel; and
 - o Community Support.
- Programmatic Options:
 - o Israel study and travel;
 - o Improved or expanded programs; and
 - o Innovative programs.

SCOPE OF PLANS:

- Comprehensive enough to make an impact on a large segment of the community; and
- Focused enough to insure high standards of excellence.

[lllustrative]

- 3 out of 5 age groups (pre-school; pre-bat/bat mitzvah; post bar/bat mitzvah; college age and young adults and seniors).
- 2 out of 3 education settings (supplementary, day school, college/university degree programs).
- o formal <u>and</u> informal programs.

TIMETABLE

Month Benchmark

end Jan Announce the project & distribute guidelines1

early Mar Receive preliminary proposals (4 weeks)

Apr Select finalists

May Receive finalist proposals (4 weeks)

Jun Recommend communities

Jun/Jul Select and announce Lead Communities

Aug Hold seminar for Lead Communities

Sept 1992 CIJE/community agree on joint program; Project begins

Sept 1992-Jul 1993 Lead Communities develop plan and pilot action program

Sept 1993 Lead Communities begin full-scale program

¹Copies of the guidelines will also be circulated to national agencies with local constituents (e.g. religious movements).

"EFFECTIVE" JEWISH EDUCATION ...

- Is an emotionally, intellectually and spiritually compelling experience;
- Inspires one to remain engaged in learning; and
- Leads to deeper commitment to Jewish values.

UKELES ASSOCIATES INC. 611 Broadway, Suite 505 New York, NY 10012

Tel: (212) 260-8758 Fax: (212) 260-8760

FACSIMILE COVER SHEET

Date:	1/3/9	Pages (including cover) 45
	To:	Annette Hochslein Soymour Fox
	Fax #:	011-972-2-619951
	From:	Jack Okeles
		If there is a problem with this transmission please call: <u>GAIL</u> at (212) 260-8758.
Messa	ge:	Tues 10:00am is fine,
		Please eardien receipt of fax.

(fempiriary Ardins)

Hondrary Chair Max M. Fisher

Chair Meiton L. Mandel

Acting Director Stephen Lt. Hollingh

Chief Education Officer Dr. Shufamith Elster

December 24, 1991

Dear Colleagues:

I look forward to greeting you at the Senior Policy Advisors meeting on January 7th. The agenda will include a report of all of our activities and I am especially pleased that we can report to you on progress on two of our projects. The Best Practices Project directed by Dr. Barry Holtz and the Research Project directed by Dr. Isa Aron are well under way.

The focus of our attention in the months since our last meeting has been the Lead Communities Project, which will be the focal point of our meeting. Dr. Jacob Ukeles has been working with the CIJE staff to launch this ambitious project. The enclosed materials have been prepared by Jack and his associate Dr. Jim Meier.

I hope that you are planning to attend our meeting and that you have let Ginny Levi know of your plans.

If you are not able to attend, I hope that you will review the materials and give me the benefit of your comments (301-230-2012). My work has been informed by the many helpful responses and suggestions I have received from Senior Policy Advisors.

Cordially,

Shulamith R. Elster

LEAD COMMUNITIES

A Project of the

Council for Initiatives in Jewish Education

Document #1:

RATIONALE

January 2, 1992

The Lead Communities Project is a joint continental - local collaboration for excellence in Jewish education. The purpose is to demonstrate that it is possible to significantly improve Jewish education, both formal and informal, in communities in North America with the right combination of leadership, programs, resources, and planning.

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Three to five communities in North America, each with a Jewish population of between 15,000 and 300,000, will be invited to join with the Council for Initiatives in Jewish Education in carrying out the Lead Communities Project.

Why a Lead Communities Project

Improving Effectiveness

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The heart of this effort is a commitment to help Jewish education in North America improve its effectiveness.

Jewish education involves not only acquisition of knowledge but also the development of skills, shaping of values and influencing behavior. It can take place in a day school, a supplementary school, summer camp, congregation or Jewish community center; on a trail in the Galilee or in a living room in Iowa. It happens through study of text, a lecture, film, or discussion.

However it happens, Jewish education must be compelling -emotionally, intellectually and spiritually. It must inspire greater numbers of Jews, young and old, to remain engaged, to learn, feel and act in a way that reflects an understanding of and commitment to Jewish values.

To achieve this objective, Jewish education must be nurtured, expanded and vastly improved. Both the CIJE and the lead communities will set goals for "improvement." These will take a concrete form, such as:

- More and better Jewish education programs and services;
- Greater participation in Jewish education; and
- Better outcomes (related to Jewish knowledge, skills, behaviors, and values).

The central thesis of the Lead Communities Project is that the best way to generate positive change at the continental scale is to mobilize the commitment and energy of local communities to create successes that stand as testimony to what is possible.

"Models" as a Strategy for Positive Change

Local efforts that are working well need to be reinforced. Local communities have to be connected to the pockets of excellence across the nation that too often have worked in isolation. Positive change will require a vehicle to encourage visionary approaches and to support innovation and experimentation. This project makes it possible to evaluate, improve and try out a variety of approaches for Jewish education throughout the community, and prepare the groundwork for adoption and expansion of good ideas elsewhere.

Fundamental to the success of this project will be the commitment of the community and its key stakeholders. The community must be willing to set high educational standards, raise additional funding for education, involve all or most of its educational institutions in the program, and, thereby, become a model for the rest of the country.

Definition of Community

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For the purposes of this project, a "community" is an urban or metropolitan geographic area with a communal organization structure and decision-making system in place. The initial focus is on communities with a Jewish population of 15,000 to 300,000¹.

A cornerstone of the Lead Communities Project is the emphasis on the entire local community, rather than the individual school, program or Jewish camp. The evidence is growing in general education as well as Jewish education that lasting educational reform involves the interaction of school, family and community because there is a continuing interplay among them. One needs to affect the entire system, not just a single setting.

¹The 57 communities within this range account for about 3,500,000 out of about 5.5 million Jews nationally. These figures are based on data from the Council of Jewish Federations.

What Makes a Lead Community

A lead community will be characterized by four areas of community commitment: <u>leadership</u>, <u>programs</u>, <u>resources</u>, and <u>planning</u>.

Leadership

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A lead community is expected to chart a course that others can follow. The most respected rabbis, educators, professionals and lay leaders will serve on community-wide Steering Committees to guide the project in a specific community. All sectors of the community -- congregations, schools, community centers and Federations -- will need to be involved. Recruiting top community leaders to the cause of Jewish education and involving all sectors of the community will help raise Jewish education to the top of the communal agenda.

Lead community leadership, both professional and lay, also will participate in the ongoing effort to define and refine the project as it is extended to other communities.

Programs

Each of the lead communities will engage in the process of redesigning and improving Jewish education through a wide array of intensive programs. The programs of the lead community need to reflect continental as well as local experience and ideas.

Lead communities will benefit from successful experiences across the continent. CIJE is undertaking a systematic effort to identify the best examples of specific programs, projects or institutions in North America, called the "Best Practices Project." In preparing action plans, lead communities will have access to the inventory of the most promising programs.

The report of the Commission on Jewish Education in North America recommends that Lead Communities concentrate on personnel and broadening community support as critical "enabling options." They are necessary for the significant improvement of Jewish education. A promising programmatic option is study and travel in Israel, which has proven to be a very effective motivator for young and old alike. Thus, personnel, community support and educational travel to Israel will be important ingredients in the community's plan of action.

Local initiatives may include improvement or expansion of existing programs or the creation of new ones. Examples of other programs that <u>could</u> be undertaken as part of a Lead Communities program include:

- Replicating good schools and/or establishing model schools;
- Intensifying and improving early childhood programs;
- Designing programs in adult and family education;
- Developing new models of post bar-mitzvah or batmitzvah education;
- Developing strategies for outreach;
- Raising the level of Jewish knowledge of communal leaders;
- Integrating formal and informal education (e.g. camping/study programs); and
- Using new technology (video and computers).

Lead community projects are expected to address both scope and quality: They should be comprehensive enough to make an impact on a large segment of the community; and focused enough to insure high standards of excellence. The report of the Commission on Jewish Education in North America recommends that Lead Communities concentrate on personnel and broadening community support as critical "enabling options." They are necessary for the significant improvement of Jewish education. A promising programmatic option is study and travel in Israel, which has proven to be a very effective motivator for young and old alike. Thus, personnel, community support and educational travel to Israel will be important ingredients in the community's plan of action.

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Financial Resources

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A program of breadth, depth and excellence will require new monies, primarily because the endeavor has long been underfunded. The economic recession and substantial resettlement needs make communal fund-raising more challenging. Nevertheless, a lead community will point a direction in this area as well -- substantially upgrading the local investment in Jewish education. Increased funding will come from federations, private foundations, congregations, tuition and other sources.

An important part of CIJE's role is to mobilize private foundations, philanthropists, and other continental resources to match the financial efforts of local communities.

Planning

The plan for each lead community will include: an assessment of the state of Jewish education in the community at the present time; an analysis of needs and resources; the development of a strategy and priorities; the design of programs; and the preparation of a multi-year integrated implementation plan for improving educational effectiveness. CIJE can help focus the resources of national agencies -- JESNA, JCC Association, training institutions, and religious movements -- on the needs of local communities.

How will we know the lead communities have succeeded in creating better outcomes 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 evaluation to document its efforts and gauge its success. In addition, each lead community needs to know how well it is doing as a basis for making change along the way. CIJE will design and implement a consistent monitoring, evaluation and feedback system for use in each lead community to help answer these questions.

Lead Communities: A Continental Enterprise

Improving Jewish education throughout the continent is the ultimate goal of the Lead Communities project: to re-energize Jewish education, and to demonstrate and validate successful approaches to Jewish education that can be found in and replicated by communities throughout North America.

DRAFT

LEAD COMMUNITIES

A Project of the

Council for Initiatives in Jewish Education

Document #2: GUIDELINES FOR POTENTIAL PARTICIPANTS

January 2, 1992

A Message from the Chairman, CIJE

The Council for Initiatives in Jewish Education was established as an outgrowth of the Commission on Jewish Education in North America in November 1990. CIJE brings together distinguished educators, professionals, lay leaders and philanthropists of the continental Jewish community.

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The Lead Communities Project is intended to demonstrate that it is possible to significantly improve the effectiveness of Jewish education by joining continental and local forces. We invite you to apply to become a participant in a bold and visible experiment to create communities of educated Jews to help insure the continuity of the Jewish people.

Morton L. Mandel Chair

questions:

- Should we seek to become a lead community?
- □ How do we apply?

What and Why a Lead Communities Project?

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The Lead Communities Project is a joint continental - local collaboration for excellence in Jewish education. The purpose is to demonstrate that it is possible to significantly improve Jewish education, both formal and informal, in communities in North America with the right combination of leadership, programs, resources, and planning.

Three to five communities in North America, each with a population of between 15,000 and 300,000 will be invited to join with the Council for Initiatives in Jewish Education in carrying out the Lead Communities Project.

The central thesis of the Lead Communities Project is that the best way to generate positive change at the continental scale is to mobilize the commitment and energy of local communities to create successes that stand as testimony to what is possible.

For the purposes of this project, a "community" is an urban or metropolitan geographic area with a communal organization structure and decision-making system in place.

What is a Lead Community Expected To Do?

A lead community is expected to:

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- enlist top local leadership representing all aspects of the community;
- mobilize stakeholders from all sectors of the Jewish community in improving programs;
- create programs of educational excellence;
- commit additional financial resources to Jewish education;
- base its programs on a serious planning effort; and
- show results after several years of intense activity.

In short, a lead community is committed to improving Jewish education and to translating its commitment into action.

CIJE's Role in the Lead Communities Project

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CIJE will initiate and coordinate continental supports for the benefit of each lead community, including leadership, financial resources, program and planning expertise. CIJE will work with lead communities to:

- identify funders and help obtain financial support;
- replicate successful program ideas and experience through the "Best Practices Project";
- b obtain professional assistance for planning and action;
- develop links to continental resources agencies (e.g., JESNA, JCC Association, universities, national training institutes, denominational movements);
- develop a monitoring, evaluation and feedback system;
- provide leadership recruitment assistance; and
- convene lead communities for ongoing seminars during the project.

Who is Eligible

Any central communal entity within a city or metropolitan area (as recognized by the Council of Jewish Federations) with a Jewish population between 15,000 and 300,000 is eligible. This includes any combination of the following:

- A Federation
- A Federation and a central educational agency
- A Federation and a council of congregations
- A community-wide coalition involving Federation, congregations, educational and other institutions

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- □ A Federation
- A Federation and a central educational agency
- A Federation and a council of congregations
- A community-wide coalition involving Federation, congregations, educational and other institutions

How to Apply

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To be considered a potential lead community, a central communal entity should submit a four to seven (4 - 7) page preliminary proposal to the CIJE. This should include:

- A cover letter signed by an authorized representative of the central entity. It should identify a committee to guide the project; indicate the criteria for naming a major communal leader to chair such a committee (or provide a name if a chair has already been identified); and briefly describe the probable size and composition of the projected (or actual) committee. The letter should also address the issue of probable (or actual) professional leadership for the project (e.g. do you contemplate a Lead Community Director?).
- A 1 or 2 page statistical profile including Jewish population; number of individuals receiving various types of Jewish education, both formal and informal; a listing of Jewish educational agencies and programs, both formal and informal; current spending on Jewish education; and the number and type of people involved in Jewish education.
- A 1 or 2 page description of current or recent studies of community needs and resources or plans for Jewish education. Please cite examples of innovative efforts in Jewish education already undertaken in your community.
- A 1 or 2 page essay describing the overall approach to educational improvement that your community might use if selected as a lead community. The essay should make the case for why you think that your community would make an outstanding lead community.

Preliminary proposals must be in the CIJE office by March 31, 1992. Proposals received after that date cannot be considered.

Review Criteria: Preliminary Proposals

- 5--

Preliminary Proposals will be assessed to confirm eligibility and evaluated using three criteria:

- Community Preparedness. Is the community positioned to move forward by virtue of its involvement of key institutions and constituencies, leadership, previous planning and improvement efforts in Jewish education?
- Commitment. How clearly and convincingly has the community expressed its commitment to the improvement of Jewish education?
- Vision. How well has the community articulated its view of the content of Jewish education? Does the community have the beginnings of an improvement strategy?

CIJE seeks the best proposals, reflecting a range of regions and types of communities.

Full Proposals

Proposals (submitted by those communities selected to be finalists) should include the following elements:

- A 2 to 3 page summary description or copies of previously prepared documents that address the current view of the educational needs of the community.
- A 2 to 3 page analysis or copies of previous prepared documents that address the community's capabilities for meeting the commitments outlined in the preliminary proposal.
- A 3 to 5 page description of the strategy that the community would like to use in implementing its vision of Jewish education. This strategy should address approaches to meeting the personnel needs of Jewish education in the community; increasing community support; and enhancing the role of the Israel experience. It should address both informal and formal education. It should identify priority population groups (e.g. pre-school children; pre-bar/bat mitzvah children; post-bar/bat mitzvah students; college age and young adults; and adults and seniors) and educational settings (e.g. supplementary, day school, college/university degree programs).
- A 2 to 3 page description of the anticipated planning resources that will be committed if the community is selected to be a lead community.
- A preliminary projection of the scale or size of the project (e.g. in dollars) and possible local sources of funding.

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Full Proposals

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Proposals (submitted by those communities selected to be finalists) should include the following elements:

- A 2 to 3 page summary description or copies of previously prepared documents that address the current view of the educational needs of the community.
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- A 2 to 3 page description of the anticipated planning resources that will be committed if the community is selected to be a lead community.
- A preliminary projection of the scale or size of the project (e.g. in dollars) and possible local sources of funding.

Review Criteria: Full Proposals

Full proposals will be evaluated in the same terms as preliminary proposals, but with greater depth on the basis of more substantiation. One additional criterion will be employed: the capacity of the community to carry out its commitment and vision.

Technical Note

Proposals (preliminary and full) should be typed or printed on letter size paper, double-spaced using a full-size type face and normal margins. Please do not submit appendices or supplemental materials to the preliminary proposal. If reviewers need additional information, they will ask for it. Faxed proposals will not be accepted.

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LEAD COMMUNITIES

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A Project of the

Council for Initiatives in Jewish Education

Document #3: TIMETABLE OF THE PROCESS

January 2, 1992

The creation of the Lead Communities project will proceed according to the following timetable.

Month	Benchmark	CIJE Board Role
Mid-January 1992	Approve lead communities project plan	CIJE Board
End-January	Announce the project & distribute guidelines to local communities ¹	
March	Receive preliminary proposals (4 weeks to prepare)	
April	Select finalists	Lead Communities Committee ²
May	Receive finalist proposals (4 weeks to prepare)	
May and June	Visit sites and evaluate finalist proposals	
June	Recommend communities	Lead Communities Committee
July	Select and announce Lead Communities	CIJE Board
September	Hold first seminar for Lead Communities	
October	Agree on each CIJE/community joint program; Project begins	
November 1992- July 1993	Lead Communities develop plan and pilot action program	
September 1993	Lead Communities begin full-scale implementation of action program	

¹Copies of the guidelines will also be circulated to national agencies with local constituents (e.g. religious movements).

²Lead Communities Committee of CIJE Board of Directors.

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PROGRAM GUIDELINES

A Message from the Chairman

The Council for Initiatives in Jewish Education was established as an outgrowth of the Commission on Jewish Education in North America in November 1990.

CIJE brings together distinguished educators, professionals, lay leaders and philanthropists of the continental Jewish community to energize Jewish education in North America. Visions of what should and can be achieved in the 21st century need to be repeatedly placed before our communities' leadership, and the wherewithal to do so obtained. The CIJE can provide a unique blend of individual and institutional advocacy in North America.

The Lead Communities Project is intended to demonstrate that local communities can significantly improve the effectiveness of Jewish education through careful organizing for the task, with a coalition of community institutions, supplemented with continental institutions and resources.

We invite you to apply to become a participant in a systematic, creative and visible experiment to create communities of educated Jews to help insure the continuity of the Jewish people.

Morton L. Mandel

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Chair

Purpose of Guidelines

These guidelines are designed to help communities answer the questions:

- Should we seek to become a lead community?
- How do we apply?

What and Why a Lead Communities Project?

The Lead Communities Project is a joint continental-local collaboration for excellence in Jewish education. The purpose is to demonstrate that it is possible to significantly improve Jewish education, both formal and informal, in communities in North America with the right combination of leadership, programs, resources, and planning.

Three communities in North America, each with a population of between 15,000 and 300,000, will be invited to join with the Council for Initiatives in Jewish Education in carrying out the Lead Communities Project.

The central thesis of the Lead Communities Project is that the best way to generate positive change at the continental level is to mobilize the commitment and energy of local communities. The successes achieved by local communities are the most compelling testimony to what is possible.

For the purposes of this project, a "community" is an urban or metropolitan geographic area with a communal organization structure and decision-making system in place.

See the Appendix beginning on page 7 for elaboration on the Rationale for the Lead Communities Project.

Who is Eligible?

Any central communal entity within a city or metropolitan area (as recognized by the Council of Jewish Federations) with a Jewish population between 15,000 and 300,000 is eligible.

Expectations of a Lead Community

A lead community will:

- enlist top local leadership representing all aspects of the community;
- build a community-wide coalition involving federation, congregations, educational and other institutions;
- mobilize stakeholders from all sectors of the Jewish community in improving programs;
- create programs of educational excellence;
- devise innovative programs, for example, that cross traditional boundaries of age, setting or subject area;
- commit additional financial resources to Jewish education;
- base its programs on a serious planning effort with ongoing monitoring and evaluation;
- show tangible results after several years of intense activity; and
- help other communities benefit from its successes.

In short, a lead community is committed to improving Jewish education and to translating its commitment into action.

CIJE's Role in the Lead Communities Project

CIJE will initiate and coordinate continental supports for the benefit of each lead community. CIJE will:

- identify funders and help obtain financial support;
- offer examples of good programs and experiences through the "Best Practices Project," and help translate them to lead communities;
- provide professional assistance for planning and education;
- develop links to continental resource agencies (e.g., national training institutions, JESNA, JCCA, denominational movements, universities);
- develop a monitoring, evaluation and feedback system;
- provide leadership recruitment assistance; and
- convene lead communities for ongoing seminars during the project.

How to Apply

To be considered a potential lead community, a central communal entity should submit a five to eight (5 - 8) page preliminary proposal to the CIJE. This should include:

A cover letter signed by an authorized representative of the central entity. It should identify a committee to guide the project; indicate the criteria for naming a major communal leader to chair such a committee (or provide a name if a chair has already been identified); and briefly describe the probable size and composition of the projected or actual committee. The letter should also address the issue of probable or actual professional leadership for the project (e.g. do you contemplate a Lead Community Director?).

A 1 or 2 page statistical profile including Jewish population; number of individuals receiving various types of Jewish education, both formal and informal; a listing of Jewish educational agencies and programs, both formal and informal; current spending on Jewish education; and the number and categories of personnel involved in Jewish education.

A 1 or 2 page description of current or recent studies of community needs and resources or plans for Jewish education.

A 1 or 2 page essay making the case for why you think that your community would be an outstanding lead community. The essay can also describe the overall approach to educational improvement that your community might use if selected.

A 1 or 2 page listing of recent community initiatives in Jewish education. Please cite examples of unusually successful programs and innovative efforts in Jewish education already undertaken in your community.

Preliminary proposals must be received by March 31, 1992. Proposals received after that date cannot be considered.

Proposals, preliminary and full, should be typed or printed on letter size paper, double-spaced using a full-size type face and normal margins. Please do not submit appendices or supplemental materials to the preliminary proposal. If reviewers need additional information, they will ask for it. Faxed proposals will not be accepted.

Send two (2) copies of the proposal to:

Council for Initiatives in Jewish Education c/o Ukeles Associates Inc. 611 Broadway, Suite 505 New York, NY 10012

Review Criteria: Preliminary Proposals

Preliminary proposals will be assessed to confirm eligibility and evaluated using two primary criteria:

- Community Preparedness. Is the community positioned to move forward by virtue of its involvement of key institutions and constituencies, leadership, previous planning and improvement efforts in Jewish education?
- Commitment. How clearly and convincingly has the community expressed its commitment to the improvement of Jewish education?

The community's record of achievement and its approach to educational improvement also will be taken into account.

CIJE seeks the best proposals, reflecting a range of regions and types of communities.

Full Proposals

If selected as a finalist, a community will be asked to submit a full proposal. Final proposals should include the following elements:

- A 2 to 3 page summary description (or copies of previously prepared documents) that addresses the current view of the educational needs of the community.
- A 2 to 3 page analysis (or copies of previous prepared documents) of the community's capabilities for meeting the commitments outlined in the preliminary proposal.
- A 2 to 3 page summary of the community's record of achievement in Jewish education that describes successful programs, systemic reforms, and innovations that have been introduced.
- A 2 to 3 page description of the community's vision for improving Jewish education. This vision statement should address both formal and informal Jewish education, and approaches for different population groups and educational settings.
- A 2 to 3 page description of the anticipated planning resources that will be committed if the community is selected to be a lead community.
- A preliminary projection of the scale or size of the project (e.g. in dollars) and possible local sources of funding.

Review Criteria: Full Proposals

Full proposals will be evaluated using the same criteria as preliminary proposals, but with greater depth. One additional criterion will be employed: the capacity of the community to carry out its commitment and vision.

QUESTIONS AND ANSWERS ??

Teleconference by Satellite

A teleconference by satellite, broadcast throughout the United States and Canada, to answer questions about the Lead Communities Project will be held on February 24, 1992, at 3:00 pm Eastern Standard Time. Any community that intends to submit a proposal or is considering submitting one is urged to participate. The teleconference will start with a brief presentation on the Lead Community Project expectations. Participants will then have the opportunity to address questions directly to CIJE staff and consultants.

Please send the "plan to attend" form by mail or facsimile transmission by February 18, 1992, if you plan to participate in the teleconference. Instructions for arranging to attend a teleconferencing center in your area are provided on a sheet included with these program guidelines.

Questions after February 24, 1992

After the teleconference on February 24, questions may be directed to:

Dr. James Meier
Council for Initiatives in Jewish Education
c/o Ukeles Associates Inc.
611 Broadway, Suite 505
New York, NY 10012
(212) 260-8758 (office)
(212) 260-8760 (fax)



Timetable

Selection Process Timetable

Month Benchmark

January 31, 1992 Program Guidelines released

February 24 Satellite teleconference

March 31 Preliminary proposals due

April Review panelists evaluate proposals

May 5 Select finalists

June 30 Finalists submit full proposals

July Review panelists visit sites

mid-August Lead communities selected

Lead Communities Timetable

September 1992 Hold initial seminar for lead communities

October CIJE/community agree on joint program;

project begins

October 1992- Lead communities develop plan and

July 1993 pilot action program

September 1993 Lead communities begin full-scale

implementation of first year program

Appendix

Rationale for Lead Communities Project

Rationale for Lead Communities Project

The Lead Communities Project is a joint continental-local collaboration for excellence in Jewish education. The purpose is to demonstrate that it is possible to significantly improve Jewish education, both formal and informal, in communities in North America with the right

Why a Lead Communities Project

combination of leadership, programs, resources, and planning.

Improving Effectiveness

The heart of this effort is a commitment to help improve the effectiveness of Jewish education in North America.

Jewish education involves not only acquisition of knowledge but also the development of skills, shaping of values and influence of behavior. It can take place in a day school, a supplementary school, summer camp, congregation or Jewish community center; on a trail in the Galilee, in a living room in Iowa or in a setting where young and old learn together. It happens through study of text, a lecture, film, computer or discussion groups or field trips.

However it happens, Jewish education must be compelling – emotionally, intellectually and spiritually. It must inspire greater numbers of Jews, young and old, to remain engaged, to learn, feel and act in a way that reflects an understanding of and commitment to Jewish values.

To achieve this objective, Jewish education must be nurtured, expanded and vastly improved. Both the CIJE and the lead communities will set goals for "improvement." These will take a concrete form, such as:

- More and better Jewish education programs and services;
- Greater participation in Jewish education; and
- Better outcomes (related to Jewish knowledge, skills, behaviors and values).

The central thesis of the Lead Communities Project is that the best way to generate positive change at the continental scale is to mobilize the commitment and energy of local communities to create successes that stand as testimony to what is possible.

"Models" as a Strategy for Positive Change

Local efforts that are working well need to be reinforced. Local communities have to be connected to the pockets of excellence across the nation that too often have worked in isolation. Positive change will require a vehicle to encourage inspired approaches and to support innovation and experimentation. This project makes it possible to evaluate, improve and try out a variety of approaches for Jewish education throughout the community, and prepare the groundwork for adoption and expansion of good ideas elsewhere.

Fundamental to the success of this project will be the commitment of the community and its key stakeholders. The community must be willing to set high educational standards, raise additional funding for education, involve all or most of its educational institutions in the program and, thereby, become a model for the rest of the country.

Definition of Community

For the purposes of this project, a "community" is an urban or metropolitan geographic area with a communal organization structure and decision-making system in place. The initial focus is on communities with a Jewish population of 15,000 to 300,000.*

A cornerstone of the Lead Communities Project is the emphasis on the entire local community, rather than the individual school, program or Jewish camp. The evidence is growing in general education as well as Jewish education that lasting educational reform involves the interaction of school, family and community because there is a continuing interplay among them. One needs to affect the entire system, not just a single setting, program or age group.

What Makes a Lead Community

A lead community will be characterized by four areas of community commitment: leadership, programs, resources, and planning.

Leadership

A lead community is expected to chart a course that others can follow. The most respected rabbis, educators, professionals, scholars and lay leaders will serve on community-wide steering committees to guide the project in a specific community. All sectors of the community -- congregations, schools, community centers and federations -- will need to be involved. Recruiting top community leaders to the cause of Jewish education and involving all sectors of the community will help raise Jewish education to the top of the communal agenda.

Lead community leadership, both professional and lay, also will participate in the ongoing effort to define and refine the project as it is extended to other communities.

^{*} The 57 communities within this range account for about 3,500,000 out of about 5.5 million Jews. These figures are based on data from the Council of Jewish Federations.

Programs

Each of the lead communities will engage in the process of redesigning and improving Jewish education through a wide array of intensive programs. The programs of the lead community need to reflect continental as well as local experience and ideas.

Lead communities will benefit from successful experiences across the continent. CIJE is undertaking a systematic effort to identify the best examples of specific programs, projects or institutions in North America, called the "Best Practices Project." In preparing action plans, lead communities will have access to the inventory of the most promising programs.

The report of the Commission on Jewish Education in North America recommends that lead communities concentrate on personnel and broadening community support as critical "enabling options." They are necessary for the significant improvement of Jewish education. A promising programmatic option is study and travel in Israel, which has proven to be a very effective motivator for young and old alike. Thus, personnel, community support and educational travel by youth to Israel will be important ingredients in the community's plan of action.

Local initiatives may include improvement or expansion of existing programs or the creation of new ones. It is anticipated that communities will devise new programs that cross traditional boundaries of age, setting or content. Examples of other programs that could be undertaken, separately or combined in an imaginative way, as part of a lead communities program include:

- Replicating good schools and/or establishing model schools;
- Developing outstanding programs at Jewish community centers;
- Intensifying and improving early childhood programs;
- Designing programs in adult and family education;
- Creating cooperative programs between the community and local college campuses;
- Developing new models of post bar-mitzvah or bat-mitzvah education;
- Developing strategies for outreach;
- Raising the level of Jewish knowledge of communal leaders;
- Integrating formal and informal education (e.g. camping/study programs); and
- Using new technology (video and computers).

Lead community projects are expected to address both scope and quality: they should be comprehensive enough to make an impact on a large segment of the community; and focused enough to ensure standards of excellence.

Financial Resources

A program of breadth, depth and excellence will require new monies, primarily because the endeavor has long been underfunded. The economic recession and substantial resettlement needs make communal fund-raising more challenging. Nevertheless, a lead community will point a direction in this area as well -- substantially upgrading the local investment in Jewish education. Increased funding will come from federations, private foundations, congregations, tuition and other sources.

An important part of CIJE's role is to mobilize private foundations, philanthropists and other continental resources to match the financial efforts of local communities.

Planning

The plan for each lead community will include: an assessment of the state of Jewish education in the community at the present time; an analysis of needs and resources; the development of a strategy and priorities; the design of programs; and the preparation of a multi-year integrated implementation plan for improving educational effectiveness. CIJE can help focus the resources of national agencies -- institutions of higher Jewish learning, religious movements, JCCA, JESNA, and universities -- on the needs of local communities.

How will we know the lead communities have succeeded in creating better outcomes 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 evaluation to document its efforts and gauge its success. In addition, each lead community needs to know how well it is doing as a basis for making change along the way. CIJE will design and implement a consistent monitoring, evaluation and feedback system for use in each lead community to help answer these questions.

Lead Communities: A Continental Enterprise

Improving Jewish education throughout the continent is the ultimate goal of the Lead Communities Project: to re-energize Jewish education, and to demonstrate and validate successful approaches to Jewish education that can be found in and replicated by communities throughout North America.

Council for Initiatives in Jewish Education

Board of Directors:

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Staff:

Stephen Hoffman, Acting Director Shulamith Elster, Chief Education Officer

INSTRUCTIONS FOR ATTENDING TELECONFERENCE BY SATELLITE on February 24, 1992, at 3:00 pm E.S.T.

- 1. Return the tearsheet below by *February 18, 1992* to indicate your intention to participate in the teleconference. You will be able to listen to the presentation, hear questions and answers, and have the opportunity to call in your own questions.
- 2. Contact the teleconference center coordinator at the federation in your local area to find out where the teleconference receiving facility is located, and to indicate that you will attend.
- 3. If no teleconference site in your community is shown on the attached list, call Frank Strauss at the Council of Jewish Federations (at 212-598-3516) to find out how to locate a facility in your community equipped to receive the satellite broadcast.

The telephone number for calling in your questions will be provided during the teleconference.

We plan to participate in the Satellite Teleconference on February 24, 1992 (Please print or type)

Your Community:		·
Expected Representatives at Teleconference:	Name	Affiliation
	(use anot	her page if necessary)
	(doc arrot	ner page it necessary)
Local Community Contact:		
	(Name)	(Telephone No.)
Mail or FAX to: Counc	cil for Initiatives on Jewish Edu c/o Ukeles Associates Inc.	ication Teleconference
	611 Broadway, Suite 505	

FAX: (212) 260-8760

New York, NY 10012

REMINDER: Respond by February 18, 1992

Satellite Network Coordinators

FEDERATION	COORDINATOR	PHONE NUMBER
ATLANTA	Ellen Townsend	404-873-1611
BALTIMORE	Elana Kuperstein	301-727-4828
BOSTON	Judy Weinstein	617-330-9500
BRIDGEPORT	Gerald Kleinman	203-372-6504
BUFFALO	Mel Levi	716-886-7750
CENTRAL NEW JERSEY	Suzanne Lubin	201-351-5060
CHICAGO	Hal Rosen	312-346-6700
CINCINNATI	Walter Rubenstein	513-351-3800
CLEVELAND	Bob Cahen	216-566-9200
COLUMBUS	Lauri Zofan	614-237-7686
DALLAS	Sumner Riddle/Tanya Lefton	214-369-3313
DENVER	Bob Ochoa	303-321-3399
DETROIT	David Moss	313-965-3939
FT. LAUDERDALE	Bob Sandler	305-748-8400
HARTFORD	Susan Stoppelman	203-232-4483
HOUSTON	Lee Wunsch/Amold Sachs	713-729-7000
KANSAS CITY	Sue Goldsmith	913-469-1340
LOS ANGELES	Ron Rieder	213-852-1234
METROWEST	Lynn Borden	201-673-6800
MIAMI	Shari Gantman	305-576-4000
MILWAUKEE	Elaine Pouliot	414-271-8338
MONTREAL	Sherry Stein	514-735-3541
NEW YORK	Paul Goldsmith	212-980-1000
PALM BEACH	Ronni Epstein	407-832-2120
PHILADELPHIA	Avrom Steinbrook	215-893-5808
PHOENIX	Harold Morgan	602-274-1800
PITTSBURGH	Milo Averbach	412-681-8000
RHODE ISLAND	Steve Rakitt	401-421-4111
ROCHESTER	Larry Fine	716-461-0490
SAN DIEGO	Leslye Winkelman Lyons	619-571-3444
SAN FRANCISCO	Suzan Berns	415-777-0411
SAN JOSE	Janet Berg	408-358-3033
SEATTLE	Barry Goren	206-443-5400
SOUTH PALM BEACH COUNTY		407-368-2737
SOUTHERN ARIZONA	Caitlin Bromberg	602-577-9393
SOUTHERN NEW JERSEY	Alan Respler	609-665-6100
ST. LOUIS	Jan Pollack	814-432-0020
TIDEWATER	Gary Rubin	804-489-8040
TORONTO	Gerry Fisher	416-635-2883
VANCOUVER	Jean Gerber	604-266-8371
WASHINGTON	Barri Black	301-230-7200

Monitoring, Evaluation, and Feedback in Lead Communities – Tentative Plan of Work for 1992-93

I. CONTENT

For lead communities, 1992-93 will be a planning year. The agenda for the evaluation project is to raise questions that will (a) stimulate and assist the planning process; (b) enumerate the goals that lead communities intend to address; and (c) identify current practice so that progress towards goals can be assessed in the future. Broadly, the field researchers will raise three questions:

- (1) 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 over the course of the planning year (1992–1993)?
- (2) 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 manpower?
- (3) 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?

Visions of reform. 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.

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Another reason for focusing on visions is that a lack of clear goals has hindered the success of many previous reform efforts in general education. For example, the New Futures Initiative, an effort by the Casey Foundation to invigorate educational and community services in four inner-city communities, was frustrated by poor articulation between broad goals and specific programs. Although the communities were mobilized for reform, the connections between community leaders and front-line educators did not promote far-reaching programs for fundamental changes. New programs were generally supplemental, and they tended to produce superficial changes.

Questions related to visions include asking about anticipated obstacles, about overcoming barriers between segments of the Jewish community, and about how participants foresee moving from goals to implementation. By asking questions about visions, the evaluation project will not only document goals, but will help persons at all levels of the lead communities project — lay leaders, parents, educators, and other Jewish professionals — to think about their visions of the future. This process may lead to interactive thinking about goals, and may help the communities avoid purely top-down or bottom-up strategies.

It will be important to consider the concreteness of the visions in each community. Do the visions include a concept of implementation, or do ideas about goals remain abstract? Do participants recognize a link between their visions of change and the structure they have established to bring about change?

Community 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)."

Recent advances in educational theory also emphasize the importance of community-wide, "systemic" reform instead of innovations in isolated programs. Educational change is more likely to succeed, according to this view, when it occurs in a broad, supportive context, and when there is widespread consensus on the importance of the enterprise. Hence, an important issue for the evaluation of lead communities is the breadth and depth of participation in the project. What formal and informal linkages exist among the various agencies of the community? Which agencies participate in the visions of change that have been articulated?

As part of their applications lead communities are proposing planning processes for the first year of work. In studying mobilization in the communities, we need to observe how this planning process unfolds. Is the stated design followed? Are departures from initial plans helpful or harmful? Is there broad participation? Are the planners developing thoughtful materials? We will need to describe the decision-making process. Is it open or closed? Are decisions pragmatic or wishful?

The 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. Hence, the evaluation project will establish baseline conditions which can serve as standards for comparison in future years.

Field research may center on characteristics and conditions of educators including background and training, salaries, and degree of satisfaction with salaries; school facilities; cohesiveness of school faculties cohesive; administrative support for innovation; and so on. Additionally we will observe a subset of educational programs that are in place as the lead communities project begins. These observations will be used as baseline data for comparative purposes in subsequent years. We will try to consider programs which, according to the visions articulated in the community, seem ripe for change.

II. METHODS

In the long term (e.g., four years?) it is possible to think about quantitative assessment of educational change in lead communities. This assessment would involve limited surveys that would be administered in 1993–94 and repeated perhaps every two years. For the present, the evaluation project will make only limited use of quantitative data, relying mainly on information gathered by the community itself, such as participation rates, trends in funding, teacher turnover, etc. The bulk of the assessment carried out by the evaluation project, at least during the first two years, will emphasize qualitative assessment of the process of change in lead communities. The main methodological tools will be interviews and observations.

Snowball sampling for interviews. A "snowball" technique for selecting interview respondents appears appropriate here. In this approach, the researcher identifies an initial group of respondents, and adds to the list of subjects by asking each interviewee to suggest additional respondents. At some point in an interview, for example, the researcher might ask, "Who else is involved in (program x)? Who else is a leader in this area in this community?" Subsequently, the researcher interviews some of those named by previous subjects, particularly if new subjects are named by more than one previous informant.

In the snowball approach, it is important to begin with multiple starting points, so that one does not become confined to a narrow clique within the community. We might use the following three starting points from which we would snowball outward:

- (1) Key actors identified in the lead communities proposal from each community.
- (2) A list of leaders of all community organizations that are involved in education, possibly prepared by the head of the local Jewish federation. The list must include leaders of any organizations that are not participating in the lead communities project.
- (3) Random samples of educators and lay persons not included in (1) or (2).

These samples should clarify the social ecology of the Jewish community.

Aims of evaluation. The purpose of the evaluation, especially in the first two years, is weighted more towards developing policy than towards program accountability. Feedback on the process is seen as much more important than summative evaluation, at the present time. We suspect that most Jewish educators recognize that Jewish education is not succeeding, and will understand that the field researchers are not there to document their failures. Instead, the field researchers can serve the educators and their communities by helping them reflect on their situations and by serving as mirrors in which their programs can be viewed alongside their goals.

In one sense, the evaluation project does emphasize accountability. By the end of the first year, lead communities are expected to have well-articulated visions for change, and implementation plans developed. The evaluation project will help judge whether the processes within the lead communities are leading towards these outcomes, and will assess progress toward these general goals in the spring of 1993.

LEAD COMMUNITIES AT WORK

A. INTRODUCTION

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- 1. Build the profession of Jewish education and thereby address the shortage of qualified personnel;
- 2. Mobilize community support to the cause of Jewish education;
- 3. Develop a research capability which will provide the knowledge needed to inform decisions and guide development. In Lead Communities this will be undertaken through the monitoring, evaluation and feedback project;
- 4. Establish an implementation mechanism at the local level, parallel to the Council for Initiatives in Jewish Education, to be a catalyst for the implementation of these recommendations;
- 5. The fifth recommendation is, of course, the lead community itself, to function as a local laboratory for Jewish education.

B. THE SCOPE OF THE PROJECT

1. A Lead Community will be an entire community engaged in a major development and improvement program of its Jewish education. Three model communities will be chosen to demonstrate what can happen where there is an infusion of outstanding personnel into the educational system, where the importance of Jewish education is recognized by the community and its leadership and where the necessary resources are secured to meet additional needs.

The vision and programs developed in Lead Communities will demonstrate to the Jewish Community of North America what Jewish education at its best can achieve.

2. The Lead Community project will involve all or most Jewish education actors in that community. It is expected that lay leaders, educators, rabbis and heads of educational institutions of all ideological streams and points of view will participate in the planning group of the project, to shape it, guide it and take part in decisions.

- The Lead Community project will deal with the major educational areas -- those in which most people are involved at some point in their lifetime:
 - Supplementary Schools

-Day Schools - JCCs

- Israel programs - Early Childhood programs

In addition to these areas, other fields of interest to the specific communities will also be included, e.g. a community might be particularly interested in:

- Adult learning
- Family educationSummer camping
- Campus programs
- etc...
- Most or all institutions of a given area will be involved in the program (e.g. most or all supplementary schools).
- A large proportion of the community's Jewish population will be involved.

C. VISION

A Lead Community will be characterized by its ongoing interest in the goals of the project. Educational, rabbinic and lay leaders 73 will project a vision of what the community hopes to achieve several years hence, where it wants to be in terms of the Jewish knowledge and behavior of its members, young and adult. This vision could include elements such as:

- adolescents have a command of spoken Hebrew:

intermarriage decreases:

- many adults study classic Jewish texts;

educators are qualified and engaged in ongoing training;
 supplementary school attendance has increased dramatically;

- a locally produced Jewish history curriculum is changing the way the subject is addressed in formal education;

- the local Jewish press is educating through the high level of its coverage of key issues.

The vision, the goals, the content of Jewish education will be addressed at two levels:

- At the communal level the leadership will develop and articulate a notion of where it wants to be, what it wants to achieve.
- At the level of individual institutions or groups of institutions of similar views (e.g., all Reform schools), educators,

rabbis, lay leaders and parents will articulate the educational goals.

It is anticipated that these activities will create much debate and ferment in the community, that they will focus the work of the Lead Communities on core issues facing the Jewish identity of North American Jewry, and that they will demand of communities to face complex dilemmas and choices (e.g., the nature and level of commitment that educational institutions will demand and aspire to). At the same time they will re-focus the educational debate on the content of education.

The Institutions of Higher Jewish Learning, the denominations, the national organizations will join in this effort, to develop alternative visions of Jewish education. First steps have already been taken (e.g., JTS preparing itself to take this role for Conservative schools in Lead Communities).

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- 3. Develop ongoing in-service education for most educators in the community, by programmatic area or by subject matter (e.g. the teaching of history in supplementary schools; adult education in community centers).
- 4. Invite training institutions and other national resources to join in the effort, and invite them to undertake specific assignments in lead communities. (E.g. Hebrew Union College might assume responsibility for in-service education of all Reform supplementary school staff. Yeshiva University would do so for day-schools)
- 5. Recruit highly motivated graduates of day schools who are students at the universities in the Lead Community to commit themselves to multi-year assignments as educators in supplementary schools and JCCs.
- 6. Develop a thoughtful plan to improve the terms of employment of educators in the community (including salary and benefits, career ladder, empowerment and involvement of front-line educators in the Lead Community development process.)

Simultaneously the CIJE has undertaken to deal with continental

initiatives to improve the personnel situation. For example it works with foundations to expand and improve the training capability for Jewish educators in North America.

E. DEVELOPING COMMUNITY SUPPORT

This will be undertaken as follows:

- 1. Establishing a wall to wall coalition in each Lead Community, including the Federation, the congregations, day schools, JCCs, Hillel etc..
- 2. Developing a special relationship to rabbis and synagogues.
- 3. Identify a lay "Champion" who will recruit a leadership group that will drive the Lead community process.
- 4. Increase local funding for Jewish education.
- 5. Develop a vision for Jewish education in the community.
- 6. Involve the professionals in a partnership to develop this vision and a plan for its implementation.
- 7. Establish a local implementation mechanism with a professional head.
- 8. Encourage an ongoing public discussion of and advocacy for Jewish education.

F. THE ROLE OF THE CIJE IN ESTABLISHING LEAD COMMUNITIES:

The CIJE, through its staff, consultants and projects will facilitate implementation of programs and will ensure continental input into the Lead Communities. The CIJE will make the following available:

1. Best Practices

A project to create an inventory of good Jewish educational practice was launched. The project will offer Lead Communities examples of educational practice in key settings, methods, and topics, and will assist the communities in "importing," "translating," "re-inventing" best practices for their local settings.

The Best Practices initiative has several interrelated dimen- sions. In the first year (1991/92) the project deals with best practices in the following areas:

-- Supplementary schools

- -- Early childhood programs -- Jewish community centers
- -- Day schools
- -- Israel Experience programs

It works in the following way:

- a. First a group of experts in each specific area is recruited to work in an area (e.g., JCCs). These experts are brought together to define what characterizes best practices in their area, (e.g., a good supplementary school has effective methods for the teaching of Hebrew).
- b. The experts then seek out existing examples of good programs in the field. They undertake site visits to programs and report about these in writing.

As lead communities begin to work, experts from the above team will be brought into the lead community to offer guidance about specific new ideas and programs, as well as to help import a best practice into that community.

2. Monitoring Evaluation Feedback

The CIJE has established an evaluation project. Its purpose is three-fold:

- a. to carry out <u>ongoing monitoring of progress</u> in Lead Communities, in order to assist community leaders, planners and educators in their work. A researcher will be commissioned for each Lead Community and will collect and analyze data and offer it to practitioners for their consideration. The purpose of this process is to improve and correct implementation in each Lead Community.
- b. to evaluate progress in Lead Communities assessing, as time goes on, the impact and effectiveness of each program, and its suitability for replication elsewhere. Evaluation will be conducted by a variety of methods. Data will be collected by the local researcher. Analysis will be the responsibility of the head of the evaluation team with two purposes in mind: 1) To evaluate the effectiveness of individual programs and of the Lead Communities themselves as models for change, and 2) To begin to create indicators (e.g., level of participation in Israel programs; achievement in Hebrew reading) and a database that could serve as the basis for an ongoing assessment of the state of Jewish education in North America. This work will contribute in the long term to the publication of a periodic "state of Jewish education" report as suggested by the Commission.
- c. <u>The feedback-loop</u>: findings of monitoring and evaluation activities will be continuously channeled to local and CIJE planning activities in order to affect them and act as an ongoing corrective. In this manner there will

be a rapid exchange of knowledge and mutual influence between practice and planning. Findings from the field will require ongoing adaptation of plans. These changed plans will in turn, affect implementation and so on.

During the first year the field researchers will be principally concerned with three questions:

- (a) What are the <u>visions</u> for change in Jewish education held by members of the communities? How do the visions vary among different individuals or segments of the community? How vague or specific are these visions?
- (b) What is the extent of <u>community mobilization</u> 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 <u>professional life of educators</u> in this community? Under what conditions do teachers and principals work? For example, what are their salaries and benefits? 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 disclosing what these goals are. The second and third questions concern the "enabling options" decided upon 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.

Professional services:

The CIJE will offer professional services to Lead Communities, including:

- a. Educational consultants to help introduce best practices.
- b. Field researchers for monitoring, evaluation and feed-back.
- Planning assistance as required.
- d. Assistance in mobilizing the community.

4. Funding facilitation

The CIJE will establish and nurture contacts between foundations interested in specific programmatic areas and Lead Communities that are developing and experimenting with such programs (e.g., the CRB Foundations and youth trips to Israel; MAF and personnel training: Blaustein and research).

Links with purveyors or supporters of programs 5.

The CIJE will develop partnerships between national organizations (e.g., JCCA, CLAL, JESNA, CAJE), training institutions and Lead Communities. These purveyors will undertake specific assignments to meet specific needs within Lead Communities.

G. LEAD COMMUNITES AT WORK

The Lead Community itself will work in a manner very similar to that of the CIJE. In fact, it is proposed that a local "CIJE" should be established to be the mechanism that will plan and see to the implementation and monitor the programs. What will this local mechanism (from hereonin: "the local planning group") do?

- It will convene all the actors:
- b.
- It will launch an ongoing planning process; and It will deal with content in the following manner.
 - It will make sure that the content is articulated and is implemented.
 - 2. Together with Barry Holtz and his team, and with Shulamith Elster integrate the various content components and programmatic components into a whole. For example: integrate formal and informal programs. In terms of the Israel Experience that the vision piece, the goals, are articulated by the various actors and at the various levels:

 — by individual institutions

 - by the denominations
 - by the communmity as a whole.

In addition, dealing with the content will involve having a "dream department" or "blueskying unit," aimed at dealing with innovations and change in the programs in the community (see Barry Holtz' paper).

H. LAUNCHING THE LEAD COMMUNITY -- YEAR ONE

During its first year (1992/93) the project will include the following:

- Negotiate an agreement with the CIJE that includes:
 - Detail of mutual obligations:

- b. Process issues -- working relations within the community and between the community, the CIJE and other organizations
- c. Funding issues;
- d. Other.
- 2. Establish a local planning group, with a professional staff, with wall-to-wall representation.
- 3. Gearing-up activities, e.g., prepare a 1-year plan, undertake a self-study (see 6 below), prepare a 5-year plan.
- 4. Locate and hire several outstanding educators from outside the community to begin work the following year (1993/94).
- 5. Preliminary implementation of pilot projects that result from prior studies, interests, communal priorities.
- 6. Undertake an educational self-study, as part of the planning activities:

Most communities have recently completed social and demographic studies. Some have begun to deal with the issue of Jewish continuity and have taskforce reports on these. Teachers studies exist in some communities. All of these will be inputs into the self-study. However, the study itself will be designed to deal with the important issues of Jewish education in that community. It will include some of the following elements:

- a. Assessment of needs and of target groups (clients).
- b. Rates of participation.
- c. Preliminary assessment of the educators in the community (e.g., their educational backgrounds).

The self-study will be linked with the work of the monitoring, evaluation and feedback project.

Some of the definition of the study and some of the data collection will be undertaken with the help of that project's field V3 researcher.

* * * * * * * *

Place source Surgery that we must respond to Careful Planning in the context of time Fort

1. It is assumed that 3 to 5 lead communities will be selected by early summer 1992.

- 2. Following their selection a planning process will be launched. Its purpose will be to ensure that the communities' will, priorities, and needs are being addressed effectively within the context of the Commission's vision for the improvement of Jewish education.
- 3. The need to translate the vision into prescriptions for practice without logsing sight of reality)Opport quality, content and scope -- CIJE + Lead Communities jointly.
- 4. Two assumptions inform the proposed planning process:
- .The CIJE has made explicit the requirement that Lead Communities undertake an action program of a scope, quality and content that are mest likely to bring significant change.
- t. At the same time it is understood that only communities themselves can design plans likely to truly respond to their specific local situation.
- 5. In order to ensure the appropriate translation of visions and needs into programs a two tier planning process is being recommended. It will take place both nationally and locally.
- mended. It will take place both nationably and locally.

 6. Each Lead Community will set up its own planning process. The process will include a representatitive planning committee and will be professionally staffed.
- The CIJE will invite 2-3 representatives of each lead community (the lay chair, the planner and the federation professional) of Join a continental Lead Community planning Committee. The purpose of this process will be to develop and refine the concept of lead communities within the context of real-life communities. The planning committee will consider issues such as:

3. These two planning processes (the local and the continental one) will inform each other. They will continue for at least a year

gent gove d'ine

Draft for site visit teams

July 2, 1992

LEAD COMMUNITIES AT WORK

A. Hochstein and S. Fox

A. INTRODUCTION

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PREMIER INDUSTRIAL CORPORATION FACSIMILE HEADER SHEET 73138 (5/90) PRINTID IN U.S.A.	DATE: 6/23 TIME: PAGES SENT:
TO: FAX NO. (P/1) 972 2-6/99 ANNETTE HOOMSTEIN	5/ FROM: FAX NO. (76) 34/- 9962
Name SEYMOUR FOX	Name GINNY LEVI
Company	Company
Street Address	Tele. No. () Ext
City State Zip Country	

Dear Seymour + annette,

Here's a draft agenda for Fri. I've taken MLM's advice and insorporated relevant assignments and items from the minutes rather than including a review.

Should we be ready with some suggestions for the aug. 25 Board agends? How about the following:

- 1. Presentation by L.C. selection committee and decision on final choices.
- 2. Outline of L.C. content.
- 3. Presentation of Gameran project.
- 4. Update on Best Practices.
- 5. Presentation by heads of the training institutions on Jewish education.
 (5F's suggestion for GA. Maybe a dry num.)

I look forward to your thoughts

6/23/92

CIJE STEERING COMMITTEE June 26, 1992 7:30 AM Agenda

Participants - In Cleveland: Mort Mandel, Chair, Shulamith Elster, Stanley Horowitz, Ginny Levi, Art Naparstek, Henry Zucker In New York: Art Rotman

In Jerusalem: Seymour Fox, Annette Hochstein

Assienment

I. Lead Community Update

AR

A. The nine finalists are:

Atlanta Columbus Oakland
Baltimore Metro West Ottawa
Boston Milwaukee Palm Beach

- B. Plans for visiting the communities
- C. Related assignments:
 - Draft questions and briefing materials for discussion before first site visit. (AR)
 - 2. Propose content and dates for fall seminar. (SF, AH)
 - 3. Propose key elements of papers on content and personnel in Lead Communities. (SF, AH)
 - 4. Describe possible programs for implementation in Lead Communities and cost range for each. (SE)
- II. Foundation Development Flan

AJN

A. From minutes of June 12:

In summary, the approach will be as follows:

- 1. Develop a matrix of program areas and prospects.
- 2. Develop a prospectus for potential donors.
- 3. Identify priority donors.
- 4. Undertake a focused campaign to raise funds.

.....

B. Related assignments

- 1. Follow up with Cummings Foundation. (SE)
- Prepare proposal for David Hirschhorn for zunding of monitoring & evaluataion. (SF, AH)
- 3. Report on status of proposal for CRB Foundation involvement in Lead Communities. (Ah)

III. Communications

. . . .

SE

- A. Memo has gone to board and SPAs advising of selection of finalists
- B. Press release has gone to Anglo Jewish press.
- C. Preliminary discussion of 52 memo of June 22 proposing a six month plan.
- D. Camper Contacts
 - 1. VFL is to distribute assignments for review and update.
 - 2. AH is to prepare talk piece by 6/30.

IV. Status of Other Current Assignments

VFL

- A. Develop a work and management plan for the next 4 months. (SE & AH)
- B. Draft annual operating budget. (SE & AH)

V. Meeting Plans

SE/VFL

- A. Fri., July 10 CIJE Steering Committee
- B. Sun., July 12 CIJE Advisory Group in NY
 Space reserved at D. Finm's office. They have
 speaker phones. "Nothing too sophisticated."
 SF, AH, & VFL will be in Jerusalem. Goodman,
 Greenbaum, & Pollack definitely not available.
 Ratner probably not. This steering committee Finn, Holtz, Kraar, & Woocher are holding date.
 Should we cancel?
- C. Fri., July 24 CIJE Steering Committee
- D. Tues., Aug. 18 CIJE Steering Committee

- E. Mon., Aug. 24 Preplan for Board meeting Normally scheduled 1 - 5. In light of Lead Communities selection committee meeting, suggest we schedule 11 - 3; at JCCA.
- F. Mon., Aug. 24 Lead Communities Selection Committee - 3 - 5; at JCCA.
- G. Tues., Aug. 25 9:30 3:30 CIJE Board; at UJA/Federation
- H. Tues., Aug. 25 3:00 5:00 Cricique of meeting; at UJA/Federation
- I. Mon. or Tues., Sept. 21 or 22 Senior Policy Advisors

June-21, 1992

LEAD COMMUNITIES: DESCRIPTION AND PROPOSED PLAN



HOW TO DEAL WITH THE CONTENT & THE VISION LOCALLY

- Assume a "local CIJE" is set up, funded, staffed, convened. Assume there was an agreement between the North American CIJE and the local community, the seminar has taken place.
- VISION: The community will be expected articulate over time its own vision of Jewish education in terms of:

 -- where we want to be 2.

versus

where we are today (self-study, Adam's data, existing knowledge)

the community should be proactive as regards available opportunities (Jewish and general)

3. Work with separate groups on the vision:
-- Lay people

Day school educators

Supplementary school educators Informal educators Etc.

The Mandel Institute take responsibility for the efforts dealing with the articulation or development of vision, goals, etc. In this case, the Mandel Institute will call a meeting, preferably at Harvard University, possibly in August or September, of a group of people at the national level, who will

be those actually working with the community on this topic. Danny will be the key person in preparing this project. The following people might be involved: Barry Holtz, Aryeh Davidson, Sara Lee, Sol Greenfield, Robert Hirt, Alvin Schiff, Danny Pekarsky, Lee Shulman, David Cohen, Israel Scheffler, Jack Bieler, Josh Elkin, etc.

There will be an annual work plan and program to this project. One of its key components at the Mandel Institute and will be the training of a group of people to take over and run it in North America.

The self-study will have in addition to the anticipated quantitative data a qualitative piece that deals with the content of education. We should identify a person (ask Alan if this is Sharon Feinman? Is it the Schon of the supplementary school? Someone else?)

The work on the qualitative element will be iterative and be part of the monitoring, evaluation and feedback project in all probability (ask Adam Gamoran at our meeting on July 1st).

The self-study will include teachers and all educational personnel assessment.

Assignment: Prepare guidelines for the self-study, to be ready by early September.

- We have to define the community option (assignment)
- At the end of each section we will define what is involved and who will be assigned to do it.

AGENDA -- ADAM GAMORAN, JULY 1ST

 The self-study (design, who designs?, the qualitative, the content of education rated, teachers and personnel assessment, etc.)



LC SEMINAR AGENDA

- Respond to content paper
- 2. Response to self-study definition



Jewish population: 16,650 (CJF says 15,000).

Federation dollars to education: \$706,000 (\$407,000)

Per capita expenditure of education: \$42 (\$30)

JCC expenditure per capita: \$237

Educational personnel: 398 per capita (\$23.90)

Lay leader: Mr. Yankin

See demographic-sociological study of Columbus (Merryl Weisman)

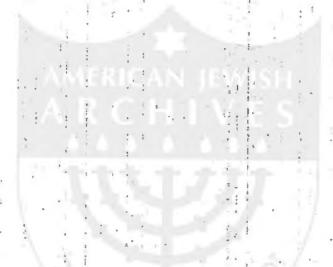
Talk to Merryl; try to obtain teachers' study, etc.

Program	1	Best	Goals/	Imple-	
		Practice	Vision	menting & Rein-	ment specifics
7			1 .4	venting	
1. Supplementary	school	Defined:			Personnel
2. Day schools		negotiat 5-7 char	e		for these
Z. Day Schools		acterist	ics	, y	(all)
		for each (who?)			PLUS how do
		, (which)		· + · · · ·	you train
3. JCC		Get BP		1	the per-
	11.	list now			each
		ask Barry			area? Bring
. A. Taurat	· i ·				them in? What are
4. Israel	;	See our old proj and SMC	ect		the bud-
		and SMC	EVVIS H		getary implica-
5. Adult educat	ion	See mini			tions?
		school &			What is the time
		.1	= 1 2		required
Possible additi	onal oppor	tunities:		• ! ;	& the
6. Early childh	ood	• • •	. ;	- 4	line?
7. College age	. ' '			* ;	
(1-7: integrati		areas)			72
Scope: Inreach	and outrea	cn			

What is the current, applied, view or vision or goals of education in various specific areas of endeavor in this community

What is the feasible/ optimal vision?

The understanding is
that this
should be
translating
into
achieveable
targets &
goals for
the
community



BUILDING THE CAPACITY IN NORTH AMERICA

Resource Building (Nationally -- Continentally)

- 1. Establish a best practices center (JTS)
- 2. Uptrain & build the training institutions
- 3. Establish, or lead to the establishment of multiple Mandel institutions.
- 4. Recruit "Jewish brains" -- primarily academics from various university fields



THE COMMUNITY OPTION (OPTIMALLY WE MIGHT TRAIN CLAL TO TAKE OVER)

- 1. A CHAMPION MUST BE TRAINED (MLM MAY LEAD THIS).
- 2. TRAIN A LEADERSHIP GROUP
- 3. BRING ABOUT A WALL-TO-WALL COALITION
- 4. ENGAGE THE RABBIS
- 5. A PUBLIC DEBATE SHOULD BE
 ORGANIZED
 ACTIVATED
 ARTICULATED
 FED
 (E.G., A PUBLIC SEMINAR BY CHAMPIONS: CLAL WOULD BE
 RESPONSIBLE FOR THIS)
- 6. GOVERANCE



Personnel

THE STUDY OF BUILDING THE PROFESSION, ETC.

- 1. WE MAY ADDRESS PERSONNEL AT TWO SEPARATE LEVELS:
 - A. THROUGH PROGAMMATIC AREAS; AND
 - B. NATIONALLY/CONTINENTALLY
 - THEY SHOULD BE DONE IN PARALLEL. THE LOCAL EFFORT WILL INVOLVE:
 - A. A STUDY OF PERSONNEL CONDITIONS (AS PART OF THE SELF-
- * IN-SERVICE TRAINING PROGRAM DEVELOPED FOR ALL BY PROGRAMMATIC AREA
- * HIRE NEW STAFF
- * NEW STAFF AND NEW POSITIONS
- * SALARY STUDY
- * SET 10-YEAR GOALS

COUNCIL FOR INITIATIVES IN JEWISH EDUCATION

1750 Buckg Avenue Cleveland, Onio 44115 216/566-9200 Fax 216/861 1230

norary Cher. •x M. Esher

t*air* httpn://www.idei

rief Education Officer of Acting Director Shulamith Educi June 5, 1992

Mailed to:

Atlanta
Baltimore
Boston
Columbus
MetroWest
Milwaukee
Oakland
Ottawa
Palm Beach

Dear

I am pleased to inform you that your community has been chosen to be a finalist in the Lead Communities Project of the Council for Initiatives in Jewish Education (CIJE).

The Lead Communities Committee of the CIJE Board of Directors, which made the decisions on the finalists, was very ably assisted in its review of proposals by 12 distinguished educators and community professionals who served on advisory panels.

Narrowing the field from 23 communities to 9 finalists was a challenge. The preliminary proposals represent over 40 percent of the eligible cities, and contain over 1.5 million Jews. That such a large portion of North American Jewish communities are now prepared to make a new level of commitment to Jewish education is a remarkable and encouraging statement.

More significant than quantity, the quality of the proposals from every single community was uniformly impressive. The programs that have already been launched, the caliber of lay and professional leadership that have been and are being assembled, and the plans that are in the works were outstanding.

In the next few days we will send you information about the finalist process. It will consist of a site visit, and a written elaboration on aspects of your preliminary proposal. We hope to visit your community in July and we will be in touch with you to make specific arrangements. If you have any questions in the interim, please contact Shulamith Elster, Acting Director of CTJE at (301) 230-2012.

Congratulations to you and your colleagues.

Morton L. Mandel

Morton L. Mandel

Chair

COUNCIL FOR INITIATIVES IN JEWISH EDUCATION

1750 Euclid Avenue Cleveland, Ohio 44115 216/5669200 — Fax 216/861-1730

norary Chair : M. Fisher

na Iton Li Mandeli

ef Education Cifical LALVING Director Shulantin Elster June 5, 1992

Mailed to:

Dallas, Denver, Hartford, Kansas City, Montreal, New York/Suffolk County, Providence, Rochester, San Diego, S. Palm Beach County, Toronto, Vancouver, Rockville, Winnipeg

Dear

The Lead Communities Committee of the Council for Initiatives in Jewish Education (CIJE) Board of Directors has completed its deliberations on the preliminary proposals submitted by 23 communities from across the North American continent. Your community was not chosen to be a finalist in this selection process.

Narrowing the field from 23 communities to 9 finalists was a challenge. The preliminary proposals represent over 40 percent of the eligible cities, and contain over 1.5 million Jews. That such a large portion of North American Jewish communities are now prepared to make a new level of commitment to Jewish education is a remarkable and encouraging statement.

More significant than quantity, the quality of the proposals from every single community was uniformly impressive. The programs that have already been launched, the caliber of lay and professional leadership that have been and are being assembled, and the plans that are in the works were outstanding.

The Lead Communities Committee was very ably assisted in its review of proposals by 12 distinguished educators and community professionals who served on advisory panels.

The quality of the response to this CIJE invitation suggests to us that we are part of a ground shift in the priorities of the North American Jewish community. We at CIJE will be exploring other opportunities beyond Lead Communities to support and reinforce this movement.

On behalf of CIJE, I thank you for your interest in our project. We hope that you will continue the community-wide approach to the improvement of Jewish education described in your lead communities preliminary proposal, and we wish you well in that pursuit.

Morton I., Mandel

Morton L. Mandel

Chair

COUNCIL FOR INITIATIVES IN JEWISH EDUCATION

LEAD COMMUNITIES PROJECT · c/o Ukeles Associates Inc · 611 Broadway, suite 505 · New York, NY 10012 tel: (212) 260-8758 · fax: (212) 260-8760

June 2, 1992

VIA FACSIMILE

Mr. Charles Bronfman 1170 Peel Street Montreal, Quebec H3B 4P2 fax (514) 878-5296

Dear Charles:

I am pleased that you have accepted Mort Mandel's invitation to serve as a member of the Lead Communities Committee of the Board of the Council for Initiatives in Jewish Education (CIJE). I am delighted that Art Rotman, Executive Vice President of JCC Association, will be staffing our committee. JCCA and Art have been closely associated with this effort since the establishment of the Commission on Jewish Education in North America.

Twenty-three out of 57 eligible communities with Jewish population's of between 15,000 - 300,000 from all parts of the North American continent responded to the request for preliminary proposals that the CIJE issued on January 30, 1992. The proposals, both in quality and quantity, are impressive and suggest that North American Jewish communities have appreciably advanced their attention to Jewish education in just the past few years. Applicants included cities of various sizes, in both the United States and Canada, representing both well-established as well as growth communities.

Our committee is charged with the responsibility of recommending three to four of these communities to the full CIJE Board at the August 25, 1992 meeting.

Our first task is to narrow the preliminary proposals to 8 - 10 finalists. You will be contacted soon about scheduling a teleconference for this purpose, and tomorrow you should expect to receive background materials to assist you in your deliberations about finalists. Included in that package are short synopses of each community's proposal, a description of the review process utilizing advisory panels of distinguished educators and community professionals, and the conclusions of the panelist deliberations.

COUNCIL FOR INITIATIVES IN JEWISH EDUCATION

Next Steps

Once our committee has made its choices, the final selection process begins, culminating at the <u>August 25th</u> CIJE Board meeting. The process includes a site visit and a proposal.

Each finalist community will be visited by a team of outside professionals (some of whom served on the preliminary review panels), CIJE staff, and CIJE Board members. For the final proposal, each community will be asked to prepare written material that addresses specific questions raised during the review of its preliminary proposal, and during the site visit.

It is my hope that each committee member will be available to participate with a member of the CIJE staff in at least one site visit during the month of July. You will be contacted by staff to determine your availability.

I propose that we meet on <u>August 24th</u>, the day before the meeting of the full CIJE Board, to formulate final recommendations. I will seek your views about the feasibility of such a meeting during our teleconference.

I appreciate your willingness to join with me in this historic venture.

Sincerely yours,

Charles Ratner, Chair Lead Communities Committee,

COUNCIL FOR INITIATIVES IN JEWISH EDUCATION

LEAD COMMUNITIES PROJECT · c/o Ukeles Associates Inc · 611 Broadway, suite 505 · New York, NY 10012 tel: (212) 260-8758 · fax: (212) 260-8760

MEMORANDUM

To:

CIJE Committee Members

From:

Charles Ratner, Chair

Date:

June 2, 1992

Re:

Selection of Lead Communities Finalists

By now you will have received a letter from me (faxed to you on June 2, 1992) regarding selection of Lead Communities finalists. The original of that letter is included with this packet. Also enclosed are materials that may be helpful as you prepare for the teleconference meeting of our committee, now being scheduled.

A copy of the "Guidelines" sent to eligible applicants is enclosed as Exhibit A. Summaries of the 23 preliminary proposals are in Exhibit B. (We would be pleased to provide you with copies of the full preliminary proposals from any or all of the communities. Call the office of Ukeles Associates Inc. at (212) 260-8758 if you desire any additional detail.)

Let me take a moment to describe the review process applied to each of the 23 preliminary proposals.

An advisory group consisting of twelve experienced and distinguished educators and community professionals was organized to assist us in the process of identifying the finalists (see Exhibit C). Grouped in 3 panels of 4 members each, they read and evaluated each proposal, and then discussed their assessments of each community's suitability to be a lead community.

The review panelists were asked to focus on two criteria:

- Is the community <u>prepared</u> to become a lead community?
- Is the community <u>committed</u> to the importance of Jewish education?

The primary evidence upon which they based their judgements included:

PHONE No. : 12122608760

- Leadership:
 - O Multi-agency involvement and prior collaborations
 - Qualifications of prospective chair
 - Qualifications of professional director
- Program:
 - Participation rates
 - O Past record of innovation
 - O Building a profession of Jewish education
 - Israel experience
- Financial Resources:
 - O Per capita expenditures on Jewish education
 - O Percentage allocation to Jewish education
- Planning:
 - Clarity on needs and priorities
 - O Past commissions on Jewish education or continuity and identity
 - Proposed goals as lead community

The conclusions of the panels, and the composite numerical ratings assigned to each community, sorted by region and city size, respectively, are shown in Exhibits D and E.

The main topic of the teleconference of our committee is a decision on 8 - 10 communities to be finalists.

In addition, we will receive a short briefing on the next steps for selecting 3 - 4 lead communities through written materials and site visits. Finally, I am proposing that we meet on Monday, August 24, the day before the meeting of the full CIJE board, to formulate final recommendations. I would like to see if we can confirm a time for a meeting on that date.

If you have any questions, you can call me at (216) 267-1200 or Art Rotman, who is staffing our committee, at (212) 532-4949.

From : Ukeles Associates Inc. PHONE No. : 12122608760 Jun. 09 1992 11:56AM P06

EXHIBIT A

Guidelines

EXHIBIT C

PHONE No. : 12122605760

CIJE Panel Members

PANEL #1

Dr. Robert Abramson, Director,
Department of Education, United Synagogue of America
Mark Berger, West Coast Regional Director,
Council of Jewish Federations
Dr. Peter Geffen, Consultant,
CRB Foundation; Founder, A.J. Heschel School
Dr. Elliot Spack, Executive Director,
Coalition for Advancement of Jewish Education

PANEL #2

David Dubin, Executive Director,

JCC of Palisades

Sylvia Ettenberg, Dean Emeritus,

Jewish Theological Seminary

Mark Gurvis, Director of Budge and Planning,

Jewish Federation of Cleveland

Dr. Alvin Schiff, Former Executive Vice President,

Bureau of Jewish Education, NY;

Distinguished Professor of Education, Yeshiva University

PANEL #3

Richard Joel, Executive Director,

B'nai B'rith Hillel Foundation

Sara Lee, Director,

Rhea Hirsch School of Education, Hebrew Union College

Leonard Rubin, Assistant Executive Director,

JCC Association

Dr. Jonathan Woocher, Executive Vice President,

JESNA

EXHIBIT D

Summary of Suitability Ratings, by Region (Adjusted Average Scores) Arranged from Highest to Lowest

EAST	SOUTH	MIDWEST	WEST	CANADA
Boston (105)	Atlanta (91)	Columbus (80)	Oakland (68)	Ottawa (76)
Baltimore (92)	Palm Beach (89)	Milwaukee (75)	Dallas (60)	Montreal (70)
MetroWest (89)	S. Palm Beach (66)	Kansas City (69)	Denver (59)	Toronto (66)
Washington (88)			San Diego (55)	Vancouver (57)
Rochester (79)				Winnipeg (54)
Hartford (59)				
New York (58)				
Rhode Island (57)				
8	3	3	4	5

EXHIBIT E

Summary of Suitability Ratings by City Size (Adjusted Average Scores) Arranged from Highest to Lowest

LARGE (91,000 +)	MEDIUM (25,000 - 80,000)	SMALL (15,000 - 24,000)
Boston (105)	Atlanta (91)	Columbus (80)
Baltimore (92)	Palm Beach (89)	Ottawa (76)
MetroWest (89)	Rochester (79)	Kansas City (69)
Washington (88)	Milwaukee (75)	Vancouver (57)
Montreal (70)	Oakland (68)	Rhode Island (57)
Toronto (66)	South Palm Beach (66)	Winnipeg (54)
New York (58)	Dallas (60)	
	Denver (59)	
	Hartford (59)	
	San Diego (55)	
7	10	6

NOITAROPPOD JAIPTBUS
HEADER SHEET
CD IN ELS A

DAT	E: 6/5 TIME:	NUMB PAGES	ER OF SENT:	1
/	FROM: FAX NO. (2/4)	34/.	9962	

TO: FAX NO. (P//) 972 2 - 6/995/ ANNETTE HOOMSTEIN	FROM: FAX NO. (2/4) 34/ - 9962		
Name <u>JEYMOUR</u> FOX	Name GINNY LEVI		
Сотрапу	Сотрапу		
Street Address	Tele. No. ()Ext		
City State Zip Country			

Dear Seymour + Unnette,

The Lead Communities selection committee went very well. All members except David Herschhorn participated. He had a shareholder meeting. Church well speak with him today or early next week.

you will undoubtedly get a full report from let.
but SE . I thought you'd like to know the hottom
line. (By the way, cRB was very engaged and
convinced the group that I canadian city is enough
at this point, with the undustanding that it will
be among the final selections.) Have's the

list:

atlanta Baltimore Boston Columbus Metro West Milmanter Oukland Ottoms Palm Beach

:nne



Ranl

~ 11

2 3 4

	ADJUSTED PANEL AVERAGES			
	Panel 1	Panel 2	Panel 3	Combined
BOSTON	116	0	94	105
BALTIMORE	0	94	90	92
ATLANTA	97	85	0	911
PALM BEACH	95	0	83	89
METRO WEST	103	0	75	89
WASHINGTON	83	93	0	88
COLUMBUS	79	82	0	80
ROCHESTER	0	83	75	79
OTTAWA	83	0	69	76
MILWAUKEE	0	82	68	75
MONTREAL	74	65	0	70
KANSAS CITY	53	8 6	0	69
OAKLAND	0	7 3	63	68
SOUTH PALM BEACH	0	5 6	76	66
TORONTO	61	0	7 1	6 6
DALLAS	0	50'	70	60
DENVER	0	55	63	59
HARTFORD	54	64	0	59
NEW YORK/SSUFFF.	0	59	57	58
VANCOUVER	53	0	62	577
RHODE ISLAND	46	0	68	577
SAN DIEGO	34	76	0	55
WINNIPEG	51	0	58	54
Averane	72	7/1	7 1t	
Average	72	74	71	72

Note: "0" means proposal was not reviewed by that panel.

CIJE LEAD COMMUNITIES

Pre-Proposal Application

Date	State	City	Jewish Population
1 3/25/92	ВС	Vancouver	20,000
2 3/27/92	WI	Milwaukee	28,000
3 3/30/92	CA	San Diego	42,000
4 3/30/92	MAN	Winnipeg	14,800
5 3/30/92	MD	Baltimore	94,500
6 3/30/92	MO	Kansas City	19,100
7 3/30/92	NJ	Metro West	121,000
8 3/30/92	NY	Rochester	25,000
9 3/30/92	OH	Cclumbus	15,000
10 3/30/92	ONT	Taronto	135,000
11 3/31/92	CO	Denver	46,000
12 3/31/92	DC	Washington	165,000
13 3/31/92	<u>FL</u>	Palm Beach County	65,000
14 3/31/92	<u>FL</u>	Scuth Palm Beach County	52,000
15 3/31/92	GA	Atlanta	67,000
16 3/31/92	MA	Boston	200,000
17 3/31/92	NY	New York/Suffolk	98,000
18 3/31/92	PQ	Montreal	95,000
19 3/31/92	RI	Rhode Island	
20 3/31/92	TX	Dallas	36,900
21 4/2/92	CT	Hartford	26,000
22 4/2/92	ONT	Ollawa*	13,500
23 4/6/92	CA	Oakland	35,000

^{*} Not eligible

CIJE LEAD COMMUNITIES Pre-Proposal Application

	Date	State	City	Jewish Population
1	3/25/92	ВС	Vancouver	20,000
	3/27/92	WI	Milwaukee	28,000
3	3/30/92	CA	San Diego	42,000
4	3/30/92	MAN	Winnipeg	14,800
5	3/30/92	MD	Baltimore	94,500
6	3/30/92	МО	Kansas City	19,100
7	3/30/92	NJ	Metra West	121,000
8	3/30/92	NY	Rochester	25,000
9	3/30/92	ОН _	Columbus	15,000
10	3/30/92	ONT	Toronto	135,000
11	3/31/92	co	Denver	46,000
12	3/31/92	DC	Washington	165,000
13	3/31/92	FL.	Palm Beach County	65,000
14	3/31/92	FL	South Palm Beach County	52,000
1 <u>5</u>	3/31/92	GA	Atlanta	67,000
16	3/31/92	MA	Boston	200,000
17	3/31/92	NY	New York/Suffolk	98,000
18	3/31/92	PQ	Montreal	95,000
19	3/31/92	RI	Rhode Island	
20	3/31/92	TX	Dallas	
21	4/2/92	CT	Hartford	26,000
22	4/2/92	ONT	Otlawa*	13,500
23	4/6/92	CA	Oakland	35,000

^{*} Not eligible

CIJE LEAD COMMUNITIES

Pre-Proposal Application

	Date	State	City	Jewish Population
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2	3/27/92	WI	Milwaukee	28,000
3	3/30/92	CA	San Diego	42,000
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5	3/30/92	MD	Baltimore	94,500
6	3/30/92	МО	Kansas City	19,100
7	3/30/92	NJ	Metro West	121,000
8	3/30/92	NY	Rochester	25,000
93	3/30/92	OH	Columbus	15,000
10 3	3/30/92	ONT	Toronto	135,000
11 3	3/31/92	CO	Denver	46,000
123	3/31/92	DC	Washington	165,000
13 3	3/31/92	FL	Palm Beach County	65,000
14 3	3/31/92	FL	South Palm Beach County	52,000
15 3	3/31/92	GA	Atlanta	67,000
16 3	3/31/92	MA	Boston	
17 3	3/31/92	NY	New York/Suffolk	98,000
18]3	3/31/92	PQ	Montreal	95,000
193	3/31/92	RI	Rhode Island	17,500
20	3/31/92	TX	Dallas	36,900
21 4	4/2/92	CT	Hartford	26,000
22	4/2/92	ONT	Ottawa*	13,500
23 4	4/6/92	CA	Oakland	35,000

^{*} Not eligible

For the Advanced Study and Development of Jewish Education
DRAFT DRAFT DRAFT

CONFIDENTIAL

April 13, 1992

To: MLM

From: AH and SF

Re: Lead Communities re-visited:

Towards a strategy for implementation

- 1. The public recruitment of candidates for the Lead Communities project of the CIJE was completed last week. Twenty-three communities have completed the application process out of a total of 57 eligible communities. Together the 23 represent approximately 1.5 million Jews throughout the North American continent, or about 26% of the Jewish population (Exhibit 1). While many among us had expected substantial response to the recruitment process, we had not expected the scope and the quality of the response. Thus our feeling that the improvement of Jewish education is a topic whose time has come, a topic that elicits positive responses and expressions of significant need on the one hand and desire for action on the other.
- 2. At our meeting in Amsterdam last Sunday, we considered the possible implications of this very large response to the project, above and beyond the selection and implementation of Lead Communities. Following a reading of applications we came to several preliminary thoughts:
- a. While the selection process of Lead Communities and the work with these moves ahead as planned, should we not consider additional opportunities arising from the impressive response to recruitment efforts. The applications suggest a possible opportunity to build, in addition, upon a far larger potential target population, to also work with sizable human and material resources and commitments, and to learn as we go.
- b. Proposals convey that in three areas at least the community-at-large may be ready for implementation of the Commission's decisions.
- commitment to Jewish education, including leadership and resource allocation;
 - 2. studies and analyses of the local situation;
- 3. the establishment of broad coalitions and a process involving lay leadership and professionals, communal organizations and congregations, formal and informal educational programs. Communities report on a variety of sophisticated commissions, committees, study groups, task forces, several of which

have been at work for one, two or even more years, taking stock of the local situation and of educational needs.

- c. Applicant communities suggest expanding their own resource allocation to Jewish education. In spite of economic difficulties they do not suggest cutting resources and several write of expanding these. Very few include conditional requests for support.
- d. Viewed in the aggregate applicant communities touch upon all the elements and programmatic areas viewed by the Commission as being conditions for systemic improvement and change. For example most mention the shortage of qualified personnel as a key problem and often add details from training to salary improvement. Many write of the need for in-service training. Much of this is presented in the language of the Commission.
- e. At the same time many communities place their energy in important but secondary programs (e.g. holocaust studies) rather than in the improvement of basic programs (e.g. supplementary schools). Though we have not studied the cause for this, it may be that communities have little hope of solving major problem areas.
- 4. In light of this analysis, it is possible that in addition to the lead communities project, now is the time for a major continental effort for the improvement of Jewish education. We should perhaps consider working with all the applicant communities. These 23 communities could build a coalition for macro-change in Jewish education; a coalition for the mobilization of human resources and for the development of the profession of Jewish education. Conceivably several more communities may be interested to join when the program is fully articulated. We may find that Foundations will be willing to follow the lead or join the plan. If we pool the organizational ability and resources of organizations such as CJF, JESNA, the JCCA; CLAL, the training institutions, the denominational education commissions, would we not begin the process of systemic change. We find that there is a lot of wisdom and potential for action that is mobilizable at the present time.
- 5. Following careful consideration of implications we may want to engage the 23 applicant communities in joining the CIJE for taking critical planning and selection decisions, as well as for participating in a broader-based project than originally envisioned. The communities themselves may be engaged in the selection of Lead Communities, as planned.
- 6. Engaging them might lead to modifications in our work strategy. For example we may now consider a strategy that would include several levels of implementation, -- the most extensive of which will be the 3-5 planned and full-fledged Lead Communities. To illustrate:

- * 20 communities from among the 23 applicants may want to join the CIJE for limited efforts (e.g. in-service training for all their principals and a serious training program for their lay leadership).
- * 12 communities may want to join a more intensive, but still limited project (e.g. in-service programs for all their educators; Israel incentives savings plans; an increase in travel to Israel; a major maximizing change in their JCC.).
- * And finally those becoming Lead Communities for a long-term indepth program of systemic change might be a self-selected group of very committed and appropriate communities willing to move beyond the above scope of endeavor and to be the vanguard for systemic change.
- * The communities themselves might lead the selection process through participation in a continental planning seminar convened by the CIJE at which both the process and the content will be designed.
- 7. There are major potential advantages to such a pooling of effort:
- a. the critical mass and power generated by this network will open possibilities that are not available to single communities, e.g. training institutions may be willing to commit their resources to the implementation of special programs because of the large populations involved.
- b. this coalition of communities will allow to combine the wisdom of all participants, and one anticipates that much mutual learning and support could take place in the design and development process.
- c. The climate throughout the communities and perhaps even throughout North America might be significantly affected.
- 8. The implementation of a program of such scope would raise major challenges of content and resources. The required organizational, staffing, management, and funding resources, need to be carefully estimated and planned, their feasibility assessed. Preliminary thoughts in this area include:
- a. A program of this kind goes beyond the initial assignment of the CIJE. Its success depends among other on the CIJE and its leadership's ability to recruit, pool and manage varied resources. So for example CLAL may be the address for the leadership training endeavors; JESNA may take on much of the communications, dissemination and coordination effort with communities; CAJE could offer specially designed programs for educators; training institutions in North America and in Israel could under-

take the design and development of in-service training programs -- some in conjunction with their MAF training grants.

- b. Foundations might respond to a call to give priority to the participating communities. This may be true for the CRB Foundation in Israel programs; for the Cummings Foundation in helping supplementary school improvement efforts; for the Revson Foundation in the use of communications technology; for Hausdorf's Foundation in helping day schools; the Blaustein Foundation for research, etc...
- c. Funding will be required of communities themselves, and indications are that communities may be willing to fund participation in good programs. It may well be that ability/willingness to fund participation will be a key factor in communities' decision to participate in the first, second or third tier of the program.
- d. The CIJE itself will coordinate and manage this whole process, lending it expertise and leadership. Now may be the time to re-visit SHH's notion of creating the "Fellows of the CIJE", a group of perhaps 20-30 experts (mostly successful educators or academics with field experience) who would be available as consultants to communities in their planning and implementation efforts and would also act as a professional advisory group to the CIJE.

The internal funding needs of the CIJE will be planned and reviewed -- including funds for its own staff and consultants or for seed-money that may be required.

- e. A fundraising and funding strategy needs to be developed at this time.
- 9. In light of this analysis, MLM decided to convene a consultation meeting in New York City on May 3rd, 1992 to consider alternative strategies for implementation. At that meeting assumptions that have guided the project would be reviewed and alternatives discussed with a view of maximizing the impact of the present momentum, and bringing about implementation of the commission's recommendations. The overall concept will not be changed (Lead Communities as a means for in-depth change and improvement); nor will the timetable change (Launching the project following the Board Meeting of August 25, 1992). The process and extent of involvement may change.
- 10. Participants in such a meeting would include MLM and staff, Chuck Ratner (chair of the CIJE's Lead Community Committee), possibly additional members of that committee. lay and professional heads of the partner organizations (CJF, JESNA, JCCA) and possibly CIJE consultants. (Exhibit 2).

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- 11. The agenda of the meeting would consist of a consideration of alternative strategies. I will prepare a further document following your instructions and consultations with staff.
- 12. A "camper" process (members of the CIJE Board; Lead Communities Committee) and a communications program should precede the meeting. Communities need to be effectively briefed (to preempt rumors and build anticipation). Conclusions and possibly decisions would be communicated to applicant communities possibly by May 5th as originally planned.

<u>.</u>	Date	State	City	Jewish Pop
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18	03/31/92	PQ	Montreal	95,000
19 20	03/31/92	RI TX	Rhede Island Dallas	17,500 36,900
	EXTENSION	ONS GIVEN	TO THE COMMUNITIES LISTED B	BELÖW
21	04/02/92	CT	Hartford	26,000
22	04/02/92	ONT	Ottawa*	13,500
23	04/06/92	CA 	Oakland	35,000

* not eligible

1,431,300 (CJF)

[according to the applications: 1,562,325]

POSSIBLE PARTICIPANTS IN MAY 3RD MEETING, NEW YORK

MLM

HLZ

Shulamith Elster

Chuck Ratner

Stanley Horowitz

Annette Hochstein

Ginny Levi

Steve Hoffman

Art Rotman

Jon Woocher

Marty Kraar

The Presidents of JCC, JESNA and CJF

Art Naparstek

Barry Holtz

Jack Ukeles

David Finn

Dear Shulamith,

Re: Lead Communities -- review process

First I would like to congratulate you on the wonderful response to the Lead Communities project. The large number of applicants and the fact that they represent a significant proportion of all North American Jews, the variety of the applicant-communities and their quality, all offer a great opportunity for implementation and change, but also place upon us much increased responsibility.

Seymour and I began reading the proposals and discussed the review and selection process. We analyzed some of the issues you and I have talked about on Monday and came to the following conclusions:

- 1. While the planning work is moving along very well, the process that would insure lay leadership involvement in the Lead Communities project has not yet been undertaken.
- 2. The Commission and the CIJE are both predicated upon the assumption that success depends on a high quality joint endeavor between professional and lay leadership. Thus, decisions of content, of process, of resource allocations have all been the result of an ongoing dialogue, mutual and joint learning, and full disclosure. I know we are in agreement about this.
- 3. As we discussed there is right now a significant lag in lay-leadership involvement with the review and selection process of Lead Communities. I believe neither Mort nor the Lead Communities Committee or its chair are involved in the decisionmaking process. Yet it is to them that we will turn for the key decisions on implementation.
- 4. We know that this lag is the result of changes and an emerging-but-not-yet-operative mode of operation. However it is immediately urgent to restore the balance and the process. In particular:
- a. MLM needs to be consulted on the review process and its implications, on the role of the Lead Communities Committee, the panels, their chairs, the selection mode and process.

- b. The chairman of the Lead Communities Committee Chuck Ratner -- needs to be briefed and consulted, he must be in full knowledgeable agreement with the process BEFORE ANY FURTHER STEP IS TAKEN (his role, his committee's role, panels, chairs, conference calls, criteria, materials, decisionmaking etc...).
- c. The process needs to be reviewed following these consultations and any change must be integrated.
- 5. Therefore Seymour and I urge that you <u>put the review process</u> immediately on halt until we catch up with the above. No further materials should be sent to the review panels, before Chuck Ratner and Mort Mandel give us their advice and approval, or demand possible changes, or additional steps (e.g.consulting all members of the review panels). In particular do not forward the community proposals nor let UAI forward them today.
- 6. Time is indeed quite important, and you people have moved the work along remarkably fast. But a week's delay (I hope and believe that it won't be more than that) will not make a major difference to the project -- while a short-changed process might make the whole difference.

I will call later today to discuss all of this with you as well as next steps - in particular dealing with the Lead Communities Committee and its chair, with MLM and with the delays vis-a-vis panel members.

Shulamith, I don't want to dampen the good feeling we all have with the wealth of applicants, but believe if we don't do the above, we may jeopardize the success of the endeavor.

Best Regards,

CIJE WORKSHOP ON LEAD CDMMUNITIES CLEVELAND, FEBRUARY 4, 1992

Participants: Shulamith Elster, Seymour Fox, Adam Gamoran, Mark Gurvis, Annette Hochstein, Barry Holtz, Ann Klein, Virginia F. Levi, Jim Meir, and Jack Ukeles,

SF presented an overview of what the community, personnel and the content of lead communities should include and this formed the backbone and substance of the day.

B. Content

- 1. Vision: There is a cumulative, community-wide definition or articulation based on: the mission of Jewish education articulated specifically by each constituency, or each institution.
- a. Excellence is aspired to.
- Goals are specified by/for each.
- c. Scope.
- d. Minimum standards.
- e. Rationale is made explicit.
- Specifics:

(45)

a. Scope -- the scope should include programs in formal and informal areas, Israel and age groups.

Scope will also be defined by the proportion of people effected by the total project.

- b. Standards: staff education for all will be continuous and ongoing. The minimum scope will be defined (weekly?). It will be done by high level and qualified trainers.
- c. Application of best practice: Best practices will be applied through explicit learning and reinventing process that will go from the current place where the best practice takes place to the lead community.

This will involve understanding what it takes to move one program from one place to another.

d. Cumulative impact of all the endeavors will be aimed at consciously. The purpose is systemic change.

וגדל

For the Advanced Study and Development of Jewish Education

July 4, 1991

Draufit 1

The Second Jerusalem Workshop of the CUE

Implementing the Recommendations of the Commission for Jewish Education in North America:

Documents for Discussion—Prepared by S. Fox and A. Hochstein

Introduction

During its initial setting up period the CUE has succeeded in establishing a human, organizational, and financial infrastructure that is now ready to launch work on several of the recommendations of the Commission. A first workplan and time line were established that inelude the following elements (Exhibit 1):

- Establishing Lead Communities
- Undertaking a "best practices" project
- Drafting a policy paper towards the establishment of a research capability in North North America
- Building community support, including the preparation of a strategic plan
- Developing a masterplan for the training of personnel
- Developing and launching a monitoring, evaluation and freelback programa longrided thehe implementation work

This paper will deal with Lead Communities. Separate papers will be prepared on each of the other elements (forthcoming).

Lead Communities

In the pages that follow we will outline some of the ideas that could guide the CDE'S approach to Lead Communities.

1. What is a Lead Community?

In its report A Time to Act the Commission on Jewish Education in North America decided on the establishment of Lead Communities as a strategy for bringing about significant change and improvement in Jewish Education (Exhibit 2). A Lead Community (LC) will be a site—an entire community of a large part of it -that will undertake a major development and improvement program of its Jewish education. The program—prepared with the assistance of the

CUE, will involve the implementation of an action plan in the areas of building the profession of Jewish education, mobilizing community support and in programmatic areas such as day-schools or Israel experience programs. It will be carefully monitored and evaluated, and feedback will be provided on an ongoing basis.

Several Lead Communities will be established. Communities selected for the program will be presented with a menu of projects for the improvement of Jewish education. This menu, prepared by the staff of the CUE, will include required programs (e.g., universal in-service education; recruiting and involving top lay leadership; maximum use of best practices) as well as optional programs (e.g., innovation and experimentation in programmatic areas such as day schools, supplementary schools; summer camps; community center programs; Israel experience programs). Each LC will prepare and undertake the implementation of a program most suited to meet its needs and resources, and likely to have a major impact on the scope and quality of Jewish education provided. Each community will negotiate an agreement with the CUE, which will specify the programs and projects to be carried out by the community, their goals, anticipated outcomes, and the additional resources that will be made available. Terms for insuring the standards and scope of the plan will also be spelled out. The agreement will specify the support communities will receive from the CUE. A key element in the LC plan is the centrality of on-going evaluation of each project and of the whole plan.

Through the LCs, the CUE hopes to implement a large number of experiments in diverse communities. Each community will make significant choices, while they are being carefully guided and assisted. The data collection and analysis effort will be aimed at determining which programs and combination of programs are more successful, and which need modification. The more successful programs will be offered for replication in additional communities, while others may be adapted or dropped.

This conception of Lead Communities is based on the following conceptions:

- a. Gradual Change: A long-term project is being undertaken. Change will be gradual and take place over a period of time.
- b. Local Initiative: The initiative for establishing LCs will come from the local community. The plan must be locally developed and supported. The key stakeholders must be committed to the endeavor. A local planning mechanism (committee) will play the major role in generating ideas, designing programs and implementing them. With the help of the CUE, it will be possible for local and national forces to work together in designing and field-testing solutions to the problems of Jewish education.
- c. The CIJE's Role: Facilitating implementation and ensuring continental input. The CIJE, through its staff and consultants will make a critical contribution to the development of Lead Communities. (See Item 2a below.)
- d. Community and Personnel: Meaningful change requires that those elements most critical to improvement be addressed. The Commission has called these "the building blocks of Jewish education" or "enabling options." It decided that without community support for Jewish education and dealing with the shortage of qualified personnel, no systemic change is likely to occur. All LCs will therefore, deal with these elements. The bulk of the thinking, planning, and resources will go to addressing them.

- e. Scope and Quality: In order for a LC's plan to be valid and effective, it must fulfill two conditions:
 - 11. It must be of sufficient scope to have a significant impact on the overall educational picture in the community.
 - 2. It must ensure high standards of quality through the input of experts, through planning, and evaluation procedures.
- ff. Evaluation & Feedback-Loop: Through a process of data- collection, and analysis for the purposes of monitoring and evaluation the community at large will be able to study and know what programs or plans yield positive results. It will also permit the creation of a feedback-loop between planning and evaluation activities, and between central and local activities.
- g. Environment: The LC should be characterized by an environment of immovation and experimentation. Programs should not be limited to existing ideas but rather creativity should be encouraged. As ideas are tested they will be carefully monitored and will be subject to critical analysis. The combination of openness and creativity with monitoring and accountability is not easily accomplished but is vital to the concept of LC.
- 2. Relationship Between the CIJE and Lead Communities
- a. The CUE will offer the following support to Lead Communities:
- 11. Professional guidance by its staff and consultants
- 2. Bridge to continental/central resources, such as the Institutions of Higher Jewish Learning, IESNA, the JCCA, CJF, the denominations, etc.
- 3. Facilitation of outside funding—in particular by Foundations
- 4. Assistance in recruitment of Leadership
- 5. Ongoing trouble-shooting (for matters of content and of processs)
- 6. Monitoring, evaluation and feedback loop
- 7. Communication and networking
- b. Lead Communities will commit themselves to the following elements:
- 1. To engage the majority of stakeholders, institutions and programs dealing with education in the planning process—across ideological and denominational points of view.
- 2. To recruit outstanding leadership that will obtain the necessary resources for the implementation of the plan.
- 3. To plan and implement a program that includes the enabling options and that is of a scope and standard of quality that will ensure reasonable chance for significant change to occur.

3. The Content:

The core of the development program undertaken by Lead Communities must include the "enabling options." These will be required element in each LC program. However, communities will choose the programmatic areas through which they wish to address these options.

a. Required elements:

11. Community Support

Every Lead Community will engage in a major effort at building community support for Jewish education. This will range from recruiting top leadership, to affecting the climate in the community as regards Jewish education. LCs will need to introduce programs that will make Jewish education a high communal priority. Some of these programs will include: new and additional approaches to local fund-raising; establishing a Jewish education "lobby," intercommunal networking, developing lay-professional dialogue, setting an agenda for change; public relations efforts.

2. Personnel Development:

The community must be willing to implement a plan for recruiting, training, and generally building the profession of Jewish education. The plan will affect all elements of Jewish education in the community: formal; informal; pre-service; in-service; teachers; principals; rabbis; wocational; a-vocational. It will include developing a feeder system for recruitment; using pre-wiously underutilized human resources. Salaries and benefits must be improved; new career paths developed, empowerment and networking of educators addressed. The CDE will recommend the elements of such a program and assist in the planning and implementation as requested.

b. Program areas

Enabling options are applied in programmatic areas. For example, when we train principals, it is for the purpose of bringing about improvement in schools. When supplementary school teachers participate in an in-service training program, the school should benefit. The link between "enabling" and programmatic options was made clear in the work of the Commission. It is therefore proposed that each lead community select, as arenas for the implementation of enabling options, those program areas most suited to local needs and conditions. These could include a variety of formal and informal settings, from day-schools, to summer camps, to adult education programs or Israel experience programs.

c. The Role of the CUE

The CUE will need to be prepared with suggestions as to how LC's should work in program areas. Therefore it will need to build a knowledge base from the very inception of its work. The CUE will provide LCs with information and guidance regarding "best practices" (see separate paper on "best practices"). For example, when a community chooses to undertake an im-service training program for its supplementary school or ICC staff, it will be offered several models of successful training programs. The community will be offered the rationale behind the success of those programs. They will then be able to either replicate, make use of, or develop their own programs, in accordance with the standards of quality set by those models.

d. Outcomes

The Commission on Jewish Education in North America was brought into existence because of an expressed concern with "Meaningful Jewish Continuity." The pluralistic nature of the Commission, did not permit it to deal with the goals of Jewish education. However the question of desired outcomes is a major issue, one that has not been addressed and that may yield different answers for each ideological or denominational group in the community. The role of evaluation in the process of Lead Communities will require that the question of outcomes be addressed. Otherwise, evaluation may not yield desired results. How will this be handled? Should, for example, each group or institution deal with this individually? (e.g. ask each to state what is educationally of importance to them). Should it be a collective endeavor? The CIJE may have to develop initial hypotheses about the desired outcomes, base its work on these and amend them as work progresses.

4. Monitoring, Evaluation and Feedback-loop

The CUE will establish an evaluation project (unit). Its purpose will be three-fold:

- 1. to carry out ongoing monitoring of progress in Lead Communities, in order to assist community leaders, planners and educators in their daily work. A researcher will be commissioned and will spend much of his/her time locally, collecting and analyzing data and offering it to practitioners for their consideration. The purpose of this process is to improve and correct implementation in each LC and between them.
- 2. to evaluate progress in Lead Communities—assessing, as time goes on, the impact and effectiveness of each program, and its suitability for replication elsewhere. Evaluation will be conducted in a variety of methods. Data will be collected by the local researcher and also nationally if applicable. Analysis will be the responsibility of the head of the evaluation team with two purposes in mind: 1) To evaluate the effectiveness of individual programs and of the Lead Communities themselves as models for change, and, 2) To begin to create indicators and a data base that could serve as the basis for an ongoing assessment of the state of Jewish education in North America. This work will contribute to the publication of a periodic "state of Jewish education" report as suggested by the Commission.
- 3. The feedback-loop: findings of monitoring and evaluation activities will be continuously channelled to local and central planning activities in order to affect them and act as an ongoing corrective. In this manner there will be a rapid exchange of knowledge and mutual influence between practice and planning. Findings from the field will require ongoing adaptation of plans. These changed plans will in turn, affect implementation and so on.

5. Recruitment and Selection of Lead Communities

Several possible ways for the recruitment of LC's should be considered.

- 1. Communities, thought to be appropriate could be invited to apply, while a public call-forproposal would also make it possible for any interested communities to become candidates.
- 2. Another method could be for the CUE to determine criteria for the selection of communities and encourage only those appearing most suitable to apply as candidates.

As part of the application process for participation, candidate communities will be invited to undertake an organizational process that would lead to:

- a. The recruitment of a strong community leader(s) to take charge of the process and to engage others to assist in the task.
- b. Establishing a steering committee/commission to guide the process including most or all educational institutions in the community.
- c. Conducting a self-study that will map the local state of Jewish education, identifying current needs and detailing resources.
- d. Engaging a professional planning team for the process.

Some or all of these elements may already exist in several communities.

A side benefit from such a process would be community-wide publicity regarding the work of the CIIE and the beginning of a response to the expectations that have been created.

Criteria for the selection of Lead communities were discussed at the January Workshop and at the March meeting of Senior Policy Advisors (Exhibit 3). They must now be refined and finalized.

* * * * *

We hope that this document will help us in our discussions at the seminar. It is meant to be modified, corrected and changed. In addition we will need to consider some of the following issues:

- 1. How will the CUE gear itself up for work with the LC? In particular it will have to recruit staff to undertake the following:
 - a. Community relations and community development capability
 - b. Best Practices
 - c. Planning; research; monitoring, evaluation and feedback loop (a research unit?)
 - d. Overall strategies for development (e.g. plan for the training of educators; development of community support).
 - e. Development of financial resources—including work with foundations, federations and individuals.
- 2. How many Lead Communities can be launched simultaneously? This will require a careful consideration of resources needed and available.
- 3. What are the stages for establishing an LC, from selection, to planning, to undertaking first programs and activities.

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e. Develop menu od projects															
e. Develop recruitment process for LC															
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in: Establishing Lead Communities

Many of the activities described above for the building of a profession of Jewish educators and the development of community support will take place on a continental level. However, the plan also calls for intensified local efforts.

Local Laboratories for Jewish Education

Three to five model communities will be established to demonstrace 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.

These models, called "Lead Communities," will provide a leadership function for other communities throughout North America. Their purpose is to serve as laboratories in which to discover the educational practices and policies that work best. They will function as the testing places for "best practices" — exemplary or excellent programs — in all fields of Jewish education.

Each of the Lead Communities will engage in the process of redesigning and improving the delivery of Jewish education through a wide array of intensive programs.

Selection of Lead Communities

Fundamental to the success of the Lead Communities will be the commitment of the community and its key stakeholders to this endeavor. The community must be willing to set high educational standards, raise additional funding for education, involve all or most of its educational institutions in the program, and thereby become a model for the rest of the country. Because the initiative will come from the community itself, this will be a "bottom-up" rather than a "top-down" effort.

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A number of cities have already expressed their interest, and these and other cities will be considered. The goal will be to choose those that provide the strongest prospects for success. An analysis will be made of the different communities that have offered to participate in the program, and criteria will be developed for the selection of the sites.

Once the Lead Communities are selected, a public announcement will be made so that the Jewish community as a whole will know the program is under way.

Getting Started

Lead Communities may initiate their programs by creating a local planning committee consisting of the leaders of the organized Jewish community, rabbis, educators, and lay leaders in all the organizations involved in Jewish education. They would prepare a report on the state of Jewish education in their community. Balsed on their findings, a plan of action would be developed that addresses the specific educational needs of the community, including recommendations for new programs.

An inventory of best educational practices in North America would be prepared as a guide to Lead Communities (and eventually made available to the Jewish community as a whole). Each local school, community center, summer camp, youth program, and Israel experience program in the Lead Communities would be encouraged to select elements from this inventury. After deciding which of the best practices they might adopt, the community would develop the appropriate training program so that these could be introduced into the relevant institutions. An important function of the local planning group would be to monitor and evaluate these innovations and to study their impact.

The Lead Communities will be a major testing ground for the new sources of personnel that will be developed. They will be a prime target for those participating in the Fellows program as well as the Jewish Education Corps. In fact, while other communities around the country will reap the benefits of these programs, the positive effects will be most apparent in the Lead Communities.

The injection of new personnel into a Lead Community will be made for several purposes: to introduce new programs; to offer new services, such as adult and family education; and to provide experts in areas such as the teaching of Hebrew, the Bible, and Jewish history.

Thus Lead Communities will serve as pilot programs for continental efforts in the areas of recruitment, the improvement of salaries and benefits, the development of ladders of advancement, and generally in the building of a profession.

Criteria for the Selection of Lead Communities

Senior Policy Advisors

What Criteria Should be Used in Selecting Lead Communities?

The following criteria will be considered in selecting lead communities:

- a. City size
- b. Geographic location
- c. Lay leadership commitment
- d. The existence of a planning process
- e. Financial stability
- f. Availability of academic resources
- g. Strength of existing institutions
- h. Presence of some strong professional leadership
- i. Willingness of community to take over process and carry it forward
- j. Replicability
- k. Commitment to coalition building (synergism)
- 11. Commitment to impovation
- m. Commitment to a "seamless approach," involving all ages, formal and informal education
- n. Commitment to the notion of Clal Yisrael—willingness to involve all segments of the community
- O. Agreement with the importance of creating fundamental reform, not just incremental charge

Criteria for the Selection of LCs

January 1991 Workshop

Possible considerations in selection process:

- 1. City size
- 2. Geographical location
- 3. Lay leadership commitment
- 4. Planning process underway
- 5. Financial stability
- 6. Availability of academic resources
- 7. Strength of existing institutions
- 8. Presence of some strong professional leadership
- 9. Willingness of community to take over process and carry it forward after the initial period

In general, there was difficulty in conceptualizing a clear set of criteria for choosing lead communities—and in deciding among the goals of replicability/demonstrability/models of excellence. What emerged from this discussion was consensus on the idea of differentiated criteria: different communities might be chosen for different reasons. On the other hand, we clearly cannot afford to fail: however we choose candidates, we must be convinced that between the community's resources and our own, success is likely.

- C. <u>Personnel</u>
- 1. New people
- New positions
 a. Career ladder must be horizontal as well as vertical
- 3. Thoughtful improved conditions
- Ongoing education for staff
 Lead community -- targeted game plan
- 5. Recruitment strategies
- 6. Positing training institutions and other national resources
- 7. Implementation must take into account understanding, motivation and ability
- 8. Empowerment/involvement of front-line educators in the process

A. Community

The following elements should characterize what is involved in what we call the community component of the lead community:

- Understanding 1.
- 2. The communities identified and engaged and knowledgeable as well as articulate about the project.
 In addition, it has 1) a champion, 2) a leadership group, 3)

a wall-to-wall process.

Where the different ideologies or points of view are represented.

- Increased local funding for Jewish education
- Ongoing advocacy (community-at-large)
- There is a local CIJE (implementation mechanism) with a professional head
- There are local and continental joint planning and joint activities
- 7. There is effective governance and effective governance structure in place (centralized or de-centralized)
- 8. There is an ongoing public debate on educational issues (ferment or what we call in Hebrew "tesisa".

CONTENT

Vision - cumulative definition based on:

- the mission of Jewish education for each constituency
 - articulated
 - specifically
- excellence aspired to
- goals specified by/for each
- scope
- minimum standards
- rationale made explicit

SPECIFIC (CONTENT)

BCOPE

formal informal Israel age Group proportion of people affected

STANDARDS

continuous - ongoing staff education of minimal scope (weekly?) by high level qualified trainers best practices applied through explicit learning and reinventing process cumulative impact aimed at consciously?

COMMUNITY

- understanding
- identified and engaged and knowledgeable
 - leadership group
 - champion

- wall-to-wall (ideologics represented)
 increased (local) funding
 ongoing advocacy (community at large)
 local "CIJE" (implementation mechanism) with professional head
- local and continental joint planning and activity

*Effective Governance Structure in place centralized or decentralized

*Public debate on educational issues

PERSONNEL

- -new people
- new positions
 - career ladders must be horizontal as well as vertical

- thoughtful, improved conditions
- ongoing education for staff
 - L.C. targeted game plan
- recruitment strategies
- positioning training institute and other national resources
- implementation must take into account understanding, motivation and ability
- empowerment involvement of front line educators in process