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NOTES FROM MEETING ON THE CIJE

HELD DECEMBER 16, 1993

Participants:: MLM, ADH, AH, SF & SW

First item on the agenda -- Update

ADH reported that the new team is in place for 4 months now and basically four important things have happened::

The transfer of the baton off the accumulated knowledge and expertise that started in New York is almost fully completed. MLM raised the question whether there were still loose ends from the time of Shulamith Elster or Jack Ukeles, which are yet to be picked up; the answer of ADH was negative..

ADH mentioned however that with regard to the Goals Project,, it is not yet fully in that category and here is an area where the Mandel Institute will assume leadership..

Dealing with the negative position of the CIJE in the Lead Communities:

The role of the new team has been to stop the negative feelings in the Lead Communities and that has been done with success in the 3 Lead Communities. MLM remarked that a lot has happened during the first year even though there were some negative feelings:

a. We were mis-directed and mis-guided by people whom we considered as friends; and therefore

b. MLM suggested we should publish a book including the mistakes of the first year -- such as Federation execs preventing the CIJE from access to their lay constituency and preventing the CIJE from information in the communities and serving as gatekeepers to keep people in the lay and educational community in their communities in their community.

The Cleveland meeting in May was a cornerstone that enabled future progress in that area. Today, Dave Sarnat from Atlanta is interviewing Steve Chewing for Atlanta and Milwaukee has expressed gratitude for the quality of support given by the CIJE.. The CIJE has established itself as a true partner to the local communities and one can say that the CIJE is at the point that it should have been at square one.

The CIJE has created a conceptualization on how to re-engage the lay constituency of the CIJE in the work of the CIJE. The general XXX 1994 Steering Committee is going to be a major step in the concretization of that aspect.

Each of those 3 items has become a full agenda and what will happen with each of them will be decided by its own board and we'll make sure that it has its own norms of what we called contents, scope and quality..

MLM suggested that the CIJE should try to get as much as possible from the Mandel Institute.. This is a resource the CIJE has today which wasn't available in the past.. Beyond the Melton Centre and all the other organizations,, the CIJE has today an institute of tremendous quality and it could be helpful in 4 major areas which are:

- a. Macro strategy;;
- b. Special projects;;
- c. Quality control;; and
- d. MPP — management manpower planning..

MLM suggested that the XXXX national board — there is another layer of the Mandel Institute that has to be instituted — the positioning of the Mandel Institute has to be a top priority for the CIJE, it has to be achieved by consensus or by forced consensus. The Mandel Institute should take special projects, audits and MPP (and address the issue of what can the Mandel Institute do to enable the CIJE to build firepower — SF)..

1. This design is wonderful and congruent with the mission of the MI;

2. The Mandel Institute will help the CIJE and they will help us know what is really doing in North America.

Item 2 on the Agenda — January 4th, 1994 Steering Committee

M.O.:

A. Total vision: where do we want the CIJE to be; what do we want it to be like down the road (3, 5 and 7 years). That reflects what is it we want to happen. This is for the CIJE, not for the North American Jewish community. That document will have to be reviewed periodically. Such a document may take a long time to be produced, but its importance cannot be underestimated.

SF: Here are some suggestions to Alan in that respect:

A. There are people in the U.S. that you respect. I suggest to each of you then and ask them what could the CIJE do.

B. What are the others visions, such as JESNA, CAJE, Melton, JTS — people like Schiff, etc.

MLM: We can't do it all ourselves. We may want to ask another JESNA to do monitoring, evaluation and feedback; or the Center for Innovation; or the Center for Evaluation at Brandeis. As a matter of policy, we should do ourselves only defensively, what

we can't find others to do with the standards and quality we expect.

SF: With regards to the CIJE in 5 years and what could it be: On the basis of a document prepared in December 1990 for the Mandell Institute, we are today where we are. Such a document will have an impact on the foundations that will have to understand why they should get involved. The same holds true for people such as Gershon Kekst or Ismar Shorsch and for the training institutions.

AH: Let ADH produce a paper that will confirm or contradict the 5 recommendations for the CIJE, e.g. research -- what would have happened had we gone full blast in that direction.

The issue of systemic change.

SF: For January 4th --

- a. Your group is starting from zero;
- b. Campers work should be done;
- c. If the 55 recommendations will be implemented, what will the CIJE look like.

MLM reiterated the principle of not doing what could be done elsewhere.

SF suggested the Melton Center in New York that has a budget but no program, and no staff. The CIJE should ask what it wants to sell them in order to have them look good. For example, we could sell them something like Danny Pekarsky.

SF stressed the importance for the CIJE to have an academic patina.

ADH asked to go back to the second point raised by AH, regarding systemic change.

MLM expressed his nervousness about lavishing our blood about these 3 particular lead communities. The CIJE made a mistake by giving, on the concept of 23 to 3. At the present time, the CIJE will see what it could get in the best conditions with these 3 communities for a given amount of time. However, at the same time, it ought to see what are other communities that could become part of the loop and eventually these new communities will be in while some of the current lead communities may be out.

ADH: The CIJE ought to create an arena that drives its vision. In fact, the lead communities are the place where the CIJE could constantly check its vision. E.g., from what Mark Gurvis learned in Cleveland we know about the need for a center for evaluation. The same holds true for the Principals Center and other such examples.

AH: The personnel survey can lead us to a major national breakthrough. We didn't know if it would work; we didn't know if

the teachers would have barked or not and the fact that it worked gives us the hope for a major national breakthrough.

MLM makes the assumption that we can do both, i.e., working with the lead communities and exploring other communities that could join.

SF raised the question — how not to bet the business. Suggested that if we assess each lead community and get a report on each, it would do one part of what we ought to do. On the other hand, we could adopt de facto some new communities without announcing it to anybody formally that they are lead communities. Thus, that is what could happen with regard to Cleveland or Boston.

Now supposing we win on all the fronts. We would get 30% back of our investment; however, let's continue to suppose that if by working nationally on one issue, such as personnel, we would get 60% to our investment. At that point we may go on different options: work enormously with personnel, and minimally with some lead communities and then decide which are these communities — Boston or some of the current ones, etc.

MLM: Time is running out on us when some of our best friends feel that we do well vertically with rigid communities, but little or very little in terms of the national picture. Such feelings have been expressed by people such as Billy Gold.

MLM stressed he wants to change the CIJE image with regard to the relationship of the national picture versus the 3 lead communities.

In order to do so, various committees have been set. They are:

- a. personnel;
- b. continental program;
- c. community development; and
- d. research.

AH agreed that the CIJE should address this issue immediately.

SF: The issue is how to change the nature of the teaching body in North America. We have to shape, we could shape the agenda of some important organizations such as:

- a. The 3 rabbinical conferences;
- b. The 3 educational conferences: The G.A., JESNA, CJF, etc.

We could be helped by people such as Twersky, Shulman, etc.

MLM suggested to work on two fronts:

1. Superficial, producing a brochure on what the CIJE is, its work, its aims, its goals are; and
2. A serious and impressive work which will come out of the work of the 4 committees which are currently set.

SF: The power of working on those 2 fronts should not be underestimated. We have to get a report on the activities of the CIJE in the Harvard Educational Review and some other important educational journals on the concept of change in the Jewish communities. In the Jewish community in North America, as set through the work of the CIJE. We could have a similar topic on the agenda of the ERA.

MLM suggested a series of seminars on the work of the CIJE for lay leadership.

ADH: If we go ahead, if the CIJE goes ahead with the Goals Seminar and we do it again in Harvard Stanford in the winter - then we will have made a substantial step forward in terms of P.R.

SF suggested that Steve Hoffman could call a meeting for the 10 top federation execs and that MLM could appear before them and tell them the story of the CIJE. A date that was suggested for such a meeting — April 18th, 1994 at night.

Item 2B on the Agenda — The Annual Workplan for 1994 was basically dealt with in terms of the total vision spoken about earlier.

Item 2C — the Steering Committee was spoken about earlier.

Item 2D — the Board and its Committees: The 4 committees are: personnel, chaired by MLM, staffed by Gail Dorph; community development, chaired by Chuck Ratner, staffed by Alan Hoffmann; continent program, chaired by John Coleman, staffed by Barry Holtz; research, chaired by Esther Leah Ritz and staffed by Adam Gamoran. Each committee will develop its work assignment which are consistent with the CIJE capacity; they will have to develop their own mission statement. MLM mentioned he would like to get out of the CIJE as soon as practical; will have to remain mainly until the work with the foundations is set.

SF suggested to appoint Chuck Ratner as Vice-Chair of the CIJE for a smoother transition.

XXX a list == it was suggested that a list of the major donors should be established and suggestions regarding people with whom to work. For example: Hirshhorn for the U.S.; Bader for Israel; etc. etc.

Item 2X on the Agenda — Camper System: It was suggested to change the name from "Camper system" to "Partnerships." A strong suggestion was made to re-emphasize the relationship with Esther Leah Ritz. MLM will meet her for breakfast during the Mandel Institute forthcoming board meeting.

Item 2F — XXX: Outstanding leaders, outstanding means.

Item 3 on the Agenda -- Lead Communities was covered.

Item 4 -- From 3 to 23 was covered.

Item 5 -- Fundraising: Three names that were mentioned in addition to the ones on the list were: Charles Bonfiman, Susan Crown, the Meyenhof family, the Avihai Foundation, Zalman, David Arrow, Bill Berman, Tim Housettorf, Florence Melton, Lester Pollack and Marvin Lender.

The next item on the agenda -- The Goals Project -- that will be discussed at the Mandel Institute forthcoming board meeting.

Item 6 on the Agenda -- National Organizations was discussed earlier.

Item 7 -- The Denominations & Training Institutions: SF suggested the CIJE has to do an assessment of what they can offer, what did they do with the MAF grants. Mention was made of an article in the paper regarding a \$40 million grant which was allocated to Yeshiva University.

Another issue which was raised in that respect was -- are the denominations and the training institutions -- are they places that we could change so that something could happen. Mention was made that the denominations own Jewish education and SF suggested it's true even for the day school system.

Next item within the denominations and training institutions was Torah Umesorah: The following questions were raised:

- a. To what extent are they doing a good job?
- b. Should they be given money?
- c. Should MAF give them money?

SF suggested that by MAF allocating/donating money to Torah Umesorah there is a tremendous ecumenical power.

SW: The Torah Umesorah project is focused in both its goals and the time of the project. In terms of goals, the aim of the project is very clear to provide pedagogical training to 25 future teachers who are currently enrolled in the Kolel Program at Lakewood, New Jersey. These people have substantial knowledge in subject matter and need to be helped in terms of their pedagogical training. IN terms of the time, the project is scheduled to take place over 2 years and after a short period of time, we will have means to assess the number of people attending the program, the number and quality of courses given, and the quality of model teaching that these people will do in surrounding schools.

In addition, SW mentioned that Torah Umesorah wants to be part of the national picture and they have requested from the Mandel Institute help in terms of monitoring and evaluating this pilot project.

MLM raised the question of what could be the means of supervision in the U.S. for all the grants in trying to help the various training institutions,, including Torah Umesorah.

The meeting was adjourned at 4:00 p.m. and suggested that the Torah Umesorah project should not be tainted by the questions raised earlier with regard to the issues whether they do a good job,, whether they should be given money and whether MAF should give them money..

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Steering Committee
Minutes

MINUTES: CIJE STEERING COMMITTEE

DATE OF MEETING: March 15, 1994

DATE MINUTES ISSUED: March 29, 1994

PRESENT: Morton Mandel (Chair), John Colman, Gail Dorph, Stephen Hoffman, Alan Hoffmann, Barry Holtz, Daniel Pekarsky, Charles Ratner, Esther Leah Ritz, Richard Shatten, Virginia Levi (Sec'y)

Copy to: Seymour Fox, Adam Gamoran, Ellen Goldring, Annette Hochstein, Henry Zucker

II. Master Schedule Control

A calendar of meetings for the remainder of 1994 was reviewed. All sub-committees are scheduled to meet in New York on Thursday, April 21, and again on October 20 and each will decide at the April meeting on a schedule of interim committee meetings.

III. Review of Minutes of January 4, 1994

A. The central elements versus systemic change

It was noted that the identification of the need for one or more lay champions, and a full time local professional committed to systemic change in Jewish education is the result of our experience in the lead communities. It was pointed out that the report on Best Practices in Supplementary Schools also indicates that the same three elements are essential even at the level of an individual institution: a committed rabbi, lay leader, and professional. This way, general theory of change in Jewish education.

It was suggested that, over time, our experience may identify other elements which are necessary to bring about change. We were reminded that these elements are necessary, but not sufficient for systemic change.

B. Communications/public relations

It was reported that the text of a brochure on CIJE is now being developed with the goal toward production by the April board meeting. We are also developing a communications program and working to identify someone to carry it out. A draft communications plan will be prepared for review by the Steering Committee at its April meeting. The draft should list desired outcomes and proposed methods of achieving them. It was also noted that communication is really part of the educational process of mobilizing community leadership. We should see the issue of CIJE's image and our communications strategy working within that perspective.

C. Functional committees

1. We will wait to appoint vice-chairs of the committees until after they have met and we see if a logical choice for each emerges. This may also be an opportunity to recruit additional committee and board members.

Assignment

2. Alan will coordinate the process of drafting a vision and work plan for each committee by the end of March. This will become the basis for discussion by each of the committees on April 21. Alan will also prepare a "generic agenda" for each committee to ensure that each follows the same general approach.

It was noted that committees may decide to work together on certain issues in the future. Another way to handle overlap is for the staff and steering committee to be kept informed of what is happening in each of the committees. This should also become a regular agenda item for future meetings of the Steering Committee.

D. Schedule for April 20-21

1. The Steering Committee will meet on Wednesday, April 20, 11:00 a.m. to 5:00 p.m. at the CIJE New York office, 15 E. 26th Street.
2. April 21 will be scheduled as follows:

8:30 - 10:00 am	Executive Committee
9:30	Board gathers
10:00 - 11:00 am	Full board gathers for introductory remarks and study session
11:00 - 1:15 pm	Committee meetings (box lunches)
1:30 - 3:30:30 pm	Full board meeting

3. In the future, we plan to schedule meetings as follows:

Day 1

Steering Committee
Executive Committee
Evening Lecture

Day 2

Morning

Committee Meetings

Lunch

Full Board

1:30 - 3:30

Board Meeting

We plan to invite commission members and other guests to the October meeting.

E. Update on Goals Project

Daniel Pekarsky reported that we have a preliminary plan of action for the goals project. It begins with a seminar in Jerusalem on July 10 1994, 1994 for lay and professional leaders from individual communities. One important purpose of this seminar is to develop local advocates who will recruit others from their communities to participate in a local series of seminars on goals to take place during the 1994-95 academic year.

On the horizon is the possibility of establishing a "consortium of vision driven institutions." This will be a group of institutions that meet criteria set by CIJE. CIJE will also train people to act as trainers in their own communities.

F. Lay leadership development

Assignment

Alan will draft a plan for the development of lay leadership to join the CIJE board. This plan will take into account geographic, age and ideological factors.

III. CIJE Total Vision

The first draft of a total vision for CIJE, in the form of a report for the year 2004, was reviewed. It was suggested that the next draft include a statement of CIJE's mission in the introductory section. It should reflect desired goals, perhaps including quantitative outcomes. The introduction to the document should also note that it will undergo several iterations before it is adopted.

Assignment

The total vision will be redrafted for the next meeting of the Steering Committee. Following are some key points and assignments that resulted from the discussion.

- A. The correlation of essential schools and the accelerated schools program, experiments in general education, should be described and discussed at a future Steering Committee meeting.

Assignment

- B. CIJE's relationship to other national agencies should be thought through and articulated.
- C. We should keep in mind that local communities will have a broader agenda than CIJE. CIJE's task is to remain focused on the identified building blocks.
- D. Richard Shatten agreed to review the literature on complex community change and identify material that would be useful to this group.
- E. It might be interesting to the Board to hear presentations on major themes and change an innovation in general education. Possible speakers include David Cohen and TedSizer.
- F. We should find out what stance programs such as the Correlation of Essential Schools and the Accelerated Schools program take toward charging a fee and consider whether CIJE will wish to do so.
- G. The document should reflect CIJE's role as a catalyst and the importance of involving other institutions in the delivery of service.
- H. By the year 2004 CIJE should have initiated and be in the middle of a longitudinal study of the impact of our work.

IV. Discussion of Lead Communities

It was noted that CIJE's goal is systemic change in Jewish education in North America, not simply to impact Jewish education in three communities. We should use the lead communities to help us design successful models and innovative approaches, and then move quickly to dissemination and piloting beyond the three.

It was agreed that as we identify additional communities with which to work, we will need to have in mind a set of criteria for selection, including the presence of the three critical leaders committed to the centrality of improving Jewish education. Another criteria might include a commitment to developing and implementing a personnel action plan and the presence or willingness to work toward vision-driven institutions. In addition to "affiliate communities," which meet a set of basic conditions, we might also identify "pre-affiliates" with which we would work to help them meet the necessary conditions. The pre-conditions should be such that, once met, a community is a long way toward reaching CIJE's goals.

CIJE will also work toward holding national conferences to which all interested communities will be invited. This would provide our means to broaden the impact. This is also an important part of mobilizing community support, a major element of CIJE's mission.

In a discussion of the difference between the role of CIJE and that of service delivery agencies such as JESNA and JCCA, it was suggested that agencies have as their mission to service an entire constituency through the application of specific resources. Once CIJE has identified communities which meet a set of standards and criteria, the service delivering agencies can play a significant role in helping communities to build their capacity.

Getting more specific about the criteria for selection, it was suggested that a community must have at least a federation executive and major lay champion committed to improving Jewish education. In addition, a community must have at least a commitment to putting a full-time professional in place to drive the process.

The following "rules" were listed at the conclusion of this discussion:

1. We are oriented toward development and building of replicable models, not service delivery. We select communities that can help us meet our goals.
2. The communities we select will be ready to be full partners because we will help diagnose "holes" and prescribe solutions.
3. We will work with each community on the modules we have developed, e.g., goals project, best practices, educators survey, etc.
4. Our role is to help communities develop the capacity to build the profession and mobilize community support for systemic change.

V. 1994 Work Plan

A draft 1994 work plan for CIJE was reviewed and it was agreed that on the basis of input from the committee, Alan will prepare a new draft.

The following suggestions and assignments resulted from the discussion.

- A. Committee staff will work with their chairs to prepare letters to committee members outlining the purpose and agenda of each committee. These should be ready for mailing by April 5.
- B. Issues for executive committee agendas include budget, the funding process, staffing of CIJE, and legal issues.

- C. A periodic chairman's letter to the Board will be drafted by Barry and Gail on an alternating basis.
- D. Leadership development can be broken down into the following target groups:
 - 1. CIJE board and committees
 - 2. Affiliated communities
 - 3. National agencies
- E. A small group of CIJE board members need to be identified as our initial target for development as more active participants in the CIJE process.
- F. We will work with the lead communities to ensure that the local lay leadership of the CIJE process meets our standards. In addition, Alan will talk with the appropriate people in potential affiliated communities about lay leadership to their processes.
- G. We will develop a list of candidates for the CIJE Board and include on it Sissy Swig of San Francisco.
- H. In May, Lester Pollack will be succeeded by Ann Kaufman as President of JCCA. At that time, we will invite Ms. Kaufman to join the Board and serve as vice-chair, and will ask Mr. Pollack to remain on the Board.
- I. We will consider appointing a Board member to help us develop a broad plan for communications. Gershon Kekst is a potential chair. Mort Mandel will ask him to serve or, if he is unable to do so, to recommend a chair. The first task of this committee would be to articulate the outcomes we seek.
- J. We should consider recognizing a Board member for special service at each of our meetings. We might wish to consider David Hirschhorn as our first candidate.

Assignment

Assignment

- ☐ ASSIGNMENTS
☒ ACTIVE PROJECTS
☐ RAW MATERIAL
☐ FUNCTIONAL SCHEDULE

7/9/90 (REV. 1/88) PRINTED ON 4x6

FORM 15
 FOR CLERKS ON THE COMPLETION
 OF THE FIRST FOR A FUNCTIONAL SCHEDULE

FUNCTION CIJE STEERING COMMITTEE

SUBJECT/OBJECTIVE ASSIGNMENTS

ORIGINATOR/PROJECT LEADER VFL

DATE 3/15/94

NO.	DESCRIPTION	PRIORITY	ASSIGNED TO (INITIALS)	DATE ASSIGNED STARTED	DUE DATE	COMPLETED OR REMOVAL DATE
1.	Work with committee staff to draft vision, work plan, agenda, and cover letter for each committee.		ADH	3/15/94	4/5/94	
2.	Develop descriptive brochure for CIJE.		ADH	9/21/93	4/15/94	
3.	Redraft total vision for review by Steering Committee.		BH	3/15/94	4/15/94	
4.	Draft CIJE mission statement.		ADH	1/4/94	4/20/94	
5.	Draft letter inviting Ann Kaufman to join Board as vice-chair; ask Lester Pollack to remain on Board.		VFL	3/15/94	5/15/94	
6.	Review literature on complex community change and identify material that would be useful to Steering Committee.		RAS	3/15/94	5/9/94	
7.	Consider asking Gershon Kekst to chair a committee on communications.		MLM	3/15/94	5/15/94	
8.	Draft plan for developing new Board members.		ADH	3/15/94	6/30/94	
9.	Develop a communications program: internal; with our Board and advisors; with the broader community.		ADH	9/21/93	TBD	

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MINUTES: CJE LEAD COMMUNITIES SEMINAR *ATLANTA

DATE OF MEETING: March 8-9, 1994

DATE MINUTES ISSUED: March 21, 1994

PRESENT: Janice Alper, Lauren Azoulay, Chaim Botwinick,
Steve Chervin, Ruth Cohen, Gail Dorph, Jane Gelman,
Ellen Goldring, Roberta Goodman, Stephen Hoffman,
Alan Hoffmann, Barry Holtz, Virginia Levi, Darrell
Pekarsky, William Robinson, Ina Regosin, David Sarnat,
William Schatten, Arnold Sidman, Louise Stein, Julie
Tammivaara

GUESTS: Isa Aron, Shirley Brickman, Carol Ingall, Stuart Seltzer

COPY TO: Genine Fidler, Seymour Fox, Darrell Friedman, Amnette
Hochstein, Morton L. Mandel, Rick Meyer, Ilene
Vogelstein, Henry L. Zucker

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Prior to the first formal session of the meeting, the group heard an informative and entertaining introduction to Jewish Atlanta by Shirley Brickman, chair of "Creating Community," a project of Atlanta's Jewish Heritage Center.

I. Introductory Remarks

Alan Hoffmann opened the meeting, thanking the Atlanta Jewish Federation for its hospitality in hosting this meeting. He welcomed especially the following people, who were attending their first Lead Communities Seminar: Steve Chervin, Ina Regosin, Bill Robinson, and Arnie Sidman. He expressed the apologies of Genine Fidler and Ilene Vogelstein of Baltimore, neither of whom was able to attend.

III. Visions for Jewish Education: The Goals Project

Jane Gelman and Louise Stein of Milwaukee served as chairs of the session. Louise opened the session, noting that Milwaukee has approached the Lead Community project with a belief that the setting of goals is an intrinsic part of systemic change. They consider it the third building block, along with personnel and community mobilization. Louise noted that one of the best gifts we could provide a community is the empowerment to move forward with a focus. She then introduced Daniel Pekarsky to make a presentation on vision and goals.

Daniel noted that the goals project captures a vitally important dimension of the work of CJE. In order for an educational institution to be effective, it needs a driving conception of what it is trying to accomplish. For a Jewish educational institution, its vision would be a conception of a meaningful Jewish existence which would animate that institution. A clear vision is indispensable to a thriving institution. The purpose of the goals project is to create a culture that appreciates vision and that will catalyze efforts to establish vision driven institutions.

Page 2

When it is clear what an institution is trying to accomplish, it becomes relatively easy to determine the curriculum and the skills and attitudes necessary to implement that curriculum. A vision provides the foundation for decisionmaking within an institution. Educational goals should be anchored in an underlying vision. A vision provides the institution with a basis for determining reasonable goals.

In addition to helping with decisionmaking, a clear vision and accompanying set of goals provide a basis for effective assessment of a program. An institutional vision can help to energize the institution as people who participate have a sense of what they are about and a belief in its importance.

Daniel used the example of the role of "kitchens" in various kinds of educational institutions to illustrate the impact of vision. He noted that the underlying vision determines whether the kitchen is significant, to whom it is significant, the role of the teacher in its utilization, and whether a school has been successful in using the kitchen as its vision suggests that it should.

Turning to Jewish education, and especially the congregational school, it was noted that typically there is no clear vision. There are sometimes mission statements, but if they are even shared with the staff they are usually vague and offer little guidance. In practice the curriculum, teacher training, and selection of personnel show programmatic incoherence. Practice is more often guided by a desire to keep the students engaged and under control.

The following steps might be taken in order to help an educational institution become vision driven.

- 7 A. ~~Convince the institution that it needs to be vision driven.~~
- B. Work on an institution-wide basis to develop a guiding vision. The central players must believe in it. It must be compelling and energizing.
- C. Work together to translate the vision into educational terms.
- D. Find the right personnel to carry out the vision.

It was noted that this is not an easy task. It requires time and commitment. It is particularly difficult in a congregational setting to develop a clear vision, because the more definite it is, the more likely it is to leave some people out.

The goals project proposed by CIJE is intended to foster appreciation for the importance of developing an animating vision among the leadership of communities and institutions and to catalyze efforts to do so. It will bring community leaders together to encourage the development of institutional visions and goals.

CIJE is now in the process of developing a library of materials relating to vision and goals. It will include materials which focus on theory and strategies and will provide examples of vision driven institutions.

The proposed summer seminar is intended to foster an appreciation of the concept of vision driven institutions among lay and professional leadership.. In addition to deepening the appreciation of the role of vision among participants,, it will provide them with opportunities to encounter examples,, to look at obstacles and challenges to transforming vision to meaningful practice,, and to plan together..

It is intended that the summer seminar will be followed by a series of local seminars to occur in each Lead Community during the 1994-95 academic year. These will be for representatives of individual educational institutions in each community.. Conditions of participation will include an agreement to attend regularly and to send a core of people from a particular institution who can take the ideas back and work on their implementation.. Based on participation in these seminars,, CIJE may decide to propose the establishment of a consortium of vision driven institutions..

In the discussion that followed it was agreed that there are many steps that can be taken toward the upgrading of personnel while work on institutional visions is under way.. Work should continue on a personnel action plan and on the first stages of its implementation while work on vision is undertaken in parallel.. The two are complementary and both are necessary to bring about systemic change..

On further discussion about the concept of a consortium of vision driven institutions,, it was noted that this is an idea in its very early stages. It will be thought through in more depth during the Jerusalem seminar and,, if it remains a serious approach,, will be developed for discussion in the communities during the coming year.. At present, the goals project is intended more to enhance community mobilization than develop personnel. Clearly,, the two will intersect in the future..

At the conclusion of this session it was agreed that many important issues had been raised. It was noted that this issue will continue to be discussed in the months ahead..

III. The Congregational Supplementary School: Reflection and Direction

Bill Schatten of Atlanta chaired this session. He began by introducing the three presenters: Carol Ingall, who is completing her Ph.D. at Boston University, was a researcher on the Best Practices in Supplementary Schools Project and former director of the Providence Bureau of Jewish Education; Stuart Seltzer, Principal of the Chizuk Amuno Religious School in Baltimore, a school identified in the Best Practices volume; and Isa Aron, Professor of Jewish Education at the Rhea Hirsch School of Hebrew Union College in Los Angeles..

- A. Carol Ingall described an effective school which she encountered in her work on the Best Practices Project. This was a Conservative congregational school which at one time had 700 students and now has 100. Students meet three times each week for two hours at a session.

The goals of this school are clear and pervasive. There is agreement that prayer is very important and that an educated Jew knows how to behave in a synagogue setting. There is a clear expectation that students will pray together and that their families

will join them in their learning. The rabbis and cantor are involved in the school and are aware of the role of the school in the total life of the synagogue. Older students serve as Torah tutors for the younger students and are honored for doing so by the total congregation. The vision of the school is visible.

This is a serious educational institution where staff development is expected and a written curriculum is shared with the parents. Parents have become involved in teaching electives at the middle school level.

The most important element in creating the culture of the school is the principal. The principal is a serious Jewish professional who came to the job having had secular education training. The synagogue and the local bureau joined with the principal to help cover the cost of a master's degree at JTS.

This is an educational institution that has a clear vision, has the involvement of the clergy, and does well what it has chosen to do.

- B. Stuart Seltzer, Principal of Chizuk Amuno Religious School, then spoke of his school, identified as exemplary by the Best Practices Project.

He began by discussing the concept of myth -- a story we tell ourselves about ourselves. A myth tells who we are and what we can become. He noted that the supplementary school has been held captive by a negative myth. He believes that the role of the principal is to make a new myth -- to revitalize the religious school community.

This school works within a context characterized by the following:

1. Commitment to content does not mean that learning must be boring.
2. Synagogue education is family education.
3. The lives of the educators and students are bound together.
4. The teachers are professionals for whom teaching is their life's work.
5. The students' lives are changed by the experience.

He noted that the principal's role is to live the myth, or "vision," of the institution in order to inspire. He must provide optimism, passion, and support. If the myth maker is successful, everyone in the school should be able to tell the story. As personnel are identified and hired, they must be people who are committed to the school and its vision.

Staff development focuses on the importance of a staff growing and changing together. The staff is a community of learners who study and learn together. The teachers work together in teams and share their special skills.

This congregational school is unique in that it shares space with a day school. Many of the teachers also teach in the day school and there is a close working relationship between the two.

The school works to develop a sense of community. Its programs for families validate what is happening in the classroom.

- C. Isa Aron spoke of a project of the Rhea Hirsch School of Hebrew Union College, an experiment aimed at reconfiguring the congregational school.

During a year of planning, the Rhea Hirsch School learned that relatively few of its education graduates found themselves satisfied by work in congregational school education. Many felt that they had taken their schools as far as they could go, but that "good enough" was not satisfactory. Schools were running smoothly, but with little depth. People who were satisfied with their congregational school experience had very low expectations. Based on this sort of information, it was suggested that perhaps rather than simply preparing people for the field, HUC's mission should be to change the field.

They began to look at such questions as "What would it take to go from good enough to outstanding?" It was noted that the problems of religious school go beyond what is lacking in educators and materials. It is an issue of attitude among congregations. Studies should be woven into the fabric of congregational life, not simply relegated to a school. The model of Jewish education in supplementary schools today was developed in 1910 to reflect the kind of education undertaken in Christian religious schools. It is questionable whether the same model applies today.

It was suggested that the primary goal of religious education today is enculturation rather than instruction. It is to "create Jewish souls" more than to transmit information and develop skills.

With this in mind, HUC has invited five congregational schools to participate in an experiment. In each of the selected religious schools, the culture is communal and collegial. The educators are part of a team. Each of the five schools will rethink its educational goals and the structures for reaching those goals. HUC will provide advisors and prescribe process, but will not prescribe content. It is anticipated that each of the five schools will come out looking quite different from the others.

*What are the
ed content standards?
S. Aron*

D. Discussion

In the discussion that followed, it was noted that the congregational rabbi plays a pivotal role in each of the models described. Any personnel action plan must consider the role of the rabbis. It was suggested that this conclusion should be shared at gatherings of rabbis sponsored by the denominational movements.

It was noted that transforming communities has to be done on the strength of inspiring individuals. This is an important concept to keep in mind as we train educators.

IV. Community Updates.. Issues and ConcernsA. Milwaukee1. Personnel

Milwaukee has completed both the qualitative and quantitative surveys of personnel and the data has been analyzed. An integrated report on the professional lives of educators has been completed and submitted to the community.. A community action team on personnel has received the integrated report.. The community is now working on a plan for broader dissemination..

A team of CIJE representatives recently met with a group of community leaders to discuss how and when to disseminate the report. The challenge is to find a way to present data which might be interpreted negatively in a way that portrays positive solutions and opportunities for the community..

2. Other Action Areas

In addition to the personnel action team, Milwaukee is moving forward in three other areas. A teen action team has recently begun work on a broad-based strategy to link formal and informal education opportunities for adolescents.. Work is under way to recruit participants in a family education committee. A resource development team is reviewing structures now in place for raising funds to support continuity activity..

3. Communication

The CIJE committee is working with federation P/R staff to help raise community awareness of the CIJE committee activities.. The first outcome will be a periodic newsletter..

4. Concerns

Milwaukee's major concern at the moment is that the wall-to-wall coalition originally developed to work on this project has become unwieldy. It is too large and involves too many people who are not actively involved. It is hoped that the larger group will be helpful in dissemination, but there are concerns about the lack of involvement of a portion of that group up to now.

5. Discussion

It was noted that while federation leadership has involved itself in funding of this project, there is relatively little other interaction. The project has been something of a stepchild to the federation. It is important now to engage federation leadership to advance this agenda..

B. Baltimore

Since September there has been a series of meetings of the CIJE coalition and related focus groups. A priority has been to clarify CIJE's role in the community with a variety of community groups.

Baltimore is working in three areas:

1. What is the target population: which fields and which educators to work with.
2. What are the critical personnel challenges.
3. What are initiatives to respond to the challenges.

The preliminary results of the educators survey should be in Baltimore before the end of March. A subcommittee will review the data and draw some preliminary conclusions. Their goal is to look for "red flags." They plan to identify additional areas for cross tabulation with a goal toward completing analysis by the end of June and beginning work on a personnel action plan. Baltimore hopes to have a draft of an action plan by the end of August.

It was suggested that the summer may be a difficult time during which to mobilize educators to work on a plan.

Federation leaders have shown an interest in the work of the CIJE committee and efforts are under way to integrate the CIJE process in the Federation's strategic action plan.

In an effort to move ahead with action before the action plan, a project known as Machon l'Morim has been identified as a CIJE project. The project, funded by a private Baltimore foundation, involves twelve teachers from area schools (both day schools and congregational schools from across the movements) in an intensive training program on the teaching of Tefillah. Chaim Botwinick will circulate a summary of the project to seminar participants.

In addition, Baltimore has received a grant to support a fall conference which will most likely focus on best practices and monitoring, evaluation and feedback.

C. Atlanta

1. The Atlanta Federation has allocated \$50,000 to the Israel Experience Committee and will be sending two groups of youths to Israel this summer.
2. Atlanta is identifying new funds to support continuity and education.
3. Steve Chervin, who was present at the seminar, has recently been hired as director of the Council for Jewish Continuity.
4. Federation has approved a proposal to hire a Jewish educator for the JCC.

5. Decisions have been made regarding the governance of a supplementary high school.
6. It has been determined that the mission of the Atlanta Jewish library will be Jewish education.
7. Issues of concern include:
 - a. that Atlanta has not yet received data on the educators survey and,
 - b. that the community is not sufficiently aware of the CIJE project.

With respect to the issue regarding survey data, it was suggested that a conference call be scheduled with Ellen Goldring to clarify timing of the results. Once the data has been received, it is expected that a small committee will take an initial look at it and determine how to proceed.

V. Next Steps in Creating a Personnel Action Plan

This session, chaired by Gail Dorph and Barry Holtz, considered what an action plan might look like at the end of the planning process.

A. Case 1: Early Childhood

Based on data now in hand, we know that early childhood educators generally work full time and rely heavily on the income from this work. They receive few if any benefits and, as a group, have less Judaic knowledge than other Jewish educators.

Participants were asked to imagine that early childhood has been identified as a critical area for community attention. One step in an action plan might be to hold an early childhood institute for teachers and directors of early childhood units. Directors are included because we know that if they are not committed to a particular approach, it will have a low likelihood of success. This institute would offer opportunities for early childhood teachers to increase their Judaic knowledge and pedagogic skills at the same time. This should provide them with Judaic knowledge at the same time as it suggests a process for translating it into their educational settings.

The following chart was then presented:

A CASE FOR EARLY CHILDHOOD EDUCATION

Teachers	Judaic and pedagogy	Attitudes toward Judaism
Directors	Support teachers and families working toward Judaic content and atmosphere in the school	Attitudes toward Judaism and importance of early childhood as entry point to Jewish education

Supports: salary increments and comp time

The chart indicates that we are dealing with a system, both for teachers and directors.. In order to support such an effort we might offer salary increments for attendance as well as compensatory time.

Discussion of the concept raised the issue of licensing and standards. In the past,, communities have not responded favorably to the setting of standards.. This is something that can be discussed again in the future,, and probably should be part of CIJE's broader role in building the profession..

A question was raised regarding whether this model refers to day care or nursery school programs.. It was suggested that in Jewish education,, where the early childhood program is often the most time a child spends in a Jewish environment,, we may not want to differentiate between the two.

It was noted that the discussion was focusing heavily on planning,, a critical step in the process of moving toward action. However,, the goal of this exercise is to assume the planning has been done and to begin to think about what action might be undertaken.

B. Case 2: Supplementary School Teachers

The data shows that supplementary school teachers are overwhelmingly part time,, that approximately half of them have degrees in general education,, and that very few have degrees or certification in Jewish studies.. Because of the part-time nature of their work, salary is not as significant a factor as with early childhood educators.. However,, benefits,, salary,, and job security are all factors which would help to keep people in the field. There is some sense that if it were possible to offer full-time jobs, more people would be drawn to this field. This is a stable, committed teaching force.

The role of the supplementary school principal is critical in the training and general quality of the teachers..

Given this scenario, one approach to working with supplementary school personnel might be to offer Judaic content courses either through a local university or under the guidance of local rabbis. Another approach might be school-based staff development with Judaic and pedagogic content combined. Peer coaching might also be undertaken, either within an individual school or across institutions. In any case, the leader of the school must support any approach. Perhaps the principal could devote staff meetings to staff development rather than administrative matters.

In discussion it was noted that, in light of the centrality of the principal, early steps should be taken to work with supplementary school leadership. It was agreed and discussion turned briefly to the proposed Principals Institute now being planned for October.

It was noted that these were two examples of how a community might proceed once it decides what its highest priorities should be. As CIJE grapples with its role relative to that of the communities, it

is leaning toward serving as a broker to bring expertise to the communities. Each community will identify its own priorities, with resources coming from CIJE, which will clearly articulate its own biases and emphases.

It was suggested that a seminar in best practices in congregational schools be developed for the rabbis in each community as one way of linking several of the themes raised in the previous sessions. The role of the denominational movements in any such program should be explored.

VI. Concluding Remarks

In a brief discussion about the seminar just concluded, it was generally agreed that this format worked well.

It was suggested that, in light of the fact that each community is at a very different point in its work, fewer joint meetings will be held in the future. We will work toward holding two meetings each year with the next to be scheduled for early October in Milwaukee. The week of October 3 was proposed, with Monday and Tuesday of that week as primary targets. If that does not work, we will aim toward the week of October 24. While there will be opportunities to meet around sessions at the GA, there will not be a separate Lead Communities seminar in Denver.

COUNCIL FOR INITIATIVES IN JEWISH EDUCATION

UPDATE

April 1994

In August 1993, the CIJE appointed a full-time Executive Director, Alan Hoffmann, and two new full-time senior educational professionals, Barry Holtz and Gail Dorph. The new full-time professional team, supported by Virginia Levi, Administrative Director, is supplemented by consultants on Research, Monitoring and Evaluation (Adam Gamoran and Ellen Goldring), Community Organization (Stephen Hoffman), the Goals Project (Seymour Fox and Daniel Pekarsky), and Planning (Annette Hochstein). In addition, three full-time field researchers make up the staff of the Monitoring, Evaluation and Feedback project. As of January 1994, CIJE has an office in New York. We now have in place the professional capability we need to achieve our agenda.

Over the past eight months, CIJE has concentrated its energies in several directions:

1. It has invested in building its own policymaking and planning capacity leading to the emergence of a Program Steering Committee and four standing Board Committees, which will meet for the first time at the April 1994 Board meeting.
2. In the "laboratories" of the Lead Communities (Milwaukee, Atlanta, Baltimore), CIJE and local community leadership have pioneered a model which moves from multi-dimensional research about the Jewish educational personnel of that community through policy analysis to the building of a comprehensive personnel action plan for the community.
3. A fall Institute for Educational Leadership will be one of the first results of joint personnel action plans across a number of communities.
4. The Goals Project will engage educational institutions and the local community in a process of learning, self-reflection and analysis to define their mission.

In addition, work proceeds on the Monitoring, Evaluation and Feedback project in the three Lead Communities and on the documenting of outstanding Jewish educational practice through the "Best Practices" project.

Of major importance,, CIJE is now poised to share these developments and others with a widening circle that will involve other North American communities who wish to be engaged with us in seeking systemic reform of Jewish education in their communities..

CIJE Structure Today

In summary,, CIJE was created by the North American Commission on Jewish Education with a highly focused mission which incorporated three major tasks: Building the Profession of Jewish education;; Mobilizing Community Leadership for Jewish education and Jewish continuity; developing a Research Agenda while at the same time securing funding for Jewish educational research. These "building blocks" all involve major long-term improvements in infrastructure for the North American Jewish community and, as a result, the Commission mandated the creation of Lead Communities. These are development and demonstration sites where,, by mobilizing the leadership of the local community and by improving the quality of personnel for Jewish education, significant change and impact could be shown to be possible over a period of time while the national infrastructure itself was undergoing major reform.

Four Board committees have been formed which represent the major areas of CIJE's work: Building the Profession;; Community Mobilization; Content and Program; and Research and Evaluation. Board members will all serve on a committee along with other participants not members of the CIJE Board. These committees will review in depth the work of their committee and offer input and direction to our Board and staff. The chairs of these committees and staff currently make up the Steering Committee.

Personnel Action Plan

By December 1993, all three Lead Communities had completed data collection both for a qualitative study of the Professional Lives of Educators and a quantitative Educators Survey. Taken together, the two reports which have either been completed or are about-to be completed form the major part of a diagnostic profile of all formal Jewish educators in that particular community.

In Milwaukee, the personnel survey is already being shared and analyzed by the Lead Community strategic planning group with consultation from CIJE staff. CIJE lay leaders have met with top Milwaukee Federation leadership to think through the long-range implications of a comprehensive plan for in-service training, recruitment and retention of educators in that community. Educators themselves are being involved in the setting of priorities within a personnel action plan. CIJE is providing Milwaukee with expert outside consultants to consider the implications of developing the personnel plan.

Within the coming six months, this process will have been replicated in Baltimore and Atlanta, with the appropriate adaptations for each community's nuances and differences. A major integrative report which pools the joint findings from all three communities will be published and released to the North American Jewish community leadership in the fall or winter. Joint personnel activities across communities which emanate from this process will be under way by the fall of 1994. An example is a forthcoming Institute for Educational Leadership which CIJE is planning with Milwaukee, Baltimore and Atlanta in October 1994.

CIJE is now able to share this sequence, running from research on personnel to a personnel action plan, with a wider range of communities who are committed to the centrality of building the profession in Jewish educational reform.

Goals Project

The Goals Project is a multi-pronged effort to catalyze a "vision" for Jewish education institutions. During the work of the North American Commission on Jewish Education it was deliberately decided to defer discussion on the goals of Jewish education to a later stage. As CIJE began to work with local communities, both institutional and community leadership raised the issue of the outcomes of our work. What do we hope will happen? It appears timely to give serious attention to the mission (or missions) of Jewish education in those communities with which we are working.

The Goals Project will engage educational institutions and the local community in a process of learning, self-reflection and analysis to define their institutional vision, understand its educational implications, and use that knowledge in setting priorities and in planning.

A seminar for key community lay and professional leadership - including institutional leadership - from communities who are prepared to engage in this task will take place this summer. Participants will meet with some outstanding individuals who have pondered the question of what is an educated Jew, and towards what should Jewish education be educating. Participants will have opportunities to develop an understanding of the ways in which a guiding vision can contribute to the design and effectiveness of an educating institution. They will wrestle with the problem of developing both their own institutional goals and with creating a community climate which encourages and promotes this approach. It is CIJE's intention that the training institutions and education departments of all the denominations will join with us as this Project develops.

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

A. MAIN POINTS:

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

A. ISSUES:

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

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

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

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

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

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

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

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

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

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

TO: FAX NO. () - -

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Street Address _____

City

State

Zip

Country

FROM: FAX NO. () - -

Name Ginny Levi

Company _____

Tele. No. () _____ Ext. _____

Here are the documents
prepared for the Steering
Committee meeting today



Chair

Morton Mandel

Vice Chairs

Billie Gold

Matthew Maryles

Lester Pollack

Maynard Wishner

AGENDA

COUNCIL FOR INITIATIVES IN JEWISH EDUCATION

STEERING COMMITTEE

TUESDAY, MARCH 15, 1994 9:30 A.M. - 4:30 P.M.

**Jewish Community Federation of Cleveland
1750 Euclid Avenue**

Honorary Chair

Max Rsher

B 1

David Amow

Daniel Bader

Mendell Berman

Charles Bronfman

Gerald Cohen

John Colman

Maurice Corson

Susan Crown

Jay Davis

Irwin Feld

Charles Goodman

Alfred Gottschalk

Neil Greenbaum

Thomas Hausdorff

David Hirschhorn

Gershon Kefet

Henry Koschitzky

Mark Lalner

Norman Lamm

Marvin Lender

man Lipoff

Seymour Martin Lipset

Florence Melton

Melvin Merlans

Charles Ratner

Esther Leah Riz

Richard Scheuer

Ismar Schworsch

David Teutsch

Isadore Twersky

Bennett Yanowitz

I.

Master Schedule Control

Tab

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Assignment

MLM

II.

Review Minutes of January 4, 1994

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VFL

III.

Review Assignments of January 4, 1994

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VFL

IV.

CIJE Total Vision

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BWH

V.

Discussion of Lead Communities

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GZD

VI.

1994 Work Plan

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ADH

VII.

April 21 Board Meeting

5

MLM

Executive Director

Alan Hoffmann

To: The CUE Steering Committee
From: Barry Holtz
February 23, 1994

Total Vision

Draft One

In the last meeting of the Steering Committee, we discussed developing a long-range plan for the work of the CUE using the phrase "Total Vision" to describe that plan.

As asked to try to write a draft of that plan using the rubric suggested by Mort that one could think of total vision as the 10 year report of the CUE outlining what it had accomplished, written today instead of in the year 2004. The paper below uses that idea of the 10 year report as a kind of rhetorical device to develop the plan.

As will be obvious the one major disadvantage of writing the paper in this fashion is that it predetermines certain choice points and doesn't allow the alternative possibilities to be explored. For example, in talking about research there may be a number of possible routes to take and at this point without a deep analysis of the options, I don't really know if, say, placing research in an existing university or in a free-standing institution would be better. There are other examples that may strike the reader as well. Despite this disadvantage, I have used the 10-year plan as my approach here.

This paper is based on a number of sources: A Time to Act, Annette's "Lead Communities at Work," internal documents written by members of the staff, and discussions with other members of the staff.

The CUE 2004: A 10-Year Report

The CUE was created by the Commission on Jewish Education in North America in order to implement "on both the local and continental levels" the plan of the Commission "to

The CUE began with the three original Lead Communities and then moved toward creating an "outer" circle of like-minded communities interested both in hearing about the work of CUE and using meetings with the CUE as a way of talking about mutual concerns across communities. These meetings included discussion of the issues of research and evaluation, fund-raising and community leadership mobilization as well as analysis of specific educational initiatives in the areas of personnel improvement.

Boston, New York, Cleveland, etc. joined as partners in this work. Communities that decided that they wanted to share in the CUE agenda and receive the CUE expertise in a more intensive fashion -- as long as they met the CUE criteria -- could choose to become Lead Communities themselves. To be chosen the community had to exhibit the three factors mentioned above as well as committing itself to working on the "building block" agenda. Communities paid a fee to the CUE to be members of the outer circle and a consulting fee to the CUE to be Lead Communities.

III. Personnel: Building the Profession

One of the two key building blocks of the Commission report was "building the profession," improving the quality and quantity of Jewish educators in both the formal and informal domains. The CUE launched two main thrusts in this effort--local efforts at improving personnel through its work (as mentioned above) in particular communities and a continental effort that tried to attack the problem in a more global fashion.

A. Local Efforts

The CUE began its work in each community with the quantitative and qualitative research work of the Educators Survey. This report which began by looking only at the educators in formal settings was expanded to include informal educational settings as well.

The results of the Survey led to the creation of a Personnel Action Plan for each community. CUE helped each community develop its own particular action plan by working with local educators and Federation lay leaders and professionals. The plan was comprehensive and wide-ranging, and communities were helped by CUE to phase in segments of the plan in an orderly fashion.

The Personnel Action Plans were organized around four key areas: inservice education, recruitment, salary and benefits, and career ladder.

Inservice Education

One of the key areas for upgrading personnel throughout the Lead Communities, and in any community interested in improving its Jewish education, has been in the area of inservice education. The CJE began with a set of Leadership Institutes which were open to all three Lead Communities. The Leadership Institutes took place twice a year and have been done in coordination with a major educational institution. Some have taken place at Vanderbilt University, some at Columbia University Teachers College.

The program was designed for principals of Day Schools and Supplementary Schools and it focused on issues of leadership such as supervision, board relations, goal setting and a variety of other topics to help improve the quality of leadership in these educational institutions. Day School Principals and Supplementary School Principals met together for some sessions and in other sessions they worked on cases which were individualized for their own particular settings. A second Leadership Institute was designed for Early Childhood Directors from Day Schools, Synagogues and Jewish Community Centers. Similar issues were raised and experts in the field of Early Childhood Education, as well as Jewish Education, worked with these Directors to help improve the quality of their educational institutions.

At the same time, a set of leadership seminars took place within communities. These seminars used the results of the Best Practices Project of the CJE and other resources including outside expertise and consultants from the denominations. These leadership seminars were designed for a more intensive and ongoing approach to issues of leadership and there were separate seminars organized for principals of Early Childhood units, of Supplementary Schools and of Day Schools.

In addition, inservice education took place at not only the level of leadership, but also in an intensive fashion for teachers. A set of differentiated and systematic inservice programs have been designed for Early Childhood teachers, Day School teachers, and Supplementary School teachers. These inservice programs were conducted by a combination of CJE-staff, personnel from the local BJE or the local Jewish College of Advanced Jewish Studies as well

as national personnel from the training institutions and denominations. Some of the programs focused on pedagogic skills, some focused on subject matter knowledge. There was in addition, a Retreat Program which focused particularly on the experiential dimension of Jewish knowledge and Jewish teaching.

A series of seminars and retreats for the personnel of informal Jewish education have been launched in all of the communities as well. These included seminars and retreats for Youth Group Leaders, Camp personnel and Center workers. In addition, there was a Seminar across all communities for leaders of Israel experience trips.

Another dimension of the inservice program that CUE has helped design for its communities was a series of mentoring programs for novice teachers. These programs began with the preparation of mentors who could help initiate novices into teaching. Following upon that, the mentoring programs themselves have been launched, both for novice principals and for novice teachers. In addition, CUE has worked with the local communities to develop peer and expert coaching programs for experienced personnel. This included the preparation of peer coaches, followed by using coaching programs to help improve these principals and teachers who have even a considerable amount of experience."

Finally, the CUE succeeded in placing a number of educators from the Lead Communities in continuing education programs outside of their local cities. Educators attended year-long programs in Israel (which were partially subsidized by the local community), summer study programs in Israel and at universities and seminaries in North America, and degree programs at North American academic institutions.

Recruitment

Aside from inservice education, a second dimension of the personnel improvement in each of the communities centered on recruitment of new personnel into the field. Some of those programs have consisted of leadership programs for teenagers that involving them as counselors, youth group advisers and teaching assistants. Other programs recruited and prepared volunteer teachers for supplementary schools. In these programs new populations, such as parents, retirees, public school or private school teachers, were brought into the teaching force and were prepared for work as Jewish educators. A third approach consisted

of retooling public or private school teachers for careers in Jewish education particularly in supplementary schools.

Salaries and Benefits

The third area of personnel improvement that the CUE has been working on has been in the area of salaries and benefits. Here the CUE has been helping local communities create benefits packages for full-time teachers, develop proportional benefits packages for part-time teachers, work on reduced Day School and camp tuition for teachers in the community, along with other ideas to improve the packages offered to educators. The CUE has helped provide contacts with experts in these areas and has organized work with foundations to think about planning improvements.

Career Ladder

Finally, the CUE has been working with the communities to develop career ladders for educators. This involved the creation of full-time positions that include teaching, as well as mentoring new teachers and peer coaching. The CUE has helped launch projects to create community teachers—teachers who teach in more than one institution and therefore can have full-time teaching jobs. Finally the career ladder included creating positions in day schools and in some cases in supplementary schools for curriculum supervisors, master teachers, Judaic studies coordinators and resource room teachers.

B. Continental Initiatives

At the continental level the CUE has launched a number of initiatives to improve the quality and numbers of Jewish educators. Working with the denominations and the national training institutions, the CUE has advocated for new programs to retool avocational teachers for full-time work, to help prepare doctoral students in Judaic studies for careers in Jewish education and to create "fast track" programs (such as a national Jewish Teachers Project) to deal with the shortage of teachers in the field.

The CUE has helped design and find the funding for a major effort to recruit young people into the field of Jewish education by creating the "Careers in Jewish Education" initiative. This project has involved the following elements: Jewish teenagers are recruited by their

synagogues, camps and youth programs to become Madrichim —teachers, youth leaders or camp counselors in training. Through a specially designed program, these Madrichim receive training and initiation into the field of Jewish education. They work in their local institutions and are supervised by the Madrichim Training Institute, as well as by local supervisors in their home institution.

The names of the Madrichim are placed in a national data bank. When these teenagers graduate from high school and go on to college, Jewish educational institutions near their college are informed that one of the Madrichim will be attending a university nearby. The local rabbi or Center director can make contact with the college student and try to find educational employment for the student during his or her college years. Meanwhile the students attend an ongoing training program including courses, supervision and study visits to Israel.

The "Careers in Jewish Education" performs the dual purpose of providing (prepared) avocational teachers for local Jewish institutions during the students' college years and inspiring some of the students to enter the field of Jewish education as a lifelong career. In addition the program helps increase the Jewish commitments and involvement of the students during their college years— and afterwards as well. This program has been launched in coordination with the national denominations, the JCCA and the International Hillel Foundation. The project has been funded by a variety of foundations.

III. Community Mobilization

One of the fundamental building blocks of the CUE as expressed in "A Time to Act" has been mobilizing community support for Jewish education, at both the local and national level. At the local level, the CUE has been involved in recruiting new leadership for Jewish education. This new leadership has been recruited in coordination with the local federation professionals and with intensive work by the CUE's own Board. Specific programs have been designed to raise the consciousness of local lay leadership about the importance of Jewish education.

One project, for example, has been "adopting" local educational institutions by-young leadership in local federations. In this program a local institution such as a communal

supplementary high school has served as a setting for local young leadership to discuss the fundamental issues of Jewish education while at the same time, increasing their involvement in the institution. This has given CIJE the opportunity to increase the knowledge and sophistication of local lay leaders about Jewish education.

In addition, the CUE has been running Best Practices Seminars for local lay leadership which apprises this leadership of the latest work going on in Jewish education and gives these leaders a sense of significant developments in contemporary Jewish education, so that they can make more informed decisions. Moreover, the Goals Project as described elsewhere in this report, has been involved in the process of community mobilization. The Goals Project engages lay leadership in discussions about the purposes of Jewish education and indeed the purpose and goals of Jewish life in North America.

At the continental level, the CUE has been involved in mobilizing community support for Jewish education in a number of ways. One significant approach has been through its reports to the field, some of which are discussed in the section of this report on dissemination below. For example, the CUE has issued various "white papers" on specific issues within the field of Jewish education. The first was a report on the personnel crisis in Jewish education which was based on the research conducted by the CUE in the three Lead Communities and shaped to create a national policy and agenda in the area of personnel development. This report helped dramatize the current weak situation of the Jewish educational profession by pointing out the problems in areas such as Jewish knowledge and financial remuneration in Jewish education, as we have discovered them in our research settings. Thus the CUE was able to mobilize community support for a significant upgrading of the Jewish education profession.

A second paper of a similar sort was a commissioned report on the economics of contemporary Jewish education which looked at the amount of money currently spent throughout the continent and the way that that money is being utilized. This report made significant recommendations for rethinking the economics of Jewish education and has been a significant topic of discussion amongst the lay leadership of the North American Jewish community. Other reports have also looked at a variety of areas of interest to the CUE including the Israel experience, the goals of Jewish education and developing a research capacity for the field of Jewish education.

IV. Content

A. Best Practices Project

During the past ten years the Best Practices Project has evolved and led to the creation of the Center for the Study of Jewish Education.

[dear reader, choose one of the following two sentences:]

The Center is located at X university (Brandeis, Harvard, JTS, HUC ???)

The Center is a free-standing project of the CUE with its own staff and operations.

This Center has two emphases, research and implementation:

Research

This component has been the main business of the Center. It includes:

a) **Best Practices of today:** The documentation, study and analysis of current best practices in Jewish education. Essentially, this has moved forward with the work of the Best Practices Project as it was launched in the early years of the CUE.

However, that work has been expanded 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 also has meant 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 includes developing all the ideas in Jewish education that people have written about and never had the means to try. In addition this "department" has commissioned "dreams"—encouraged people to invent solutions to problems and imagine new directions for Jewish education.

c) **Best Practices of the past:** 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.

Practical Implications

The second thrust of the Center has been to test out the practical implications of its work. In particular this has meant 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, as well as exploring the Best Practices findings with lay leadership.

B) The Goals Project

One of the major initiatives launched by the CUE during this period has been the Goals Project. The purpose of the Goals Project was to work with institutions and communities to help develop a sense of direction and purpose for the educational enterprises of the institution or the community. Much of Jewish education has been characterized by a lack of sense of direction and the Goals project has sought to address this difficulty. The Goals Project began with a seminar in Israel for communal leaders and professionals in the summer of 1994. At that session the basic concept of the project and its approach were explored.

Following upon the summer seminar the CUE offered each of the Lead Communities a series of four goals sessions during the course of the next year. At these sessions the concept of goals was discussed and in each session an important future piece of writing related to the issue of goals or a lecture by a speaker was presented to the participants. These sessions were offered to all the institutions in the community. Based on the experience of the goals sessions during that year, a number of institutions in each community chose to be part of a more intensive goals project that was launched over the course of the next five years.

This Coalition of Goals-Oriented Institutions engaged in serious discussions around the issue of goals trying to determine and think about the underlying purpose of their educational institution. The educational institutions were assisted by CUE staff members and CUE consultants. These discussions revolved around papers written by the Educated Jew Project of the Mandel Institute in Israel and other relevant papers and presentations.

The leadership of each institution was engaged in these discussions, and following upon this work, the other educators in the institution were involved in deliberations about what would it mean to translate these underlying goals into actual educational practices. To help illustrate this idea the goals project studied various educational institutions (both of the present and the past) looking at those institutions' statements of goals and trying to see the way that those goals were implemented in the life of the educational program through visits or presentations.

At the same time the Goals Project engaged the leadership of the major Jewish denominations and training institutions in an effort to think about goals from the denominational point of view. The denominations and training institutions were challenged to engage with the local institutions involved in the CUE Goals Project to see if those national institutions could help the local institutions work on the issue of goals. Although the Goals Project began with the three Lead Communities specifically, leaders from other interested communities were also invited to attend and the Goals Project was one of those CUE initiatives that was offered to the outer circle of CUE communities and other communities involved in the continental CUE enterprise.

IV. Research

A) Monitoring, Evaluation and Feedback

One of CUE's important contributions to the world of Jewish education was the Monitoring, Evaluation and Feedback Project (MEF). During its first years the MEF Project examined the issues of community mobilization in the three Lead Communities, interviewed local educators for reports on the professional lives of educators and conducted the Educators Survey. The MEF Project gave feedback both to the three lead communities and to the CUE staff about the launch of the lead communities initiative.

During the next years the MEF Project began to explore specific educational institutions within the community evaluating new programs from the point of view of goals and outcomes. In addition, the MEF project surveyed a number of educators and communal leaders as it tried to create a portrait of educational institutional usage within the three Lead Communities. The MEF Project was of considerable interest to the outer ring of CUE communities and to Jewish education in North America in general.

The MEF Project represented a model that CIJE helped launch in a number of different communities throughout the continent. Not only the educators survey and the professional lives of educators but the general approach to evaluation and feedback became a significant example as communities tried to improve Jewish education throughout the continent.

B) Other Research

The CUE has helped foster an appreciation of the importance of research and helped to broker foundations, Jewish education researchers (both in North America and in Israel) and researchers from general education in joint collaborations. These have included projects on teacher knowledge and teacher education, studies of the economics of Jewish education, qualitative studies of Jewish educational work, historical studies of Jewish educational projects, quantitative studies of student achievement and knowledge, and policy studies related to the issues involved in community mobilization.

There are currently a number of ongoing research projects that emerged out of the CUE efforts and include the founding of four centers devoted to Jewish educational research, one being the Center for the Study of Jewish Education mentioned above. Three other research centers for Jewish education have been established at universities or seminaries—each taking a different focus.

V. Conferences

The CUE has been the catalyst for a series of conferences on important issues related to the field of Jewish education. These conferences have emerged out of the CUE's work in the field as well as through the intellectual work of the CUE staff. These began in 1994 with the conference on "New Work in Supplementary School Education" which brought together people working in this area from a variety of institutions.

This was followed by the conference on "Evaluation and Assessment in the field of Jewish Education" which brought together academic researchers from both Jewish and general education as well as Federation leadership concerned with this problem. "The Religious Personality and the Challenge of Education" was a conference co-sponsored by the Lilly Endowment and brought together both Christian and Jewish perspectives and action projects

in this area. Following upon this was the conference on "The Economics of Jewish Education" which involved Federations, major foundations and lay leadership. As various topics emerged in the CUE work, conferences were held both to bring the best wisdom to bear on particular issues and to monitor progress in specific areas.

VI. Publications and Dissemination of Materials

The CUE has fostered the publication of significant materials in Jewish education. These include the reports of the Best Practices Project, the research papers that emerged out of the MEF project, the literature on goals that went hand in hand with the Goals Project, along with the papers commissioned for work in the area of goals (some of this in conjunction with the Mandel Institute in Israel.)

In addition the CUE has produced publications unrelated to the ongoing projects. These include a) the CUE newsletter which informs the field of its ongoing work, b) the publications of the various CUE conferences mentioned above, c) a series entitled "Current Issues in Jewish Education" which are the public lectures of the CUE Board meetings in written form and related materials, and d) the various "white papers" mentioned earlier in this report.

These materials have been distributed through the CUE's own publishing program, through commercial and university publishers and through other national Jewish education organizations—including JESNA, JCCA and CJF. New technologies such as on-line computer access to materials and CD-ROM publications have also been utilized. Finally the CUE has presented its work at a variety of national conferences both for professionals and lay leaders. These have included the CJF General Assembly, the CAJE conferences and other research gatherings.

D R A F T

THE CIJE - 1994 WORKPLAN

The CIJE was created by the North American Commission on Jewish Education with a highly focussed mission which incorporated three major tasks. These are: Building the profession of Jewish education; Mobilizing Community Leadership for Jewish education and Jewish continuity; developing a Research Agenda while at the same time securing funding for Jewish educational research. These so-called "building blocks" all involve major long-term improvements in infrastructure for the North American Jewish community and so the Commission mandated the creation of Lead Communities. These are development and demonstration sites where, by mobilizing the leadership of the local community and by radically improving the quality of personnel for Jewish education, significant systemic change and impact could be shown to be possible relatively over time while the national infrastructure was undergoing major reform.

The CIJE Steering Committee is presently in the process of developing a multi-year strategic vision which will articulate clear goals and benchmarks in each of the major areas of its work with specific objectives in each area. This strategic vision will constantly be revisited and revised as CIJE begins to engage its own committees in reviewing both direction and implementation. The first iteration of this multi-year vision should be completed by October 1994 and the 1995 annual workplan of the CIJE will flow directly from this process.

The 1994 Annual workplan is, therefore, a bridge into this long-range process. It is anchored in the immediate realities of CIJE's present commitments but it also looks towards a much more focussed multi-year perspective.

The second half of 1993 saw the major investment of the resources of the CIJE in three Lead Communities - Milwaukee, Baltimore and Atlanta - with a clear objective of winning the trust of the communities and accelerating the processes of local coalition-building and of moving towards a Personnel Action Plan in each of the communities.

A Working hypothesis of this 1994 workplan is that while the Lead Communities remain key arenas for development and exploration of critical issues for North American Jewish

education, CIJE's role is to engage a much wider circle of communities in benefitting from our experience in the Lead Communities and from our overall experience in Jewish education.

During 1994 this principle will direct CIJE into forging new partnerships with an ever-widening circle of communities while brokering with national agencies in providing support to this process.

* * *

The following workplan must be regarded as somewhat tentative and ungrounded in prior experience. It is an outline for 1994 priorities but doubtless will need modulation and revision as the year unfolds. In [] will appear the date by which action should take place and those responsible for that action.

Components of the 1994 workplan:

- A. CIJE POLICY-MAKING: STEERING COMMITTEE, COMMITTEE SYSTEM, BOARD, EXECUTIVE COMMITTEE. (p.3)
- B. DEVELOPING LAY LEADERSHIP FOR JEWISH CONTINUITY (p.6)
- C. LEAD COMMUNITIES PROJECT (p.7)
- D. COALITION OF ESSENTIAL COMMUNITIES (p.9)
- E. BEST PRACTISES PROJECT (p.10)
- F. CONTENT (p.11)
- G. RESEARCH (p.12)
- H. COMMUNICATIONS AND DISSEMINATION (p.13)
- I. 1995 WORKPLAN AND BUDGET (p.14)

A: CIJE POLICY-MAKING: STEERING COMMITTEE, COMMITTEE SYSTEM, BOARD, EXECUTIVE COMMITTEE.

1. A Steering Committee is composed of the Chair of the Board of the CIJE, committee chairs, core staff and consultants. The Steering Committee will meet five times during 1994 and will develop a first iteration of a multi-year strategic vision for the CIJE. The 1995 annual workplan, derived from this strategic vision, will be presented for discussion to the September meeting of the Steering Committee and thereupon to the October 1994 meeting of the CIJE Board. ADH will staff the Steering Committee.

Action needed:

- a. Calendar for Steering Committee for 1994 including meetings at April and October board meetings.
[1/4/94: VFL]
- b. First "Total Vision" draft.
[3/1/94: BM]
- c. Successive drafts at 1994 Steering Committee meetings.
[BM]

2.. CIJE Board Committees include all members of the CIJE Board. The committees are: Building the Profession, Community Mobilization, Content and Research.

As additional communities become part of the Coalition of Essential Communities, lay and professional leadership will be invited to join the CIJE committee structure and, ultimately, the Board.

These committees are staffed by the core full-time staff and some consultants of CIJE and will meet at each Board meeting and at least once between each board meeting for a total of four committee meetings during the year.

A committee workplan will be developed for each committee and will be approved for 1995 at the October board meeting. The 1994 interim committee workplan will be presented at the first meeting of each committee on April 20th.

Action needed:

- a. Division of Board members into committees
[1/21/94: MLM]
- b. Letter from Board Chair informing members about

committee process.

[2/28/94: MLM]

c. Allocation of staff to committees

[1/4/94: Suggestion: Personnel - G2D

Community Mobilization - ADH

Content - BH

Research - AdamG]

e. Letter from committee chairs to members about specific committee agenda.

[3/8/94: Committee chairs and committee staff]

d. Calendar for individual committee meetings

[Chairs and staff, Unsynchronized]

e. Allocation of staff for regular briefing of Board members.

[3/25/94:ADH]

3. The CIJE Board will meet twice in New York, April 21st and October 20th, 1994. Board meetings will be preceded by a meeting of the Steering Committee in the afternoon (April 20th and October 21st). For board members, their first attendance at committees will be on April 21st. Staff will be assigned to all board members so that each board member will be individually briefed both before each board meeting and once between each board meeting.

Action needed:

a. Prepare Board meeting

[3/8/94: MLM/ADH/WFL]

b. Assignment of staff to board members

[3/17/94:ADH]

4. The Executive Committee of the Board will meet prior to each Board meeting and will be composed of committee chairs, officers and funders. The Executive Committee will review and approve the budget of CIJE.

Action needed:

a. Develop new 1994 budget based on 1994 workplan.

[3/15/94:ADH]

b. Send out budget to Executive Committee prior to April board meeting.

5. Board Communication will be through a quarterly CIJE 'Letter from the Chair' to appear in June, September and December. In addition, board members will receive more specialized written briefing materials from the chair and staff of the committee on which they serve.

Action needed:

- a. Appoint writer for Chairman's letter with detailed timetable for each draft and mailing data.

[4/1/94:MLM/ADH]

B: DEVELOPING LAY LEADERSHIP FOR JEWISH CONTINUITY

This is the systematic process of bringing more key North American community leadership into our work. The commissions on Jewish continuity which are emerging nationwide are the first targets for this undertaking. The emerging work of the Goals Project with lay leadership in the lead communities could form part of the content of this project.

A plan will be developed using the best of available resources (e.g. Clal) to build a replicable process for leadership development in a model community. The Board and Committee structure of CIDE should be used to bring new leadership into national involvement both as leaders and as funders. ((See A above))

Action needed:

- a. First draft by June Steering Committee
[[6/2/94:ADH]]
- b. Identify new committee members before October Board meeting and bring to October meeting.
[[9/1/94:ADH-MLM]]

Mandel Institute will be an important milestone in this area-

Action needed:

- a. Develop plan for goals project after January consultation with Mandel Institute team
[4/94: Dan Pekarsky]

5. Provide guidance to the Monitoring, Evaluation and Feedback support project. By February 1994 all communities will have reports on the Professional Lives of Educators and Educators survey data-gathering will have been completed. The report on community mobilization for 1992-93 will also have been completed in all 3 communities.

In January 1994 the first composite community personnel profile for Milwaukee was completed by Adam Gamoran and Ellen Goldring to be followed by Baltimore and then by Atlanta.

In the light of the new intensive involvement in the communities by the CIJE core staff, the feedback function may require reevaluation. The MEF Advisory Committee (Profs. Coleman, Inbar, Fox, Gamoran; Steven Hoffman, Alan Hoffmann and Annette Hochstein) will teleconference and convene in August to discuss this and other issues and to approve the Sept. 1994 - Aug. 1995 MEF workplan.

For action:

- a. Proposal for MEF Advisory Committee
[4/15/94: AG]

6. Develop Pilot Projects, or Action-before-the-Action-Plan in each community. These are personnel initiatives which communities will adopt before they have a fully articulated and supported local personnel action plan.

Amongst the options proposed are: planful recruiting of Jerusalem Fellows and Senior Educators; ongoing Leadership Institute for Principals; Basic Jewish literacy for early childhood professional; a seminar on goals in Israel. The communities informed CIJE which of these pilot projects they wish to undertake. CIJE will provide expert support from its own staff and assist communities, where appropriate, to obtain help from outside experts to build these projects.

D. COALITION OF ESSENTIAL COMMUNITIES

The mission of the CIJE is to be a agent for systemic change for North American Jewish education. The key assumptions are that personnel development and community mobilization are indispensable to systemic change. Lead communities are test sites where both the notion of systemic change and the individual components of systemic reform can be developed and refined. This process, in varying degrees, can also be used in other communities where serious efforts are being made to improve Jewish education.

CIJE is committed to sharing its work with the entire North American Jewish community in a way which will make an impact as early, as quickly, and as effectively as possible.

A new coalition of those communities who have made a major commitment to improving and investing in Jewish education at the local level will:

1. Be a vehicle for CIJE to share its experience and then assist a continually expanding universe of communities to implement those components which meet their needs. An example of this is the sequence which leads from multi-faceted research on the personnel situation in a given community through policy report and then to a personnel action plan.
2. Mobilize ever-increasing key lay leadership for Jewish education.
3. Become a powerful lobby in directing the training institutions and denominations to provide solutions to the educational needs of communities.
4. Mobilize for changing the funding priorities of the North American Jewish community.
5. Share in developments which may still be on the CIJE drawing boards. An example is the Goals project for lay leaders and professionals.
6. Enable CIJE to learn from individual community experiences.

This coalition is likely to include many of those communities who initially applied to become Lead communities. Many have made remarkable achievements over this period and the coalition will become a place for sharing amongst like-minded 'essential' communities. Lead communities will automatically be members in the coalition.

A first meeting should take place when appropriate with a small group of individuals responsible for Commissions of Jewish Continuity in key communities to initiate the process of building the coalition.
Staff: ADH with SHH's guidance.

E. BEST PRACTISES PROJECT

A plan for the development of Best Practises anthologies was presented by Dr. Barry Holtz to the Board in August 1993 (appendix 1).

A plan will be developed which relates to the use of the Best Practises materials for personnel and lay leadership development in 1994 and brought to the Steering Committee.

Action needed:

- a. Plan for use of Best Practises in different contexts.

[4/94:BM]

P. CONTENT

1. **Goals:** The Mandel Commission deliberately avoided the issue of the goals of Jewish education. In the past year in all the lead communities we have had requests for assistance in developing "mission statements", "visions", and "visioning"(!).

In parallel the Mandel Institute in Jerusalem has, over the past 3 years, been engaged in a pathbreaking project which examines different conceptions of the Educated Jew and their different implications for a Jewish education. The project is now at the stage where these deliberations can have significant impact on the setting of institutional goals and community goals for Jewish education in North America. Community lay leadership on one hand and the training institutions on the other need to begin to grapple with this issue in a planful way.

The Mandel Institute has agreed to provide help to CIOJE in building this domain and Prof. Daniel Pekarsky will lead the project in North America. After a January consultation in Israel, this was a key topic of the February staff seminar in New York and will lead to a seminar for selected lay leaders and professionals of the lead communities and the coalition of essential communities in July 1994 in Jerusalem.

Action needed:

- a. Develop a plan for the goals project
[4/94: DP]

2. **Best Practises:** See section 2 above.

G. RESEARCH

The formulation of a comprehensive agenda for research for North American Jewish education is one of the three major recommendations of the North American commission. At the moment CIJE is not involved in any planful process leading to building the agenda for research, yet the MEF project is currently the largest research undertaking in Jewish education in North America.

As in several other spheres of the work of CIJE, our work in MEF in the lead communities is raising many generalizable questions which ultimately will become part of the continental agenda for research.

In order to develop a plan for building research and research capacity in this field, CIJE will have to consult with some of the best minds in educational research, sociology and sociology of knowledge. Such a consultation should take place in September and should lead to a first iteration of a strategy to be presented to the October Steering Committee. Adam Gamoran and ADH will plan that consultation.

H. COMMUNICATIONS AND DISSEMINATION

A brochure describing CIJE and intended for general distribution is presently being designed and will be completed at the end of February [Santee Brawarsky].

In parallel a plan will be developed for telling the story of the CIJE in a wide variety of contexts ranging from key lay leadership through professional educators, rabbis, community professionals, the Jewish-press, the non-Jewish press, Jewish journals etc. [Santee]. This is in addition to the need to develop an internal communication program for the CIJE board referred to in A above.

CIJE will also have to decide at which regional and national Jewish forums - lay and professional - it wishes to appear and how much of our human resources to appropriate to this important but all-consuming area. An outline for 1994 will be proposed to the Steering Committee in September [BH]

The Lilly Foundation has proposed a high-level consultation between CIJE and leaders in American religious education during 1994 which Lilly will convene. We are currently awaiting a response from Lilly about the date.

For action:

- a. Plan for written communications
[4/1/94:SB]
- b. Plan for Jewish professional and lay forums
during 1994
[4/1/94: BH]

I. 1995 WORKPLAN AND BUDGET

The 1995 workplan will flow from the work of the Steering Committee and its articulation of a multi-year strategic vision for the CIJE.

For actions:

- a. Draft workplan [(7/94:ADH)]
- b. Second draft for Steering Committee [(9/94:ADH)]
- c. Final draft for October Board Meeting [(ADH)]

TO: FAX NO. (011) 9722 - 619 251

Name Seymour F. H. Hockstein

Company _____

Street Address _____

City

State

Zip

Country

FROM: FAX NO. (704) 391 - 5432

Name Ginny Keen

Company _____

Tele. No. () _____ Ext. _____

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**Council for Initiatives
in
Jewish Education**

Date sent 6-17-94 Time sent 3:30 PM No. of Pages (incl. cover): 17

To: **ABBY PITKOWSKY**

From: **CAROL A. KEIL**

Organization: **CIJE/Israel Office**

Phone Number: 011972 2 617 418

Phone Number: 216-391-1852

Fax Number: 011972 2 619 951

Fax Number: 216-391-5430

Comments:

Dear Abby -

Please distribute the attached meeting minutes to the following:

Seymour Fox
Annette Hochstein
Alan Hoffmann

Thank you.

Carol A. Keil

If there are any problems receiving
this transmission, please call:
216-391-1852



Chair

Worton Mandel

Vice Chairs

Billie Gold

Matthew Maryles

Lester Pollack

Maynard Wishner

TO: Members of the CIJE Steering Committee

FROM: Worton L. Mandel, Chair

DATE: June 6, 1994

Honorary Chair

Max Fisher

Board

David Arnov

Daniel Bader

Mandell Berman

Charles Bronfman

Gerald Cohen

John Colman

Maurice Corson

Susan Crown

Iay Davis

Irwin Field

Charles Goodman

Alfred Gouschak

Nell Greenbaum

Thomas Hausdorff

David Hirschhorn

Gershon Kefau

Henry Koschitzky

M. Lerner

Alan Lamm

Marvin Lender

Norman Lipoff

Seymour Martin Lipset

Florence Melton

Malvin Merians

Charles Ratner

Esther Leah Ritz

Richard Scheuer

Ismar Schorsch

David Teutsch

Isadore Twersky

Bennett Yanowitz

I am pleased to send you the enclosed minutes of the CIJE Steering Committee, Executive Committee, and Board meetings held in New York last month. We very much appreciated your participation and hope you found the meetings stimulating and productive.

We have indicated to your committee members that notes from the committee meetings will be sent under separate cover and that there may be a second meeting of each committee scheduled over the summer.

The next Board meeting is scheduled for October 5-6, 1994 in New York. We will be back in touch with details later in the summer. We are planning to begin on October 5 with a Steering Committee meeting, probably from 10:00 am to 4:00 pm, followed by an Executive Committee meeting over dinner and an evening meeting of the Board. Committee meetings will be held in the morning of Thursday, October 6, followed by a full Board meeting in the afternoon. Please save the dates.

cc: Gail Dorph
Ellen Goldring
Seymour Fox
Adam Gomeran
Annette Hochstein
Stephen Hoffman

Alan Hoffmann
Barry Holtz
Daniel Pekarsky
Nessa Rapoport
Richard Shatten
Henry Zucker

Executive Director

Alan Hoffmann

BOARD MEETING
COUNCIL FOR INITIATIVES IN JEWISH EDUCATION
APRIL 21, 1994
8:30 A.M. - 4:30 P.M.
CENTER FOR JEWISH STUDIES (CUNY)
NEW YORK CITY

Attendance

Board Members: David Arnow, John Colman, Maurice Corson, Jay Davis, Billie Gold, Neil Greenbaum, David Hirschhorn, Norman Lamm, Morton Mandel, Melvin Merians, Lester Pollack, Charles Rattner, Esther Leah Ritz, Richard Schewer, Ismar Schorsch, David Teutsch, Maynard Wisnmer, Bennett Yanowitz

Guests: Genine Fidler, Joshua Fishman, Robert Hiirt, Barry Kosmin, Carl Sheingold, Ilene Vogelstein

Consultants and staff: Sandee Brawarsky, Gail Dorph, Ellen Goldring, Stephen Hoffman, Alan Hoffmann, Barry Holtz, Isaac Jarret, Micah Klein, Martijn Kraar, Virginia Levi, Daniel Pekarsky, Arthur Rotman, Richard Shatten, Leah Strigler, Jonathan Woocher

Copy to: Daniel Bader, Mandell Berman, Charles Bronfman, Gerald Cohen, Susan Crown, Max Fisher, Charles Goodman, Alfred Gottschalk, Thomas Hausdorff, Gershon Kekst, Mark Lainer, Marvin Lender, Norman Lipoff, Seymour Martin Lipset, Matthew Maryles, Florence Melton, Isadore Twersky

II. Introductory Remarks

Morton Mandel, chair, opened the meeting by welcoming those present and introducing first-time attendees. In particular, he welcomed Jay Davis, a new board member from Atlanta, and Maynard Wisnmer, a new board member and vice chair of CUE and the new president of CJFE. First-time guests included Genine Fidler, co-chair of the Lead Community project in Baltimore; Carl Sheingold, Assistant Executive Vice President of the Council of Jewish Federations; and Richard Shatten, Executive Director of the Mandel Family Philanthropic Program. In addition, he introduced three graduate students who were present to assist during the day: Isaac Jarret, Micah Klein, and Leah Strigler.

The chair thanked the Center for Jewish Studies at CUNY for serving as a co-sponsor of the board meeting and noted, in particular, the support provided by Center Director Dr. Egon Mayer. He then turned to Dr. Frances Horowitz, President of the Graduate School and University Center of the City University of New York, who offered a few words of welcome.

II. Presentation: "From the 1990 Population Survey Untill Today: Jewish Continuity and Jewish Education"

The chair introduced Dr. Barry Kosmin, Director of Research at the Council of Jewish Federations and a Visiting Professor of Sociology and Jewish Studies at the CUNY Graduate Center. Dr. Kosmin is Director of the Mandell L. Berman Institute-North American Jewish Data Bank. He directed the 1990 CJF National Jewish Population Survey which has played such an important role in mobilizing the North American concern for Jewish continuity.

Dr. Kosmin's remarks focused on the importance of research and the significance of the questions which are and are not asked. He noted that the 1990 CJF National Population Survey was not intended as a research instrument in education. Several subsequent studies have extracted data which correlate Jewish commitment to Jewish educational background. From this we may extrapolate that Jewish education plays an important role in one's Jewish identity, but cannot establish a clear causal connection.

Dr. Kosmin suggested that, in light of the serious attention being given to Jewish education for Jewish continuity, the next Jewish population survey, planned for the year 2000, should be designed to get at specific issues of Jewish education more directly.

Dr. Kosmin made a case for the development of a Jewish educational research agenda and the undertaking of that research in the near term. Some of the issues that might be considered include the following:

- A. Identify objective measurements of the outcomes of various forms and levels of Jewish education.
- B. Consider the role of Hebrew language study in Jewish identity development.
- C. Consider the sociological effects of intermarriage on Jewish education.
- D. Conduct a longitudinal cohort study: select a group of 1994 Bar and Bat Mitzvah youngsters and follow their experience over a period of years to begin to determine what has an impact on Jewish identity.

In the discussion that followed, the following issues were raised:

- Perhaps family values should be our focus rather than Jewish education. In response, it was noted that while we cannot socially engineer families, there is hope of impacting Jewish education.
- We should consider how to use educational experiences not focused primarily on religious training to impact Jewish identity. The Israel experience is a prime example.

- Our approach should remain comprehensive, looking at family education, Hillel programs and work with young adults, as well as focusing on the education of young people. In fact, it was noted that we cannot afford to give up on any segment of the population, but should set clear goals and work toward achieving them.

III. Committee Meetings

During the next segment of the meeting, participants divided into the four board committees to review and discuss materials distributed in advance of the meeting. When the group reconvened, committee chairs were asked to briefly summarize the highlights of their discussion.

A. Community Mobilization - Charles Ratner, Chair

The committee's focus is on building community support for systemic change. In discussing the work which CJUE has undertaken in the Lead Communities, the committee reviewed findings which suggest that in order for the change process to work, a community needs effective leadership in the following three areas:

1. Lay champions committed to systemic change for Jewish education.
2. A federation executive equally committed.
3. A professional whose full time responsibility it is to help the community work toward systemic change.

The committee discussed the tension present in most communities between a commitment to the status quo and the desire for systemic change. It heard evidence of new financial resources and a reprioritization occurring in many communities in North America which will place Jewish education at or near the top of the community agenda.

Mr. Ratner concluded by noting that the Committee on Community Mobilization will be very dependent on the work of the other committees because their successes will help to encourage greater community commitment.

B. Research and Evaluation - Esther Leah Ritz, Chair

The committee reviewed its charge to create and expand the capacity to do research on Jewish education in North America and to develop evaluation-minded communities. The committee will consider a proposal to convene a conference of individuals and representatives of institutions interested in conducting research in both Jewish and general education with an eye toward developing a research agenda. It will also consider ways to expand local research capacity and commit local funds to evaluation.

The committee discussed some preliminary outcomes of the study on personnel which has been undertaken in the three Lead Communities. This discussion led to the conclusion that our work should begin with a definition of a problem, determine ways to build in evaluation to the execution of a project, conduct analysis of outcomes, and either modify the approach or use the results to determine next steps. We wish to encourage communities to incorporate this process into their work in a way that uses resources as effectively as possible.

C. Content and Program - John Colman, Chair

This committee will concern itself with such CJIE activities as the Goals Project and the Best Practices Project. The focus of this introductory meeting was on the Best Practices Project.

One function of the project is to give hope to our work by identifying ways in which Jewish education can be provided effectively. This project offers a curriculum for change. Individuals have been identified to document best practices in a particular area of Jewish education. Once these best practices are identified, CJIE can provide experts to work with communities or institutions on replication or adaptation.

D. Building the Profession - Morton Mandel, Acting Chair

We are looking for a way to get "our fair share" of the best people to select Jewish education as their chosen profession. The issues for this committee are:

1. Recruitment
2. Professional development
3. Retention
4. Positive perceptions of Jewish education in the community

The committee will consider how we can move from planning to action. It will work with the reports of the Lead Community personnel studies and other data now being gathered. It may invite experts in professional development to provide guidance as an agenda for building the profession is developed.

Rabbi Joshua Fishman was asked to report on the work that he and Torah Umeserah are undertaking with respect to building the profession. He noted that the greatest reservoir of untapped talent for Jewish education lies in yeshivot. With the help of a grant, a teacher training program is being developed to provide a hands on, supervised training program to prepare Yeshiva graduates to be effective Jewish educators.

IV. The Goals Project

The chair noted that a presentation on CUE'S work in the area of goals provides us with an opportunity to recognize David Hirschhorn of Baltimore, who has encouraged us to be "positively skeptical" by raising difficult questions regarding the purposes and outcomes of a Jewish education. As a result of the questions raised by Mr. Hirschhorn, a major project is now under way to develop various definitions of what it means to be an educated Jew.

The chair called on Mr. Hirschhorn to introduce our speaker.

Mr. Hirschhorn noted that fifteen years ago the Baltimore Federation identified Jewish education as a primary concern. Substantial funding was devoted to this area, resulting in frustration when there was no clear evidence that progress was being made. It was, in part, for this reason that Mr. Hirschhorn chose to join the Commission on Jewish Education in North America. He noted his pleasure in introducing Dr. Daniel Pekarsky, on the faculty of the University of Wisconsin and a Philosopher of Education, to describe the Goals Project now being undertaken by CUE.

Dr. Pekarsky noted that the Goals Project is based on the premise that the effectiveness of Jewish education depends on the degree to which we are clear on what we are trying to accomplish. He noted that a "vision driven institution" has a clear sense of the kind of person and community it is trying to cultivate. It is our belief that vision, while not the total answer, is indispensable to an effective institution and insufficiently present in the majority of Jewish educational institutions today. The purpose of the Goals Project is to encourage our educational institutions to become clearly vision driven.

Goals are critical as the basis for evaluating outcomes and for the purpose of making basic educational decisions. Even more fundamental than goals is the vision of the kind of person we are trying to cultivate. Basic goals need to be interpreted within a basic vision.

Vision is too seldom present in Jewish education. In some cases there is no guiding vision and in others the vision is hidden to those working within an institution. A vision must be clear and compelling and an institution must have a plan for translating that vision into practice. The agenda of the Goals Project is to encourage vision drivenness in Jewish education. It will rely heavily on the work of the training institutions and the educated Jew project of the Mandel Institute.

The Goals Project is undertaking the following activities:

1. A library of resources is being established to help clarify the nature of vision, and to guide the process.

2. A seminar will be held in Jerusalem in July 1994 for lay and professional leaders from the Lead Communities and other North American communities.
3. A series of local seminars will be held during the next year in the Lead Communities to help move toward vision drivenness.

In the discussion that followed the presentation it was noted that, important as it is, vision cannot be separated from other elements of an effective institution. It was also noted that CJUE does not advocate any particular vision or set of visions, but argues that the vision must be compelling for the key stakeholders of an institution or community.

V. D'Var Torah

The chair introduced Dr. David Teutsch, President of the Reconstructionist Rabbinical College, who concluded the meeting with an inspirational D'Var Torah.

**EXECUTIVE COMMITTEE MEETING
COUNCIL FOR INITIATIVES IN JEWISH EDUCATION
APRIL 21, 1994
8:30 A.M. - 4:30 P.M.
CENTER FOR JEWISH STUDIES (CUNY)
NEW YORK CITY**

Attendance

Executive Committee: **Morton Mandel, Chair, John Colman, Billie Gold, David Hirschhorn, Stephen Hoffman, Alan Hoffmann, Melvin Merians, Lester Pollack, Charles Ratner, Esther Leah Ritz, Richard Shatten, Maynard Wishner, Virginia Levi, Secty.**

Copy to: **Mandill Berman, Charles Bronfman, Mark Lainer, Matthew Maryles**

L Introductory Remarks

Morton Mandel, chair, opened the meeting by welcoming Maynard Wishner, new chairman of the Council of Jewish Federations and, in that capacity, vice-chair of CIJE. He reminded those present that the vice-chairs of CUE are the chief volunteers of the organizations with which we have been working most closely since the Commission on Jewish Education in North America. He noted CIJE's ongoing interest in working closely with other national agencies with a similar interest, and especially with CJE, JCCA, and JESNA. Now that the CIJE staff is in place, work has begun to optimize these relationships and work together effectively.

The chair also introduced Richard Shatten, new Executive Director of the Mandel Family Philanthropic Program.

The chair reminded those present that the role of the Executive Committee is to consider management issues for CIJE while the Board of Directors makes policy decisions. The Board is currently comprised of 37 members, each of whom has been appointed to serve on one of the four Board committees which will take responsibility for specific aspects of CIJE's work. The Board remains in formation and will probably grow somewhat in the months ahead.

A programmatic steering committee has been formed. Its members include the chairs of the Board committees and members of the CUE staff. The Steering Committee will coordinate the work of the committees to insure that each is aware of what the others are doing.

II. CUE Staff

Alan D. Hoffmann, Executive Director of CUE, reviewed for the Executive Committee current CUE staffing.

Gail Z. Dorph - formerly Director of the School of Education at the University of Judaism in Los Angeles, now serves as CUE's arm in the Lead Communities. She has consulted extensively in the communities and is working with the core planning group in each. She is working to help the communities move forward on issues relating to content and personnel. She staffs the Board committee on Building the Profession.

Adam Gamoran and Ellen Goldring - on the faculty of the University Wisconsin and Vanderbilt University, respectively - serve as consultants on research, monitoring, and evaluation. In addition to supervising and directing the Monitoring, Evaluation and Feedback Project in the Lead Communities, they are thinking through our agenda on research and, together, staff the Board committee on Research and Evaluation.

Barry W. Holtz - on a two year leave from a faculty position at the Jewish Theological Seminary of America. His work focuses on the Best Practices Project. He is working to develop models of personnel and pilot programs for local implementation. He staffs the Board committee on Content and Program.

Virginia F. Levi - serves as administrative coordinator for the work of CUE.

Daniel Pekarsky - on the faculty of the University of Wisconsin, a philosopher of education and consultant with CUE. He is melding interests in Jewish education and the philosophy of education in his work on the Goals Project. He has visited the Lead Communities to discuss the project and is working with the Mandel Institute in Jerusalem on a summer goals institute.

Stephen H. Hoffman - Executive Director of Jewish Community Federation of Cleveland - consultant, advisor, and troubleshooter on issues on community organization.

Seymour Fox - working with staff and consultants at the Mandel Institute in Jerusalem to think through concepts of what it means to be an educated Jew. Much of this work serves as the basis for the Goals Project.

Annette Hochstein - working with CUE on issues of planning.

Roberta Goodman, William Robinson, Julie Tammiwara - full-time field researchers, one located in each of the Lead Communities, to work on monitoring evaluation and feedback.

Alan D. Hoffmann, Executive Director - most recently Executive Director of the Melton Research Center at Hebrew University, now directing the work of CUE for a period of three years. He staffs the Board committee on Community Mobilization.

III. 1994 Update and Work Plan

Mr. Hoffmann reported that work is under way on a multi-year planning process for CUE. In the interim, a 1994 work plan has been drafted. Following are some highlights.

As background, Mr. Hoffmann noted that the goal articulated by the report of the Commission on Jewish Education in North America was to bring about systemic change in Jewish education in North America by changing trend lines. The task of the Commission was to establish what our strategic position should be. The Commission began by identifying a long list of programmatic approaches, then stepped back to determine the common pre-conditions for change in these programmatic areas. Two basic pre-conditions were identified: 1) building the profession - noting that we need more qualified and deeply committed people in the profession of Jewish education; and 2) community mobilization - noting that the lay leadership must be committed to the centrality of Jewish education for Jewish continuity in order to create the environment necessary for building the profession. As the Commission worked to understand the current state of Jewish education, it became clear how little data there was to support its theories. As a result, a third pre-condition was identified: the need to set an agenda and undertake research in the field of Jewish education. The fourth recommendation of the Commission was to establish Lead Communities as local sites where we could demonstrate that change could be accomplished.

It was apparent in August 1993, when the current CUE staff was brought on board, that the energy of CUE in its formative months had been focused almost exclusively on work

with Lead Communities. We were in danger of having our laboratories be our only story. CUE is now re-focusing its work, with the Lead Communities remaining one significant segment of the work of CUE.

Work currently underway includes the following:

- Four Board committees have been established to develop policy recommendations for presentation to the Board. It is anticipated that additional involvement in the work of CUE will be generated through further appointments to these committees. The committees will focus on 1) building the profession, 2) content and program, 3) community mobilization, 4) research and evaluation.
- A plan for the mobilization of lay leadership is currently being developed. CIJE will work closely with CJF, JCCA, JESNA, and other national organizations, including those representing the denominations, to develop a joint strategic plan for lay leadership mobilization.
- Work in the Lead Communities has progressed to the point where initial research is being analyzed for use in developing local action plans. CIJE has begun to think about when and how to share what is being learned in the laboratories with other communities. Discussions are underway with potential partners in the dissemination of our findings.
- The following issues have been identified over the past eight months:
 1. As we work with local federations towards the establishment of conditions, we have discovered how difficult it is to achieve reform within a context oriented toward consensus building.
 2. It is a challenging task for an intermediary organization to foster change. We are discovering that there is a fine art to prodding without over-reaching.
 3. The issue of identifying funding for the implementation of action plans for change in the Lead Communities must be addressed in the months ahead. A team of CUE lay and professional leaders recently met with their counterparts in Milwaukee for initial discussions on how the outcomes of the personnel study can lead to local action. This conversation and similar ones in Atlanta and Baltimore will need to be moved forward in the near future.

MINUTES: CIJE STEERING COMMITTEE

DATE OF MEETING: April 20, 1994

DATE MINUTES ISSUED: May 18, 1994

PRESENT: Mordechai Madei (Chair), John Colman, Gail Dorph, Dorph, Ellen Goldring, Stephen Hoffman, Alan Hoffmann, Barry Holtz, Daniel Pekarsky, Charles Ratner, Esther Leah Ritz, Richard Shatten, Virginia Levi (Sec'y)

Copy to: Seymour Fox, Adam Gamoran, Annette Hochstein, Henry Zucker

II. Master Schedule Control

A review of the calendar for the remainder of 1994 resulted in agreement that the October 19-20 dates for the next Board meeting will be reconsidered. The Steering Committee will be contacted about alternate dates in the near future.

A question was raised about the scheduling of Steering Committee meetings in late September and again in October. For the moment, the September 23 Steering Committee remains on the calendar, for possible review in the future.

III. Review of Minutes of March 15, 1994

A. The central elements for systemic change

At the January meeting of the Steering Committee it was suggested that one or more lay champions, a committed federation executive, and a full time local professional committed to working for change in Jewish education are essential to the process of bringing about systemic change. This concept was reviewed and reconfirmed. It was noted that it is not necessary that all three elements be in place in order for CIJE to begin working with a community, but that a community must be committed to putting all three in place. It was also suggested that we need more experimental data on what makes an effective lay champion, able to have an impact on the community.

B. The concept of "vision-drivenness"

Members of the Steering Committee were in agreement with the importance of vision to bringing about systemic change. There was discussion on whether CIJE's role is to work with individual institutions or with communities in the development of vision, and what role JESNA might play in this process. It was suggested that CIJE should work to design the ideal, which is a community able to encourage its individual institutions to be driven by vision. It was

Assignment

suggested that Daniel Pekarsky draft a statement outlining CJJE's thinking on this matter.

It was suggested that a possible project for our Best Practices Program might be to identify several vision-driven institutions and look for common qualities. This process might help us to clarify what we mean by the term "vision-driven institution."

C. CJJE's role with respect to our partners

In a discussion of the differences between the role of CJJE and those of such agencies as CJF, JCCA, and JESNA, it was noted that we have begun to work with these organizations to define our various roles. We must avoid being individual "silos" standing alone. This can best be accomplished by a full, ongoing dialog which CJJE has initiated with each of the three.

III. Milwaukee Personnel Survey and Broader Implications

Ellen Goldring reported on some of the results of the survey of educators which has been administered in all three Lead Communities and for which a full written report has been prepared for Milwaukee. She noted that reports of the surveys for Baltimore and Atlanta are currently being prepared and that a cross-community report will be developed over the summer for release in the Fall.

The survey was designed to provide us with an account of the current picture of personnel for formal Jewish education. The research was to lead to analysis upon which an action plan will be based.

The process of data gathering included the administration of both a written survey and a series of interviews with formal educators, both part time and full time, in day schools, supplementary schools, and early childhood programs in each of the three Lead Communities. As the process of data analysis began, meetings were held with key players in each of the Lead Communities to articulate issues which might be important for policy decision-making. These issues were then considered as the data was analyzed.

In looking at the data from all three communities, it was interesting to note that there were more similarities than differences. The integrated cross community report will highlight these comparisons and will, in particular, be able to generalize for a broad continental look at the profession.

It was suggested that the integrative report could serve as an excellent basis for a presentation at the GA and to the Boards of CJJE, JESNA, CJF, etc.

It was proposed that we look at the profile of personnel in schools identified by the Best Practices Project in comparison to the information reported in the survey and consider whether there are differences and what they are.

In concluding her presentation, Ellen noted that she will be seeking further Steering Committee guidance on how to move forward with the report and its dissemination.

IV. Review of Committee Agendas and Meetings

In preparation for the Board meeting scheduled for the following day, the Steering Committee reviewed the agendas for each of the Board committees and identified issues which might be considered at those meetings. It was agreed that it will be important for each committee to be aware of the work of the others and for the committees to interact in order to avoid duplication or moving in different directions.

It was suggested that each committee will eventually develop its own total vision which will become part of the overall vision of CIJE. The purpose of the committees is to make minor decisions and major recommendations to the Board.

The purpose of these initial meetings was to begin to work toward the development of strategic thinking. The goal of each committee should be to cause CIJE to make progress in its area of focus.

V. Review of Board Meeting

The Steering Committee reviewed the agenda for the following day's Board meeting.

VI. Revised Draft of Total Vision

Following the January Steering Committee meeting, Barry Holtz revised the draft Total Vision. The Steering Committee reviewed the new draft. Suggestions were made which will be incorporated into a third draft of this working document which will be revised and distributed by mid-August.

Due to time limitations, the majority of the Steering Committee's time was spent reviewing the first half of the draft. It was agreed that we will begin with page 7 at the next review and focus on the second half of the document.

Assignment

GOALS, MONITORING, EVALUATION, AND FEEDBACK IN CIJE COMMUNITIES

A THREE YEAR OUTLINE

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

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

The successor to the Commission, the Council for Initiatives in Jewish Education (CIJE), established three lead communities to carry out the strategic plan.

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

At the same time CIJE recognizes that much of what passes for Jewish education today is often lacking in any sense of direction, much less a compelling sense of direction. That is, the enterprise is not informed by a coherent sense of what it is that one wants to achieve. This undermines efforts at education in a variety of significant ways. Absent a clear sense of what it is one wants to achieve in Jewish education, there can be no thoughtful basis for deciding such basic matters as the organization of the educational environment, assessing achievement and instruction, and the appropriate kind of pedagogy, the kinds of curricular materials that are appropriate, and the kinds of characteristics that are desirable in educators. Nor, in the absence of a clear sense of what one hopes to achieve, is there a reasonable basis for evaluating our efforts at education and making recommendations for reform.

This proposal describes a two pronged plan for monitoring, evaluation, and feedback in lead communities and for systematic development of vision-driven institutions through a Goals Project.

A. MONITORING, EVALUATION AND FEEDBACK

MEF emphasizes three aspects of educational change in lead communities:

- (1) What is the process of change in lead communities? This calls for field research in the lead communities. It requires a combination of qualitative and quantitative data, and offers formative as well as summative evaluation --that is, feedback as well as monitoring for the lead communities.
- (2) What are the outcomes of change in lead communities? Does the project emphasize increased participation? Should we expect a rise in general Jewish literacy? Such questions are especially challenging because the specific outcomes have yet to be defined. By asking about goals (cognitive, emotional and interpersonal) in lead communities, the evaluation project will stimulate participants to think about their own vision and establish a standard by which changes can be measured in later years.
- (3) Who are the educational personnel of the lead communities? What is their Jewish background and how have they been trained in Jewish and general education? Do they work full-time or part-time and how are they compensated? How much in-service support do they receive?

Field Research in Lead Communities

Studying the process of change in lead communities is a major component of the CUE strategy. Documenting the process is especially important because the effects of innovation may not be manifested for several years.

For example, let us suppose Community X manages to quadruple its number of full-time, professionally-trained Jewish educators. How long will it take for this change to affect cognitive and affective outcomes for students? Since results cannot be detected immediately, it is important to obtain a qualitative sense of the extent to which the professional educators are being used effectively. Studying the process is also important in the case of unsuccessful innovation.

A team of three full-time field researchers will be hired. Initially, the field researchers will be principally concerned with two questions:

- (a) What is the extent of *community mobilization* for Jewish education? Who is involved, and who is not? How broad is the coalition supporting the CJE'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? 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?
- (b) 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 facilities cohesive, or fragmented? Do principals have offices? What are the physical conditions of classrooms? Is there administrative support for innovation among teachers?

Field researchers will address these questions in the following ways:

- 1. Supplement community self-studies with additional quantitative data to be determined following a review of the self-studies in all of the lead communities.
- 2. Use these data, along with interviews and observations in the field, to gain an understanding of the state of Jewish education in the community at the outset of the lead community process.
- 3. Attend meetings and interview participants in order to monitor the progress of efforts to improve the educational delivery system.
- 4. Report on a regular basis to provide feedback for participants in the lead communities.
- 5. Write periodic reports describing and interpreting the process and products of change to date.
- 6. Replicate the initial data collection a year later and issue a report which would describe educational changes that occurred during the two years, and present an assessment of the extent to which goals are being addressed.

The Educators Survey

A survey instrument will be developed and administered to all educators in CJE communities in day schools, supplementary schools, pre-school programs and informal educational frameworks.

The survey will provide baseline data in several critical domains:

- a. Total number of educators in each community.
- b. Percentage of part-time vs. full-time educators.
- c. Path of entry to Jewish education as an indication of a career path.
- d. Turnover rates and stability in the Jewish educational profession.
- e. Breakdown of educators (rather than through institutions) among the denomination.
- f. A detailed breakdown of compensation and benefits of Jewish educators in each community.
- g. Professional training of educators in general education and specifically in Jewish education.
- h. Levels of in-service training and their comparison to those in general education in that city, state, or nationally.

These data sets will inevitably raise several critical issues for CJE communities:

Amongst these are the following questions:

- a. How can the community best ensure that Jewish education is delivered by educators who are not only motivated and committed but qualified and skilled in their subject matter and in education? This could be remedied by a coherent, sustained system of in-service education, for which teachers are compensated and rewarded.

- b. What in-service training can be developed, given local, regional, national and Israeli Jewish and general training resources, to ensure ongoing quality training for all teachers? How can such a system address the needs of the different groups of teachers?
- c. What career opportunities can be designed to ensure the retention and advancement of the best teachers in the field of Jewish education?
- d. If positions with increased responsibilities can be created (e.g. lead teachers), will this strategy serve not only to provide career opportunities, but also as a means of continuously upgrading the community's teaching force?
- e. What can be done to increase the number of full-time teachers in various institutions?
- f. What salary and benefit policies and scales should be instituted -- differentially -- to be beneficial to the level of the teaching force and to individual teachers?

Director of Monitoring, Evaluation, and Feedback

The field researchers will be guided by a director of monitoring, evaluation and feedback. The director will be responsible for providing leadership, establishing an overall vision for the project. Further responsibilities would include making final decisions in the selection of field researchers; participating in the training of field researchers and in the development of a detailed monitoring and feedback system; overseeing the formal and informal reports from field researchers; and guiding plans for administration of surveys and tests in the lead communities. It will also involve coordination and integration of the work on goals that is being led by Prof. Daniel Pekarsky.

B. THE GOALS PROJECT

The Goals Project is an effort to create what might be called "vision-drivenness" in Jewish educational institutions. To refer to an educational institution as vision-driven is to say that its work is guided and energized by a substantive vision of what it wants to achieve, of the kinds of human beings it is trying to cultivate. To speak of a Jewish educational institution as vision-driven is to say of it that it is animated by a vision or conception of meaningful Jewish continuity. The Goals Project will encourage vision-drivenness by educating relevant individuals, groups, and institutions concerning the importance of vision-drivenness. It will develop strategies designed to facilitate and encourage both serious reflection on underlying

visions and equally serious efforts to identify and actualize the educational implications of the answers arrived at through such reflection.

The Goals Project takes it as a given that a necessary condition of success in Jewish education is the development of a clear and coherent vision of what it is that one hopes to accomplish. "What it is that one hopes to accomplish" can be interpreted in more than one way. It could, for example, refer to the kind of educational environment, peopled by what kinds of educators, featuring what kinds of activities, attaining what standards that one would like to bring into being.

The Goals Project is concerned with three major levels: educating institutions, Jewish communities, and the denominations. It is interested not only in working with each of these levels independently but also in encouraging them to support one another's efforts to articulate and actualize their educational visions. While the Goals Project has a special interest in the three Lead Communities, its work is not necessarily limited to them.

The resources of the Mandel Institute-Harvard University Program of Scholarly Collaboration and its Educated Jew project on alternative conceptions of the educated Jew will be made available by the CIJE to those working on the goals aspects of the monitoring-evaluation-feedback project in the lead communities.

The faculty and staff of the religious denominations have been recruited to assist in this project. Prof. Daniel Pekarsky, a scholar in the field of philosophy of education at the University of Wisconsin, will coordinate this effort at developing and establishing goals.

Prof. Pekarsky and members of the staff of the CIJE are collecting existing examples of schools and other educational institutions in Jewish and general education that have undertaken thoughtful definitions of their goals.

A. Strategies for working with Lead Community lay and professional leadership:

1. A planning seminar (planned for this summer in Jerusalem):

This seminar would be designed to engage lay and professional leadership, especially within Lead Communities, around the theme of Visions and Educational Practice. The seminar, as now conceptualized, would include the following kinds of elements:

- a. Opportunities for participants to come to appreciate the important role that vision and goals can play in guiding the educational process;
- b. A chance to begin or continue working through their own visions of a meaningful Jewish existence;

- e. A chance to encounter other such views, including but not limited to formulations developed in the "Educated Jew" project;
 - d. A chance to develop a strategy for engaging educational institutions in their local communities in the goal-setting process.
2. Consultations to a community's leadership around efforts already under way or accomplished that are concerned with goals:

For example, in a community like Milwaukee that recently went through strategic planning experience that put "visioning" at the center, CJIE could initiate a serious conversation designed to unearth and develop the substantive ideal, the educational vision, that underlie the proposals that emerged from the Strategic Planning process.

B. At the denominational level, we need to find ways of encouraging the national training institutions to develop a pro-active approach to the problem of goals for Jewish education, an approach that includes efforts to catalyze serious attention to vision and goals on the part of constituent educational institutions. Possible approaches:

- 1. Encourage the denominations to clarify and more adequately articulate their own guiding visions of a meaningful Jewish existence.
- 2. Encourage national denominational institutions to work intensively with one or more carefully selected educational institutions on issues relating to the identification of a vision and its educational implications. Such institutions might, but need not be, located in the three principal lead-communities.

C. Pilot-Projects

One way to approach the Goals Project, a way which overlaps but is not identical with the approaches discussed above, is to undertake one or more pilot-projects. For example, a pilot-project might take a particular dimension of Jewish education, e.g. the teaching of Bible or the Israel experience, and systematically explore it in relation to issues of underlying vision and goals. This could be done in a variety of ways and at a variety of levels. For example, a community might take it on itself to focus on a particular dimension of Jewish education -- say, the Israel experience -- and to catalyze serious reflection on the part of all local institutions (across denominations) concerning the foundational and derivative aims of such an experience and the way such aims operate to guide practice. Conceivably, different communities would take different dimensions of Jewish education as their central focus.

D. A Coalition of Vision-Driven Institutions:

This proposal is that a coalition be established for educational institutions that are seriously interested in going through a process of clarifying their underlying vision and goals, as well as in articulating and working towards the actualization of the relevant educational implications. In addition to providing evidence of seriousness, participating institutions would have to meet a variety of standards in order to qualify for admission and to remain in good standing. Member institutions would be offered a variety of CIJE-resources designed to facilitate and support their efforts.

CHE: MONITORING, EVALUATION, AND FEEDBACK PROJECT

Topics Addressed by the Educator Survey

1. Profiles of Teachers:

A. General Background: Who are the teachers in our community?
(Background section: Q 38-56)

For example: Gender, Jewish affiliation, ritual observance,
income, etc.

B. Training: What is the educational background and training of the teachers in our community? To what extent are they formally trained in education and Judaica?

(Q 57-60)

For example: What degrees do they hold? In what subjects?
How many hold teaching certificates?

C. Previous Work Experience: What work experiences do our teachers have?

(Q 6-11)

For example: How stable is our workforce? (Q 9, 10)
How experienced is our workforce? (Q 11)
What socializing experiences do teachers have? Do most teachers have experience as youth group leaders and camp counselors?
(Q 6)

**These sections can also be part of the discussion on careers.

D. Present Work Settings: What is the nature of our teachers' work?

(Q 20-28, 33-35)

For example: How many schools do they teach in?
Are they full time or part time? How many hours do they work? Would they like to be full time? Which benefits are available? Advantages and disadvantages of working in more than one school?

2. Careers in Jewish Education

A. Recruitment: How are teachers recruited and attracted?

(Q 1, 29, 32, 35, 37)

For example: Why did the teachers first become Jewish educators? How did they find their positions? What affected their decision to work at a particular school?

B. Retention: What are the teachers' future plans?

(Q 2, 61)

3. Professional Development: What are the opportunities for teacher professional development?

(Q 12-19,, 30)

For example: To what extent do teachers participate in different types of professional development activities? What is their assessment of these activities? What skills and knowledge would they like to develop further? Who is providing help and support?

4. Sentiments About Jewish Work Education: How do the teachers feel about their work?

(Q 3, 4, 5)

For example: What is their level of satisfaction? Do they feel respected by others in their community?

Examples of Specific Questions the Survey Can Address::

The following issues pertain to Careers and will suggest implications regarding retention::

What is the relationship between a teacher's perception that s/he has a career in Jewish Education (Q 2) and:

- Q 36 working full or part time
- Q 56 importance of income from Jewish education
- Q 33 benefits
- Q 5 overall job satisfaction
- Q 26 work setting
- Q 8 Having experience in general education
- Q 61 future career plans
- Q 22 hours off work

These analyses will address such questions as: Do teachers who perceive they have a career in Jewish education typically work in day schools? Are there supplementary school teachers who perceive they have a career in Jewish education? Is a teacher's perception of having a career related to the hours he/she works, having experience in general education, or being offered certain benefits?

What is the relationship between future career plans (Q 61) and:

- Q 26 setting
- Q 36 working full or part time

What is the relationship between the importance of the income from Jewish education (Q56) and:

- Q 36 working full time or part time
- Q 26 setting
- Q 33 benefits
- Q 5 overall satisfaction

What is the relationship between receiving certain benefits (Q 33) and:

- Q 36 working full or part time
- Q 26 setting

What is the relationship between seniority at the present school (Q 9) and:

- Q 5 overall satisfaction
- Q 2 perceptions of having a career
- Q 36 working full or part time

The following belongs to the section on Careers=Recruitment:

What is the relationship between having experience in general education (Q 8) and:

- Q 36 working full or part time
- Q 5 job satisfaction
- Q 26 setting
- Q 56 importance of income from Jewish education

Q What is the relationship between educational training (Q 58 or Q 60) and:

- Q 2 perception of having a career
- Q 26 setting
- Q 36 working full time or part time

The following issues pertain to Settings::

What is the relationship between working in a particular setting (Q 26) and:

- Q 22 hours of work
- Q 36 full/part time educator
- Q 5 overall satisfaction scale

The following analyses pertain to the Professional Development section of the report:

What is the relationship between seniority (Q 9) and:

- Q 14 overall helpfulness of workshops
- Q 30 overall help and support received
- Q 16 areas desired for skill development
- Q 17 areas desired to increase knowledge

For instance: Are veteran teachers more likely than novice teachers to indicate that in-service opportunities were not helpful? Do the teachers' perceived needs of skill development and knowledge differ by teacher seniority?

What is the relationship between overall helpfulness of workshops (Q 14) and:

Q 26 setting

Q 58 or 60 educational training

For instance: Do day school,, supplementary school,, and pre-school teachers view the adequacy of inservice differently? Do teachers with higher levels of formal education view in-service differently than teachers with lower levels of formal education?

What is the relationship between level of help and support received (Q 30) and:

Q 26 setting

Q 58 or 60 educational training

What is the relationship between holding a license in Jewish or general education (Q 60) and:

Q 16 areas desired for skill development

Q 17 areas desired for increased knowledge

What is the relationship between setting (Q 26) and:

Q 16 areas desired for skill development

Q 17 areas desired for increased knowledge

Q 12 whether in-service is required

Developing a Personnel Plan for Your Community

AN EXAMPLE: Using Data about Professional Development of Jewish Educators

Background:

Half of the Jewish educators in Milwaukee (N=92) have at least one degree in education. One third of Milwaukee educators (33.3%, N=61) held a graduate or professional degree. Over two-fifths (43.8%) have certificates in general education.

Selected Findings:

Milwaukee educators were asked, "How helpful were the workshops that you attended in the past two years in the following areas (Judaic subject matter, Hebrew language, Teaching methods, Classroom management, New curricula, Art/Drama/Music)?"

The results indicated that educators with college and university degrees who majored in any type of education (e.g., curriculum and instruction, reading, special education) are less pleased with the helpfulness of workshops than is the group of Milwaukee educators as a whole. Those with degrees in education rate the workshops as less helpful than other educators.

Next, Milwaukee educators were asked, "In which of the following areas do you feel you would like to develop your skills further?" (They were instructed to check all the areas that interest them). Overall, more teachers are concerned with improving child motivation skills than any other area of skill development. The next most popular skill area is creating materials followed by classroom management, curriculum development, and parental involvement. These results are presented in the following table:

RANK OF SKILL DEVELOPMENT AREAS		
SKILL DEVELOPMENT AREAS		NUMBER
I.	CHILD MOTIVATION SKILLS	127
II.	CREATING MATERIALS	112
III.	MANAGEMENT SKILLS	92
IV.	CURRICULUM DEVELOPMENT	90
V.	PARENTAL INVOLVEMENT	83
VI.	CHILD DEVELOPMENT	69
VII.	LESSON PLANNING	56
VIII.	COMMUNICATION	55
IX.	OTHER (INCLUDING ART)	10

Then,, we asked whether teachers in different settings indicate different needs for professional growth.. The results indicate that teachers in different settings often have different priorities.. For each skill development area in which teachers wish to grow,, the total number of teachers interested were reported by their teaching setting.. The results are reported in the next table:

SKILL	% OF TEACHERS DESIRING SKILL DEVELOPMENT BY SETTING			
	DAY SCHOOL	SUPPLEMENTARY SCHOOL	PRESCHOOL	OTHER
CHILD MOTIVATION	32.8%	36.9%	21.3%	9.0%
CREATING MATERIALS	31.5%	38.9%	25.0%	4.6%
MANAGEMENT	28.9%	40.0%	21.1%	10.0%
CURRICULUM DEVELOPMENT	32.2%	36.8%	23.0%	8.0%
PARENTAL INVOLVEMENT	21.3%	42.5%	27.5%	8.8%
CHILD DEVELOPMENT	35.8%	28.4%	28.4%	7.5%
LESSON PLANNING	25.5%	49.1%	18.2%	7.3%
COMMUNICATION	20.4%	33.3%	29.6%	16.7%
TOTAL POPULATION	32.4%	42.2%	20.5%	5.4%

This table suggests,, for example,, that supplementary school teachers are highly interested in lesson planning and parental involvement,, while their counterparts in day schools and preschools do not necessarily share this interest.

Questions::

- 1) What issues do these findings address?
- 2) What do these findings mean? What do they say?
- 3) What policy implications do these findings have for personnel planning in your community?

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COUNCIL FOR INITIATIVES IN JEWISH EDUCATION

7/12

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Attached are the minutes of the Lead Communities Seminar which took place in Montreal on November 16-17, 1993. I have also attached, as exhibits, the various documents that were distributed during these meetings.

Please note two important dates which were agreed to in Montreal:

1. January 15 -- Date by which Lead Communities will notify CIJE of action to be taken before the action plan.
2. March 8-9 -- Date of next Lead Communities seminar, to take place in Atlanta.

If you have any questions, please feel free to call Ginny Levi at 216-391-8300.

Executive Director

Alan Hoffmann

MINUTES: CIJE LEAD COMMUNITIES SEMINAR - Montreal

DATE OF MEETING: November 16-17, 1993

DATE MINUTES ISSUED: December 3, 1993

PRESENT: Janice Alper, Lauren Azoulay, Chaim Botwinick, Ruth Cohen, Gail Dorph, Genine Fidler, Ellen Goldring, Roberta Goodman, Jane Gellman, Michal Hillman, Stephen Hoffman, Alan Hoffmann, Barry Holtz, Howard Neistein, David Sarnat, William Schatten, Louise Stein, Julie Tammiwaara, Virginia Levi, (Sec'y)

COPY TO: Seymour Fox, Darrell Friedman, Annette Hochstein, Adam Gamoran, Morton Mandel, Richard Meyer, Charles Ratner, Ilene Vogelstein, Shmuel Wygoda, Henry Zucker

I. Introductory Remarks

Alan Hoffmann, Executive Director of CIJE, opened the meeting, thanking the Jewish Education Council of Montreal for its hospitality. He introduced Shlomo Shimon, Director of the JEC of Montreal, who welcomed the group and spoke briefly about Jewish education in Montreal.

Alan then reminded the group that at previous meetings we had defined the concept of a partnership between CIJE and the Lead Communities, began to clarify what it means to be a Lead Community, and had taken the first steps toward developing a joint work plan. He noted that we are all learning as we move forward, and that it is important for us to continue to communicate regularly.

Alan noted that each community is now moving toward action with respect to personnel, with the work of the Monitoring, Evaluation & Feedback team as the spring board. The focus of this seminar was to discuss the process of clarifying and moving forward with a personnel action plan. It was anticipated that at the conclusion of the seminar each community would have a clear sense of direction, of the critical issues, and of how CIJE can help the community move forward with respect to personnel.

II. Community Updates

Each community was asked in advance to report on progress in the following areas:

1. Work of the local commission and committees
2. Public events or broader community activities
3. Status of the Educators Survey
4. Other issues of concern to the community

A. Atlanta

Bill Schatten reported the following:

1. With respect to mobilization of the community, Atlanta has established a wall-to-wall coalition which has begun to meet.
2. Atlanta sponsored a major public event on Jewish continuity together with the American Friends of Hebrew University which was attended by approximately 100 people.
3. On November 7, over 200 educators and rabbis attended a symposium on Jewish education. Gail Dorph led a session with principals on the Professional Lives of Jewish Educators. Other events include a discussion of medical ethics in the Talmud for 70 physicians and a series of lectures planned by the JCC for January and February.
4. The Educators Survey was to be completed during the week of the Montreal seminar with a return rate expected to be approximately 90%.
5. Atlanta has identified the following issues and challenges:
 - a. Having re-organized the Bureau of Jewish Education approximately two years ago, the differentiation of roles of this and related organizations is still being clarified.
 - b. The Atlanta JCC is working to enhance its Jewish content and plans to hire a full-time Jewish educator.
 - c. In an effort to enhance teacher training and development, Atlanta is working with Emory University to establish relationships.
 - d. Atlanta is searching for a full-time director of the Commission on Jewish Continuity and looks to CIJE for assistance.
 - e. Atlanta still needs to work out ways to ensure community commitment to Jewish education and increase funding support.
 - f. The Conservative movement recently held a meeting in Atlanta without first consulting with the Commission on Jewish Continuity or CIJE. As a result, the Atlanta Commission's issues were not on the agenda. There should be a way to get the denominational movements working more closely with the Lead Community process.

B. Baltimore

1. The first CIJE committee meeting was held in October. Its composition was broad based. Barry Holtz and Gail Dorn participated. It was apparent that the goals of the committee were not clear to all participants, so smaller meetings have been held since then to help clarify and to plan for the next meeting. A mission statement has been developed and issues with respect to the challenges for personnel and target populations have been identified for discussion at a meeting in December. [Exhibit A]
2. In June, Baltimore completed and published a strategic plan which, among other things, created the Center for the Advancement of Jewish Education as the coordinating body for Jewish education in Baltimore.
3. The Educators Survey had been completed and the data was about to be sent for analysis. The qualitative study of the Lives of Educators was completed and a report was anticipated by the end of January 1994.
4. The primary issue identified by Baltimore is the difficulty they see in identifying comprehensive, continental action which is specific enough for local application.

C. Milwaukee

1. A commission of more than 60 people has met twice since February. This is a broad based group representing lay and professional leaders across ideologies and from both formal and informal education. In addition, there is a steering committee to help manage the commission process and a task force on personnel issues which has met twice.
2. Milwaukee had just completed a strategic planning process with 33 community participants in addition to CIJE representatives. Using a consensus process, they identified and prioritized ten strategies for action, resulting in a list of the top three. [Exhibit B] These three, agreed to by all participants, are (1) building the profession, (2) adolescent education, and (3) funding. This will become the leadership agenda for the next five years.
3. The Educators Survey has been completed and the data analysis received by Milwaukee. Discussion is now under way with regard to distribution and use. It is anticipated that the data will be presented to interested agencies as the basis for discussion of critical issues. It is hoped that lay leaders will participate in the presentation and discussion of the data.

4. ~~Milwaukee~~ identified the following issues of concern:

- a. How to promote the Lead Community project and communicate with the community on concrete issues.
- b. How can the Educated Jew and goals projects contribute to the community's work?
- c. How can various community organizations be brought into the process?
- d. What progress has ~~been~~ made on national funding?
- e. How can CIJE help link the communities with the denominations?
- f. Can CIJE help in work with teens?

D. Discussion

The following issues were listed and it was agreed that they would be addressed before the conclusion of the seminar:

1. The relationship of national denominational institutions and the Lead Communities.
2. Promoting and communicating the Lead Community story locally and nationally.
3. Applications of the goals project and Educated Jew project.
4. How to use various local entities to get the buy-in of existing community structures.
5. Progress on national funding issues.
6. How can the Best Practices work help in working with teens, family education and adult education?
7. Progress report on Best Practices projects.
8. Expectations of CIJE toward Lead Community programming and planning.

It was noted that it is clearly time to move toward action and show how this process can help bring about change in the communities. CIJE is convinced that this change will come through community mobilization and building the profession. It was felt that the

three community reports show that community mobilization is proceeding as commissions come together and begin to work toward agreement on a common agenda.

At this stage, the focus of our work should be on personnel as a key to effecting systemic change. The goal of this seminar was to help each community to move toward an action plan for personnel.

III. Projected First Year Outcomes in Personnel

A. "Critical Path"

Barry Holtz began by describing the critical path to developing an individual Lead Community personnel action plan. [Exhibit C]

1. The first step is to complete the data analysis of the Educators Survey. [Exhibit D]

The survey has been administered in all three communities. As the initial analysis is beginning to take place, communities should consider what critical questions they hope to answer with the data. These should be conveyed to Ellen Goldring. In addition to statistical analysis, an integrative report on policy implications of the results will be prepared for each community. It was noted that the policy implications report will serve as an executive summary of the data.

2. Reports discussed [Exhibit E]

The discussion of the data analysis should serve to mobilize community support. While some of the information will be expected, there will be much that comes as a surprise to the community.

By discussing the reports on the Professional Lives of Educators, the Educators Survey, and the policy implications of the two, a community will be in a position to develop a personnel plan and to engage leadership in a discussion on personnel issues in the community.

While discussion and planning is under way, CIJE will work with each Lead Community to develop some preliminary actions which can be taken before an action plan is completed. This was to be discussed later in the seminar.

B. Analytical Potential of Educators Survey

Ellen Goldring described the potential of the Educators Survey. The purpose of the survey is to help each community determine how to move forward in the area of personnel. It should help each community to establish a process for discussing personnel issues.

The first phase in analyzing the survey is to articulate the issues to be used in policy decision making. The second stage is to collect and process information. This is followed by interpreting results for planning and action.

The development of the survey followed a process known as "backward mapping." This describes the process by which community representatives got together to determine in broad strokes what they would like to know about personnel. From this, the survey questions were developed. In this way, the central issues were articulated.

The topics addressed by the educators survey are outlined on Exhibit F, attached. With this general information as background, each community is invited to determine specific questions to which it seeks responses. As the data is analyzed, these responses can be drawn from the survey. Examples of some of the specific questions used by Milwaukee are included in Exhibit F.

In discussion, it was noted that a community can identify additional issues to be looked at in analysis both during and after the initial analysis is undertaken. Following the initial analysis, if a community wishes to get the data discs from the company conducting the analysis, they are available and the communities are encouraged to continue to use the data.

Exercise

Participants were divided into three groups and invited to look at selected findings from the Milwaukee survey. They were asked to answer questions regarding the issues these findings addressed, the meaning of the findings, and their policy implications. This was done in cross community groups to demonstrate a process which might take place in the communities. A copy of the selected findings and questions is attached as Exhibit G.

In the discussion that followed the exercise, it was suggested that presenting the data in a variety of settings will undoubtedly result in many different reactions. It is the job of the leadership team to identify conclusions and begin to act on them.

It was suggested that this work be done in the context of a broader vision of goals for personnel in the community.

For the communities which have not yet received data, it was suggested that it is not too early to begin to identify issues for more detailed analysis. Communities were invited to work with Ellen Goldring to brainstorm what they might like to know. Ellen is also available to help refine questions in consultation with a community.

It was suggested that if a community can agree on a certain intervention based on the results of the survey, it should undertake an educational process to involve leadership, both professional and lay, and encourage buy-in. CIFE will work with a community to develop this educational process.

This exercise was undertaken to do the following:

1. Show how data can be used to generate discussion.
2. Point to mine fields, such as multiple interpretation, which can result from the use of data.
3. Show how to begin to bring "nuggets" of information to particular populations.

The issue of whether to share the data among the communities was raised. The Professional Lives of Educators report has been completed in Atlanta and Milwaukee and is in process in Baltimore. On the basis of the documents now in hand, it appears that these are likely to be reports which could be shared among the three communities. However, it was concluded that no joint decision will be made until the Baltimore report is complete. This matter will be discussed at the next meeting of this group.

On the basis of the first report on the Milwaukee survey, it appears that this, too, is data which could be shared among the communities. However, no decision will be made until each community has had a chance to review its report. It was suggested that Milwaukee might consider sharing certain data that would help Baltimore and Atlanta design questions for analysis. It was concluded that the Milwaukee Steering Committee will discuss this and be in touch with the others, through Ellen.

If and when the communities agree to share the results of both reports, Adam Gamoran and Ellen Goldring would be willing to prepare an inter-community report. This might be useful in disseminating some of our findings beyond the three communities.

IV.. Engaging the Community in Discussion? Educators Survey and Implications

A. Introductory Remarks

The second stage in moving from the Educators Survey to an action plan is to engage the community in discussion of the reports. Roberta Goodman, field researcher from Milwaukee, was asked to describe her role in Milwaukee in presenting the data from the Professional Lives of Educators.

B. The Milwaukee Experience

The dissemination process in Milwaukee was intended to be an educational one. It began by posing the following questions to small groups:

1. How do people enter the field of Jewish education?
2. Are people satisfied with their work?
3. What do Jewish educators need to do their work?

After considering these questions and developing their own responses, groups were provided an executive summary of the survey along with an introduction to how the survey was formulated and a summary of the qualitative study on the lives of educators. Participants were then asked what surprises they found in the data and what they found that confirmed their views. This led to a discussion of the findings and their interpretations.

In discussion, it was noted that both Atlanta and Baltimore have begun a similar process, even before they have the results of the surveys. It is anticipated that early engagement will help communities be ready to review the data when it arrives.

This interactive, educational experience can serve as the basis for study, conversation, and debate in each community. It is anticipated that we will learn from the process and be able to apply it in other contexts as we move forward.

C. Community Mobilization Exercise

Each community was asked to spend time discussing how it might use the reports which will ensue from the Educators Survey process. These include the quantitative study--the Educators Survey; the qualitative study--the Professional Lives of Educators; and the policy implications report which will synthesize the two.

[[Exhibit H]]

It was noted that this process was intended as a simulation of what might happen in each of the communities. The step of discussing the reports is a major one to be taken in adopting a personnel plan.

- D. Following is a list of the issues which communities raised as they discussed the use of the reports:
1. What gets disseminated and discussed, and with whom?
 2. Whom do we want to buy in, and for what purpose?
 3. How do we reach large numbers of people--teachers, professional groups, lay leaders and others?
 4. How do we market the results?
 5. Who should be involved in answering these questions?
 6. What is the role of the local commission in this process?
 7. How does the senior educators survey fit into this picture?
 8. Who will facilitate the discussions? What is the role of CIJE staff in this process? Can a core of local people be trained to present the data?

In further discussion of the marketing issues, it was suggested that we might consider marketing the results continentally at the end of this process. Marketing at a local level would help to engage the necessary constituencies and get the conversation going. Getting the communities to address the issue of personnel in terms of the data will raise consciousness and, we hope, mobilize additional support.

V. Preparing a Lead Community Personnel Action Plan

A. Introduction

The meeting resumed Wednesday morning with a reminder that our goal is to move the personnel agenda toward an organized action plan. On Tuesday, the group looked at the process for completing the analysis of data and the discussion of the resulting reports. The next step is to determine how a planning committee might develop an action plan and what action can be taken in the interim.

An outline headed "Planning Committee Prepares Action Plan" was distributed and participants were asked to discuss it in small groups. (Exhibit I)

B.. Discussion

The first step in the planning of an action plan is to map current and future situations. The following were identified as additional issues which will not be answered by the Educators Survey:

1. Perceptions of educational leaders..
2. Availability of resources to provide for needs..
3. Demographic trends that impact on the numbers of teachers..
4. Plans currently under way in individual schools to deal with these issues..
5. An inventory of what is now available to teachers in the community..
6. How to access untapped/unidentified human resources..
7. How to access leadership support..

It was suggested that one purpose of this mapping process is to mobilize community support. In addition to the information which can be gathered in this manner, a case can be made for engaging in efforts to upgrade personnel.

It was suggested that much of this is "old news." We are still working with the same people and the same system. In response it was suggested that the first step is to get the current players involved in the process. This should help if a decision is later made to turn the entire process "upside down."

The following conceptual model for CIJE was developed during discussion. Approaches to personnel might be viewed in three distinct streams.

1. Personnel Action Plan:

Taking existing personnel realities and using an action plan to prioritize and improve upon them.

2. Reconfiguring the conception of personnel: Stretching existing realities and building personnel to accomplish these

reconfigured goals. The Hebrew Union College work with five supplementary schools is an example.

3. The Educated Jew and goals projects: What are new models which can be designed to reconceptualize Jewish education?

A question was raised about how communities can establish relationships with funders now. It was suggested that this relates to the need to be able to gain access to local leaders. It was also suggested that CIJE work to engage foundations with the Lead Communities early in the process.

- C. Following the process of mapping, a community will begin to determine appropriate strategies to address the issues raised. Working together, they will lay out options and determine resources available. In this process, it was suggested that CIJE develop an inventory of projects and activities going on outside the Lead Community process which might be of use to the communities. An example is the Hebrew Union College project to reconfigure congregational schools.

In evaluating the action plan as it emerges, participants were reminded to apply the "screens" of content, scope, and quality as described on the second page of Exhibit I.

It was suggested that each community work toward developing a first "iteration" of an action plan for personnel by July 1994, for implementation which might begin as early as September 1994. One approach would be to take current institutions and stretch them as far as possible. Another is to "turn these institutions totally on their heads." Communities should ask themselves whether, based on our goals, we can achieve them as we are currently functioning.

Participants were reminded to keep the building blocks of community mobilization and building the profession in mind as planning proceeds. Where these intersect with work in the communities, CIJE is prepared to participate.

It was suggested that we consider inviting Isa Aren to a future Lead Communities seminar to share the work Hebrew Union College is doing with congregational schools. This might help to inspire communities to think about Jewish education from a different perspective. As the communities work to develop personnel action plans and begin looking for resources to help with implementation, CIJE will plan to go to the training institutions for their involvement.

VI. Action Before the Action Plan

It was proposed that we consider new initiatives in personnel that could and should happen before an action plan is developed. What can we identify now to help move us toward our goals and give a sense of progress to the communities?

In order to bring about systemic change, it is important to have an impact on the following three groups:

1. Lay leaders
2. Educational leaders
3. Teachers/educators

It was suggested that any action before the plan is developed should target these groups.

Any pre-action plan should pass the screens of content, scope, and quality. It should have goals, be undertaken systematically, and address an issue of concern.

The following list of possible actions before the action plan was generated for the priority groups:

Lay Leaders

- Best Practice Presentations
- Goals for Jewish Education
- Best Practices in Supplementary Schools
- Congregational Lay Leadership

Education Leaders

- Senior Educator Program Recruitment (Target one from each LC for 1994)
- Education Leadership "Course" for Day School Principals ((Cross denominational))
- Best Practice Course-- Supplementary Schools
- Best Practice Course-- Early Childhood

Teachers

- Judaica Upgrade of Early Childhood Educators

As an example under lay leaders, a seminar might be developed on goals for Jewish education for a group of lay leaders (possibly also education leaders) from all three communities. They might spend a week to ten days in serious discussion of the Educated Jew project and goals for Jewish education. This may need to be in Israel because of the unique resources available.

The list of possible early action includes programs that CIJE could develop in cooperation with the Lead Communities.. This would provide an opportunity to move beyond the planning stage in a relatively short time.. It would also provide a means to learn through action.. It was suggested that these action items become an agenda for discussions of CIJE staff with the Lead Communities over the next several weeks.. While some of the proposed projects require involvement of all three communities,, others could be done by a single community..

It was noted that some of the proposed projects are currently under way in some form in one or more of the communities.. There may be local experts who could help.. For example,, both Baltimore and Milwaukee are engaged in working with early childhood educators on Judaic content.. Atlanta might wish to undertake this in consultation with the others..

It was suggested that a seminar on the goals project might be offered to up to seven people from each community.. Bringing these people together to "translate" the Educated Jew concept into community and local institutional terms should help in development of an action plan..

After some negotiation,, it was agreed that each community would decide by January 15 what action it wishes to initiate.. This may be from the list presented above,, or may be some variation which should then be discussed with CIJE staff for feasibility..

It was agreed that programs for day school directors might also be offered to supplementary school directors.. It was also agreed that as CIJE staff visit the communities over the next 6-8 weeks,, there will be further discussions about action before the action plan.. Once there is a decision on the direction communities wish to take,, CIJE will work with the communities to design the programs and determine the costs..

»

VII. Open Issues Discussed

Issues which were identified throughout the seminar were reviewed and briefly discussed.

A. What is happening with the national denominational institutions?

It was agreed that there should be presentations at future Lead Community seminars by the training institutions,, describing their innovative work.

B. What are the expectations of CIJE toward Lead Community programming,, projects,, and planning?

CIJE expects a personnel action plan,, work toward community mobilization,, and development of action before the action plan.. There

is the expectation that a research component will accompany these actions..

- C. How can various local entities be used to gain the buy-in of existing structures?

This question was left open.

- D. What progress is being made with respect to national funding?

CIJE has been in touch with the Avi Chai Foundation regarding its interest and support for work with day schools.. The Cummings Foundation has funded best practice work and is talking with us about support for paraprofessionals for supplementary schools.. Meetings have been held with the Lilly Foundation and there is good potential for funding when Lilly resumes its grantmaking activities..

- E. What help can the Best Practice project give in the areas of teen programming, family education, and adult education?

Work on best practices is in process with the JCC Association and on day schools. Conversations have also begun regarding best practices and the college-age student.. Nothing has been done specifically in the area of youth and teens. It was suggested that before work could be done on family education, the concept would require further clarification..

- F. How can we promote and communicate the Lead Communities' story on a local and national level?

CIJE is working with a consultant who will submit a proposal for public relations work. At the very least, she would develop a CIJE brochure and write articles for the various Jewish newspapers. It was suggested that she might also help in communication with foundations and funding sources..

VIII. Concluding Remarks

It was suggested that the next Lead Communities seminar be held in Atlanta on March 8 and 9, 1994. We will explore the possibility of convening at noon on Tuesday and concluding in late afternoon on Wednesday with the possibility of some programming which would introduce the group to Atlanta's Jewish community.

The meeting concluded with Alex thanking everyone for their participation and noting that we are now on a track toward action.



LEVIN D, KATZ
- - - - -
Jt. Chair Y. BOTWINICK
~~Active Director~~

**COMMITTEE ON THE
LEAD COMMUNITIES PROJECT**

MISSION STATEMENT

The purpose of the Committee is to significantly impact and improve the quality of Jewish education through personnel. We recognize the integrity of all individual constituencies, as well as the need for community-wide initiatives.

All programs and initiatives proposed by the Committee will be comprehensive in nature, yet responsive to the unique needs of different constituencies. In addition, each program must include an ongoing monitoring, evaluation and feedback component.

**Strategies
November 15, 1993**

High school or college age students:

*** We will encourage and enable every Jewish person 13-25 years of age to participate in a(n educational) trip to Israel.**

Teens:

*** We will design and market a range of linked formal and informal Jewish educational programs that will engage the energies of teens, including but not limited to:**

- Innovative day and/or supplementary high school**
- Israel programs**
- Camping**
- Socializing**
- Family Retreats**
- Community Service**
- Other informal experiences.**

D'vrai Torah:

*** We will encourage the practice of presenting D'vrai Torah at all meetings and/or activities organized under community-wide Jewish auspices and observance of Kashrut and the recitation of Motzi and Birkat Hamazon.**

Professional Jewish Education:

*** We will further develop the profession of Jewish education by addressing issues such as:**

- Recruitment**
- Training**
- Ongoing Professional Development**
- Retention**
- Status**
- Career ladders**
- Standards**
- Benefits**
- Certification**

Lay Leaders:

*** We will raise the level of Jewish knowledge of lay leaders through their ongoing participation in Jewish study.**

Funding:

*** We will develop and implement an ongoing process to provide increased funding for Jewish education.**

Reaching out to college aged youth:

We will develop a strategy that maintains a substantive Jewish connection between Milwaukee and its College aged youth.

Educational institutions evaluations:

*** We will encourage educational institutions to set and evaluating goals for themselves and we will provide resources to assist them in this process.**

Adults:

*** We will organize/coordinate and market a structured Adult Jewish Education program from existing programs and new opportunities, that will address individual needs as related to knowledge level, depth of learning and sequence of courses with assistance in course selection for individuals, and recognition for achievement.**

Families:

*** We will create opportunities for families to learn and experience Jewish life skills and will develop parallel and integrated programs for parents and children in appropriate settings.**

Council for Initiatives in Jewish Education

Projected First Year Outcomes in Personnel

Critical Path to Developing Individual Lead Community Personnel Action Plan

Overview

I. Data Analysis Completed

II. Reports Discussed

III. "Action" before the Action Plan: Pilot Projects

IV. Planning Committee Prepares Action Plan

V. Action Plan for Personnel Discussed in Community

VI. Stages of Implementation

Council for Initiatives in Jewish Education

Projected First Year Outcomes in Personnel

Critical Path to Developing Individual Lead Community Personnel Plan

~~II. Data Analysis Completed~~

A. Professional Lives of Educators

B. Educator's Survey

***survey administered**

***what are the critical questions we want to have answered**

***who will convey them to Ellen**

***data analysis returned to communities**

C. Report on Policy Implications Received from Ellen and Adam

II. Reports Discussed

Goals of the discussions:

To shape the personnel plan of the community

To engage the leadership -- lay and professional -- in a discussion about the issues of personnel in the community

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A. Professional Lives of Educators

***what do we want to come out of the discussion?**

***who should lead and organize the discussion?**

***who should the participants be?**

***when?**

B. Educator's Survey

***what do we want to come out of the discussion?**

***who should lead and organize the discussion?**

***who should the participants be?**

***when?**

C. Policy Implications Report

***what do we want to come out of the discussion?**

***who should lead and organize the discussion?**

***who should the participants be?**

***when?**

The result of these discussions: policy implications for action plan

CIJE: MONITORING, EVALUATION, AND FEEDBACK PROJECTTopics Addressed by the Educator Survey**1. Profiles of Teachers:****A. General Background: Who are the teachers in our community?**

(Background section: Q 33-66)

For example: Gender, Jewish affiliation, ritual observance, income, etc.

B. Training: What is the educational background and training of the teachers in our community? To what extent are they formally trained in education and Judaica?

(Q 57-60)

For example: What degrees do they hold? In what subjects?
How many hold teaching certificates?**C. Previous Work Experience: What work experiences do our teachers have?**

(Q 6-11)

For example: How stable is our workforce? (Q 9, 10)
How experienced is our workforce? (Q 11)
What socializing experiences do teachers have? Do most teachers have experience as youth group leaders and camp counselors?

(Q 6)

**These sections can also be part of the discussion on careers.

D. Present Work Settings: What is the nature of our teachers' work?

(Q 20-28, 33-35)

For example: How many schools do they teach in?
Are they fulltime or part time? How many hours do they work? Would they like to be full time? Which benefits are available?
Advantages and disadvantages of working in more than one school?**2. Careers in Jewish Education****A. Recruitment: How are teachers recruited and attracted?**

(Q 1, 29, 32, 35, 37)

For example: Why did the teachers first become Jewish educators? How did they find their positions? What affected their decision to work at a particular school?

B. Retention: What are the teachers' future plans?

(Q 2, 61)

3. Professional Development: What are the opportunities for teacher professional development?

(Q 12-19,, 30))

For example: To what extent do teachers participate in different types of professional development activities? What is their assessment of these activities? What skills and knowledge would they like to develop further? Who is providing help and support?

4. Sentiments About Sentiments About Jewish Education: How do teachers feel about their work?

(Q 3, 4, 5)

For example: What is their level of satisfaction? Do they feel respected by others in their community?

Examples of Specific Questions the Survey Can Address::

The following issues pertain to careers and will suggest implications regarding retention::

What is the relationship between a teacher's perception that s/he has a career in Jewish Education ((Q 2)) and::

- Q 36 working full or part time
- Q 56 importance of income from Jewish education
- Q 33 benefits
- Q 5 overall job satisfaction
- Q 26 work setting
- Q 8 having experience in general education
- Q 61 future career plans
- Q 22 hours of work

These analyses will address such questions as: Do teachers who perceive they have a career in Jewish education typically work in day schools? Are there supplementary school teachers who perceive they have a career in Jewish education? Is a teacher's perception of having a career related to the hours he/she works,, having experience in general education, or being offered certain benefits?

What is the relationship between future career plans ((Q 61)) and::

- Q 26 setting
- Q 36 working full or part time

What is the relationship between the importance of the income from Jewish education ((Q56)) and::

- Q 36 working full time or part time
- Q 26 setting
- Q 33 benefits
- Q 5 overall satisfaction

What is the relationship between receiving certain benefits ((Q 33) and::

- Q 36 working full or part time
- Q 26 setting

What is the relationship between seniority at the present school ((Q 9) and::

- Q 5 overall satisfaction
- Q 2 perceptions of having a career
- Q 36 working full or part time

The following belongs to the section on Careers-Recruitment:

What is the relationship between having experience in general education ((Q 8) and::

- Q 36 working full or part time
- Q 5 job satisfaction
- Q 26 setting
- Q 56 importance of income from Jewish education

Q What is the relationship between educational training ((Q 56 or Q 60) and::

- Q 2 perception of having a career
- Q 26 setting
- Q 36 working full time or part time

The following issues pertain to settings:

What is the relationship between working in a particular setting ((Q 26) and::

- Q 22 hours of work
- Q 36 full/part time educator
- Q 5 overall satisfaction scale

The following analyses pertain to the Professional Development section of the report:

What is the relationship between seniority ((Q 9) and::

- Q 14 overall helpfulness of workshops
- Q 30 overall help and support received
- Q 16 areas desired for skill development
- Q 17 areas desired to increase knowledge

For instance: Are veteran teachers more likely than novice teachers to indicate that in-service opportunities were not helpful? Do the teachers' perceived needs of skill development and knowledge differ by teacher seniority?

What is the relationship between overall helpfulness of workshops (Q 14) and:

Q 26 setting

Q 58 or 60 educational training

For instance: Do day school, supplementary school, and pre-school teachers view the adequacy of inservice differently? Do teachers with higher levels of formal education view in-service differently than teachers with lower levels of formal education?

What is the relationship between level of help and support received (Q 30) and:

Q 26 setting

Q 58 or 60 educational training

What is the relationship between holding a license in Jewish or general education (Q 60) and:

Q 16 areas desired for skill development

Q 17 areas desired for increased knowledge

What is the relationship between setting (Q 26) and:

Q 16 areas desired for skill development

Q 17 areas desired for increased knowledge

Q 12 whether in-service is required

Developing a Personnel Plan for Your Community

AN EXAMPLE: Using Data about Professional Development of Jewish Educators

Background:

Half of the Jewish educators in Milwaukee ((N=92)) have at least one degree in education. One third of Milwaukee educators ((33.3%, N=61)) hold a graduate or professional degree. Over two-fifths ((43.3%)) have certificates in general education.

Selected Findings:

Milwaukee educators were asked, "How helpful were the workshops that you attended in the past two years in the following areas (Judaic subject matter, Hebrew language, Teaching methods, Classroom management, New curricula, Art/Drama/Music)?"

The results indicated that educators with college and university degrees who majored in any type of education (e.g., curriculum and instruction, reading, special education) are less pleased with the helpfulness of workshops than is the group of Milwaukee educators as a whole. Those with degrees in education rate the workshops as less helpful than other educators.

Next, Milwaukee educators were asked, "In which of the following areas do you feel you would like to develop your skills further?" (They were instructed to check all the areas that interest them). Overall, more teachers are concerned with improving child motivation skills than any other area of skill development. The next most popular skill area is creating materials followed by classroom management, curriculum development, and parental involvement. These results are presented in the following table:

RANK OF SKILL DEVELOPMENT AREAS		
SKILL DEVELOPMENT AREAS		NUMBER
I. CHILD MOTIVATION SKILLS		127
II. CREATING MATERIALS		112
III. MANAGEMENT SKILLS		92
IV. CURRICULUM DEVELOPMENT		90
V. PARENTAL INVOLVEMENT		83
VI. CHILD DEVELOPMENT		69
VII. LESSON PLANNING		56
VIII. COMMUNICATION		55
IX. OTHER (INCLUDING ART)		10

Then, we asked whether teachers in different settings indicate different needs for professional growth. The results indicate that teachers in different settings often have different priorities. For each skill development area in which teachers wish to grow, the total number of teachers interested were reported by their teaching setting. The results are reported in the next table:

% OF TEACHERS DESIRING SKILL DEVELOPMENT BY SETTING

SKILL	SETTING			
	DAY SCHOOL	SUPPLEMENTARY SCHOOL	PRESCHOOL	OTHER
CHILD MOTIVATION	32.8%	36.9%	21.3%	9.0%
CREATING MATERIALS	31.5%	38.9%	25.0%	4.6%
MANAGEMENT	28.9%	40.0%	21.1%	10.0%
CURRICULUM DEVELOPMENT	32.2%	36.8%	23.0%	8.0%
PARENTAL INVOLVEMENT	21.3%	42.5%	27.5%	8.8%
CHILD DEVELOPMENT	35.8%	28.4%	28.4%	7.5%
LESSON PLANNING	25.5%	49.1%	18.2%	7.3%
COMMUNICATION	20.4%	33.3%	29.6%	16.7%
TOTAL POPULATION	32.4%	42.2%	20.5%	5.4%

This table suggests, for example, that supplementary school teachers are highly interested in lesson planning and parental involvement, while communication is relatively more important to those in preschools.

Questions:

- 1) What issues do these findings address?
- 2) What do these findings mean? What do they say?
- 3) What policy implications do these findings have for personnel planning in your community?

Lead Community Seminar -- Exercise II ((Tuesday Evening))

Community Mobilization Exercise for Discussing Data

For discussion by community teams:

As you discuss the three different kinds of data reports on personnel which you will have available, think about the following issues for each:

With whom will each of these reports be discussed?

Who will facilitate these discussions (need not be same for every group)?

When will discussion take place?

What will be the results of the discussion?

What will happen to the results? How will they be fed into other discussions held by other groups?

By what mechanism will all these conversations be pulled together--deepened, enriched?

How will communal consensus be reached such that stakeholders feel that they have been part of the process and part of the whole?

(U) Planning Committee Prepares Action Plan

A. Mapping current and future situations:

1. Implications of data analysis reports- results of Step II above,
(recruitment, pre-and in-service needs, shortages, etc.)
I
2. Predict future needs with input from local educators
 - * demographic trends
(does community have demographic data, e.g. need for early child ed.?)
 - * retirements
 - * impact of plans of individual institutions in community
(are there plans on the books for expansion of day school into high school, family educator positions in synagogues, new Israel programs)
3. Current and future financial picture
(campaign, community foundation, endowments, grants)

Results = Issues in Personnel that our community needs to address

B. So what are we going to do?

1. What are appropriate strategies to address issues raised by mapping?

- *best practice currently available
- *new ideas to community's issues (e.g. programmatic, structural)

2. Lay out options and resources available

(resources include things like: local, national, international training institutions; denominations; local universities, etc.)

3. Apply "screens" of content, scope and quality to options

scope:

- *does initiative cover major settings and institutions in which all or most of education takes place?
- *will all or most people in the community be touched by the initiative?
- *is the initiative aimed at effecting profound and lasting change?

content:

- *is the initiative substantive, content-filled, thoughtful?
- *is it based in a projection of a vision of Jewish education with a striving toward specified goals?
- *is it reflective of the learnings from "Best Practice"?

quality:

- *can we say that the project is characterized by high standards that can be made explicit and cannot be met by the status quo?
- *does it live up to the goals which have been articulated?
- *does it have a monitoring, evaluation, feedback component built in?

4. Cost out options

5. Feasibility of options

- *resources (human and financial) available
- *demands of scheduling, etc.

6. Prioritize the options

Results: An Action Plan in Personnel for our Community

W. Action Plan for Personnel Discussed in Community

A. Where will action plan be discussed?

B. When?

C. By whom?

D. Projected outcomes (pilot projects)

E. Who is responsible to carry the plan out?

W. Stages of Implementation

A. Plans

B. Who provides service?

C. Funding

D. Timetable

World American Commission on Jewish Identity and Continuity

May p 3 1994

Chairman
Marvin Lander

Vice-Chairman
Shoshana S. Cardin

Professional Staff:
Dr. Jonathan S. Woocher
Dr. Carl Shengulid
Nathan Frischwald

MEMORANDUM

TO: Members of the Commission

FROM: Marvin Lander and Shoshana S. Cardin

DATE: May 20, 1994

SUBJECT: Progress Report and Upcoming Activities

We're pleased to report that the Commission is now beginning to hit its stride and that we anticipate an acceleration of activity over the next few months leading to an interim public presentation of our progress next November (the Commission's first anniversary).

Our Commission meeting on April 25 and, especially, the extensive sessions held by the working groups surrounding that meeting have produced a clear and focused agenda for the next stages in the Commission's work. Enclosed are a summary of the Commission meeting and status reports on each of the four working groups.

As we had anticipated, the primary need emanating from these meetings is for a systematic information gathering process, geared to the areas identified by the working groups as their primary foci of concern. We will be undertaking this information gathering, guided by the working groups and utilizing Commission members, staff, consultants, and organizational resources of institutions represented on the Commission, over the next several months. Looking at the breadth of the agenda identified by the working groups, it is clear that we will not be able to undertake everything (e.g., original research) at once. However, we believe that it will be possible to pull together by the end of the summer a great deal of what the groups are seeking in order to formulate initial recommendations and action plans. This is our target timetable.

In the interim, we plan to convene the Commission during the summer in order to deal with several other items we have identified in the past as important elements of our work. One of these is the place of Israel, both with respect to the continuity agenda in general and the work of the Commission in particular. A second is fostering mutual awareness and exploring possibilities for expanded cooperation among various major continuity initiatives already underway at the continental level.

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including activities of the religious movements, other organizations represented on the Commission, and Jewish foundations. Several coalitions and consortia are already functioning, including the Council for Initiatives in Jewish Education (CIJE) and the consortium on the Israel experience led by the CRB Foundation, whose work is central to the Commission's objectives.

We are proposing to hold a Commission meeting to deal with these agenda items on Tuesday, July 26, from 10:30 am to 4:00 pm. To make this a bit more convenient for those who must come in from outside New York, we are looking into arranging this meeting as a "fly-in" at a Newark Airport hotel. To help us in our planning, please return the enclosed reply sheet indicating whether you plan on attending the July 26 meeting and if you prefer a Newark Airport or Manhattan site to the Commission office no later than Tuesday, May 31.

In addition to this full Commission meeting, each working group will be scheduling its own meetings (whether by conference call or face-to-face) to move forward with its agenda.

From the outset of the Commission's work, we have recognized that advocacy on behalf of Jewish continuity to key institutional actors would be one of the Commission's primary responsibilities. For this reason, we believe that we should take advantage of the General Assembly of the Council of Jewish Federations next November 14-19 in Denver, Colorado to present a public progress report on the Commission's work. In fact, our plan is to be a highly visible presence at the GA. We are working with CJF to identify a time for the Commission to meet during the week of the General Assembly (by which time we expect to have several recommendations coming from the working groups upon which to act). In addition, the GA program sessions dealing with Jewish identity and continuity will be organized around the themes of our working groups. We will use these as opportunities to engage the broad array of local and continental leaders from within and beyond the federation system who attend the GA in dialogues about our concerns and ideas.

As you can see, there is much work for us to do, but also great prospects for the Commission to begin to have an impact during the coming six months. We will need and be seeking the active involvement of every Commission member as we make the move from issues to action. As always, please feel free to communicate with us and with the Commission staff with your ideas, suggestions, and concerns.

We look forward to seeing you on July 26 to continue our work together.

North American Commission on Jewish Identity and Continuity

Chairman
Marvin Lender

Vice Chairman
Shoshana S. Cardin

Professional Staff:
Dr. Jonathan S. Woocher
Dr. Carl Sheinberg
Karlbert Fruehauf

COMMISSION MEETING – APRIL 25, 1994

MEETING SUMMARY

I. Welcome and Introduction

Shoshana S. Cardin, Vice Chairman of the Commission, opened the meeting and read a letter from Marvin Lender, Chairman, expressing his regret at being unable to be present due to his participation in the special solidarity mission to Israel in the wake of terrorist attacks on Israeli citizens. Mrs. Cardin welcomed a number of new members of the Commission and urged all Commission members to share information about activities of their organizations to promote Jewish identity and continuity.

II. D'var Torah

Professor Joe Reimer of Brandeis University delivered the D'var Torah. He cited a comment of Prof. Hilary Putnam on the linkage among several verses in Parashat Kedoshim (Lev. 19:16-18). We might read these verses as follows: If we can control the impulse for talebearing by appropriately criticizing our neighbors when called for (*hochachah*), then we can deal with our own potential for hatred and truly love our neighbors as ourselves.

Prof. Reimer noted that loving one's neighbor as *oneself* involves the potential for jealousy and sets up a tension. We on the Commission are in this relationship to one another to some extent, and we should not deny this entirely. We should understand that the love comes from balancing our work together with the recognition that we will sometimes disagree. We can handle this tension and work for the common good.

III. Reports from Commission Working Groups

Three of the four Commission working groups met prior to the Commission meeting (the fourth met following this meeting). They reported on their progress as follows:

1. Group I: Promoting Jewish Growth

The group focused initially on identifying the experiences that promote change in us and catalyze Jewish growth. It recognized the tension between focusing on so-called "transformative" experiences and on the ongoing process of growth that may link and undergird these experiences.

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The group posed three key questions:

- 1) How can we replicate the most potent experiences so that more Jews take advantage of and are touched by them?
- 2) What are the obstacles preventing the wider propagation of these experiences?
- 3) What additional knowledge do we need in order to identify and replicate these experiences?

The group decided to focus on three target populations: families; adolescent youth; and adult "seekers" (individuals looking for and open to Jewish growth opportunities).

In its next stages, the group will seek to expand its understanding of "effectiveness" in promoting Jewish growth (where are we effective? what are the elements of success?) and of how to activate a sense of responsibility in the lay population.

2. Group 3: Strengthening Institutions and Building Communal Cooperation

The group developed a statement of its goal: To strengthen the capacity of institutions to serve as effective settings for Jewish learning and for Jewish identity formation and its public and private expression. Coalition-building is a means of accomplishing this and of creating a more vital Jewish community.

The group emphasized the role of local initiatives and the need both to document what is already occurring and to promote such initiatives. It identified key components of success, including: developing a true partnership process, leadership training and development, professional collaboration, and increased funding.

At the continental level, the group urged activity to encourage local initiatives, including developing a shared vocabulary and vision and the preparation of lay and professional leaders. The group also focused on the barriers which often prevent initiatives at the local and continental levels.

Finally, the group discussed how to encourage and assist institutions to carry out their own processes of self-examination, capacity-building, and renewal, including through advocacy, creation of appropriate materials, and provision of facilitators.

The group will continue its work through ongoing communication among its members, investigation of several key questions, coordination with the other groups, and preparation of a progress report.

3. Group 4: Creating Continental Partnerships

This group reported on the first part of its meeting (the second taking place after the Commission). In its initial working session, the group identified the five areas on which it would focus as components of a continental agenda:

- 1) advocacy and mobilization around Jewish continuity
- 2) professional development
- 3) building a research and evaluation capacity
- 4) networking and information sharing and dissemination
- 5) developing frameworks for ongoing collaborative planning.

IV. Moving from Issues to Action: The Challenges Ahead

Mrs. Cardin introduced Peter L. Szanton, a specialist in strategic planning who has been serving as a consultant to the Commission, to comment on the challenges facing the Commission and how, from his perspective, the Commission can maximize its impact.

Mr. Szanton noted that the challenges facing the Commission are formidable for several reasons:

1. We are trying to swim against a strong tide in an American culture which hecodes particular identities.
2. We lack good evidence as to what really works in promoting Jewish identity and continuity.
3. Our objective is not clearly specified.
4. Our instincts are shaped by prior experience; we may not be tuned to the attitudes of current youth.
5. It will be difficult to get agreement on more than generalities.
6. Even if the Commission develops answers, it will be difficult for it to affect events, since it does not command institutions and resources.

Despite these difficulties, there are important elements of promise underlying the Commission's work:

1. The community is now alert to the situation, which is a pre-condition for action.
2. We have an able community, with many resources available to be mobilized.
3. There is an abundance of natural experiments at work. We can learn from both failures and successes.

Mr. Szanton asked how this continental Commission could add value to the work already underway. A key element is to identify the target audiences (local institutions, national agencies, Jewish foundations) and to consider what they need to hear and learn from the Commission. One item is what is being tried, where, and to what effect. A second is to be alerted to what will be most difficult for them to do -- and to put the Commission's weight behind the need to do these despite the difficulty. For example, other actors, especially local commissions, are likely to find it difficult to a) be sufficiently selective in choosing target populations, programs to support, and insisting on quality; b) integrate individual initiatives to create "systems of learning" and maximize reinforcement; and c) assess their work.

For the national and continental agencies, the task is to deal with those issues that cannot be dealt with adequately on the local level alone and which are not yet being fully addressed.

Mr. Szanton urged that the Commission recognize that the situation that called it into being is not a problem to be solved, but a condition to be lived with — hopefully for a long time. We must build up the learning for how to do this.

The Commission's goal must be to produce effects, not just a report. It can do this by preparing a *persuasive* report, that tells needed truths in a convincing way; by ongoing advocacy; and by keeping score on the progress being made through assessment and development of a continental evaluative capacity.

V. ~~Updating our Self-portrait: New Insights from the National Jewish Population Survey~~

Mrs. Cardin introduced Dr. Barry Kosmin, Director of Research for the Council of Jewish Federations and of the North American Jewish Data Bank at CUNY, and primary researcher for the 1990 National Jewish Population Survey.

Dr. Kosmin reported on the continuing analysis of the survey results by a number of scholars which are broadening and deepening our understanding of the American Jewish populace. He highlighted several key findings and issues that expand on the portrait widely presented in the American Jewish media.

- ~~The aged distribution of American Jews is far from uniform. There is, e.g., a~~ "missing generation" now in their fifties. There is also a bulge in the population of young children today (a baby boom echo effect), but among whom the proportion identified by their parents as "Jewish by religion" is lower than in the past. These young children are now "up for grabs," and whether we get them on tracks of Jewish identification and involvement may be a key for the future.
- Patterns of affiliation differ greatly by age cohort. Overall, about 50% may be considered "joiners," but the percentages vary quite considerably, with younger Jews typically less involved than older ones. On some attitudinal measures of Jewishness there is relative consistency across age cohorts (e.g., high percentages at all ages say that their Jewishness is important to them), but there is a fall-off from older to younger Jews both in affiliation and in the extent to which social relationships are primarily with other Jews. The latter has profound implications for the rates of intermarriage. Overall, there is a complicity of behavior across cohorts.
- ~~The societal context for Jewishness is important. This shows up in regional~~ variations, where Jews appear to follow general characteristics (e.g., Westerners are less religious) as well specifically Jewish patterns of variation.

VI. Next Steps

Mrs. Cardin announced that working group materials will be shared with all the Commission

Mrs. Cardin thanked the members of the Commission and expressed her conviction that we are coming together as a group and beginning to exemplify the phrase: *Yachad shivtei Yisrael*.

WORKING GROUP 1: PROMOTING JEWISH GROWTH

- FOCUS/GOAL:** Three target populations:
1. families (from marriage onward)
 2. youth
 3. adult "seekers"

Objective: maximizing their Jewish growth and connection to the Jewish community

**POSSIBLE
OUTCOMES:**

1. identifying the elements of effective growth experiences and propagating these more broadly (i.e., to wider population segments and in additional programs)
2. developing new role patterns for lay people and professionals working together — mobilizing the committed community and using professionals as catalysts and networkers for lay activism
3. endorsing the continuing priority of these activities (e.g., formal schooling) which promote ongoing growth (i.e., an overall strategy involving both formational and transformational experiences)
4. specific areas of action including:
 - a. intervention strategies to help Jewish family formation at the point of marriage
 - b. greater use of technology (e.g., computer networks)
 - c. development of program banks, networking, dissemination
 - d. evaluation

WORK PLAN: Three sub-groups continue to work to establish priorities and recommendations in their areas

- NEXT STEPS:**
1. further analysis of "effective experiences" (what makes them work? how could they be expanded / replicated?)
 2. exploration of strategies for activating lay populations and enhancing their sense of responsibility

WORKING GROUP 2: ENGAGING DIVERSE POPULATIONS

FOCUS/GOAL: Target population: young adults (between campus and family)

Objective: More young people expressing an active Jewish identity (in one or more ways) and associating with other Jews

POSSIBLE OUTCOMES:

1. a profile of the target population in its diversity -- who are they? what motivates them, generally and Jewishly? what are the barriers to Jewish self-expression? etc.
2. broader utilization and marketing of existing effective vehicles for engaging this population
3. expanded discussion and new language in the community for engaging this population -- making real space for them
4. specific recommendations regarding promising strategies

WORK PLAN:

1. identify and prioritize the populations we are seeking to engage - describe the diversity along several dimensions (e.g., cohort characteristics vs. life-cycle characteristics; uninterested vs. unaware)
2. inventory -- who is doing what in this area?
3. research -- draw on existing studies or research underway
4. advocacy to encourage new thinking, language, discussion
5. develop priority recommendations for action

NEXT STEPS:

1. compile existing information -- culled existing research
2. meeting with knowledgeable people

WORKING GROUP 3: STRENGTHENING INSTITUTIONS AND BUILDING COMMUNAL COOPERATION

- FOCUS/GOAL:**
1. to strengthen the capacity of institutions to serve as effective settings for Jewish learning and for Jewish identity formation and its public and private expression
 2. coalition-building as a means of accomplishing this and of creating a more vital Jewish community

- POSSIBLE OUTCOMES:**
1. endorsement and dissemination of information, models, and analysis to support local initiatives aimed at these goals, including:
 - a. local leadership development and training
 - b. collaboration of professionals across categories
 - c. fostering respect between lay leaders and professionals
 - d. increased funding from federations and foundations for such initiatives
 2. promoting institutional self-assessment, capacity growth, and renewal, through
 - a. informed advocacy
 - b. creating self-assessment criteria and materials
 - c. providing facilitators and institutions in this work
 3. encouraging national institutions (including Commission constituents) to support these goals through
 - a. developing a common vision
 - b. encouraging local initiatives
 - c. producing effective professional leaders
 - d. identifying, assessing the reasons for, and implementing solutions for critical areas of professional leadership shortage
 4. reducing the barriers to achieving these goals through
 - a. research and experimentation in identity formation, etc.
 - b. efforts to develop shared values and vocabulary while increasing appreciation for diversity
 - c. increasing funding from individuals, foundations, and federations, which will require closing the gap between foundation, institutional, and communal priorities

- WORK PLAN:**
1. information gathering — what is already happening? what has been learned? is there literature on these issues?
 2. maintaining active communication among the working group members
 3. coordinating the group's agenda and recommendations with the other working groups

4. preparing a progress report

NEXT STEPS:

1. circulate summary of the April meeting for comments
2. obtain answers to key questions, including by polling group members for their knowledge

WORKING GROUP 4: CREATING CONTINENTAL PARTNERSHIPS

- FOCUS/GOAL:**
1. strengthening advocacy and mobilization on behalf of Jewish continuity
 2. strengthening professional development
 3. enhancing the community's research and evaluation capabilities
 4. expanding networking and information dissemination, including replication/adaptation of effective models
 5. promoting ongoing continental collaboration in the area of continuity planning

- POSSIBLE OUTCOMES:**
1. advocacy:
 - a. identification of target audiences for advocacy efforts
 - b. assessment of effective approaches for reaching these audiences
 2. professional development
 - a. analysis of the current situation re training, e.g., is the problem primarily one of supply or demand (lack of candidates or lack of places to train)?
 - b. creative new approaches to recruitment
 - c. analysis of potential models for recruitment, training, and retention drawn from general education (e.g., Teach America, paraprofessionals, etc.)
 - d. Commission statement / recommendation re communal funding of training / students in denominational institutions (e.g., a continental scholarship fund)
 3. research and evaluation
 - a. statement on the importance of research and evaluation
 - b. identification of a cadre of potential Jewish education researchers
 4. networking and information dissemination
 - a. a "case statement" and analysis on the potential uses of networking
 5. ongoing continental collaboration / planning
 - a. a model for a Jewish "think tank"
 - b. a plan for a series of national technical resource centers or programs working in various areas of continuity activity (like, e.g., the Whizin Center in family education) -- in what areas would these be useful? how might they work?

- WORK PLAN:**
1. assign various areas of investigation to staff, working group members, volunteer experts, or institutions represented on the Commission for information-gathering and analysis (see below)

- for examples of initial areas)
2. develop recommendations based on these analyses

NEXT STEPS:

1. identify potential "volunteer experts"
2. look at Teach America program as possible model for Jewish Teacher Corps [Ron Wolfson]
3. draft statement re funding of denominationally sponsored institutions [David Sacks]
4. prepare précis of current work of CLJE, Weaner Foundation, CAJE, others re professional development
5. inventory of potential Jewish education researchers
6. report on current networking initiatives

Ukeles
Jan 5/6
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CONFERENCE ON
NATIONAL AND CULTURAL VARIATIONS IN JEWISH IDENTITY AND THEIR
IMPLICATIONS FOR JEWISH EDUCATION

January 4 -- 6, 1993

****DRAFT****

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JEWISH CONTINUITY, IDENTITY, AND EDUCATION: CONTEMPORARY
MODELS OF INTERVENTION IN THE UNITED STATES

by Jacob B. Ukeles

The purpose of this paper is to explore the conceptual models currently underlying the Jewish continuity efforts of the organized Jewish community in the United States with a particular emphasis on the models identifying Jewish education as the central mode of intervention.

The paper is in three parts: Part I includes an exploration of the meaning of Jewish continuity"; Part II includes a taxonomy of intervention models underlying proposals to respond to the continuity problem; Part III includes an examination of the implications for Jewish education.

PART I AN OPERATIONAL DEFINITION OF JEWISH CONTINUITY

"Jewish continuity" has become one of the statements in the public catechism of the organized Jewish community in the United States at the end of the 20th Century. Along with support for the State of Israel and the rescue of Jews from the former Soviet, it is the focus of an extraordinary amount of written and oral rhetoric. It is difficult to pick up an anglo-Jewish paper or attend a Jewish fund-raiser without encountering the term a dozen times. Yet in a series of Commissions, reports, retreats and studies, only occasionally have I encountered the question -- what do we mean by Jewish continuity?

Thus, while the term "Jewish continuity" is widely used, there is little clarity or agreement as to its meaning. Does Jewish continuity mean "continuity of the Jews -- i.e. reflecting a concern about Jewish survival OR does Jewish continuity mean continuity of Jewish cultural and religious life?

2

While there are connections between these two senses of continuity, they are not identical. Different definitions of "continuity" could lead one to measure different outcomes, define success differently, and select different forms of intervention.

In the first instance the measure of success might be the number of Jews, say in the Year 2010; in the second instance the measure of success might be the vitality and viability of communal institutions.

I believe that for most of the professionals involved in the "continuity game", continuity transcends survival -- it includes a concern for the quality of Jewish life and the vitality of the Jewish community, not merely its existence. But to the Jew in the street -- including donors -- the growing urgency of continuity at least at the level of rhetoric -- reflects the fear that their grandchildren are not going to be Jewish. It is this personal experience of intermarriage in virtually every extended Jewish family in the US, confirmed by the now infamous 52% intermarriage rate that has fueled the hysteria now being repackaged as "Jewish continuity".

The organized Jewish community in the United States needs to debate the alternative meanings of continuity, and explore expectations for the future if any serious planning is to be done. This debate has three dimensions:

First, if survival of Jews is part of the definition of "continuity", and the NJPS of 2010 show 4.5 million core Jews instead of 5.5 million (as I believe it could), will the continuity effort be seen as a success or failure? If a 52% intermarriage rate among recent marriages is viewed as dangerously high, what intermarriage rate are we prepared to live with? What other measures of success should be incorporated into a definition of continuity?

Second, what can the organized Jewish community do about continuity? Given the powerful forces shaping its future -- such as the non-Jewish society at large and the individual family -- does the organized community have the potency to change overall outcomes such as the quality of Jewish life or the number of Jews?

And third, should the organized Jewish community try to affect Jewish continuity? Or it is more plausible to accept that free choices made in an open society will result in Jewish life outside of Israel dwindling away.

The outcome of such a debate is likely to yield a commitment to try to do something about Jewish continuity regardless of the difficulties of the enterprise, and an effort to reach agreement on a set of measures incorporating various definitions and measures of the Jewish continuity problem.

3

The following operational definition is illustrative of what might emerge from such a debate: Jewish continuity means the probability that a vital Jewish community will exist in the United States in the Year 2010. The Jewish Continuity Agenda is the effort to increase that probability. The system for measurement might include tracking a number of variables, including the numbers of Jews (compared with 1991); the number of Jews indicating that being Jewish is very important to them and measures of the quality of Jewish life.

Exhibit 1. A Measurement System for Jewish Continuity [ILLUSTRATIVE]

	1990	2000	2010	2020
# self-identified Jews in the United States	5.5 million	?	?	?
# Who say being Jewish is very important to them	2.6 million	?	?	?
# who live active Jewish lives (affil, observance, values)		?	?	?

The capacity to implement a continuity agenda by the organized Jewish community in the United States takes place in a dual context: the external environment of the broader American community; and the internal environment of the Jewish community itself.

The External Environment: the Broader American Community

In thinking about communal intervention, there is a tendency to ignore the forces in the society at large. This tendency is likely to lead community leadership to seriously understate the seriousness of the challenge. Three conditions of the current culture in the United States at the end of the 20th century are critical:

- Americans are generally receptive to intermarriage with other religious and ethnic groups. This was not the case as recently as 30 years ago. Jonathan Sarna cites a wide array of information to document this change and its implications. For example, in 1960 in Seattle only 8% of native Japanese-American women married non-Japanese; by 1975, in that same community 49% of Japanese women were intermarrying. Today, a substantial majority intermarry [Sarna, AJC, 1991].

- In the open society, powerful ideas and values are accessible to all but the most rigidly exclusionary subcultures. Even committed Jewish young people are more like non-Jews or uncommitted Jewish young people than unlike them in their music, clothes, sports, sexual behavior. Thus Judaism, is at best an add-on, not a replacement set of values and behaviors.

- The commitment to the "mosaic" of multi-culturalism seems to support black and hispanic identity, but not necessarily those of Jews, who are often defined out of multi-culturalism by these other groups on the grounds of affluence; a religious rather than ethnic label and an identification as "white".

In short, the broader culture does not seem to support a Jewish continuity agenda in the United States.

The Internal Environment: The Jewish community in the United States

The Jewish community in the United States is changing rapidly in at least two dimensions:

■ The Jewish community is becoming increasingly fluid in its boundaries. The NJPS demonstrated this clearly: People in households who indicated the presence of a "Jewish member" in the screening interview changed their mind by the time they were called back. The community is going to have to learn to live with large numbers of "quasi-Jews". The organized Jewish Community is not in agreement whether to see quasi-Jews as an opportunity, as a lost cause, or as a low priority.

■ There are likely to be fewer self-defined Jews in North America in the future. The Jewish population is at or near a negative growth rate and conversions in are balanced by conversions out. Even accounting for later marriage and child-rearing, fertility rate data suggest that Jews are not reproducing themselves. Immigration is hard to predict; but immigrants are subject to the same forces as everyone else, albeit slightly delayed. Most children of intermarried couples are not being raised as Jews, and the attachments of secular Jews are tenuous -- relatively few reported that being Jewish as very important to them in the NJPS.

Despite these difficulties, the leadership of the organized Jewish community, by and large, seems committed to some level of intervention aimed at enhancing Jewish continuity in some sense. Yet the lack of agreement about the meaning of continuity, more than carries forward into the question of what should we do about it. As community after community has launched commissions, projects and studies in this area, and with a national commission on Jewish continuity underway, it may be helpful to try to organize the large number of proposals and approaches into a set of categories for analytic purposes.

PART II A TAXONOMY OF CONTINUITY INTERVENTION MODELS

Seven models of intervention can be identified in the current continuity discussions: these can be subdivided into non-identity oriented models and identity-oriented models; and within identity-oriented models, it is useful to distinguish between those that focus on Jewish education and those that do not.

Non-Identity Models of Jewish Continuity

1 Tzedaka/Araivut --With the exception of religious movements, strengthening Jewish identity, per se, has not been on the communal agenda of the Federations, the national defense and advocacy organizations, or the Zionist organizations. If there has been a central focus it has been on saving Jews -- rescue of Jews whose lives were threatened, fighting anti-semitism in the United States, Israel, helping Jews who were too poor or ill to help themselves. Many continue to argue that the best way to insure Jewish continuity is to promote and invest in the ideology of araivut -- the sense that Jews are responsible one for the other and in the related ideal of Tzedaka -- that one is obliged to help those less fortunate out of a sense of righteousness and justice. If we can succeed in instilling these values in the next generation, the Jewish community will continue in North America. I believe that this is still the dominant mind-set of major philanthropists in the Jewish community and may account for their apparent lack of interest (with a few notable exceptions) in investing in Jewish identity-building.

2 Human Services -- A second, non-identity model for Jewish continuity is typically advocated by those identified with the Jewish Family organizations. The key to Jewish continuity is investing in a strong system of social services, especially those that support the Jewish family -- viewed as the key Jewish institution. Human service organizations may be using this as a defense as they fear a shift in resources to Jewish education competitors for the communal dollar. In one community, the same Jewish Family Service whose president argued vigorously for the centrality of their services in the continuity agenda, is considering taking the "Jewish" out of the name of the agency.

3 Tikkun Olam -- the newest non-identity oriented model for Jewish continuity is a reshaping of the ancient theme of social justice as the central organizing theme for Jewish life. The Tikkun Olam thesis argues for the systematic commitment of Jews as Jews to the great causes of our day -- rectifying social and economic inequity related to class, race, gender or sexual orientation and the concern for the environment. Sometimes this thesis is presented as an ideological position and sometimes as a marketing concept: the best way to attract young people to Judaism is to demonstrate that Judaism has a great deal to say about their concerns.

Identity Models of Jewish Continuity

4 Religious and Spiritual Content -- This model, argued vigorously by many identified with religious movements, is that Jewish continuity will occur only through increased religious commitment. The image sometimes invoked is that of sacred community or *kehillah kedosha*. In this view, the central institution for Jewish continuity is the congregation. Identified with this model are those who focus on ritual observance as well as those who stress spirituality.

5 Jewish Culture, ethnicity, and peoplehood -- This model stresses the secular dimensions of being Jewish. It recognizes that more Jews identify being Jewish as being part of a cultural group than any other definition, but at the same time, there is no coherent cultural strategy. Zionism, substantially weakened as a force in the American Jewish community is such a model; language -- Hebrew or Yiddish -- is even weaker. Some in this camp focus on Jewish art, music, literature as key elements.

Some see the Jewish community center as the locus of a new Jewish secular culture. The current excitement about an Israel experience as an identity-building resource -- often without regard to the content of that experience is probably more closely related to this model than to the Jewish education model -- although the lines are easily blurred.¹

6 Jewish Education -- This model is based on the argument that the best way to insure Jewish continuity is to strengthen individual Jewish identity, and the best way to strengthen Jewish identity is via Jewish education. To most proponents of this approach, education includes both the formal and informal, the cognitive and experiential. Proponents of this model are at risk of over-committing. In the arena of resource allocation, it is useful to claim the connection between education, identity and continuity. In the arena of evaluation, it is hardly reasonable to hold Jewish educators accountable for the national intermarriage rate.

7 Outreach -- "Outreach" and Jewish education are often indistinguishable in practice. Similarly, outreach could easily merge into the religious or cultural models depending on the nature of the message. Yet the language and ideology of proponents of the outreach model are often quite different from the others. The proponents of outreach focus on those who are "outside" -- the ones to be reached -- such as the intermarried or the unaffiliated. The primary focus is on making the connection and only secondly on conveying information, or on behavioral change in the individual. Participation, involvement, breaking down barriers -- the language is almost tribal in the search to reconnect "lost Jews".

¹In general the line between informal Jewish education and Jewish Culture is somewhat blurred.

Of these seven models, the one that seems to have the most acceptance, at least at the level of rhetoric is the sixth, the education model. Within this broad arena, four different hypotheses are being articulated as to the most effective way to for education to strengthen Jewish identity:

1 **The Programmatic Hypotheses:** While virtually every type of educational program or service has its proponents, there is some anecdotal and inferential data to support the view that the most promising way to strengthen Jewish identity through education is via programs that provide intensive positive Jewish experience during formative years: the day school; summer camp and Israel experience.

2 **The Institutional Change Hypothesis:** This model focuses not on programs but on institutions that have the potential to support Jewish identity formation, but are not reaching that potential because of their inability to overcome internal obstacles. The most significant of these are the congregation, the Jewish community Center and Hillel. In each case, strengthening Jewish identity needs to become an explicit focus. The congregation, in this view needs to be transformed from the site of a supplementary school focussed on pre-bar and bat-mitzvah preparation to a learning community for the whole family. The Community Center is seen as a glorified health club with the potential to be a center for Jewish culture and informal Jewish education. The campus organization needs to be transformed from a home away from home for already committed Jewish students to a flexible resource for a broad range of Jewish activities on campus.

3 **Target Group Hypotheses:** This is really a collection of hypotheses, each focussing on one or more specific groups that are viewed as particularly appropriate targets for an intensive investment at identity-building efforts. Two groups are seen by proponents of this view as particularly promising:

- a) The moderately identified
- b) Families with young children

Three other groups are often identified as target groups, because of their salience to the continuity issue, despite the fact that they are obviously hard to reach:

- c) College students
- d) Singles
- e) Intermarried couples

The moderately identified. Most core Jews are neither strongly identified nor totally unidentified; they are moderately identified. The moderate level of commitment used to be enough to keep people Jewish and married to Jews; but not any longer. For these families, the Jewish education that their children receive is not sufficient to compensate for the Jewish weakness of their families. The geographic dispersal of Jews (suburbanization

+ regional shifts) makes the Jewish neighborhood a thing of the past in many communities. The high cost of living Jewishly may influence the decision of moderately identified Jews to not take part in Jewish communal activities

Families with young children are seen as the most open to self-development as Jews; most likely to have a congregational affiliation. The pre-bar and bat mitzvah period is seen by many as a window of opportunity. Yet, their lack of experience with the formative Jewish events of the century (the Holocaust and birth of Israel) makes being Jewish less compelling to younger people.

The enabling option Hypothesis. In order to improve the capacity of Jewish education to support Jewish identity, Jewish education needs to be significantly improved. Jewish education cannot be significantly improved unless two pre-conditions are met: a dramatic improvement in the quality of Jewish education personnel, primarily through professionalization; and a dramatic increase in the level of communal support for Jewish education, especially the commitment of the most important communal lay leadership.

PART III THE IMPLICATIONS FOR JEWISH EDUCATION

The focus on Jewish continuity, especially the focus on strengthening Jewish identity to increase the probability of Jewish continuity places a tremendous spotlight on Jewish education. Yet the very factors bringing urgency to the continuity issue severely hamper the ability of the Jewish educational system as presently constituted to respond.

First, the supplementary school system which educates most American Jewish children is a basically flawed system. Even if the quality was the highest, the two to six hours a week most children get is simply not intensive to make an impact. The focus on preparing for the bar or bat-mitzvah event, reduces even that minimal time to rote learning for many children. Most children seem to either dislike the experience or be unmarked by it. While there are some outstanding schools, the challenges are too much for most schools.

Second, the ability to impact Jewish education is constrained by the bi-polar structure of Jewish communal life in most American cities. A federation, allied primarily with social service agencies constitutes one world, and a set of basically independent congregations define another world. While the two worlds overlap in their leadership and membership, they operate with vastly different cultures and styles. While the recognition of the need for a congregation-Federation partnership is growing, it is not at all obvious how to make the partnership work.

Third, while the day school movement has grown significantly, outside of New York City only a minority of Jewish children receive 8 years of full-time Jewish education. Only a small number receive 12 years of full-time education. And outside of the orthodox

10

community and University Jewish studies majors, only a very few go beyond 12 years of Jewish study -- far, far fewer than the number of American Jews receiving post-graduate secular education. The day school movement is hampered by shortage of financial resources; the absence of an adequate national support system -- Torah U'Mesora is the captive of an inward-looking charedi world, and reform day schools receive no help from the UAHC, while a leadership of that organization calls for conversion of unrelated non-Jews.

Other issues abound: the community center movement is at the very beginnings of its effort to become the major informal education force in the community; most Jewish camps are Jewish in name only.

But the most serious problem faced by Jewish educators willing to take on the Jewish continuity challenge is the lack of understanding of the scale of the resources needed to make a dent. A billion dollars could be put to use just on day schools, Israel experience and summer camping.

Should Jewish education accept the Jewish identity and Jewish continuity challenge or not? On the one hand it is tempting as a way to garner attention and resources; on the other hand the task is daunting and the countervailing forces are powerful.

To most participant-observers of the American Jewish scene the answer is simple -- ain beraira.

C O U N C I L L F O R R I N I T I A T I V E E S S I N N
J E W I S H H E D U C A T I O O N N

TO: MIM
 SHH
FROM: Alan D. Hoffmann
date: March 18th, 1994
re: CIJE - CJE

The attached is a second draft of our document based on our conversation of Tuesday evening..

Steve,, I will call you to discuss this version..

Mort,, if I do not speak to you before Pesach,, I wish you and your family a Hag Sameach..

Alan



p.s. Any written comments should be faxed to me at
 CIJE-Jerusalem ((011-9722-619951))

THE C J F - C I J E E R E L A T I O N S H I P P

The issue of Jewish continuity and Jewish education for Jewish continuity is, today, at the heart of the communal priorities of most - if not all - North American Jewish communities.

THE COUNCIL OF JEWISH FEDERATIONS major mission is to serve the Federation movement and provide local Federation lay and professional leadership with resources, thinking and networking which will enhance the ability of those communities to fulfill their own communal objectives and priorities.

THE COUNCIL FOR INITIATIVES IN JEWISH EDUCATION (CIJE) is a continental organization created to provide the North American Jewish community with a planful strategic design for systemic change of Jewish education through building the profession of Jewish education, mobilizing continental leadership for Jewish education and developing a meaningful research program.

CIJE is a hothouse for developing and then disseminating state-of-the-art innovation for Jewish education and Jewish continuity in North America.

CIJE develops, tests, monitors and disseminates new models and approaches to personnel development and community organization for both formal and informal Jewish education.

CIJE engages in specific content areas which undergird all Jewish education - an example is the Goals Project which will help community leadership to develop and think through institutional and community visions of Jewish education. The Best Practices project documents outstanding practice throughout North American Jewish education (supplementary schools, day schools, JCC's, camping, early childhood etc.) as a basis for developing new models for upgrading and revitalizing institutions at the local level. The Monitoring, Evaluation and Feedback project has created, in three communities, a paradigm for formative and summative evaluation of Jewish educational intervention in a community. The Personnel Project has produced a design for a community-wide personnel project which moves from research (a diagnostic profile of a community's educators)

through policy analysis to a comprehensive action plan for improving Jewish educational personnel in a community.

CIJE works with local communities, from three selected lead communities to additional communities who wish to commit themselves to meaningful systemic change. At the continental level CIJE will engage the denominational training institutions and other Jewish and general centres of excellence to provide expert support in its projects. A continental strategy for change also includes helping selected existing institutions build the capacity for new initiatives in recruitment and training of formal and informal educators and in providing that expert support to local communities.

CIJE sees its mission as helping generate community-based and continental lay "champions" for Jewish education who will lead the process of radically elevating the priority of Jewish education and its support in the North American Jewish community.

THE JEWISH EDUCATION SERVICES OF NORTH AMERICA (JESNA) provides ongoing support and service to the formal Jewish educational system of North America. JESNA's mandate is to service all communities within the framework of its available resources. JESNA's activities range from personnel placement and data gathering to consultation to communities and institutions. JESNA creates opportunities for networking and sharing of information and expertise in formal Jewish education and serves as a resource to the Federation movement.

THE JEWISH COMMUNITY CENTRES OF AMERICA (JCCA) and other national organizations provide consultation and support to the network of informal education in Jewish communities.

TOWARDS THE FUTURE

Commission on Jewish Education in North America and the 1990 National Jewish Population Study have together catapulted Jewish continuity and Jewish education for a meaningful Jewish continuity into the centre of the local and national communal agenda. The present CJF Commission on Jewish Identity and Continuity must be understood within that

emerging context. CJF needs to be an active player, facilitator and catalyst in this process.

CJF is uniquely positioned to be able to ensure that an ever-increasing number of communities re-examine their formal and informal Jewish educational systems and engage in a community-wide process of significantly raising the quality of Jewish education in those communities, often by restructuring. At the same time, ongoing needs cannot be ignored.

CIJE is developing - with a ever-growing number of "essential" communities - new models of personnel development, mobilization of lay leadership, areas of content and research. These models span the formal/informal divide and need to be grown in carefully monitored "hothouse" environments. After careful nurturing, the ingredients of systemic change will need to be shared with the entire North American Jewish community.

CIJE wishes to seek ways to facilitate and enhance the mission of JESNA in strengthening its own capabilities. CJF should see CIJE as a major partner in the joint enterprise of leading the North American Jewish community towards meaningful Jewish continuity. CJF should look to CIJE for new initiatives in Jewish education, for pretesting new undertakings, for optimal utilization of the GA and for continental strategic planning. CJF should foster the all-important process of mobilizing communities and the North American Jewish leadership for Jewish education and Jewish continuity by, among other things, disseminating the emerging story of CIJE's work.

This model, which places CIJE at the centre of CJF's mission in Jewish continuity, with JESNA and JCCA as providers of constantly enriched service to communities, should be a major recommendation of the present Commission and enable it to move to a CJF Committee which will constantly review and monitor the process described here.

March, 1994

**COUNCIL FOR INITIATIVES
IN
JEWISH EDUCATION**

FAX COVER SHEET

Date sent: 6/20/94 Time sent:

No. of Pages (incl. cover): 5

To: Seymour Fox

From: J. Hoffmann

Organization:

Phone Number

Phone Number 212 532 2360

Fax Number: 011-9722-6111-837

Fax Number: 212 532 2646

COMMENTS:

COUNCIL FOR INITIATIVES IN JEWISH EDUCATION
15 East 26th Street
New York, New York 10010

M E M O R A N D U M

TO: Seymour Fox
FROM: ADH
DATE: June 20, 1994
RE: Last week's meeting with CJF-CIJE-JESNA

I am sending you the first draft which Jon Woocher and I have developed following our meeting in New York last week. The document is a faithful representation of our meeting and I think marks significant progress in this area. I have asked Abby to let you know where Woocher is staying in Jerusalem and I think that it would be very useful if you invited him in and briefed him [circumspectly, of course] about the most recent developments in senior personnel.

I do not want Woocher to know that you know about the meeting in New York or about the existence of this document. It will be interesting to see whether he volunteers any of this information. I know that Abby is trying to arrange a telephone conversation between us. I have several things which I want to discuss with you. Look forward to talking with you soon.

Alan



P.S. Please show this to Annette but do not distribute it to anyone else

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Council for Initiatives
in **the**
Jewish Education

3 pages for Prox. Fox
(after this sheet)

If there are any problems receiving
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Draft #2 - June 28, 1994

**CJF - JESNA - CIJE AGREEMENT TO STRENGTHEN THE CONTINENTAL
PARTNERSHIP TO PROMOTE JEWISH CONTINUITY**

- I. **Objectives:** to provide leadership for the North American Jewish community in its Jewish continuity and educational endeavors by strengthening the partnership among CJF, JESNA, and CIJE
- II. **The CJF Special Committee on Jewish Continuity**
 - A. CJF will establish a Special Committee on Jewish Continuity, in partnership with JESNA and CIJE
 - B. The special committee will be accountable to the CJF governance system
 - C. The role of the special committee will be to:
 1. monitor, facilitate and encourage collaboration in the activities of CJF, JESNA, and CIJE aimed at stimulating, guiding, and assisting initiatives of the federated system for Jewish continuity, including:
 - a. gathering and disseminating information
 - b. consultation
 - c. meetings, conferences, and networking
 - d. lay and professional leadership development
 - e. publications
 2. address strategic policy issues relating to developing and implementing the Jewish continuity agenda
 - D. The membership of the special committee membership will include:
 1. representatives of local federations and continuity commissions
 2. representatives of the national leadership of CJF, JESNA, and CIJE
 3. representatives of other national agencies that play important roles in the federated system's continuity efforts (e.g., JCC Association, NFJC)
 4. outstanding individual leaders identified with the effort to promote Jewish continuity
 - E. A "continuity cabinet," comprised of a select group of committee members, will have primary responsibility for developing the committee's agenda
 - F. The full committee will meet not less than twice a year

III. Working relationships: To complement and undergird the work of the CJF Special Committee on Jewish Continuity, CJF, JESNA, and CIJE will strengthen their ongoing working relationship through enhanced communication, coordination, cooperation, and collaboration.

- A. JESNA's Executive Vice President will serve as a member of CIFE's Steering Committee
- B. The professional staffs of JESNA and CIFE will meet regularly, beginning with a full day retreat in September 1994, to share information and plan for mutual support and collaborative initiatives
- C. Mechanisms will be established to ensure ongoing contact and consultation on a day-to-day basis among the staffs of CUF, JESNA, and CIFE in areas of mutual interest
- D. Working relationships with other organizations will be developed as needed

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IV. The North American Commission on Jewish Identity and Continuity

- A. The Commission and its working groups will prepare reports and recommendation to the North American Jewish community in time for the CJF General Assembly in November 1994
- B. The Leadership of the Commission will also prepare a set of recommendations to accompany these reports that will propose appropriate and feasible mechanisms for carrying forward the work of the Commission after this date
 1. As part of their recommendations, the leadership will identify and seek to enlist the agreement of existing organizations to assume responsibility for further developing and implementing specific recommendations of the Commission
 2. CJF, through its Special Committee on Jewish Continuity, together with JESNA and CUE, will assume responsibility for ensuring the further development and implementation of a number of the Commission's recommendations
- C. The Commission itself will cease to function after November 1994
- D. Members of the Commission will be invited to participate in the Leadership Assemblies to be convened by the CJF Special Committee

**COUNCIL FOR INITIATIVES
IN
JEWISH EDUCATION**

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DATE SENT: 6/24 TIME SENT: 4:30

NO. OF PAGES (INCL. COVER): 7

TO: Abby/Caroline

FROM: Ginny Levi

ORGANIZATION:

PHONE #:

PHONE #: 216-391-1852

FAX #:

FAX #: 216-391-5430

COMMENTS:

Please deliver to:

~~Suzanne Fox~~

Annette Hockstein

Alan Hoffmann

Daniel Marom

Shmuel Wygoda

Barbara Penzner

Also mailed today, and we assume you have or can get to people:

- ① The Dewey School, pp. 290-267, p. 291 = 309, p. 463-477
- ② Hechman "Dependence of the Faith", pp. 170-171, 213-225
- ③ Letter from Lichtenstein + Amiel and "The Ideology of Hechman ::"
- ④ Greenberg "We All are There Who Deserve"
- ⑤ Onward's General Theory of Jewish Ed., Fox - pp. 260-70
- ⑥ Ramah: A Setting for Jewish Education, Fox - pp. 19-47
- ⑦ Sager, The Fifth Discipline - pp. 139-269

61.1

Chair
Morton Mandel

June 23, 1994

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Imax Schorsch
David Teutsch
Isidore Tversky
Bernett Waxowitz

Executive Director
Alan Hoffmann

Dear Participants in the CIJE Goals Seminar:

We at CIJE anticipate our upcoming seminar with great excitement. The seminar represents the first stage in a process designed to encourage Jewish educating institutions to become more goals-oriented and vision-driven than they typically are. We are especially hopeful that as a result of our collaboration during and after the seminar, educating institutions in your communities will become increasingly engaged in the process of becoming vision-driven.

Our last memo highlighted the seminar's basic purposes. On this occasion, we hope to give you a concrete sense of the seminar's elements and rhythms. The seminar will include a half-day field trip, plenary presentations and discussions, and a variety of small group activities organized around study, reflection, the sharing of ideas and experiences, and serious deliberation.

Each day will also include time for participants to divide up, by community groups and along other lines, for regular work-group sessions. These sessions provide a chance to discuss the pertinence of the seminar's themes to the situation back home, as well as to begin developing a plan of action that will guide the work ahead. Along the way, these work-groups will have the chance to share their insights, concerns, and plans with one another.

We will be meeting from Sunday through Thursday, July 10-14. With the exception of Monday, when we will begin at 8:30 am., we will begin each day at 9 am. We will be working intensively each day, with afternoon breaks. Evening sessions lasting until 9:30 pm will take place on Sunday, Monday and Thursday and there will be a very special cultural program on Tuesday night. On Wednesday night we will conclude by 7 pm. You are on your own for dinner that evening; other lunches and dinners will be provided by CIJE.

As background to some central themes, we are sending you under separate cover a packet of articles to be read prior to the seminar. Please also complete the enclosed written assignment, which will form the basis of small group discussions early in the seminar.

The themes the seminar addresses are organically related, but each day will feature a different emphasis.

Sunday will highlight the kinds of problems and convictions that give rise to the Goals Project. In the course of looking at some examples of vision-driven institutions (See the Dewey and Heilman pieces in the readings packet.), key terms, guiding principles, and central issues will be articulated. A session orienting us to the next day's field trip and informal small group sessions will conclude the day's activities.

Monday includes a field trip to Yeshivat Har Etzion. (See the Lichtenstein selections in the packet of readings.) In addition to on-site observation, our visit will include an opportunity to discuss the vision animating this Yeshiva and its challenges with its renowned co-director, Rabbi A. Lichtenstein. Please dress appropriately for a visit to an Orthodox Yeshiva.

In the latter part of Monday and on Tuesday, we carefully examine Moshe Greenberg's article "We Were as Dreamers." (See reading materials.) It is presented as one example of the varied and powerful visions that have been systematically articulated through the Mandel Institute's Educated Jew Project. Our understanding of Greenberg's ideas will be enriched through conversation with him and through attention to significant alternatives. Professor Greenberg's vision of the aims of Jewish education offers a chance to think carefully about what elements enter into a comprehensive vision and its power as a tool in educational planning.

Tuesday evening will offer a change of pace. We will dine at the home of Alan and Nadia Hoffmann, followed by a visit with poet Yehuda Amichai.

On Wednesday, "How"-questions move into the foreground of our work. Using an example from the world of informal education (a summer camp movement), we look carefully at the major dimensions of the effort to translate a vision of the aims of education into the design of an educating institution. (See the article on Camp Ramah in the packet.) We also wrestle with the difficult problem of how to make progress towards vision-driven education in institutions that presently lack any shared and compelling vision. We will examine different strategies, share insights, and surface pertinent questions and issues.

On Thursday, the work-groups which have been meeting daily will be asked to present to the group as a whole their emerging plans for encouraging local institutions to work towards being more vision-driven. These presentations, along with a review of CUE's role in the process, will become the basis for the development of a shared and concrete plan of action that will guide our joint efforts.

We are looking forward to seeing you soon.

Sincerely,

Daniel

Daniel Pekarsky

PRE-SEMINAR WRITTEN ASSIGNMENT

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

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

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

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



CIJE

P. 5/5
Council
for
Initiatives
in
Jewish
Education

Chair
Morton Mandel

PACKET OF READINGS

Web Chair
Billie Gold
Matthew Margolis
Lester Pollock
Maynard Wiseman

Humanity Chair
Max Fisher

Board
David Amow
Daniel Adler
Mendell Berman
Charles Bronkman
Gerald Cohen
John Colman
Maurice Corson
Susan Crown
Jay Davis
Irwin Field
Charles Goodman
Alfred Gottschalk
Neil Greenbaum
Thomas Hausdorff
David Hirschhorn
Gershon Ketset
Henry Kuchinsky
Harold Lainer
Norman Lamm
Marvin Lander
Nathan Lipoff
Seymour Martin Lipset
Florence Melton
Melvin Merians
Charles Reiner
Esther Leah Rie
Richard Scheuer
Isaac Schorach
David Tarsch
Leah Tarsch
Bennett Yinnovitz

Executive Director
Alan Hoffmann

Enclosed is the packet of readings for the Goals Seminar. Read what you can in advance of the seminar -- especially the selections we'll be referring to in the first couple of days of the (the articles by Dewey, Hellman, Lichtenstein, and Greenberg).

Some of the readings offer portraits of very different kinds of vision-driven institutions. The Dewey selections offer an example of the school started by Dewey, a school based down to its very details on a systematically articulated and comprehensive social and educational philosophy. This reading explains some of his general philosophical and psychological ideas, as well as how they find their way into a cooking class.

The selection from Hallman's Defenders of the Faith offers a glimpse into a contemporary Haredi Yeshiva, a vision-driven institution that differs greatly from (and yet in some interesting ways resembles) Dewey's school. The article by Rabbi Lichtenstein describes yet a different kind of vision-driven institution - the modern Zionist, Hebrer Yeshiva which he founded (and which we will visit).

1

These institutions are light-years away from each other in numerous respects; and all of them differ dramatically from secular-Zionist educating institutions which we will also be studying. But as different as they are, these institutions are alike in that all are animated by a coherent and, for their proponents, a compelling vision of what they want to accomplish. As you read these articles, think about what these visions are and about how they are reflected in practice.

The article by Moshe Greenberg offers his views on the kind of Jewish human being toward whom we should be educating. It is one of several essays developed under the auspices of the Mandel Institute's Educated Jew Project. Each of these essays represents a different perspective on the kind of person Jewish education should try to cultivate. We will be examining Greenberg's vision, with attention to the issues that arise in trying to translate a vision into practice.

The essay on Camp Ramah is background to our discussion of the translation of vision into educational design and practice.

The selection from Peter Senge's The Fifth Discipline and Seymour Fox's "Toward a General Theory of Jewish Education" are offered as general background.

SEMINAR FOR THE TRAINING INSTITUTIONS ON THE LEAD COMMUNITIES.

A PROPOSAL. ((Fourth draft February 17th 1993).

To: Pr S. Fox and A. Hochstein

From: Shmuel Wygoda.

As the Lead Communities project has entered its operational phase,, numerous organisational and educational challenges lay ahead..

To succesfully meet these challenges,, the main Jewish Educational Training Institutions i.e. J.C.C.A.,, H.U.C. , J.T.S.,f and Y.U. are beeing engaged to play a key role in the educational landscape of these communities..

It is assumed that the Training Institutions are involved in the Lead Communities in a variety of contacts and activities on an ongoing basis. Their knowledge of the local scenes is therefore critically important for the succes of this project. Moreover,, they have central denominational resources available that could significantly advance work in the Lead Communities..

In order to jointly discuss and prepare the contribution of the training institutions in the Lead Community process, the proposal is made to have a seminar during which the various aspects of the project will be discussed,, views concerning work with the Lead Communities will be shared and plans will be developed,, thus creating a team endeavour for the benefit of the entire project..

The second purpose of the seminar is to discuss the grants given by the Mandel Associated Foundations to the four Training Institutions ..

During the seminar the Training Institutions will have an opportunity to share the progresses they have made with the help of the MAF grants ,as well as present their plans for the completion of the three years of the grants..

Desired outcomes::

The main purpose of this seminar is to bring the Training Institutions on board for an active and direct role with the three Lead Communities..

It is anticipated that the seminar will help further galvanize the Lead Communities project,, through common discussions between the CIJE and the Training Institutions on the nature of this project, its scope and details and the pivotal role of all parties involved in its implementation.

Dates and location .

It is suggested that the seminar take place in Jerusalem from Monday April 22nd to Thursday April 25th 1993.. Both time and location need to be discussed with the Training Institutions before being finalized..

Seminar components..

The seminar would entail the following components::

1) The contribution off the Training Institutions to the L.C.

I) On going services to the communities, e.gg.

a) In-Service training::

- *Type of service currently provided..
- *Services to teachers,, principals,, boards..
- *Curriculum development..
- *Educational material.. ((Pedagogical resource center)

b) Pre-Service training::

- *Existing programs for teachers,, early childhood..
- *Current situation re Principals training..
- *Programs for part time teachers..((second career)

c) Personnel recruitment for vacant and new positions..

- *Current situation..
- *Plans for short,, middle and long term..

II) New work emerging from the Lead Communities project.

- a) Personnel:
 - *Innovative in service programs.
 - *Pre service new programs.
 - *Recruitment of quality personnel for Lead Communities
- b) Goals Project:
 - *Development of the project at the denominational level
 - *Engaging the discussion on goals amongst various constituencies in Lead Communities, (Rabbis, individual institutions.
- c) Implementation of Projects ((Pilot projects)
 - *See paragraph on Pilot Projects.
- d) Helping mobilization of denominational constituency.
 - *At Lead Communities level
 - *At National level.

III) The three Lead Communities: Atlanta, Baltimore and Milwaukee.

- a) Presentation by Training Institutions :
 - *General presentations.
 - *State of community mobilization.
 - *Educational achievements.
 - *Major key positions.
 - *Important stakeholders.
 - *Current needs in Jewish education.
 - *Local financial resources.
- b) Developments in each of the three Lead Communities since August 1992.

2) The Lead Communities project. Update

- a) Best Practices

I) The concept of Best Practices as " good " vs " ideal " examples in today's North American Jewish Education.

II) Possible developments by the Training Institutions of the findings of the Best Practices project.

III) From identification to translation to implementation of Best Practices in the Lead Communities: Problems and Challenges..

IV) The nine main areas of the Best Practices project: Current state of affairs:

- Best Practices in Supplementary schools..
- Best Practices in Early childhood programs..
- Best Practices in the J.C.C."s..
- Best Practices in Day Schools..
- Best Practices in the Israel Experience..
- Best Practices in College campus programming.
- Best Practices in Camping and Youth programs.
- Best Practices in Adult Education..
- Best Practices in Community wide initiatives.

- b) Pilot Projects

I) Pilot Project as a tool to galvanize the local community..

II) Short term Pilot Projects and long term Pilot Projects..

III) The Training Institutions as catalysts for the transition from Best Practices to Pilot Projects..

IV) A discussion on possible ideas for Pilot Projects e.g.::

- Principals Seminar in Israel..
- Seminar for Lay leaders..
- Community Seminar on Formal/Informal Jewish education: similarities and differences..
- The Israel experience..
- Conference on Early Childhood in Jewish Education..
- Conference on Curriculum in Jewish Studies. (Syllabus) ..

- c) The goals project (I see paragraph on the educated Jew).

I) There are three main reasons for the centrality of articulating educational goals :

- The difficulty to introduce change without defining what it is that one wants to change.

-The recognition by important scholars in the field of general education that impact in Education is dependent on a clear vision of goals.
-No successful evaluation can be undertaken without a clear articulation of goals.

II) A discussion may follow on the role of the Training Institutions in stimulating the discussion at the various levels of Jewish education about the need and the importance of articulating the goals of each educational setting.

III) Update on the Educated Jew project.

A discussion of the papers of Professors Twersky, Greenberg, and Brinker.

The translation of the aforementioned papers to Jewish Education :: Problems and Challenges.

The goals project for the three Lead Communities as case study for the Training Institutions .

- d) Monitoring Evaluation and Feedback

I) The need to develop a research capability that will provide the knowledge necessary to inform decisions and guide developments in the three Lead Communities.

II) The possibility for the Training Institutions to obtain through Monitoring Evaluation and Feedback project an important data base that could be used in additional communities

III) Presentation and discussion of the three main areas of research for the initial stage of the project:

-What are the visions for change in Jewish Education held by members of the Community? How do the visions vary across different individuals or segments of the Community? How vague or specific are these visions?

-What is the extent of community mobilization for Jewish Education? Who is involved and who is not? How broad is the coalition supporting the efforts of the CIJE? How deep is the participation in the various agencies?

-What is the nature of the professionals life in the Community? Under what conditions do teachers and principals work?

Preparation::

We suggest that following initial discussions a consultation with all participants take place, an agenda be prepared and the following material be distributed::

- *Lead Communities at work..
- *Planning guide..
- *Best Practices in Supplementary schools..
- *Goals Project..

- *Educated Jew material,, ((papers of Prs Brinker, Greenberg and Twersky)).

Participants::

Each Training Institution will be represented by one or two individuals who are in charge of the coordination with MAF, as well as the CIJE and MAF staffs.. The following constitute a first list of potential participants::

Training institutions::

H.U.C..

Sara Lee
???

J.C.C..

Art Rotman
???

J.T.S..

Dr Bob Abramson
Dr Aryeh Davidson

Y.U..

Dr Robert Hirt
Dr Alvin Schiff

CIJE Staff..

Dr Shulamith Elster
Dr Adam Gamoran
Dr Barry Holtz
Virginia Levy

Lead Communities.

Marshal Levin.

Educated Jew Project's scholars..

Pr Menachem Brinker
Pr Moshe Greenberg

Mandel Institute staff.

Pr Seymour Fox
Annette Hochstein
Danny Marom
Shmuel Wygoda

Cost:

The issue of the cost of the seminar ought to be discussed as soon as possible , in order to proceed to the practical steps of the preparation for the seminar..

In terms of airfare for participants from abroad , it is suggested that participants institutions cover airfare, while the Mandel Institute will cover accomodations and other local expenses..

Proposed Budget.

1) Airfare:

* 2 N-Y TLV N-Y at \$1115	=	\$ 2230
* 1 LON TLV LON at \$550	=	\$ 550
Total	=	\$ 2780

2) Accomodations:

*13 Single rooms at \$125 for 5 nights = \$ 8148
(King Solomon Hotel)

3) Meals:

*4 Lunches for 119 participants at \$ 132=	\$ 528
*4 Supper for 113 participants at \$ 25=	\$ 1300
*1 Supper	= \$ 400
*Coffee , snacks & fruits	= \$ 200
Total =	\$ 2428

4) Transportation:

*13X2 Ben Gurion - Jerusalem	\$ 270
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6) Miscellaneous:

\$ 1360

TOTAL:

\$ 14986

COUNCIL FOR INITIATIVES IN JEWISH EDUCATION

MINUTES: Lead Communities Planning Workshop

DATE OF MEETING: November 23-24, 1992

DATE MINUTES ISSUED: December 9, 1992

PARTICIPANTS: Lauren Azoulay, Chaim Botwinick, Shulamith Elster, Seymour Fox, Steven Gelfand, Roberta Goodman, Annette Hochstein, Barry Holtz, Nancy Kutler, Marshall Levin, Daniel Marom, James Meier, Howard Neistein, Arthur Rotman, Claire Rottenberg, Julie Tammiwanna, Jack Ukeles, Jonathon Woocher, Shmuel Wygodin, Virginia Levi (Sec'y)

I. Welcome and Introductions

The meeting opened with the introduction of participants and welcoming remarks by Arthur Rotman, Executive Director of CIJE. Mr. Rotman reviewed the agenda and noted the importance of the Lead Communities in implementing the recommendations of the Commission on Jewish Education in North America.

Representatives of the three communities were then asked to provide brief sketches of their work in Jewish education as a context for further discussion.

A. Atlanta

Atlanta has a growing Jewish population. In the early '80s Atlanta conducted a demographic study of the local Jewish community, followed by the development of a strategic plan. Included was a recommendation to reorganize the services of the Bureau of Jewish Education, reassigning functional responsibility to other appropriate agencies. Atlanta has five day schools. It is working with the CRB Foundation on the development of Israel experience programs, has a Commission on Jewish Continuity, and has recently established a Jewish Education Fund.

B. Baltimore

Baltimore has a stable Jewish population of 92,000. A two-year planning initiative concluded in 1990 with a series of recommendations including the need to increase funding for Jewish education (has been increased from 25% to 33%) and the establishment of a commission to look at the local Jewish education system, now in its third year. Outcomes include a strategic plan for Jewish education and the establishment of a Fund for Jewish Education which is currently undertaking a \$10 million campaign. Day and supplementary schools are beginning to

work together to provide training for educators and to establish a fund for Israel experience programs.. A team of synagogue representatives is working together to develop a program of Jewish family education.

C.. Milwaukee

With a population of 28,000, Milwaukee has four day schools in addition to an array of camps and pre-school opportunities. Twenty-five percent of the community affiliates with the JCC. Community strengths include the centrality of the federation, the availability of scholarships for day schools and a common cost for each day school, and coordination of teen programming. The cost of Jewish education is a central issue in a community where average incomes are relatively low. The community must also contend with a shortage of trained personnel and a 15% decline in campaign income over the last three years.. A Jewish Education Task Force was established in July 1991 and has developed a plan for the revision of use of the Central Agency for Jewish Education. A broad-based commission on Jewish education is now being established. It should be noted that for many years Milwaukee has taken the lead in putting Jewish education high on its communal agenda and funding it accordingly.

III.. Lead Communities: A Concept and its Implementation

A. Annette Hochstein noted that the following principles had guided the work of the Commission on Jewish Education in North America:

1. Local, continental, and international resources must work together to support Jewish education.
2. Jewish education has multiple constituencies and venues. The Commission concluded that the best way to approach Jewish education would be to focus on two necessary conditions for change:
 - 1 a. Personnel -- recruitment, training, benefits and placement to build a cadre of well-trained Jewish educators.
 - b. Community support. The need to engage top community leadership in personal commitment and financial support for Jewish education.
3. It will be important to engage a community "across the board" in its commitment to Jewish education.
4. The best way to learn what will work is by doing it. Because education takes place at the local level, we must engage local communities in the effort to improve and develop Jewish education. This led to the concept of Lead Communities.

5. It was concluded that Jewish education must be raised to a level which permits it to compete with the many alternatives available. This can best be accomplished by bringing local and continental resources together, by working intensively in limited settings, by working through programs, and by constantly monitoring, evaluating, and providing feedback.

B.. The Task Ahead

Mrs. Hochstein suggested a list of possible actions, some of which should be under way within the next year.. This reflects the sense that communities wish to see concrete signs of progress as early as possible. One or more of the following should be undertaken as the community proceeds with the planning process..

1. Pilot projects to be undertaken in personnel and community mobilization. In an effort to mobilize local top leaders, CIJE proposes to bring a member of its board to begin an ongoing dialogue with them on the Lead Communities project and its educational endeavors..
2. Establishment of a local commission with broad representation, staff support, possible subcommittees or task forces and the possibility of one or several concrete products at the end of the first year.
3. Conduct a survey of educators to establish the current situation as a basis for ascertaining training and staffing needs..
4. Select one or two areas of Best Practices for early implementation e.g., supplementary school and early childhood, develop a plan and begin to work.
5. Proceed with the design and work of monitoring, evaluation, and feedback.
6. Draft a five-year plan with the assistance of a detailed guide to be provided by CIJE.
7. Establish lines of communication among CIJE, the Lead Communities, and the continental community.

This presentation concluded the evening portion of the meeting. The group reconvened on Tuesday, November 24.

III. Introductory Remarks

As the morning session opened, Steve Gelfand of Atlanta noted on behalf of the three communities that the Lead Communities hoped to resolve the following in the near future:

- A. Believing that the communities can be more effective working together than on their own, they seek agreement on common goals and approaches to achieving those goals.
- B. The communities need clarity on lines of communication and whom to talk with about various issues.
- C. While acknowledging that the communities are "in this together," it was noted that not all community interests or needs will be the same. It will be useful to clarify where there are common interests and where they diverge.
- D. It would be helpful to clarify, understand, and agree to goals and objectives for the planning process.
- E. Clarity of direction will help workshop participants to return home ready to work with community leadership and move ahead.
- F. The communities need CUE to be involved beyond the role of convener. They seek help with planning, content, and access to seed money with which to move ahead. CUE should ease the way for communities to raise local money.
- G. The communities seek one programmatic initiative on which all can agree and move forward quickly to implementation.

These goals served as a backdrop for the day's discussion.

IV. Central Elements

As the central elements--building the profession and mobilizing community support--were discussed, participants were asked to consider principles on which to proceed.

Following discussion, it was suggested that certain common themes might be seen as principles:

- A. The personnel issues cut across all areas of Jewish education.
- B. There is a need for a master plan.
- C. The role of resources in impacting Jewish education must be considered.
- D. In order to have an impact, there must be broad based "buy-in" to the importance of upgrading personnel.

In the discussion that followed it was noted that the Lead Communities provide a context in which to consider these issues systematically. It will be important to establish criteria on which to judge the impact of the various approaches. It was noted that the communities

will rely on CIJE for help with evaluation. It was also suggested that lay leaders should be involved in defining the evaluation process.

It was noted that it will be difficult to garner lay support for approaches that cannot be evaluated, but that funders are likely to support what they see as a "reasonable gamble." With this in mind, an approach to be considered would be the identification of a project which can be undertaken and evaluated in the development of personnel, perhaps with a focus on senior personnel.

V. The Role of CIJE

A. Best Practices and Consultation

Barry Holtz outlined the work he has undertaken over the past 18 months to identify areas for study followed by the development of an inventory of Best Practices to provide models of excellence for introduction into Lead Communities. Best Practices research is being undertaken in the following areas:

1. The Supplementary School

This area was begun first and is nearly ready for use in the Lead Communities. A team of experts has identified nine successful supplementary school programs, has conducted site visits, and has submitted reports on these exemplary programs.

2. Early Childhood Jewish Education

This is being looked at in the variety of settings in which early childhood education occurs. Reports are being submitted on exemplary programs.

3. The JCC

Each Lead Community has a JCC. The JCCA staff will visit each of the three to evaluate what is going well in Jewish education and where they recommend change. At the same time, outside experts will identify 8-9 JCCs which are most effective in the area of Jewish education and Jewish continuity. These programs will be explored and evaluated for use by the Lead Communities.

4. Israel Experience

We are working with the CRB Foundation, which is particularly interested in this area and is developing an approach.

5. Day Schools

We have begun to take the first steps into this important area, and to develop a methodology specific to it.

Still to do:

6. Jewish Camping

7. College Campus

CIJE will work closely with the Lead Communities to determine how to introduce a successful practice from one setting to another.

It was noted that while the communities are engaged in the planning process, it might be useful to work toward implementation of a Best Practices approach. Holtz will have materials on the supplementary school to the Lead Communities within several weeks. Following their submission, he and the educators working on the project will be available to meet with community leaders to discuss areas of interest and means of implementation. The Best Practices might also be an appropriate framework for the development of a pilot project during the initial year.

It was suggested that in order to introduce the Best Practices project to the communities, Holtz would be invited to meet with local lay and professional leadership.

It was suggested that another area in which communities might be ready to move ahead relatively quickly is that of the Israel experience. It was noted that the CIJE has promised to outline for the CRB Foundation a proposal for the Israel experience in the Lead Communities.

B. Foundation Relations

It was reported that CIJE is in contact with several foundations, both Jewish and general, for support of work in the Lead Communities. In addition, CIJE staff is available to help Lead Communities in their approaches to local foundations. It was suggested that CIJE will be working with the Lead Communities to determine how best to proceed with their foundation development work.

It was suggested that there are initiatives under way in other cities which might be applicable in the Lead Communities. It was proposed that JESNA prepare an inventory of such initiatives and make it available to the Lead Communities.

VI. Work Plan -- Year One

A. Planning Process

Jack Ukeles reported that a planning guide is being prepared for use by the three communities. It is anticipated that the planning process will yield a five-year strategic plan and a specific action plan for the first year.

The proposed planning process includes the following seven steps:

1. Start-up

- formulation of a commission; undertake to inform and involve stakeholders (e.g., community lay leaders, educators, rabbis, congregational leadership, etc.).

2. Self-study

- inventory and profile of educational system.
- assessment of strengths and weaknesses.
- analysis of personnel.

3. Identification of critical issues

- community moves from the general to the specific with strategic choices.

4. Development of mission or vision statement

5. Define priorities

- major strategic recommendations with priority rankings and sequences.

6. Design programs

- specific programmatic interventions.
- new initiatives.

7. Determine strategy to develop resources for implementation

A question was raised regarding the amount of time the planning process would require and how it might be meshed with the local federation allocation process. It was noted that funds can be set aside for anticipated projects, making this a less significant issue.

All three communities expressed concern over the need for staff support of the planning process at a time when "flat campaigns" and local reluctance to add to federation staff make this difficult. It was suggested that if the first request to local lay leadership is to fund staff, this might impact negatively on the buy-in process. In light of the above, it was suggested that CIJE consider providing up to \$40,000 per year for three years toward funding of a position. It was agreed that this proposal would be seriously considered by CIJE.

B.. Introducing the Project into the Community

It was suggested that the first step is to define the community.. The following list of constituencies was developed:

1. Educators and senior educators
2. Rabbis
3. Lay leaders -- of general community and individual institutions
4. Parents and learners
5. Professionals at federation and other relevant agencies
6. Publics: the media and other communities

It was noted that it will be important to communicate with all of these groups.. One way to do this at the local level is for the commission process to include well-publicized open meetings at which anyone in the community could be heard. In addition to making the local commission as representative as possible and extending involvement through task forces, a community might wish to hold focus groups to encourage a stronger sense of involvement..

It was suggested that local leaders will buy in more completely when they see evidence of action.. One successful project would go a long way toward accomplishing this goal..

To help the communities get up and running, CIJE will work with the local communities to provide the following:

1. Core materials
 - a. Best Practices papers
 - b. Planning guide
 - c. Timetable
 - d. Press releases
2. Support for the planning and evaluation processes at a local level..
3. Assistance in quick start-up of at least one project, including funding support and/or assistance in finding that support..

4. Materials for use with focus groups..
5. A list of participants in this meeting and others who can be helpful to the communities in moving forward.

VII. Next Steps

- A. It was agreed that goals and agendas for future meetings of this group will be set jointly.. In the interim, Shulamith Elster will serve as a clearinghouse for distributing materials among the Lead Communities and CIJE. Consideration will be given to holding a conference call as a follow-up to this meeting and a means of generating a project for early implementation.
- B. A meeting of this group, possibly to include lay leaders from the communities, will be planned for April 24, to coincide with the CJF Quarterly in Washington, D.C.
- C. It was suggested that one or more CIJE board members plan to meet with local lay leaders early in 1993. Perhaps a kick-off celebration might occur at the same time.
- D. A paper on Best Practices in supplementary schools and steps for introducing Best Practices to the Lead Communities is now being prepared.

VIII. Conclusion

The meeting concluded with a sense of hope and expectancy for the future. There was the sense that with ongoing communication and the shared mission of contributing to Jewish continuity for all of North America, the next several years should be exciting and productive.

DRAFT

FOR

INTERNAL

USE ONLY

January 28,, 1993

GOALS FOR JEWISH EDUCATION IN LEAD COMMUNITIES

The Commission on Jewish Education in North America avoided dealing with the issue of goals for Jewish education in order to achieve consensus. However,, it was clear that when the recommendations of the Commission would be acted upon,, it would be impossible to avoid the issue of goals for Jewish education. Now that the work in Lead Communities is beginning,, working on goals can no longer be delayed. This is so for several reasons:: 1)) It is difficult to introduce change without deciding what it is that one wants to achieve; 2) researchers such as Marshall Smith, Sara Lightfoot and David Cohen have effectively argued that impact in education is dependent on a clear vision of goals; 3)) the evaluation project in Lead Communities cannot be successfully undertaken without clear articulation of goals..

In Lead Communities goals should be articulated for each of the institutions that are involved in education and for the community as a whole.. At present there are very few cases where institutions or communities have undertaken a serious and systematic consideration of goals. It will be necessary to determine what is the state of affairs in the Lead Communities. There may be institutions ((schools,, JCCs)) that have undertaken or completed a serious systematic consideration of their goals. It is important for us to learn from their experience and to check as to whether an attempt has been made to develop their curriculum and teaching methods in a manner that is coherent with their goals.. In the case of those institutions where little has been done in this

area,, it is crucial that the institutions be encouraged and helped to undertake a process that will lead them to the articulation of goals..

The CIJE should serve as catalyst in this area.. It should serve as a broker between the institutions that are to begin such a process and the various resources that exist in the Jewish world.. By resources we mean scholars,, thinkers and institutions that have concerned themselves and developed expertise in this area.. The institutions of higher Jewish learning in North America ((Y.U., J.T.S.A. and H.U.C.)), the Melton Centre at the Hebrew University and the Mandel Institute in Jerusalem have all been concerned and dealing with this matter. Furthermore,, these institutions have been alerted to the fact that the institutions in Lead Communities will probably need to be assisted in this area. They have expressed an interest and a willingness to help.

The Mandel Institute has particularly concentrated efforts in this area through its project on alternative conceptions of the educated Jew.. The scholars involved in this project are: Prof. Moshe Greenberg,, Prof. Menahem Brinker,, Prof. Isadore Twersky,, Prof. Michael Rosenak,, Prof. Israel Scheffler and Prof. Seymour Fox.. Accompanied by a group of talented educators and social scientists they have completed several important essays offering alternative approaches to the goals of Jewish education as well as indications of how these goals should be applied to educational settings and educational practice.. These scholars would be willing to work with the institutions of higher Jewish learning

and thus enrich the contribution that these institutions can make to this effort in Lead Communities..

It is therefore suggested that the CIJE advance this undertaking in the following ways:

1. Encourage the institutions in Lead Communities to consider the importance of undertaking a process that will lead them to an articulation of goals for their institutions..
2. Continue the work that has begun with the institutions of higher Jewish learning so that they will be prepared and ready to undertake consultation if and when they are turned to..
3. Offer seminars whose participants would include representatives from the various Lead Communities where the issues related to undertaking a program to develop goals would be discussed.. At such seminars the institutions of higher Jewish learning and the Mandel Institute could offer their help and expertise..

The problem of goals for a Lead Community as a whole, as well as the question of the relationships of the denominations to each other and to the community as a whole will be dealt with in a subsequent memorandum..

Council for Initiatives in Jewish Education

Projected First Year Outcomes in Personnel

Critical Path to Developing Individual Lead Community Personnel Action Plan

Overview

I. Data Analysis Completed

II. Reports Discussed

III. "Action" before the Action Plan: Pilot Projects

IV. Planning Committee Prepares Action Plan

V. Action Plan for Personnel Discussed in Community

VI. Stages of Implementation

Council for Initiatives in Jewish Education

Possible Pilot Projects

¹

1. **Best Practice Seminar for Supplementary School Principals**
2. **Lay-Professional Seminar in Israel: The Goals of Jewish Education**
3. **Seminar for Day School Principals: Issues of Leadership**
4. **Best Practice Presentations for Lay Leaders**
5. **Early Childhood Judaica Institute for Teachers**
6. **Senior Educators or Jerusalem Fellows Training Program**

Council for Initiatives in Jewish Education

Projected First Year Outcomes in Personnel

I

Critical Path to Developing Individual Lead Community Personnel Plan

I. Data Analysis Completed

A. Professional Lives of Educators

B. Educator's Survey

- *survey administered**

- *what are the critical questions we want to have answered**

- *who will convey them to Ellen**

- *data analysis returned to communities**

C. Report on Policy Implications Received from Ellen and Adam

II. Reports Discussed

Goals of the discussions:

To shape the personnel plan of the community

To engage the leadership --lay and professional --in a discussion about the issues of personnel in the community

A. Professional Lives of Educators

*what do we want to come out of the discussion?

*who should lead and organize the discussion?

*who should the participants be?

*when?

B. Educator's Survey

*what do we want to come out of the discussion?

*who should lead and organize the discussion?

*who should the participants be?

*when?

C. Policy Implications Report

*what do we want to come out of the discussion?

*who should lead and organize the discussion?

*who should the participants be?

*when?

The result of these discussions: policy implications for action plan

IV. Planning Committee Prepares Action Plan

A. Mapping current and future situations:

1. Implications of data analysis reports— results of Step II above.
(recruitment, pre-and in-service needs, shortages, etc.))
*
2. Predict future needs with input from local educators
 - * demographic trends
(does community have demographic data, e.g. need for early child ed.?)
 - * retirements
 - * impact of plans of individual institutions in community
(are there plans on the books for expansion of day school into high school, family educator positions in synagogues, new Israel programs)
3. Current and future financial picture
(campaign, community foundation, endowments, grants))

Results = Issues in Personnel that our community needs to address

B. So what are we going to do?

1. What are appropriate strategies to address issues raised by mapping?

- *best practice currently available
- *new ideas to community's issues (e.g. programmatic, structural))

2. Lay out options and resources available

(resources include things like: local, national, international training institutions; denominations; local universities, etc.)

3. Apply "screens" of content, scope and quality to options

scope:

- *does initiative cover major settings and institutions in which all or most of education takes place?
- *will all or most people in the community be touched by the initiative?
- *is the initiative aimed at effecting profound and lasting change?

content:

- *is the initiative substantive, content-filled, thoughtful?
- *is it based in a projection of a vision of Jewish education with a striving toward specified goals?
- *is it reflective of the learnings from "Best Practice"?

quality:

- *can we say that the project is characterized by high standards that can be made explicit and cannot be met by the status quo?
- *does it live up to the goals which have been articulated?
- *does it have a monitoring, evaluation, feedback component built in?

4. Cost out options

5. Feasibility of options

- *resources (human and financial) available
- *demands of scheduling, etc.

6. Prioritize the options

Results: An Action Plan in Personnel for our Community

V. Action Plan for Personnel Discussed in Community

- A. Where will action plan be discussed?
- B. When?
- C. By whom?
- D. Projected outcomes (pilot projects)
- E. Who is responsible to carry the plan out?

VI. Stages of Implementation

- A. Plans
- B. Who provides service?
- C. Funding
- D. Timetable

*what are the critical questions we want to have answered

*who will convey them to Ellen

*data analysis returned to communities

C. Report on Policy Implications Received from Ellen and Adam

--1--

--2--

be assisted there by the other field researchers. You will also assist as needed in monitoring, evaluation, and feedback for Baltimore and Milwaukee and other communities with which CIJE may decide to engage in the future.

As a Field Researcher, you have the right to publish research studies using data collected by the MEF team. However, all publications must be approved by the CIJE advisory committee for MEF, subcommittee on publications. This subcommittee will take into account two criteria in approving publications: (1) Confidentiality of subjects must be protected to a reasonable degree; (2) Publication must not harm the ongoing implementation of the lead community process. This proviso applies both during and subsequent to your employment with the CIJE.

Your work will be supervised by Professor Adam Gamoran, Director of Monitoring, Evaluation, and Feedback for the CIJE. Professor Gamoran will prepare a performance appraisal which will be available for your inspection and response. He will be assisted by Professor Ellen Goldring, Associate Director of the project. By September 15, 1994, we will inform you of whether you will be rehired in the same position for 1995.

You will be reimbursed for expenses incurred in connection with the project in accordance with the CIJE Travel Expense Policy. This includes reimbursement for supplies and expenses, including computer-related costs or expenses, as determined in consultation with Professor Gamoran. Limited funds for clerical assistance are also available, subject to prior approval. These expenditures are paid directly to the service provider in accordance with the policy on Temporary Clerical Support.

Please sign and return one copy of this letter in the space provided, to indicate your acceptance of this position. We are very glad you are able to work with us. Welcome aboard!

Sincerely,



Alan D. Hoffmann
Executive Director

I accept the field researcher position with the CIJE, under the terms indicated.

(signed) William Robinson

Date

DATE :: Nov 17, 1993

TO :: Annette Hochstein
:: Mandel Institute

FROM :: Adam Gamoran
:: University of Wisconsin-Madison

FAX PHONE : 6082652140

VOICE PHONE : 60826342533 (office) or 60823337557 (home)

MESSAGE :: I sent this and a test message by e-mail - perhaps
: it did not go through, or else your response did
: not get back to me.

~~Distinguish Play
Statement for
Disunion by Lay P
Just
Glorious after approval~~

Thin
Need 7-9 strong
points.

November 15, 1993

To: Annette and Mike
From: Adam and Ellen

Attached is a bare-bones list of what Ellen and I see as the most important findings of our studies of Milwaukee educators.. We are looking forward to discussing the presentation of these findings, as well as your views on whether some of these points should be omitted and/or others added.

Based on discussion with Alan,, we intend to craft the report for a general audience.. Two points made by Alan were especially helpful: We should model the report after Barry Kosmin's "Highlights of the 1990 Jewish Population Survey," which stirred up a lot of interest in the news media, in Federation meeting rooms, etc.; and we should write the report so that Jerry Stein (a Milwaukee lay leader) will read it and become energized by it. For these purposes,, we are thinking about an 8 or 12-page glossy report,, with a few graphs and tables,, and some quotes from educators..

We suggest one of the following times for a conference call (all times are Israel time)):

Thursday,, Nov. 19,, 4:30pm
Monday,, Nov. 22,, 4:30pm
Tuesday,, Nov. 23,, 4:30pm

Will one of these work for you? Please let us know what phone numbers to use.

The following are the findings we intend to stress in the report:

I. Training

A. Pre-Service Training

Jewish teachers of Milwaukee are surprisingly well-grounded in general education. Half have at least one degree in education, and over 40% are licensed teachers.. In addition, they are a highly educated group, with over 85% college graduates, and one third holding graduate or professional degrees..

In contrast, the teachers have little formal education at this level in Jewish content areas or Jewish education. Only 9% (17 teachers) have degrees in Jewish Studies, and only 12% (21 teachers) are certified as Jewish educators. (Differences by setting if relevant...) Thus the need for development in Jewish content knowledge is even greater than the need for pedagogical training. However, both are areas of need, as only xxxx are trained both Jewishly and as educators.

Not only do the teachers have little Jewish education at the college level

*Excuse me
report needs to
Data up +*

*2 things -
Elaboration*

*What's
value of
to Jewish
history &
culture
training*

education as children, and 38% had minimal exposure, i.e. no more than one-day supplementary schooling. Thus, over half the Jewish teachers in Milwaukee are virtually unschooled in Judaism. Most striking of all is the fact that 20% of preschool teachers are not Jewish -- even though these teachers provide instruction in Jewish subjects. But low levels of Jewish education among teachers is not restricted to preschools -- it holds across all settings.

B. Professional Development

At some level, in-service training reaches a substantial majority of Milwaukee's Jewish teachers. Pre-school teachers almost universally engage in staff development, a consequence of state licensing and accreditation requirements, and over two-thirds of teachers in day and supplementary schools attended at least one workshop in the last two years. Although the coverage is broad, it is also shallow: only 4% of teachers attended monthly or bimonthly workshops, and only 22% attended as many as six workshops over a two year period. Thus, professional development opportunities tend to be limited in scope instead of ongoing and sustained.

The evidence further suggests that current training opportunities fail to meet the diverse needs of educators in different settings and with varying backgrounds. For example, teachers with college training in education find workshops less helpful than untrained teachers, and overall, are less likely to view development opportunities as adequate. At the same time, teachers with degrees in Jewish studies are also less satisfied than others....??? Day school teachers are critical of Hebrew language and Judaica workshops they attended, whereas supplementary and preschool teachers rate such workshops more highly. In contrast, day school teachers are more critical of workshops on teaching methods, while day school and preschool teachers are more favorable to workshops on pedagogy.

Moreover, teachers with different backgrounds and from different settings vary in the kinds of staff development they seek. For example, those who desire assistance in lesson planning tend to come from supplementary schools, whereas those who wish to learn about child development tend to come from day schools and preschools. Another example of diverse needs is that inexperienced teachers typically want help with lesson plans, classroom management, and communication skills, whereas those with the longest tenures desire more work in curriculum development.

Implications: Inadequacy of training especially in light of backgrounds.

II. Careers in Jewish Education

Overall, 55% of Milwaukee Jewish teachers work 10 or fewer hours per week. One third of day school teachers

only 25% of all teachers work full-time in Jewish education (i.e., 30 hours or more per week), 55% say that Jewish education is their career. In fact, over half of those who work part time in Jewish education say they are making it a career, whereas more than a third of those working full time say it is not their career. Implication: Worth investing in the part-timers who think of Jewish education as their career.

Most part-time teachers do not wish to become full time. Of those who do, salary, benefits, and job security were most often cited as potential incentives for taking on full-time work. Implications....

Fringe benefits are generally not available to Jewish teachers. Even among those who teach full time, only 30% receive health benefits, 26% disability, and 2% pension. Although almost half of preschool teachers work full-time, only 8% receive health benefits, whereas most full-time day school teachers are covered by health insurance.

Varied importance of income -- matters to some, not others....

III. Recruitment

As important as it is to provide professional development for Milwaukee's current teaching force, we should also think about selecting teachers with better backgrounds in the first place....

Part timers

*Special treatment for part-timers
Needs to be set up specially
Paradox - Really a hunt for
money for part-timers*

January 9, 1994

Dear Adam and Ellen,,

I have read the report on Milwaukee ((educators)) with very great interest. It is a document that provides a great deal of material for thought and for decision. My sense is that your work will both provide the necessary fuel for addressing the personnel issues in an informed way and set a new standard for looking at personnel for Jewish education in North America. Thank you!!

I thought it useful to relate to implications more than to the interpretation of the data,, which we did in some way on the basis of the preliminary findings and on which others may choose to focus..

I read the document with the leadership of Milwaukee in mind and thought that we should mediate between your analysis and their policy-making needs. My recommendation would be to use variations on your last section ((p.19ff."facing the future")) to create two documents as follows:

1. A two-tier document consisting of:

a. An executive summary ((suggestion below)) cum cover letter ((Perhaps by Mort Mandel or E.L.Ritz in her capacity as chairperson of the evaluations committee?)) with most powerful highlights + suggested next steps for Milwaukee + blessings and thanks to all involved - including the teachers who participated, the principals etc.... but the target audience is the leadership.

b. An appendix with some of the data ((your dramatic "Mil qualified" drawing etc...)) plus perhaps the questionnaire with straightforward statistics - simple response figures + your whole report appended.

2. A document to be received upon request including the data analysis + Roberta's document.

I have doubts as to the usefulness of distributing the latter two reports ((data analysis + lives of educators)) widely,, but don't want to be suspected of censorship.

Since this is the first report of its kind, and one with great possibilities,, we are urging you and Alan to get approval from Mort Mandel for the entire process as well as for deciding in whose name the cover letter goes.

What follows this letter are suggestions for a "cover document" or executive summary that could guide Milwaukee's discussions to your paper. If you decide to use the executive summary some figures I left out obviously need to be plugged in and the summary requires editing. I leave resolution of the title-inflation to others.

What do you think?

I am sending this simultaneously for comments to Alan and Gail as well as Mike. Seymour's remarks are incorporated. I would love for Steve to see this and comment too. (Alan could you please forward it to him).. The key concerns now are as follows::

a. are we making a credible and strong case for addressing the personnel issue?

b. are we giving enough data and direction for the leadership to know what to do next? How do you ((CIJE staff)) feel about guiding or helping the process along based on these documents?

c. what are the likely responses to the documents? (responses from the leadership and from the teachers). Will anyone be so hurt as to want to or be able to harm the process we seek -- decisions and plans to address the weaknesses?

d. are we giving enough material and hope for the planning process to move along?

Assuming everything goes,, I would like to recommend that some way be found to test this with E.L.Ritz,, Dan Bader and the three leadership people ((Ruth etc...)) for comments prior to any further steps. Face-to-face would be best. This could produce a lot of input as regards likely responses..

If all of this works,, assuming no more than minor changes,, a presentations/release process should be devised with the Community ((following MLM'S approval)) The forum for initial discussion of the findings should be decided upon. It would be very important for you people to be invited together with Alan and CIJE staff to do the initial presentations to leadership - together with the focus on a discussion/planning/decisions process.

Then a more formal publication can be prepared as well as a standard presentation kit (Mort asked for one) with 8-10 dramatically great slides and text. Hopefully the MEF team and CIJE staff will be the people introducing this to a wider audience in Milwaukee. (how does one address the subjects of the study? invite them to presentation/discussion?). However the kit itself should empower the Milwaukee leadership to carry the message and the discussion further.

All of this while time is of the essence...

This work is really an important step forward.

Warm regards to you all,

Annette

LEAD COMMUNITIES

A PROJECT OF THE
COUNCIL FOR INITIATIVES
IN JEWISH EDUCATION

BEST PRACTICES PROJECT:
THE SUPPLEMENTARY SCHOOL

DRAFT

February, 1993

A Message from 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.

CIE 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 CUE 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.

This first report of the Best Practices in Jewish Education project has been prepared to assist the Lead Communities in their work.

A handwritten signature in cursive script, reading "Morton L. Mandel".

Morton L. Mandel
Chair

COUNCIL FOR INITIATIVES IN JEWISH EDUCATION

Best Practices Project

The Supplementary School

Version 1

**Barry W. Holtz
Project Director**

Council for Initiatives in Jewish Education
Best Practices Project
Best Practice in the Supplementary School

INTRODUCTION

Barry W. Holtz

What is the Best Practices Project?

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 Council for Initiatives in Jewish Education (CIJE), particularly as it works with the three "Lead Communities" chosen in the fall of 1992: Atlanta, Baltimore and Milwaukee. As these Lead Communities—"local laboratories for Jewish education," in the words of A Time to Act—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 can be seen as a research project which 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.

What do we mean by "best practice"? The contemporary literature in general education points out that seeking perfection when we examine educational endeavors will offer us little assistance as we try to improve actual 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, then, is what we seek to identify for Jewish education, models of excellence. Another way of saying it is that we are looking to document the "success stories" of contemporary Jewish education.

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" 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.

We should be clear, however, that the effective practical use of the best practices project is a complex matter. Knowing that a best practice exists in one place and even seeing 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. What makes a curriculum work in Denver or Cleveland is connected to a whole collection of factors that may not be in place when we try to introduce that curriculum in Atlanta, Baltimore or Milwaukee. The issue of translation from the Best Practice site to the Lead Community site is one which will require considerable imagination. I will try to indicate some ways that such translation may occur at the end of this introductory essay.

Of course there is no such thing as "Best Practice" in the abstract, there is only Best Practice of "X" particularity: the supplementary school, JCC, curriculum for teaching Israel, etc. The first problem that the Best Practices Project had to face was defining the areas which the inventory would want to have as its particular categories. Thus we could have cut into the problem in a number of different ways. We might, for example, have looked at some of the "sites" in which Jewish education takes place such as:

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

Or we could have focused on some of the subject areas which are taught in such sites:

- Bible
- Hebrew
- Israel

Or we could have looked at the specific populations served:

- adults
- children
- retired people

There were numerous other possibilities as well.

Our answer to the question of cutting into the problem of best practices in Jewish education was to focus on the venues in which Jewish education is conducted. Eight different areas were identified: supplementary schools, early childhood programs (which take place in many different places) JCCs, day schools, the Israel experience, college campus programming, camping/youth programs, and adult education. Obviously there are other areas that could have been included and there were other ways of organizing the project. We chose, for example to include Family Education within the relevant areas above--i.e. family education programs connected to synagogue schools, day schools, JCCs. etc. We could have identified it as a separate area. We later chose to add a ninth area called "community-wide initiatives." These were programs usually based in a BJE or Federation which aimed in a communal way to have

a large scale impact on Jewish education-- such as a plan to relate teacher's salaries to in-service education credits.

Best Practice in the Supplementary School: The Process

The first area that the Best Practices Project chose to work on was 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 the perception of failure, the Lead Communities would almost certainly want to address the "problem" of the supplementary school.

A group of experts was gathered together to discuss the issue of best practice in the supplementary school. (The list of names appears in Appendix II of this introduction.) Based on that meeting and other consultations we developed a Guide to Best Practice in the Supplementary School. The Guide represented the wisdom of experts concerning success in the supplementary school. We did not expect to find schools that "scored high" in every measure in the Guide, but the Guide was to be used as a kind of outline or checklist for writing the report.

A team of report writers was assembled and the following assignment was given to the team: using the Guide to Best Practice in the Supplementary School, locate good schools or good elements or programs within schools that might be able to "stand alone" (such as a parent education program or prayer curriculum) even if the school as a whole would not fit our definition of a best practice site.

We believed that working in this fashion we would be likely to get reliable results in a reasonable amount of time. We also knew from the outset that the Best Practices Project was created to fulfill a need. We did not have the luxury or the inclination to create a research project that would have to wait many years before its results could be made available. The model that we have employed is based on the informed opinion of expert observers. The reports that our researchers wrote were, with one exception, based on a relatively short amount of time spent in the particular schools--although all of the researchers had had some previous knowledge (sometimes quite extensive) about the school or synagogue being studied.⁷ In general we tried to use researchers who began the process with a "running start": They had some familiarity with the school they were looking at to begin with and could use that prior knowledge to move the process along quickly.

⁷The "one exception" was Professor Joseph Reimer whose report was based on a long-term research project that he is conducting into two successful synagogue schools.

The Reports: An Overview

The best practice reports represent a range of synagogues, schools and geographical locations. In general the focus is on the school as a whole, rather than "stand alone" programs. Our sense was that the key to success in the supplementary school tended to be a wholistic approach, especially because of the part-time nature of the enterprise.

The congregations vary in size and wealth. Some of the schools are located within large congregations which simultaneously run a whole host of programs, including early childhood programs and day schools. The ability of the supplementary school in these congregations to "compete" with other institutions, especially the day school, is particularly noteworthy.

We believe that these reports can offer serious assistance to the Lead Communities, and others seeking to improve the quality of Jewish education in North America, but we also know that more work can and should be done. We view the reports included in the present volume as the first "iteration," in the language of social science researchers--the first step in a process that needs to evolve over time. How might that research develop? We can see two ways: first, the research can broaden. We have only included a handful of schools in this report. The simple fact is we have no idea how many successful supplementary schools are currently operating in North America. We have certainly heard our share of bad news about the Hebrew school over the past twenty-five years, but we have heard very little about the success stories. It is likely that the number is small, nonetheless, it is clear that this "first edition" of the Supplementary School volume has touched only a few examples.

In an effort to plan for widening the net of possible sites, at the time of our first exploration of supplementary schools, we sent a letter to all the members of the CJE Senior Advisers committee asking for their suggestions. In addition, we sent a similar letter to contacts within CAJE. Because of these initiatives we now have a list of 20 to 30 supplementary school that we might want to investigate in the next stage of Best Practice in the Supplementary School. We should note, however, that such an investigation would likely be more time-consuming than the first round. Here we will not have the advantage--at least in most cases--of the prior knowledge of the sites that our current researchers brought with them to the task.

A second way of expanding the research in the supplementary school area would be in 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.* As further iterations of the Supplementary School volume develop, we would like to see more in-depth portraits of schools and programs.

†The most well-known example of the "portrait" approach is Sara Lawrence Lightfoot's book The Good High School (Basic Books, 1983.)

Please note: In order to preserve the privacy of the best practice schools for a public document such as this one, all of the synagogue names (and personnel directly associated with those synagogues) have been changed.

Improving Supplementary Schools: Some Practical Suggestions

It is obvious from these first explorations that there are numerous ways in which supplementary schools could be improved using the Best Practices Project. The following suggestions are by no means exhaustive, but they represent ways individual schools or groups of schools within a community could begin to work for change.

1. Use the Guide

A good place to start is with the "The Guide for Looking at Best Practice in the Supplementary School" (see Appendix I). Even though it was designed for use by a group of experts with considerable experience as school observers and it was not intended to be an exhaustive "evaluation tool," nonetheless the Guide offers the opportunity for "insiders" at a institution--both professionals and laypeople--to begin a conversation about the strengths and weaknesses of their school. Obviously, insiders will have the disadvantage of less "objectivity" than outside observers, but on the positive side they also have much more information and deeper sense of the real workings of the school. Using the Guide is a good way to start thinking about the directions supplementary school education should and could be taking.

2. Improve the School at the Systemic Level

One characteristic common to all the best practice schools was the system-wide orientation of the supplementary school. By "system-wide" we mean a number of different, but interrelated matters. First is the relationship between the school and the synagogue. At this time in the history of North American Jewish education, virtually all supplementary schools are synagogue-based institutions. One thing that characterizes a best practice school is the way that the school fits into the overall orientation of the congregation. The school reflects the values of synagogue and the synagogue gives a significant role to the school--in its publicity, in the status of the school committee or board within the synagogue structure, in all the many subtle messages that the synagogue sends. A school that is valued and viewed as central to the concerns and mission of the synagogue has a much greater chance for success. One need only look at the reports on "Temple Isaiah" and "Congregation Beth Tzedek" for two very different examples of the same effect. Adding to the impact of this idea is the fact that both of these congregations also house day schools. Yet despite the generally held perception that the sup-

plementary school will have a much lower status than the day school when both are housed within the same synagogue, in these two examples we see supplementary schools which are successful and profoundly appreciated by their congregations.

How does the supplementary school become a valued institution? It is obvious from the best practice reports that the key player in bringing this about is the rabbi of the congregation. Virtually every best practice report talks about the investment of time, prestige and interest of the synagogue's rabbi. If we are to begin to improve the quality of the supplementary school, we must engage the rabbis in an effort to raise the stature and importance of the congregation's school.

Lay leadership also has an important role to play here, as the best practice reports point out quite clearly, and that leads us to the second element of working on the system: the stakeholders in the synagogue must be involved in an ongoing conversation about the goals and mission of the school. When the report writers talk about schools which are "driven" by their goals (see, for just one example among many, the report on "Temple Bnai Zion"), which have a clear sense of their "vision" (see, for example, "Congregation Reyim," a school with a very different vision from Bnai Zion, and which succeeds with a similar impact.) The best practice reports indicate that schools which work are places that continually try to find ways to involve the key participants in ongoing reflection upon and discussion about the goals of the school.

Finally, best practice schools are places that view their schools as one part of a much larger context. These are places that see the synagogue as a whole as an educating community. In such places we are more likely to see the integration of the formal program (the "school") with a variety of informal programs—such as camps, shabbatonim, family retreats, trips to Israel, holiday programs, tzedakah programs, arts programs, etc.

Implications and Possible Recommendations

If we want to have an impact on the supplementary school we need to begin with the rabbis. It seems that a program of consciousness-raising and practical skills development for rabbis in the Lead Community would make a great deal of sense. Such a program could be developed through the national rabbinic organizations (RCA, RA, CCAR, RRA) or independent of them. It might include visits to the best practice sites and meetings with the rabbis in those synagogues.

A similar program for lay leaders could also be launched. Here the ideas learned from the best practice reports could be studied and explored, so that lay leaders could come to understand the educational principles that make for success in the area of the supplementary school.

3. The Leader is Crucial

If there is one thing shared by all the best practice schools, it is the key role of leadership in creating quality. In most cases the leader is the educational director; in one small

synagogue ("Ohavei Shalom Congregation"), it was the rabbi in particular. These leaders provide continuity, build morale, work with the rabbi and lay leadership on issues of status and vision and many other things as well. In addition such a leader can help turn around a school that needs to change ("Emeth Temple"). It is the principal who helps define the institution as oriented toward problem-solving and not defeatism and, it appears, the principal also seems to be an important factor in maintaining a school without significant "discipline" problems.

The people described here can all be characterized as educational leaders. They see their role not primarily as administrative or organizational, but as educational in a variety of ways. For some it takes the path of supervision and in-service education; for others it is by being inspirational or spiritual models; for others it is in pedagogic creativity, programming or curricular improvements. There is no one single way to be an educational leader, but it is hard to imagine a successful school, based on these reports, which would not have that kind of professional leadership.

Implications and Possible Recommendations

Of course, saying that a supplementary school needs an educational leader is a good deal easier than finding such a person. But knowing the importance of leadership can lead to a number of important practical suggestions: a) when hiring an educational director, seek out a person who can provide leadership appropriate to an educational institution, not just someone who is a good administrator. Such a consideration should influence the kinds of questions that are asked in an interview or solicited from recommendations, b) Investing in leadership means finding ways for educational directors to attend serious, ongoing training programs that can help them grow as leaders, c) Consultants who know about educational leadership development can help schools improve by working with . d) Places might want to develop peer groups or paired tutorials for education directors. Having a serious opportunity to grow as a professional can be enhanced by peer groups which are well-designed to focus on important educational issues or by having pairings of principals who could meet on a regular basis. Such groups could be organized denominationally or on the basis of the size and type of institution. Professional consultation and training could come from a mixture of national service institutions (UAHC, United Synagogue, etc.), institutions for higher Jewish learning (YU, JTS, HUC, etc.) and institutions from the world of general education such as universities, training organizations, or professional societies.

4. Invest in Teachers

Despite the importance of systems and the centrality of leadership, in the end schools succeed or fail because of what happens in the individual classroom. The best practice schools are all characterized by an emphasis on the teacher's key role. In different ways each of the best practice schools try to deal with the three fundamental dimensions of staffing a school: recruitment, retention, and professional growth.

For some of the best practice schools recruitment is not a major problem. A place like "Temple Bnai Zion" has a staff of veterans and experiences a very small amount of turnover. In general, good schools tend to perpetuate themselves because their reputations are well known in the community of educators and when openings appear, teachers will want to come to work in such an institution. Here in a slightly different way, the educational leader makes a difference. Who would not want to work for the revered principal of "Congregation Beth Tzedek"?

Still, recruiting good teachers is not always easy, even for outstanding synagogues and some of the best practice schools have tried inventive solutions to deal with the problem. Certainly the most radical has been the teacher-parents used by "Congregation Reyim." This synagogue has developed a unique approach that deserves serious consideration. The pluses and minuses are spelled out in the report. The most important point of the Reyim model, however, is that the school works at training the parents for their jobs as teachers. Without that training and in-service the program could not succeed.

Other schools (such as "Congregation Beth Tzedek" and "Emeth Temple") have used teenaged teacher aides or tutors in the Hebrew school. This has the dual effect of helping out the professional teachers and finding useful involvement for the teenagers in the educational life of the congregation.

Finding ways to retain outstanding teachers is a crucial component of success. It is not easy to determine what is cause and what is effect here, but it is clear that stability of staff is one of the marks of the best practice schools. Success in retaining teachers involves a number of interrelated actions: fair pay is one thing, but this matter came up quite infrequently in the best practice investigations. More to the point was a sense of being appreciated by the educational director, the rabbi and the community as a whole. There are a number of suggestions that the reports present about teacher esteem. The key point is that this matter is directly related to the systemic issue of the congregational attitude about the role and importance of education. Where education is valued, teacher esteem will tend to be high.

An ethos of professional growth and teacher education characterizes all the best practice schools, even--one might say especially--in places that use "nonprofessional" teachers. Professional growth opportunities have the advantage of both advancing the quality of teachers and their sense of being valued.

We have seen many forms of such professional growth, but they tend to center around three areas of focus: a) efforts to increase the subject knowledge of teachers with sessions on Bible, Hebrew or Jewish holidays as examples. These sessions are particularly important for teachers in supplementary schools who may be professional general educators (such as public school teachers who sometimes teach in supplementary schools) who have pedagogic skills but lack Jewish knowledge. b) efforts to increase the skills of classroom teaching such as discussion leading, curricular implementation or classroom management. c) efforts to build a sense of personal Jewish commitment in teachers.

The best practice schools use local central agencies, denominational organizations and at times commercial Jewish textbook publishers for teacher education sessions. Teachers are

also sent to conferences, most notably the national CAJE conference, local mini-CAJE conferences where they exist, conferences connected to the various denominational educational organizations and experiences in Israel.

Most of the best practice schools engage in professional supervision of teachers, almost always by the principal. It is also noteworthy that a number of the reports mention that the educational directors find that they do not do as much supervision of teachers as they would like.

Implications and Possible Recommendations

The area of professional growth is one that should be able to make significant impact on Jewish education quality in the supplementary school. We know from the research in general education that in-service education needs to be sustained and systematic and there are a number of ways that such programs could be implemented, aside from the worthy policy of sending teachers to the national and local CAJE conferences. The CAJE conferences play a very important role in contemporary Jewish education—especially in lifting the morale of teachers—but they can not be considered a sufficient answer to the question of teacher education and professional growth.

What form should professional growth take? It is clear that many different options are used. These include the three possible focal points mentioned above: Jewish subject matter knowledge, pedagogic skills, issues of Jewish commitment. The means used include: inservice programs run by national organizations, extension courses at local universities, adult education programs geared for teachers, local BJE personnel coming into the school, sessions run by the local BJE, retreats for teachers, programs in Israel geared for teachers. Generally schools must find the financing the help teachers attend these conferences and sometimes money must be found to pay for substitutes while teachers attend workshops. Some schools pay the teachers to attend such sessions or relate their salaries to specific hours of inservice training.

The best practice schools do various things to work on retaining teachers. In general the focus is on raising the status of the school, and hence teaching in the school, within the congregation as a whole. Singling out the accomplishments of teachers through the synagogue bulletin and rabbinic support is coupled with treating teachers in a professional manner, giving them the appropriate workplace and supporting teachers' trips to conferences and other inservice sessions. Different localities deal with recruitment in different ways. The efforts described in the reports of some congregations to use teenagers and parents in the school as teachers or adjunct teachers may be appropriate for adaptation by schools who have difficulty finding teachers.

5. Involve the family

"Family education" has become a catchword in contemporary Jewish education, but it is obvious from the best practice reports that the term is used in many different ways in dif-

ferent settings. The overall goal of family involvement is clearly an important one for many reasons. Family involvement helps support the goals of the school (and probably the quality of discipline in the school), reinforces what children learn in school in the home, helps give children a sense that Judaism is not "just for Hebrew school," and "empowers" parents by assisting them in doing the home-based informal educating that has been typical of Jewish life for generations. The best practice reports show that family involvement may take many forms—adult learning, family retreats, actual teaching by parents in the school or an entire curriculum focused on family education, and others as well. There is little doubt that an increased and serious investigation of more family involvement in the synagogue school can have a powerful impact on its success.

Lead Communities and Best Practice: Implementation

In what way can the Best Practices Project directly assist the Lead Communities? We see three immediate uses of the project: knowledge, study, adaptation. First, the Best Practices Project offers "existence proofs" for the successful supplementary school, knowledge that such places actually exist. It is possible to answer "Yes" to the question, "is there a Hebrew school that works?"

Beyond merely knowing that such schools exist, we can use the best practice reports as models that can be studied. These schools "work" and they work in a variety of ways. Professor Seymour Fox has often spoken about the Best Practices Project as creating the "curriculum" for change in the Lead Communities. This should include: Exploration of the particular schools through study of the reports, meetings with the researchers who wrote them up and the educators who run those schools along with visits to the best practice sites.

Finally, it is crucial to think hard about adapting the best practice sites to the specific characteristics of the Lead Communities. It is unlikely that a program that exists in one place can simply be "injected" into a Lead Community. What must happen is a process of analysis, adaptation, revision, and evaluation. What the Best Practices Project does is give us the framework to begin the discussion, explore new possibilities and strive for excellence.

From Best Practice to New Practice

Best practice is only one element in the improvement of Jewish education. Even those programs which "work" can be improved. Other ideas as yet untried need to be implemented and experimented with as well. The Lead Community idea allows us a chance 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 I

Council for Initiatives in Jewish Education Best Practices Project

Barry W. Holtz

Guide for Looking at Best Practice in the Supplementary School

A "best practice" supplementary school should be a place.....:

I. Systemic Issues

a. --with well articulated educational and "Jewish" goals

[What are those goals and by what means are they articulated? Meetings? Publications? Sermons?]

[What are the outcomes that the school seeks to achieve and how does the school measure success?]

b. --where stakeholders (such as parents, teachers, laypeople) are involved in the articulation or at least the validation, of these goals in an ongoing way

[What is the process by which this articulation and involvement happens?]

c. --with shared communication and an ongoing vision

[How do we see this in the day to day life of the school?]

d. --where one feels good to be there and students enjoy learning

[In what way do you see this? What is the atmosphere in classes? The nature of student behavior and "discipline"?]

e. --where students continue their Jewish education after Bar/Bat Mitzvah

[Does the school have actual data about this?]

II. Curriculum and Instruction Issues

a. --which takes curriculum seriously and has a serious, well-defined curriculum

[Is it a written curriculum? Do they use materials published by the denominational movements? By commercial publishers?]

b. --and in which, therefore, students are learning real "content"

[Do you have a sense of what the students learn? About Jewish religious life and practice? Moral principles? History? Hebrew language? Israel, etc. In what way, if any, does the school monitor student progress?]

c. --in which one sees interesting and "strong" teaching

[Is there a particular style of teaching that you see in the school? (Discussions? Lectures? Group work? etc.)

Who are the teachers? What is their Jewish educational background and preparation? What is their relationship to the students?

What is the stability of the staff over time? What does the school do to help new teachers enter the school?]

d. --in which one sees attention given to "affective" experiences for children

[Is there occasion for "practice" in Jewish living or values? For example, is there a tzedakah project, an Israel project, a mitzvah project in the school? Is there a Junior congregation or other opportunity for experiencing prayer? Are there programs in the arts—music, dance, etc? Is there a retreat or shabbaton program for children?]

d. --with family or parent education programs

[What does the school do in this area? Do they use any specific materials or programs? (which ones?) How often does this happen? Is there a retreat or shabbaton program for families? Are parents required to engage in some kind of adult learning? In what way?]

III. Supervision Issues

a. --which engages in regular serious inservice education and/or supervision of teachers

[Who does the supervision? What is it like? How regular is it? Does the school use outside consultants for inservice? Are teachers sent to inservice sessions? Where and in what way does this take place? Is there a retreat or shabbaton program for teachers?]

b. --with an effective principal who serves as a true educational leader

[In what way does the principal demonstrate this leadership? How do the teachers...the parents....the rabbi perceive him/her?]

APPENDIX II

Team Members: Best Practice in the Supplementary School

Report Writers:

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Cover Sheet

Best Practice in the Supplementary School (For Individual Schools)

REPORT BY: Kathy Green

Date June, 1992

Name of the School "Temple Isaiah"

Denominational Affiliation Conservative

Approximate Number of Students 388 (in middle school)

From ages 7 to 13

Number of Teachers: 17

Students attend 6 hours per week; (3 days per week)

Approximate annual budget (if available) NA

What particular emphases of this school are worth noting:

School-congregation relationships

Professional leadership

Supplementary school-day school relations

Council for Initiatives in Jewish Education Best Practices Project

"Temple Isaiah"

Overview

In this report Kathy Green describes "Temple Isaiah," a Conservative congregation of between 1,200 to 1,300 member families, located in the suburbs of a large Eastern city. Isaiah houses four separate, semi-autonomous schools, each with its own programs and staffs.

Isaiah includes both a supplementary school and a day school. The congregation is careful to find ways to integrate both the congregational school students and the day school students and can serve as a model for that kind of programming.

Isaiah is characterized by its well-trained, stable staff of teachers and the enthusiastic (and full time) leadership of the school's principal. The principal is involved very closely with the educational (not just the administrative) side of the program and observers believe that his leadership is partially responsible for the success of the school. The synagogue itself places a good deal of emphasis on the school (despite supporting a day school as well) and the rabbi as well as the lay leadership is highly supportive of its activities. The fact that the principal has a full time position is viewed within the community as one indication of that congregational support.

The principal pays close attention to the educational content of the school and has been developing a graded curriculum for the school using the resources currently available on the market. School-wide affective educational experiences are also emphasized. Isaiah is an example of the way that a large and well-funded institution can make outstanding use of its resources in developing and nurturing its synagogue school, along with a host of other educational activities.

**Council for Initiatives in Jewish Education
Best Practices Project**

**"Temple Isaiah"
Kathy Green**

INTRODUCTION

"Temple Isaiah" 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 the suburbs of a large Eastern city. My primary contact person and informant at Isaiah was Rabbi S., a graduate of the Jewish Theological Seminary, and for the last four years the director of the synagogue's religious school.

Rabbi S. characterized Isaiah as an umbrella which reaches over four separate, albeit not autonomous schools, each with its own programs and staffs.

SCHOOLS WITHIN A SCHOOL

First, let us briefly look at the four schools, their programs, and staffs. Dr. P. serves as educational director, placing him in a supervisory position above Rabbi S.; Dr. P. is also principal of Isaiah's Solomon Schechter Day School (SSDS). This day school for children from K through 8 began ten years ago with 17 children and currently has an enrollment of 342, of whom 40-45% are children of Isaiah members. Rabbi J., 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. P. believes that 20-25% of the SSDS students come from other congregations and perhaps 30-35% are not affiliated, the school is subsidized by Isaiah. Tuition is under

\$5,000 per year, and a spring trip for graduating 8th graders to Israel was financed in such a manner as to insure that no child was deprived of the opportunity to go for financial reasons. The Solomon Schechter Day School's PTA is represented on a PTA Council along with representatives of other Isaiah schools. Dr. P. runs a "Middle School Minyan" which meets twice a month in the synagogue and is only for children. Rabbi S. and Rabbi J. each teach courses in the SSDS. Thus the human and administrative integration of the school within the larger Isaiah structure is apparent. Professionals (such as Rabbis S. and J.) 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 enrollment is 388, class meeting times vary in duration and schedule slots. Kindergarteners and first graders only attend classes on Sundays. 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 curriculum of the six hour program but are the beneficiaries of special programming in the additional two hours. Classes in Torah cantillation and Zionism have been offered, and the question of possibly using the additional time to develop an enhanced Hebrew language tract has been raised.

Ms. R., who directs this voluntary "enrichment program" is very proud at having received a grant for next year to fund a life history unit. In this unit a geriatric social 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 R., Isaiah's assistant rabbi, has directed a Hebrew high school program, where alumni of the religious school and SSDS can meet. A typical activity which draws about 100 teenagers is a monthly, social dinner meeting. Until 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 Havurah study session at Isaiah on Tuesday nights. SSDS alumni were encouraged to participate in a similar BJE structure. By enrolling in any Tuesday evening youth program at Isaiah 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 Isaiah 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.

The following structure and system for accommodating differing interests on the part of students has been designed for next year. Students who chose may attend a weekly, one evening (Tuesday) high school program. Within this program there are two tracks. They may opt for the "bet midrash," which is text oriented; led by Isaiah rabbis; has homework, grades, and required attendance. Or they may decide to attend the "Havurah" which is centered around discussion. Alumni of Solomon Schechter Day School or serious graduates of the religious school may elect to attend the community's Judaic Academy for two evenings a week and the "bet midrash" at Isaiah 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 participants of Tuesday evening programs will also be invited to the monthly social dinner. So far, because of the age of the Solomon Schechter 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 of Isaiah young people.

PRE-SCHOOL

Another "school within a school" is the pre-school, which is directed by Ms. L. Approximately 250 children attend the 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 not quite ready to enter Schechter's kindergarten. Interestingly, parents of pre-school graduates who do not intend to send their children to SSDS tend to resist sending their children to Isaiah's kindergarten, choosing 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 pre-school years.

FAMILY EDUCATION

Ms. M., a graduate of Brandeis University's Homstein 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 Isaiah are reflected in some of the materials designed for a recent family education event. Children were learning about their Hebrew names. One of Isaiah's three on-staff art teachers designed and calligraphed special birth certificates. Parents were supplied with xeroxes of perpetual calendars to look up their children's Hebrew birth dates and fill in the birth certificates. Later parents received mailings of suggested strategies for celebrating Jewish birthdays in educationally enriching ways.

Ms. J. 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 "Hazan's Program." To qualify for this particular program students must demonstrate cantorial proficiency. 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 her friends served as volunteers. Next year ten young people have committed themselves to attending a two hour a month education course as well as combined study in the Judaic Academy and Isaiah and journal keeping to work as religious school aides or aides to the Havurah 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 morning could find the following groups functioning outside of the main sanctuary service: Torah for Tots; Junior Congregation (led by Rabbi S. and comprised of young families; 2/3s of the children who lead the services are from SSDS, 1/3 from the religious school); Middle School Minyan meets two times a month and is only for kids, lead by Dr. P. and attended by SSDS students). Once a month there is a free Shabbat lunch attended by any and all kids' and their parents at this lunch birthdays are announced.

STAFFING

While the staff of the religious school is well trained (out of 17 teachers, there are 1 MS.W., 7 MS.Ed's, 1 close to finishing MS.Ed., 1 PH.D.), what is probably special or unusual about the faculty, according to faculty members interviewed, is the enthusiastic and full time leadership of Rabbi S. Rabbi S. 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 when Rabbi S. began his tenure remain today on the faculty.

What does Rabbi S. 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. J., four out of ten teachers with whom she works directly in the school would not drive on Shabbat.) Rabbi S. 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 putting himself "on the line" by teaching at SSDS. Significantly, he is a full time principal of the religious school.

CURRICULUM

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 Isaiah, as an arena for developing curricular teaching materials, has influence. Rabbi S. 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 conversational Hebrew; requiring teachers to design and share with students a "seder shel yom"; encouraging teachers to develop classroom goals which enable him to outline a curricular overview of the school.

It is Rabbi S.'s dream that each classroom teacher begin the year with an itemized document of goals for each student. Next to each goal is a space for the teacher's signature when the goal has been achieved. Currently these documents are in use through the "heb"

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 write Hebrew words, names, etc., in response to questions {i.e. Avraham (in Hebrew) left Haran (in Hebrew)}. We learn this in Sefer Bereshit (in Hebrew)] - Melton holiday materials - Family education programs orchestrated by Marietta (for example, the moon & the calendar; Jewish birthdays & names)

Bet: The year of havdalah: family education program; learning first part of shaharit: Israel; holiday vocabulary; Our Living Past (Behrman House).

Gimmel: Kabalat shabbat: home rituals; Ron Wolfson's seder shel shabbat materials; Melton work books for Bereshit and kashrut. Through their work on kashrut students have become enthusiastic callers with questions to the local Halacha Hotline. Near the end of the year the Rabbi who runs the hotline visited the class and enabled children to meet the person behind the voice on the telephone.

Daled: Torah reading, Passover Haggadah; the Book of Exodus

Heh: Hallel; the Book of Numbers; Rashi (through Melton curriculum)

Vav: Tikun Olam with reading of Jonah (self); Esther (responsibility); Ruth (extra acts of loving kindness); Amidah.

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 opportunity 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 fulfill an alternative assignment and was not allowed to graduate.

At the end of the school year summer homework and/or reading lists are handed out.

AFFECTIVE EXPERIENCES

Rabbi S. 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.

1) For Yom ha Shoah (Holocaust Remembrance Day) an enormous collage-type poster was created 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 look at the poster very carefully and speculate about the people who lived 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 were given only a very small percentage of the remnant 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, Montreal, 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 participated in a graphic illustration of destruction and resurrection.

2) "Rabbis and Romans" is a game played in celebration of Lag b'Omer on the wide lawns and playing field of Isaiah. 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 switch. (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 winner of the game is the team of rabbis who has learned the most Pirke Avot. A rabbi captured by a Roman 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 aide in the school.

MEASURING SUCCESS

By what yardstick can success of Isaiah's schools be measured? If enrollment 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 number or increases paralleling Rabbi S.'s presence within the school. According to teachers, SSDS and religious school students are meeting positively within the walls of Isaiah, acknowledging differences in their educations (especially in Hebrew language) but also finding commonality in Jewish commitment. While this positive vision could only be

validated through extensive interviewing of students and parents, Rabbi S. in part accounts for the successful integration in the following way: By hiring him as a full time professional devoted 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 Isaiah in terms of increasing enrollment and expressed enthusiasm on the part of faculty, administration and students is contradictory to both current demographic studies and patterns observed within the United Synagogue. When asked about the apparent contradiction, Rabbi S. joked, "Welcome to Toronto." By this he meant that the city itself represents a more traditional Jewish community than many other U.S. cities.

In terms of implicit goals of nurturing positive Jewish identity and commitment, Rabbi S. and teachers eagerly cite examples of children and teenagers who devote extra time and effort to programs within the synagogue and to such positive affect and enthusiasm in classrooms as manifested by Ms. C.'s fourth grader skit writers or Dr. M.'s video interviewers.

It should be pointed out that from those interviewed, two themes explaining success were most frequently articulated. Rabbi S., himself, was praised enthusiastically, and Rabbi J. 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 S.'s first tasks, assigned by Rabbi J., as he entered Isaiah's employ was to write an administrative manual for the religious school. Finally it should be appreciated that the synagogue both had the money and leadership which enabled it to seek a skillful and talented professional staff.

June 1992

Cover Sheet

Best Practice in the Supplementary School (For Individual Schools)

REPORT BY: Kathy Green

Date May, 1992

Name of the School "Ohavei Shalom Congregation"

Denominational Affiliation Reconstructionist

Approximate Number of Students 85

From ages 3 to 12

Number of Teachers: 10

Students attend 5 hours per week; (2-3 days per week)

Approximate annual budget (if available) NA

(see report re grant)

What particular emphases of this school are worth noting:

Family education

Council for Initiatives in Jewish Education Best Practices Project

"Ohavei Shalom Congregation"

Overview

In this report Kathy Green describes "Ohavei Shalom Congregation," a thirteen year old Reconstructionist congregation of 125 family unit members, located in a small city in New Jersey. Her report focuses primarily on the success of the family education program at Ohavei Shalom. This is an example of how a small congregation with limitations on its funding can effectively use family education as a means of both teaching children and having a powerful impact on the synagogue as a whole.

Along with the regular curriculum of the school, year-long themes have been chosen for the five years of schooling. The goal of the program is to help people find themselves Jewishly by refracting their lives through the thematic concepts of the program. The synagogue hopes to influence the culture of the family by bringing a new vocabulary and symbols into the home.

There are four components for presenting material related to a theme in any given year: First, one hour of student class time on Sunday morning is devoted to the topic; second, children and their parents are required to do projects at home together based on materials that are sent home. The third component consists of adult education sessions on Sunday mornings for parents.

According to the synagogue leadership, parental reactions have been positive and enthusiastic. Because of this program the synagogue has a positive image of educational outreach to families. The synagogue is young, with many young families and a youthful rabbi. The number of young families means that it is not unreasonable to anticipate that as the initial five year program is completed roughly half the members of the congregation will have participated in the family education program.

Council for Initiatives in Jewish Education Best Practices Project

**Ohavei Shalom Congregation
Kathy Green**

INTRODUCTION

Ohavei Shalom is a thirteen 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 in a small city in New Jersey. When D. E., Ohavei Shalom's rabbi for the last four years and a graduate of the Reconstructionist Rabbinical College, came to the congregation, he perceived a need for family education, a vehicle for reaching out to adults 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.

Further 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 E. proposed and received a grant of \$14,100 to fund half of a five year, family education program. At this point 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. Frugality has allowed Rabbi E. and his staff to spend grant money at a slower rate than initially anticipated, thus extending the amount of time that the money is lasting.

Early on Rabbi E. enlisted the aide of Rabbi Jeffrey Schein, who directs educational services for the Federation of Reconstructionist Congregations and Havurot. Rabbi Schein, collaborating with Rabbi E., became the curriculum writer for the program. Rabbi E. saw himself as "implementer" who would test curricular ideas and supply "feedback" to adapt and modify the curriculum as it evolved. Shortly before the program actually began, Rabbi Schein paid a visit to Ohavei Shalom and offered a teacher training in-service session to help acquaint faculty with the curriculum.

What no one, including Rabbi E., could have anticipated as the program was being initiated was the profound, ripple effect it would have on the nature of Ohavei Shalom 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 within the context of the synagogue's school, which now has an enrollment 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 mitzvah join Rabbi E. 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 E.'s tenure in the synagogue with numbers increasing incrementally from the lower grades up. Currently ten teachers work in the school; it is hard to make statements about stability of teacher tenure; Rabbi E. reports that some of the teachers have been at Ohavei Shalom 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 finding 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. T. G., now a student at HUC/JIR, previously worked for five years as a teacher on kibbutz and also comes to Ohavei Shalom with a number of years experience as a HaBonim camp counselor. Joe F. lived in Israel on a HaShomer HaZair kibbutz from 1968 until 1980. He comes to Ohavei Shalom with previous experience teaching in Hebrew schools but is employed as the vice president for production of a northern New Jersey manufacturing company and sees his teaching as a "labor of love." Harvey R., the school principal, is regularly employed as a public school psychologist; he also is a veteran of elementary age yeshiva education. Mr. R. came to Ohavei Shalom a year

before Rabbi E.. Rabbi E. 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 Hiddur Mitzvah. The next year's theme for bet class students and their families is Menschlichkeit; the following year is devoted to Zionism. Themes for the fourth and fifth years are Kedusha and Tikkun Olam/ Hokhma, 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 participants' vernacular.)

On what basis were these topics chosen? They seem to have emerged from dialogue between Rabbi Schein and Rabbi E. and reflect articulated values found within the Reconstructionist movement in general and in particular in Creative Jewish Education, edited by Jacob Staub and Jeffrey Schein (Reconstructionist Rabbinical College and Rossel Books, 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. F., who taught Bet students in the Menschlichkeit 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., 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 attentiveness with their involvement when he taught materials not in the family education program.

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

Still another aspect of the program is adult education sessions on Sunday mornings for parents. Topics for such sessions might include the origin of the menorah as a symbol at Hanukkah time; or a psychologist leading a session on menschlich ways of interacting with children and strategies for encouraging Menschlich 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 hand 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 inculcate, and the lists would be compared. These adult sessions which occur three times a year for each year's theme are generally lead by Rabbi E. 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 parent-child session was a trip to a Jewish museum when Hiddur Mitzvah was being studied. In the Menschlichkeit program parents and children chose to hand out leaflets about recycling and environmental concerns at a local shopping mall.

UPON REFLECTION

What Rabbi E. perceives as unique about Ohavei Shalom'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 Hiddur Mitzvah theme year; they came, as Rabbi E. 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 E. or Mr. R., 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 E. 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. R. and Rabbi E., parental reactions have been positive and enthusiastic. Rabbi E. 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 led a few families to leave the congregation.

GOALS

What goals did Rabbi E. formulate as he talked about the family education program? He began by discussing the importance of Jews learning about such concepts as hiddur mitzvah or menschlichkeit. "In a non-Halachic age, how are people going to find themselves Jewishly? Perhaps they can be helped by refracting their lives through such concepts as menschlichkeit or hiddur mitzvah. We can influence the culture of the family. We can bring new vocabulary and symbols into the home." Rabbi E. sees the program as being good for children to see their parents in Hebrew 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 influence positively families' values and expectations as they prepare for bnai/bnot mitzvah. Another benefit of the program is that of families with Hebrew school age children about 20 per cent are inter-married. Thus the adult 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 anticipate that as the initial five 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 alumnus of the program; the more children, the longer the involvement. Rabbi E. 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, Rabbi E. 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, laudatory local newspaper publicity and an award from the Federation of Reconstructionist Congregations and Havurot. When asked what might be done to improve the program, the following ideas emerged: planning long in advance with guest speakers in place and on the synagogue calendar as much as a year in advance; clearer, more explicit statements of curricula 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.

Rabbi E. 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 upgrading 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 fledgling, faltering youth group is beginning. Rabbi E. is very proud that this year (in contrast to one student last year) eight or nine teenagers from the congregation are going to HaBonim's Camp Galil.

June 1992

Cover Sheet

Best Practice in the Supplementary School (For Individual Schools)

REPORT BY: Carol K Ingall

Date March, 1992

Name of the School "Temple Bnai Zion"

Denominational Affiliation Conservative

Approximate Number of Students 110

From ages 5 to 13

Number of Teachers: 17

Students attend 6 hours per week; (3 days per week)

Approximate annual budget (if available) \$77,000

What particular emphases of this school are worth noting:

Parent education programs

Teaching of Tefillah (prayer)

Active attention to problem solving

Council for Initiatives in Jewish Education Best Practices Project

"Temple Bnai Zion"

Overview

In this report Carol K. Ingall describes "Temple Bnai Zion," a large Conservative congregation located in a mid-sized Northeastern city. Bnai Zion is a school with well-articulated goals which drive the day-to-day life of the school. The school is characterized by its special emphasis on prayer and includes in its regular program a mandatory Shabbat experience for students and their parents once a month.

The school has a good record of sending its graduates on to the community Midrasha of Jewish Studies, which meets in the school building. Temple Bnai Zion school is a place where students and parents seem happy and there are few discipline problems. Teachers who teach in both the local Schechter day school and Temple Bnai Zion sense little difference in the students' behavior in the two institutions.

Bnai Zion is also noteworthy because of its ability to deal with problems in the school without despair or pessimism and in a creative, responsive and effective manner.

**Council for Initiatives in Jewish Education
Best Practices Project**

"Temple Bnai Zion"

Carol K. Ingall

GOALS

The "Temple Bnai Zion" 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'lal 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 Bnai Zion), 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 wheelchairs 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 twelve attend Camp Ramah; many Bnai Zion 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 discipline problems. Teachers who teach in both the local Schechter day school and Temple Bnai Zion sense little difference in the students' behavior in the two institutions. (Some teachers indicate that students at the Schechter School are more serious about their studies, but agree that there is none of the fabled heder acting-out here.) There are a number of explanations for student decorum. The principal is considered "very strict." As the librarian commented, "They wouldn't dare." The staff is an experienced, veteran group of professionals. All are trained teachers with the exception of a college student. All but one have been teaching for five years or more. When asked about the absence of behavior problems, teachers pointed to the presence of three clergymen on the faculty. Several teachers commented that since the two rabbis and the cantor joined the faculty, student behavior has improved. Contrary to conventional wisdom, all the teachers agree that having a parent involved in synagogue life is

no guarantee of better behavior in a student. When I asked about the correlation, numerous teachers gave me examples of dedicated parents and trouble-making children.

Students attend 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. Bnai Zion, 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 Hebrew and Heritage 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.

Evaluation is done through oral questioning and the use of commercial workbooks which accompany the texts used in the school. If the publishers make tests available, the teachers use them. Several of the more creative teachers are using projects and rudimentary exhibit-based methods of assessing student progress. A Bible teacher uses a checklist provided by the principal to measure student learning. In the absence of national standardized tests, evaluation at this school, as in other supplementary schools, varies from teacher to teacher.

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 "Bnai Zion 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 parshivot.

SUPERVISION

The principal supervises the faculty formally twice yearly. The process includes a pre-observation and post-observation 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 Bnai Zion 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 care about it.

The parent-involvement programs in the school are worthy of including in our Best Practices Index. The consecration service, the family Shabbat morning experience, and the Shabbaton (after it takes place) are well worth sharing with other communities. One finds in Bnai Zion, more than anything else, an ability to deal with problems as they arrive. The principal is able to engage the various stakeholders in a serious, creative effort to relate to difficulties and to come up with solutions in a confident and responsive manner.

Cover Sheet

Best Practice in the Supplementary School (For Individual Schools)

REPORT BY: Carol K Ingall

Date March, 1992

Name of the School "Midrasha Aleph"

Denominational Affiliation Transdenominational

Approximate Number of Students 110

From ages 13 to 18

Number of Teachers: 20

Students attend 5 hours per week; (2 days per week)

Approximate annual budget (if available) \$77,000

What particular emphases of this school are worth noting:

Affective education through informal activities

Council for Initiatives in Jewish Education
Best Practices Project

"Midrasha Aleph"

Overview

In this report Carol K. Ingall describes "Midrasha Aleph," a five hour per week, 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. Aleph has done an excellent job of providing students study of serious subjects in an inviting fashion while providing affective education through its informal activities.

Classes in the Midrasha are wide-ranging in subject matter and are characterized by a pedagogic style oriented toward discussion. The Midrasha has a stable faculty and the teachers often are known to students from other arenas. Students are learning from texts and are learning serious subject matter. The school monitors progress carefully and graduates no one who does not meet the school's minimum standards for graduation.

The Midrasha is particularly oriented toward promoting Jewish values through its informal programs.

Council for Initiatives in Jewish Education Best Practices Project

Midrasha Aleph
Bureau of Jewish Education of X City

Carol K. Ingall

SYSTEMIC ISSUES

A. Background

Midrasha Aleph 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 a local 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 Midrasha Aleph is nine years old. The result of a merger between the high school of one synagogue on the East Side of the City and the High School of Jewish Studies of the Bureau of Jewish Education, the 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, the board which created the school effected a compromise. The school meets for three hours on Sunday at the synagogue and two hours on Wednesday at a synagogue in one of the suburban towns. There is busing for southern area students on Sunday mornings and for the City students Wednesday nights.

The school is responsible to a governing body, which is a standing committee of the Bureau. This Midrasha committee consists of representatives of the Bureau, the three large Conservative congregations whose graduates attend the school, community representatives 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 the Midrasha, the rabbis include articles about the Midrasha in their bulletins, and "push" the 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 Midrasha Aleph 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. Because the committee 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 (interest groups) 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 Aleph 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 staff'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 unclear. Like the goal of promoting love for family, it is not as easily quantified as con-

nectedness to the state of Israel or provision of opportunities for Jewish teenagers 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 tzedakah kitty which they divide among local, national and international agencies. They worked at Amos House, a City 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 traveled 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 number of drop-outs used to be higher four or five years ago. Recognizing the high correlation of students who completed ninth grade with students who graduated in the twelfth, the principal embarked on an active program to hold onto eighth and ninth graders. She introduced a Shabbaton geared to younger students, created a special forum for newcomers to the school to meet periodically with her, and devised a Big Brother, Big Sister pairing. Attrition has been substantially lessened. The principal and committee note that there is a strong correlation between a synagogue's sense of ownership of the school and student attrition. The synagogue which is most lukewarm in its support of the school has the greatest percentage of dropouts.

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 local 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.

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. 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 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 devotees 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 Aleph 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 tzedakah 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 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 Aleph 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 not a disinterested

bystander: 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.)

SUPERVISION ISSUES

A. Regular Supervision

The principal formally supervises her teachers twice yearly. Each observation is preceded by a review of a pre-observation form and followed by a review of a post-observation 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. The 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.

Cover Sheet

Best Practice in the Supplementary School (For Individual Schools)

REPORT BY: Samuel Joseph

Date May, 1992

Name of the School "Emeth Temple"

Denominational Affiliation Reform

Approximate Number of Students 365

From ages 4 to 15

Number of Teachers: 31 (plus 23 Madrichim)

Students attend 2.5 to 5 hours per week;(1.5 days per week)

Approximate annual budget (if available) \$175,000 (some
programs have separate budgets in addition to this

What particular emphases of this school are worth noting:

Many areas as noted in report, but note particularly the way that the school
participates in the life of the congregation

Council for Initiatives in Jewish Education Best Practices Project

"Emeth Temple"

Overview

In this report Samuel Joseph describes the synagogue school of "Emeth Temple," a large Reform congregation in a mid-sized Midwestern city. Emeth Temple is an example of a school that has undergone a great deal of change and improvement in the last few years. The growth of this school can serve as a model for progress and development in other synagogue settings.

The success of the school has been growing during the past few years. In many areas of involvement there is a marked increase in participation by students from the school. The numbers of students attending UAHC summer camping programs greatly increased, participating in Israel experiences, UAHC and other programs, rises each year. 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.

One of the strongest aspect of this school is how it participates in the life of the congregation. Emeth Temple as a congregation has a core value of responding to the social issues facing the city and beyond. The school is a full partner in any response.

Council for Initiatives in Jewish Education
Best Practices Project

"Emeth Temple"

Samuel Joseph

GOALS

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

The goals of the Emeth Temple Religious School are taken directly from the national goals articulated by the Union of American Hebrew Congregations Joint Commission on 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 of 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

Emeth Temple

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 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. Tefilot are an example. The school now has Tefilah every week in school so the students can practice Jewish life behaviors.

Since the issue of retaining children after the bar-bat mitzvah is frequently raised in discussions of supplementary school Jewish education, I tried to discover why so many students remain at Emeth Temple?

Essentially there are a constellation of reasons for this phenomenon. I spoke with the Educator, Rabbis, parents, 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 reason, 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 community's 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 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 mitzvah.

Emeth 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. Again, 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 they 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 Haftorah 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.

THE SCHOOL AND THE CONGREGATION

One of the strongest aspect of this school is how it participates in the life of the congregation. Emeth Temple as a congregation has a core value of responding to the social issues facing the city and beyond. The school is a full partner in any response. For example, the congregation 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 cots 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 Purim for these people needing shelter.

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 which 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 Emeth Parents. Even the hallways are covered with letters thanking the students for tzedakah projects they performed.

THE LIFE OF THE SCHOOL

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 receiving 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 cards 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 Emeth 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.

TEACHERS

The teaching staff at Emeth 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 Reform Jewish High School. The Educators and the Rabbis are centrally involved in the high school program.

Approximately 40% of the teachers at Emeth are congregants, 30% rabbinic students from Hebrew Union College, 10% are students at a local 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 offered by the school, Temple, and the BJE/Community. Faculty meetings are regularly dedicated to enhancing the Jewish knowledge of the staff and their 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.

CURRICULUM

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 Savers". 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 congregants to nominate members of the congregation 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 what the students are learning 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

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.

Overall 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 Emeth 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".

June 4, 1992

Cover Sheet

Best Practice in the Supplementary School (For Individual Schools)

REPORT BY: Stuart Schoenfeld

Date July, 1992

Name of the School "Congregation Reyim"

Denominational Affiliation Reform

Approximate Number of Students 250

From ages 3 to 16

Number of Teachers: 20 (plus 20 co-teachers)

Students attend 5 hours per week; (2 days per week)

Approximate annual budget (if available) \$30,000

What particular emphases of this school are worth noting:

School almost completely staffed by members of congregation

Council for Initiatives in Jewish Education Best Practices Project

"Congregation Reyim" Overview

In this report Stuart Schoenfeld describes the school at "Congregation Reyim," a Reform synagogue of 250 families located in the outlying suburbs of a large Canadian city.

Congregation Reyim school runs a successful and innovative program that is characterized by an enormous amount of parental involvement, particularly as teachers, tutors and aides in the classrooms. "Teaching our own" is the slogan of Congregation Reyim and this approach is seen clearly in both the parental involvement and the rabbi's connection to the life of the synagogue school.

By systematically training parents and graduates to become school staff, Congregation Reyim addresses two perennial issues in North American Jewish education - first, teacher recruitment; second, the gap between home and school.

The synagogue, through its rabbi, educational director and lay leadership, places a large emphasis on the role of education. The education committee is reported to be the most prestigious of the eighteen or nineteen committees in the congregation. It has ten members; new families are brought on each year. It sets school policies, assists in all activities, discusses curriculum and deals with exceptional cases.

This involvement with the school creates community and also presents important role models for the students. Students see continuing involvement with Judaism lived out before them in school among adolescents as well as parents. Older students stay after Bar Mitzvah and Bat Mitzvah, become teachers' aides, Bar-Bat Mitzvah tutors or teachers and are active in the youth group.

**Council for Initiatives in Jewish Education
Best Practices Project**

"Congregation Reyim"

By Stuart Schoenfeld

THE SCHOOL AND ITS SETTING

Congregation Reyim is located in a one of the newer suburbs of a large Canadian city. Reyim was founded in 1973 and is often thought of as out of the mainstream of the City's Jewish community. There are two other small congregations several miles to its north and south. There are no other Jewish institutions in the immediate vicinity. Members of these congregations are scattered among non-Jewish neighbors. Their children rarely have other Jewish children in the same class, sometimes not even in the same school.

A Reform congregation, Reyim is continuing to grow, with a current membership of about 800 (250 families) and a school enrollment of about 250. About 20% of the congregation's families are intermarriages and about an equal number are conversionary marriages. Professional leadership is provided by Rabbi Bill Miller (pseudonym) and Mrs. Susan Gross (pseudonym), director of education.

The synagogue does not have school classrooms. The School meets on Sunday morning and Tuesday evenings at a Catholic School which is about 7 blocks away from the synagogue. That school is a new, well equipped educational facility, reflecting the Province's policy of funding a public Catholic school system as well as a non-denominational school system.

WHAT THE SCHOOL IS KNOWN FOR

The back cover of Congregation Reyim's 1991-2 school booklet lists 60 school staff (35 female, 25 male) and 16 Bar-Bat Mitzvah tutors (10 female, 6 male). Forty of the school staff are teachers; the rest work in some other capacity—office work, volunteers, aids. Thirteen of the Bar-Bat Mitzvah tutors are also school staff. The overwhelming majority of the staff and tutors (all but two Hebrew teachers) are members of the congregation. This is a substantial percentage of a congregation with 250 families. By systematically training parents and graduates to become school staff, Congregation Reyim addresses two perennial issues in North American Jewish education - first, teacher recruitment; second, the gap between home and school.

The work put into teacher recruitment and training reflects a conscious strategy. As the school booklet states, "Our school is based on the commitment to 'teaching our own.'" Teachers and parents are role models. When students see parents teaching they learn that their parents value Jewish study and contributing to the community. While this is presented as an educational strategy, it is also understood as a strategy of community building. Many families join because they want to send their kids to religious school. The congregation's strategy accepts that this is motivation for many families. The congregation's educational strategy draws parents as well as children into the school.

It also defines the context for those families whose initial inclination is to have a minimal family involvement, one limited to sending the children to school. "It becomes our role," said the rabbi, "to see how subversive we can be—and I use that word advisedly—changing their behavior and seeing if we can encourage more Jewish activity in the family context. Our success is mixed, but the secret is to create expectations right off the bat and also to have a critical mass." Recruiting parents as teachers is important in its own right, but it is also an important way of building up the critical mass of parents and students who are role models to the less involved. The critical mass is further developed by having many activities in the congregation organized around the school, by including adult education in the responsibility of the education committee and by cultivating older students as teachers' aids, Bar-Bat Mitzvah tutors, youth group members and eventually teachers.

FORMAT OF THIS REPORT

For purposes of comparability with reports of other settings, the findings will be reported using the categories of Holtz's "Guide for Looking at Best Practices..." An additional category, "Other comments," is added at the end of major sections.

SYSTEMIC ISSUES

1. GOALS

Organizational goals may be expressed at different levels of abstraction. At the most abstract level, organizational goals state the ultimate purpose of the collective action which takes place in organizational roles. As an outsider I would say that the ultimate goal of Congregation Reyim is to use the resources of Judaism to nurture and sustain decent human beings through study, community building and role modeling.

Neither the rabbi nor the educational director, nor any documents given to me used this kind of abstract rhetoric. However, this vision is implicit in what I was told and what I observed about the school's educational strategy. I would say that this strategy has three central elements. 1. We teach our own. 2. We build a close link between congregation and school. 3. We learn in order to do. The school is organized around these proximate goals. This educational strategy integrates study, community building and role modeling.

It should be noted, of course, that as in any organization what people actually do is guided by the interaction between organizational goals and personal agendas. Comments relevant to personal agendas appear elsewhere in this report, but a fuller study would be required to speak confidently about the personal agendas of various members of the system. Any attempt to adapt the educational strategy of Congregation Reyim to other settings should take the personal agendas of the people in those settings very seriously.

2. STAKEHOLDERS AND THE SCHOOL'S EDUCATIONAL STRATEGY

The school's educational strategy grew along with the congregation. The congregation has always been led by Rabbi Miller, who came as a student to a group of seventeen families. When the congregation decided to hire their student rabbi they were also accepting his educational strategy. The congregation has had only two educational directors, both of whom have worked as a team with the rabbi and share the commitment to "teaching our own" The present educational director, Susan Gross, was previously a high school teacher and teacher of English as a second language; she became a religious school teacher when her children entered the school in the late 1970s and educational director when her predecessor left for another position. The education committee is reported to be the most prestigious of the eighteen or nineteen committees in the congregation. It has ten members; new families are brought on each year. It sets school policies, assists in all activities,

discusses curriculum and deals with exceptional cases. The educational committee has supported the school's educational strategy from the beginning and is guided by it in the decisions it makes.

The educational strategy is not so much a topic for debate, articulation or validation as it is a fundamental part of the culture of the school - something which has always been there and is now taken for granted. It's part of the package. What is not taken for granted is the implementation of the strategy. The continuing activities which implement the strategy and the monitoring of progress towards better implementation keep the strategy a living part of the school.

The commitment to the educational strategy does not extend to all parents and children. There are families which are ambivalent and marginal about their Jewishness, and some classes where children from these families are the majority. The school and congregation have programs to draw these families in, and the school and congregation communicate clear expectations from the beginning. As noted above, "teaching our own" contributes to building up the critical mass of involved families so that they, rather than the marginal ones, set the tone.

3. COMMUNICATIONS / VISION

The school's distinctive educational strategy is communicated in writing in the 1991/2 school booklet. The director of education writes in her welcoming letter

Our school is based on the commitment to 'teaching our own.' The involvement and participation of our parents is the model that guides and encourages our students. There are numerous ways in which parents both can and do join in the most important task of educating their children.

Parents are urged to become involved in our teacher-training programme, to help as administrative assistants, or as parent-aids, to work on the Education Committee, or to join the adult education programme or the adult Hebrew programme. Reyim's tradition has taught us that parental involvement enriches both the formal and informal Jewish experience of the entire family.

Similar sentiments are expressed in the letter of the chair of the school committee. The inclusion of adult education within the responsibilities of the education committee and in

the school booklet also communicates the vision of the school as a setting for adults as well as children.

Reyim's educational vision is also communicated each year when the education director and rabbi meet with new parents. The orientation session explains the philosophy of the school: education is not just something that takes place in the school but also in the congregation and the home. The ways in which those links may be made are presented. Participation in various school activities is described and parents are invited to become involved in the teacher training program. If individuals are unable to commit themselves to the program, they are encouraged to help as volunteers and to move into the teacher training program when they have the time.

As well, the education committee periodically publicizes the teacher training program and encourages particular individuals. Individuals with particular talents, for example in Israeli dancing or art, are personally called and asked to volunteer.

The vision of a community of teachers as well as learners is also communicated through the way that older students are incorporated into the educational strategy. Among the Bar-Bat Mitzvah tutors, teenagers outnumber parents. Students approaching Bar-Bat Mitzvah know that the school encourages them to use the skills they have learned as tutors in the school. Many students two or three years past Bar-Bat Mitzvah enter the teacher training program. The vision of older student becoming involved with the education of younger ones is dramatized through the "I'dor va dor" ritual. During the Shavuot service "Grade Nine students call the Junior Kindergarten students to the bimah to honor them and to formally welcome them to the study of Judaica and Hebrew." (school booklet).

4. EMOTIONAL TONE

Intensive research would be required to adequately understand how good it feels to be at Congregation Reyim and in what ways learning is enjoyed. The following anecdotal comments from my Sunday morning visit are suggestive: Coffee and cake were laid out in the large teachers' lounge before class. Teachers were sitting at tables talking. The director of education spoke with teachers as they came in. The atmosphere was active, but friendly and unhurried. The school day began with "O, Canada" and "Hatikvah" and announcements on the P.A.

The announcements included a mention that I was visiting and asked that I be welcomed. As I was walking through the halls, a child came over and said, "Welcome to our school." I was told to go into whatever classes I liked and visited five of the eighteen classes and

B. "Teaching our own" with paraprofessional parents is also connected to flexibility in teaching assignments. Particularly in grades 7-9, where the morning is normally divided, teachers may teach on a part time basis. This accommodates those parents who do not make a commitment to teach every week by allowing them to teach, for example, an eight week unit for one hour a week.

C. The link between religious participation and school is very strong. The importance of prayer came up again and again in the discussion with the rabbi and educational director. There were certainly other things of importance to the congregation and the school, but in a fundamental way, the ability to share in common rituals is central to the system. The rituals of Jewish worship link the identity of the members to other Jews in time and space. Regular attendance at services is not required, but much is done to encourage it. Friday evening services are held for young families on an average of twice a month. About sixty people will come to a regular Friday night service. About thirty will come on those Saturday mornings on which there is no Bar-Bat Mitzvah. The school self-consciously promotes "service literacy," familiarity and comfort in services. Each class and youth group conducts a service during the year. The Hebrew program is oriented towards knowledge of prayers. Tefillah takes place in school. The rabbi works in the school, and the educational director goes to services and is often on the bimah.

The philosophy of "we teach our own" is connected to the importance of ritual in the congregation and the school. Parents who teach are not just role models of parents who know about Jewish things and talk about them. They are also role models of parents who know prayers and go to services.

CURRICULUM AND INSTRUCTIONAL ISSUES

1. CURRICULUM DEFINITION

The school booklet contains a curriculum outline for Judaic Studies from junior kindergarten through Kallah, and Hebrew levels from primary through kitah vav. The educational director provided me with mimeographed curricula for each grade. These curriculum documents, however, do not define the curriculum; they are only one element of it. Moreover, as new curriculum materials become available and the educational committee reviews what happens in the school, the written curriculum is modified, either in writing or with the understanding that the modifications will be incorporated into written revisions.

The educational director and rabbi spoke of curriculum in a broad way.

First, they included the synagogue experiences as part of the curriculum. Neither the mid-morning tefillah described above nor the involvement of school classes in shabbat services are listed in the curriculum outline, yet both are spoken of as important parts of the school's instructional strategy. The educational director commented that the curriculum which the Reform movement has recently published is consistent with the importance given to learning Hebrew prayer in the school. Each year, each class and youth group leads a service. Six to eight weeks will be spent preparing for the service.

Second, the educational director and rabbi consider those Sunday morning activities which create a Jewish atmosphere and encourage socializing to have full status as parts of the curriculum. Rabbi Miller said,

We consider the social statements to be part of the curriculum. Kids may come into the class announcing a youth group meeting coming up; someone may come in announcing a bake sale for tzedakah. That's fine, we consider that to be part of the curriculum. Number one because it influences values. Number two just getting Jewish kids together to shmooz with each other and enjoy each others' company is an important component of our school and who we are in the town.

The educational director further explained the interaction between different aspects of the school,

Our grade 7, 8 and 9 student teachers are not always needed the full morning. They may have the middle of the morning off and they'll have a youth group meeting. All of the sudden, the school becomes something that's central to their Jewish identity, it becomes a youth group morning, a fund-raiser, a sisterhood activity ... We create our Jewish world. The aura is very, very special; you can't walk into the building without feeling it.

Third, Bar-Bat Mitzvah preparation (20 - 25 per year) is a separate area of instruction, involving Bar-Bat Mitzvah tutors (who are members of the congregation, often teenagers), the educational director and the rabbi.

Fourth, the school booklet lists "additional educational programmer" discussion groups and adult Hebrew classes, preschool, teacher training, family education and a lending library.

2. LEARNING OF CONTENT

Content learning takes places partly in the classroom, following the printed curriculum. All the classes observed were focused on content of some kind. There is homework. One of the classes I observed consisted of reports of individual projects. There are report cards. Members of the Kallah class must pass a three page exam (Hebrew terms, fill in the blanks, short answers and an essay). Students also participate in voluntary learning activities which supplement what the school does - the Rikudiyah, Zimriyah (both sponsored by the City Board of Jewish Education), Bible contest (sponsored by the Canadian Zionist Federation) and Israel quiz (sponsored by the Reform movement). While the formal curriculum covers the standard elements of Jewish education, there is a "tilt" towards instruction in synagogue skills and knowledge of religious topics.

Because the curriculum is broadly conceived, formal lessons in the classroom are not the only way in which content is learned. Continuous involvement and participation in synagogue sponsored activities are given a high priority. The educational director commented,

Our classes run services. The kids come up on the bimah and chant from Torah on a regular basis. They are not strangers because it has become more than a subject; it's part of who they are. There are some things that suffer because of it. On the other hand, if it were only school, if Hebrew were only like French, we'd lose something because it wouldn't be important for them. The importance grows as they become involved in the process. We have a wonderful retention rate of kids who do not leave us after Bar-Bat Mitzvah and bat mitzvah.

3. TEACHING STYLES AND BACKGROUND

The staffing of Congregation Reyim by parents and older students is the school's distinctive characteristic. The eighteen classes of 20 to 22 students are well staffed. Most classes have more than one teacher. Student aides and volunteers are frequently present. The training and supervision of teachers will be covered below in the section on "supervision issues." Only the implications for classroom experience will be noted here. The observations recorded above on "emotional tone" are consistent with the rabbi and educational director's summary comment on teaching style - it is "relaxed." Teachers are encouraging,

but are self-conscious about not making the learning of content the exclusive, or even the most important, goal of their work.

I would also add that the teaching style is cooperative. There is usually a team in the classroom. In grades 7 through 9, the students have multiple teachers. The morning is divided into an hour of Hebrew and two one hour lessons; in each hour the class may have a different teacher.

Reyim teachers have all been trained by the rabbi and education director, who continue as their supervisors. The overlapping of statuses as parents, congregational members, members of a teaching team and graduates of a common teacher training program contributes towards a teaching style which reflects identification with an organizational culture rather than a technical

division of labor.

4. AFFECTIVE EDUCATION

The curriculum documents describe content, but the educational director and rabbi spoke much about the integration of feelings and behavior with knowledge. There is a self-consciousness about role modeling, creating the proper atmosphere, learning in order to do and to feel like doing. Linking the school to participation in the synagogue has an affective dimension. The children have their transitions in the school marked by synagogue events junior kindergarten and grade one students are welcomed in September; the grade nines and the junior kindergarten participate in the l'dor va dor service; the Kallah graduation is a creative service. Each class (from grade four up) and each youth group runs a service. The Friday night family services are not formally school sponsored, but are part of the congregation's "package."

Other "affective" programs--retreats, tzedakah, trips and zimriyah--are also present. The intentional use of the school setting to promote social activities falls into the category of affective education, as does the dinner that the rabbi hosts at his house for the Kallah class.

5. FAMILY/PARENT EDUCATION

PARENT EDUCATION. Two levels of adult Hebrew, with about fifteen students, are taught at the same time as the rest of the school meets. The teachers of these classes are also parents. Sunday morning discussion groups sponsored by the education committee are

periodically held. The director of education leads a Judaica study group on Wednesday nights.

FAMILY EDUCATION. There are family services on Friday nights about twice a month. The rabbi leads prayers with his guitar, tells stories and invites kids to come up and act them out. Every grade is invited to a specific Shabbat morning service. From grade four up each grade runs the service. A few special programs are held in other grades. Grade 1 has shabbat afternoon and havdalah around Tu B'Shevat, with parents, run by the educational director. In grade 7 the first five weeks of school are a family Bar-Bat Mitzvah program, with students and parents attending together. Grade 8 contains a four week family program on parents' and children's views of what makes a Jewish home. In grade 10 parents are in the classroom for the session on mixed marriage.

SUPERVISION ISSUES

1. INSERVICE EDUCATION

In 1991/2, about half a dozen adults joined the teacher training program. Students in grades 9 and 10 are given the opportunity to be join the teacher training program and be teaching assistants. In 1991/2 about 10 students joined. Not everyone who begins the teaching training program completes it, but most do.

The teacher training program is held on Sunday mornings. Teacher training students meet together for an hour. The educational director, rabbi or sometimes a guest (usually a parent who is a teacher, principal or educational specialist) will present a topic. The outline of weekly topics is attached as Appendix A.

For the other two hours, each teacher in training goes into a grade, where they will spend either the full year or half a year (they may switch in the middle if they want). Trainees move from observing to teaching parts of lessons to teaching full segments of lessons under the guidance of the classroom teacher. Where possible, the educational director or rabbi will observe their teaching.

At the end of the year, those in the teacher training program are given a form which asks them their feelings about the program, what sessions have been best, which ones they would like to see changed. This feedback is used for planning of the next year's program.

They are asked which grade level they see themselves most comfortable with and which content they prefer to teach.

Their teaching assignment is discussed at a conference with the educational director. In most cases, the new teachers are placed as "associate" teachers rather than main teachers.

The morning on which I observed was near the end of the year. The teacher training class that morning was led by the rabbi. The class began with five students; three more arrived soon. It was composed of teenaged boys, teenaged girls, adult women and adult men - two of each. The class began with role playing: "It is June, you two are co-teachers planning your first day in class." After about six minutes, a discussion, led by the rabbi, of what to do when planning the first day. Then more role playing: "This is September, the first day of class. We are the class. Start the class." The rabbi role played a student who first thing asks to go to the bathroom. After this short role playing, the rabbi led a discussion by raising questions: "What do you do before you get into class? What do you do on the day of, before students arrive? When the students come in, what impression do you want them to have of you? How do you keep the administrative of the beginning of the year from getting in the way of teaching?"

The school also holds professional development sessions through the year and discusses teaching issues at staff meetings.

2. SUPERVISION

Since the financial rewards of teaching are minimal, the primary rewards are personal satisfaction and social approval. These rewards effect the supervisor / teacher relationship. The goal of supervision is to have everyone in a place where they can creatively use their talents. If someone is not working well as a teacher, personal satisfaction and positive feedback will be low. It is also significant that teachers are members of the congregation. This means, I was told, that they can't be fired. If a class is not working and the support provided doesn't help, the teacher will be encouraged to move. Sometimes the teacher will work better with a different age level or be encouraged to volunteer at the school in another capacity. Sometimes the class is one which goes through several teachers or grades before they find a teacher that reaches them. Some classes and grades present more problems than others. Since most classes are team taught and volunteers and aids are part of the instructional strategy, a variety of interventions are possible.

3. DIRECTOR OF EDUCATION'S / RABBI'S ROLE

The educational director is responsible for hiring and assigning teachers. She is also responsible for general administration and implementation of educational policy. She gets to know particular classes as they move up through the grades and uses a variety of interventions with problematic classes. She described one class which had been challenging, which "gave our teachers a run for their money for about three years." Different parents were brought in, and finally, they got the right combination of teachers who helped them focus on a tzedakah project which bonded them together, making them feel very good about what they were doing in school.

The educational director and rabbi are both teachers of teachers. They share the teacher training program, observe classrooms, give seminars during staff meetings and "are there when the teachers need us." Both see accessibility and the presence of the rabbi as someone who knows the children and is involved in the school as important.

4. OTHER COMMENTS

Neither the director of education nor the rabbi have formal training in teacher training. Mrs. Gross has an M.Ed. in history and philosophy of education. She worked as a high school teacher and an English as second language teacher before becoming educational director. Rabbi Miller has only the courses that were part of his program at HUC and his camp experience.

SOME CONCLUDING COMMENTS

This concluding section situates the training of parents as teachers in the context of other aspects of the congregation and raises the question of the long term effects of Congregation Reyim as compared to other schools.

CONTEXT

While the use of parents as teachers is the most readily noticed aspect of this school, this aspect does not stand alone. It is one part of the way the school works, and makes sense only in relationship to the other parts. Although these other aspects of the school have been already discussed, this concluding section highlights them. It is important to recog-

nize them, as they effect the transferability of the teacher training program from this setting to others.

1) The relationship of the rabbi to the school. Rabbi Miller teaches, invites students to his house, makes school classes central to the yearly synagogue schedule, and gets personally involved in Bar-Bat Mitzvah. In his relationship to parents whom he would like to recruit as teachers, he sets an example.

2) The stability of the educational strategy. The school's educational strategy was introduced by the congregation's one and only rabbi almost twenty years ago. The present and past educational directors subscribe to this strategy. It is part of the culture of the school, a shared understanding taken simply as "the way we do things." Building this orientation towards Jewish education as a change introduced into other settings would raise challenges not faced at Reyim.

3) The size and isolation of the congregation. Reyim is still small enough so that it doesn't feel like a bureaucracy. A similar program might work in a larger congregation in a largely Jewish neighborhood, but it wouldn't feel quite the same as at Reyim. It would not necessarily be worse or better, but it would definitely be different.

4) The financial dimension. "Teaching our own" at paraprofessional pay makes it possible to have a team in the classroom and to still keep dues lower than they would otherwise be. Financial considerations may be different at other congregations depending on the level of affluence and family life-styles.

LONG TERM EFFECTS

Can an educational strategy like the one followed at Reyim have the long term effects that proponents of Jewish school reform hope for?

Despite their pride in what they have done, no one at Congregation Reyim expects their educational strategy to be the solution to the problem of Jewish continuity in North America. The identities shaped at Congregation Reyim are also shaped by public schools, peer groups and the mass media. Moreover, Reyim still has its share of marginal and ambivalent families who resist the commitments the congregation promotes. Some join the congregation and enroll their children in school only to please their own parents. The children in the school all have non-Jewish friends. Older students inter date. When they leave home for university, their ties to the congregational community will weaken. The

friends they make on campus, their adult value commitments, their romantic involvements, and their marital choices are all uncertain.

It is possible, though, that what is done at Reyim may shed some light on broader issues raised in the discussion of Jewish continuity. It is now becoming common for writers on Jewish continuity to note that neither the Holocaust nor Israel have the same emotional impact on commitment to Jewish identity that they did a generation ago. Yet identification with Jewish suffering and a reborn nation-state are still used to mobilize adolescents and young adults because (it is said) they don't know anything else about being Jewish. The students who go through Congregation Reyim may come out knowing something else. They will have seen their parents, or parents of classmates, take responsibility for making a synagogue school work. They may carry with them after they leave the knowledge of what it feels like to be part of a community that uses ritual and study to gain access to a rich intellectual and emotional tradition.

November 10, 1992

APPENDIX A

Reyim TEACHER TRAINING COURSE WEEKLY TOPICS, 1991/2

First Semester

Role of the Congregation Reyim Teacher

How to Teach About God

Teaching Strategies #1

Teaching Strategies #2

How to teach Torah

Lesson Planning #1

Lesson Planning #2

The Special Child

Midrash

Class Management #1

Class Management #2

Active Learning

Second Semester

Ancient Jewish History

Jewish Story Telling

Jewish Resources

Questioning Skills

Medieval Jewish History

Modern Jewish History

Overview of Curriculum

-80

Crafts in the Classroom .

Learning Centres

Kohlberg and Moral Development

Peer and Parent Communication

Special Topic

The First Day

Last Session

Cover Sheet

Best Practice in the Supplementary School (For Individual Schools)

REPORT BY: Michael Zeldin

Date May, 1992

Name of the School "Congregation Beth Tzedek"

Denominational Affiliation Reform

Approximate Number of Students 400

From ages 5 to 17

Number of Teachers: 20 (plus 20 co-teachers)

Students attend 4-4.5 hours per week; (2 days per week)

Approximate annual budget (if available) \$230,000 (some
programs have separate budgets in addition to this

What particular emphases of this school are worth noting:

Educational activities outside of school (e.g. The Show)

School-congregation relationships

Professional leadership

Madrichim (post Bar Mitzvah aides)

Hebrew Center (curriculum enrichment)

Council for Initiatives in Jewish Education Best Practices Project

"Congregation Beth Tzedek"

Overview

In this report Michael Zeldin describes "Congregation Beth Tzedek," a Reform congregation in a large West Coast city. Beth Tzedek is characterized by its ability to create a sense of community through a variety of imaginative educational experiences. The professional staff and lay leadership of Congregation Beth Tzedek have created a vibrant community despite the geographic challenges of suburban life in Southern California.

The goal of the religious school can be captured in one word: Continuity. The educational programs are all designed to instill within students and adults a commitment to the continuity of the Jewish people. Since the congregation is the most tangible representation of the abstract idea of "the Jewish people," commitment to the temple serves as a bridge to larger commitments. The loving atmosphere thus contributes to the educational enterprise: Students and their families become committed to the Jewish people by first becoming attached to the congregation.

Much of the success of the school is attributed to efforts of its longtime principal. The principal is a central focus for the school's activities and an advocate for the school and for education in general within the congregation. She has been particularly successful in her efforts to link school life with congregational life. When the leaders of the synagogue talk, it is difficult to discern the boundaries between the congregation and the school, if, indeed, there are any.

Beth Tzedek is an example of how a synagogue committed to education working with a strong and energetic educational leader can build an involving and dynamic school with a host of programs designed to address the needs of contemporary Jews.

Council for Initiatives in Jewish Education Best Practices Project

"Congregation Beth Tzedek"
Michael Zeldin

INTRODUCTION

Seventeen-year-old Becky B. bounces out of her classroom door like a kid bursting into a candy store. She bubbles with enthusiasm as she descends the stairs and enters the courtyard of the school building. She is eager to talk about how much the temple means to her; she says that the temple is her second home. She is an alumna of many of its educational programs, and she now co-teaches a first grade class because "she wants these kids to have the same exciting experiences I did growing up."

Cindy and Wayne S. are co-chairs of the religious school committee. They sit quietly at a picnic table in the courtyard discussing how they became involved with the religious school. Like so many other adults, they remember their own religious school experience as something worth forgetting. Here, though, they find that parents don't force their children to come; "kids make the parents come." Now, they are happy to play a role in supporting the temple, its programs, and its staff because they believe that the religious school makes Judaism a joyous experience for everyone who is involved with it.

Debbie teaches at the temple almost every day of the week. This is her first year teaching after a 3-year hiatus while her family was living in New York. She was thrilled when she had the chance to move back to town so she could once again teach at the temple. It is such a warm, loving place, she explains, that she missed the family feeling she gets there and which, she hopes, she in turn gives to her students.

Becky, Wayne and Cindy, and Debbie are a few of the many people whose lives have been touched by the magic of Congregation Beth Tzedek in a large California community. The city is a sprawling metropolis with a Jewish population of 75,000. The temple is located downtown, on the same site on which it has been located for over 100 years. Most Jewish families no longer live nearby; they live scattered up the coast and inland through the newer suburban valleys that stretch out into the California desert. A Northern

suburban branch school offers easier access to the temple's school on weekday afternoons, but on Sundays, parents shlep their children downtown so they can be part of the Beth Tzedek experience.

MORE THAN A SYNAGOGUE, A COMMUNITY

The professional staff and lay leadership of Congregation Beth Tzedek have created a vibrant community despite the geographic challenges of suburban life in Southern California. Senior Rabbi M.S. has served the congregation for close to 20 years. Assistant Rabbi L.C. has family roots in the city that go back more than a generation and is raising her own young children in the congregation. Educational Director H.S. has been part of the Beth Tzedek community for more than a quarter-century. And Congregational President B. B. is a life-long member of Beth Tzedek; her children and grandchildren have grown up in its schools.

The stability and sense of family created by the congregation's leadership pervade the school: Every weekday afternoon and Sunday morning, Educational Director H.S. welcomes children as they get out of their cars. She greets parents as well and frequently asks about their families and, in particular, their older children. With a smile and a few kind words, she makes them feel part of a community. She also handles many potential problems casually so they don't become major issues.

For Cindy and Wayne, the school committee chairs, communication is what makes this "temple family" work so well. The temple staff is responsive to what parents have to say, they explain. As an example, they cite a recent meeting which addressed a problem many parents expressed: The temple had not offered programs for teenagers since the high school youth group became dormant several years ago. The meeting brought together the rabbis, the educational director, the school committee chairs, and a group of interested parents. Together, they developed a plan of action, which the staff then implemented. Cindy explains that this is typical of how the temple works: Parents have an idea, they approach the rabbis and educational director, and they respond. The result is an educational program with a diverse series of options.

For Debbie, the loving atmosphere that makes the temple so special starts with the rabbi and educational director. Their warmth sets the tone for the entire congregation. H.'s effusive personality, and the hugs and kisses which she freely dispenses, have earned her the appellation "Eema." She is always ready to hold a hand, put an arm around a shoulder, dry a tear, or share a triumph with a smile of encouragement and pride.

Teachers and students alike know that to be in H.'s presence—or in the presence of any of the staff members who have "caught the love bug" from her—is to be safe and secure. Debbie smiles, laughs, hugs and kisses students in class and when they pass her in the courtyard. She wants her students to feel as comfortable and appreciated at temple as she does.

THE SCHOOL

Beth Tzedek is more than a place where children come to feel good about themselves; it is also a place where they come to learn about being Jewish. The goal of the religious school can be captured in one word: Continuity. The educational programs are all designed to instill within students and adults a commitment to the continuity of the Jewish people. Since the congregation is the most tangible representation of the abstract idea of "the Jewish people," commitment to the temple serves as a bridge to larger commitments. The loving atmosphere thus contributes to the educational enterprise: Students and their families become committed to the Jewish people by first becoming attached to the congregation.

The school's curriculum addresses the school's goals in many direct and indirect ways. A mural outlining the curriculum adorns one wall of the courtyard. It was painted several years ago by students as part of a school-wide project. The mural depicts the continuity of the Jewish people from the time of Abraham in Ur until today in the United States. Students who take the time to stop and admire the mural do not miss its message: It is their responsibility to insure the Jewish people's continuity into the future.

In addition to Jewish history, students learn about Jewish holidays and values, for these, too, are paths to Jewish commitment. In all these content areas, though, the school has made a choice: Amassing large amounts of knowledge is not as important a goal as developing a commitment to Judaism and a thirst for knowing more. The hope is that when students are older and more able to understand the deeper philosophical principles of Judaism, their experiences as children and the commitment they have developed will lead them to a desire to study more.

Outside the classroom, students learn about Judaism in more informal ways. They celebrate Shabbat at camp or at a Shabbat dinner at temple. They work several Sundays at a local shelter for the homeless as part of their Bar or Bat Mitzvah preparation. They learn tzedakah by bringing used clothing, toys, or children's books as the price of admission to temple activities.

Beth Tzedek'S OTHER CURRICULUM

Part of what makes Beth Tzedek such a special place for children and their families is its veritable alphabet soup of educational programs that take place outside of school. There is a program to meet every family's needs and interests. The temple has its own preschool and day school (which will not be described here), an infant and toddler program, a religious and Hebrew school, a performing troupe, a postBar and Bat Mitzvah Hebrew program, a young-adult volunteer program, and a summer day camp for 2- to 5-year-olds. In past years, the temple has also had its own summer sleep-away camp. Because of the family atmosphere and shared commitments of the temple, there are few conflicts between the various programs. Even the day school is an integral part of congregational life on a par with other programs, neither overshadowing them nor being overshadowed. Since the day school became financially self-sufficient, it no longer competes for resources with other programs, and day school children participate in the out-of-class educational programs alongside their religious school and Hebrew school counterparts.

The shining star among these programs is the annual Show. Each year, students from 8 to 16 volunteer to spend Sunday afternoons preparing a musical variety show based on a Jewish theme. C.F., a dynamic and gifted composer and director, writes each year's production under the guidance of the Educational Director. C. then teaches students the Jewish content on which the show is based, and lovingly guides them as they prepare to sing, dance and act. Recent shows have focused on immigration to America (featured in Shofar magazine and performed on stage throughout California, even at Disneyland), Jewish heroes (including a home-made rock video featuring more than 100 student performers), and the Book of Esther.

Last year's production, "The Role Model," was set in a drama class. As the show opens, students in the class are dividing into groups to prepare skits about Jewish heroes. One member of the class comes late and is not accepted into any of the groups. He watches as one group presents the life of Theodore Herzl and another the heroism of Hannah Senesh. As he is worrying about what hero he will select, he doses off and dreams of a magical history book which brings to life the prophets and sages, the warriors and poets of our people. When he awakes, he realizes that the people who work with the elderly, the disabled, and the homeless are the real heroes of the world. The show ends as he—and his fellow students—realize that "maybe someday I'll be one of these quiet heroes." The audience sat in stunned silence as the story unfolded. Adults in the audience realized how much children in the show had learned . . . not just about theater, but about Jewish history and Jewish values.

The Show is typical of the extra-curricular programming that makes Beth Tzedek so successful and so loved by children and parents. Children spend many extra hours at temple.

The atmosphere of the school is quite informal. Children engage in serious learning, using materials from national Jewish publishing houses, but the feeling one gets is that the classrooms are more like club houses than school rooms. Children are relaxed, but attentive; casual, but not blasé. It is rare for students to be sent to the office for misbehaving; they are too involved in activities to have time to act out.

The Hebrew program, in particular, has a relaxed atmosphere. As part of their program, students often go to the Hebrew Center where a cornucopia of independent learning materials for enrichment, remediation and review awaits them. Materials in the Hebrew Center have been designed by its professional staff and by older students, under the guidance of Educational Director. Ten self-paced units form the core of the Hebrew center. Each unit focuses on a different theme and helps students learn vocabulary, grammar and reading skills based on that theme. Activities in each unit include reading, writing, listening, vocabulary development and enrichment. Students are free to select their own activities in each area. The Hebrew Center thus fosters a sense of independence and freedom that counteracts the feelings of boredom and resentment that students in other schools often feel.

The enrichment activities, in particular, add excitement to the process of learning. Students can choose to make a videotape, write a story, play vocabulary games, work on computer programs, or prepare a puppet show. As part of each unit, teachers also have access to videotapes, games and other media that make whole-class presentations as involving and motivating as the independent work. For example, one videotape is designed to reinforce reading skills related to final letters. Prepared by post-Bar/Bat Mitzvah students, the videotape includes segments in which Bert and Ernie of Sesame Street explain to one another how to read final letters, and a rock song, complete with electric guitar, which introduces and explains the various final letters in the Hebrew alphabet. Children find all of these materials highly motivational because they "speak the language of children" and feature older students who serve as models of young people who know and care about Hebrew.

Parents are drawn into the learning process, too. The school often sends home Hebrew homework packets. As the School Committee Chair explains, the packets, "help parents learn while helping them help their children learn." Parents are also encouraged to help out with the many special projects and programs in the school, using their skills as cooks, seamstresses, carpenters or anything else. Even the many intermarried couples find themselves drawn into temple life, he explains, because their children are so involved in its educational programs.

They make close friends. They feel they are part of "something larger than themselves." They feel good about themselves and their accomplishments. And they learn about Judaism in the process.

The longest-running program is Madrichim, a program conceived by the educational director more than twenty years ago, and which she still teaches herself. Many years ago, before she became Educational Director, H. realized that the only way to keep teenagers involved in temple life was to make them feel important and to assign them to leadership roles. So she volunteered to begin a class for Hebrew school graduates, which she called "Madrichim." The teenagers were to be assigned specific responsibilities in the school: They were to make presentations to younger students, to teach them occasional Hebrew lessons, and, as a culmination to the year, to be "counselors" at "Hebrew Camp," a weekend conclave for students in the Hebrew school. In order for them to be effective as leaders, the teenagers were to practice oral Hebrew and learn leadership skills in biweekly classes. The goal set before them was to make Hebrew come alive for younger students. As a result, Hebrew came alive for them, too. After several years of success, H. expanded Madrichim, and now there are "Mad 1" and "Mad 2", programs that bridge the gap between Hebrew School graduation and Confirmation for a "select group" of students (any students that apply, and each year more than 75% of those eligible do).

Another highly successful program brings young families into the Beth Tzedek community by offering what their extended families no longer offer: on-going support and advice about childrearing. Most young Jewish families in San Diego are transplants from elsewhere; "Bubby" may live a two-hour-drive north in Los Angeles or a 3- to 5-hour flight to the east. She is no longer near enough to give the young parents advice. This becomes a "surrogate extended family" for young moms and dads as they assume their new roles as parents and heads of Jewish families. The ties that they forge with one another and with the temple remain strong as their children grow.

Many young people from the city go away to college, but then come back home to start their careers. Some of them become teachers in the religious or Hebrew school, but most cannot take time out of their careers to teach all year long. But many do come to Beth Tzedek a few Sundays each year as part of V.I.P.s (Volunteers in Programming). They help out by preparing and conducting occasional school-wide programs, and by playing the roles of characters from Jewish history in classes. Through V.I.P.s they remain connected to the Jewish community during the years when many of their peers stray from their Jewishness.

Another temple project, Camp Beth Tzedek, ran for several years in a rented facility outside the city. It provided day school and religious school students a chance to experience a Jewish environment filled with summertime fun. The camp utilized the best techniques of

Jewish educational camping (including twice-daily educational programs utilizing experiential learning), an atmosphere suffused with Jewish rhythms (including daily tefilah and full Shabbat experiences), and a Hebrew-language environment (particularly in the dining hall). Supervised by H.S. and led by local college students, Camp Beth Tzedek provided both education and inspiration to its staff and campers.

Becky B., the seventeen-year-old co-teacher, is an alumna of most of these programs. She went to pre-school, religious school, Hebrew school, and Confirmation. She participated in Madrichim and spent several summers at Camp Beth Tzedek. And she starred as Haman in a recent Show production. She talks about how the Jewish friends she made over the years growing up at Beth Tzedek are still among her closest friends. Her social group from temple has remained close even though they attend high schools far away from one another. Her fondest memories of growing up are memories of going to camp with her temple friends. She doesn't plan on staying in the city for college. But she is sure that when she goes away she will seek out Jewish activities and Jewish friends.

A Dynamic Educational Leader

When asked what made the experiences at Beth Tzedek so wonderful, Becky did not hesitate in crediting "Eema," H.S. H. has been part of the professional staff at Beth Tzedek since she and her husband moved to California. She was looking for a way to share some the excitement she felt growing up in a Conservative, Zionist family in Detroit, and she landed a job teaching Hebrew at the local Reform temple. She taught Hebrew for a few years under creative educational directors who encouraged her to use her talents to make her classrooms as lively and stimulating as possible. When the congregation was looking for a new educational director a few years later, its leaders turned to her. She agreed to become the educational director, and has been in that position ever since.

H. is a tireless leader, who recognizes and encourages the talent of others. She is constantly on the lookout for people with a "special spark" to share with the temple and its children. Over the years she has encouraged many talented young people to become part of her "team." Some of them have gone on to other leadership positions in Jewish education, but many are still part of the Beth Tzedek family. H. has inspired her staff to care deeply about the school, the children and their activities. For example, when H. hired a new school secretary several years ago, she brought her to CAJE. She wanted her to be more than an office manager; she wanted her to feel part of the school and to understand the excitement of a dynamic Jewish program.

Much of H.'s success is due to her efforts to link school life with congregational life. In this she is joined by the Rabbis, synagogue President and School Board Chairs. When any of these leaders talk, it is difficult to discern the boundaries between the congregation and the school, if, indeed, there are any. H. attends every meeting of the congregation's board of directors and finance committee. She feels that she needs to stay involved in all of the congregation's programs and all of its deliberations. By knowing the "big picture" in the congregation, particularly its financial condition, she has become an able and credible advocate for Jewish education. When she presents a budget for the congregation's educational programs, lay leaders know that she understands and appreciates the other strains and stresses on the congregational "system."

EDUCATION: THE CENTERPIECE OF CONGREGATIONAL LIFE

In return, the congregation places education at the core of its program. The centerfold of the High Holy Day issue of the congregation's bulletin describes the year's educational programs. Monthly, the bulletin lists educational programs and financial contributions members have made to support those programs. Temple events are often held for the benefit of one or another of the educational programs. The current president of the congregation, attends all of the events connected with the school—from Show productions to the annual Children's Festival and concert. At every opportunity, she publicly praises the school and the parents and grandparents who bring their youngsters to events at the temple. At this year's Children's Festival (a day filled with arts and crafts activities, an arts display of work done by religious school children, and a concert featuring children's composer and performer Craig Taubman) she greeted the concert audience saying, "It's so great to see so many kids who brought their parents and grandparents."

Each of these actions has great symbolic value. They remind congregants and visitors that Jewish education lies at the heart of congregational life. By reaffirming the centrality of Jewish education, the congregational leaders set the stage for congregational actions which translate symbolism into action. For several years, the school has been operating on two sites. In order to help students get to school on time, the temple provides transportation (including taxis) to pick students up at their public and private schools and ferry them to religious school.

No form of support is more concrete than the decision to erect a new school building. The temple has recently bought property for a future relocation. Its location will make it especially accessible to young families. In addition, it is in an area that is less congested on weekday afternoons than the current downtown site, which will make driving to Hebrew school easier for most families. The congregation has decided that when construction begins, the first building erected will be the school building. This is a most powerful reaffirmation of the importance of education in the life of the temple.

The symbiotic relationship between school and synagogue was expressed by an event held a few years ago: a confirmation reunion. Congregation Beth Tzedek is more than a century old, and living confirmands range in age from 15 to 85. The school located as many former confirmands as possible and brought them together for a weekend at the temple, including Shabbat services and a family picnic. A video made for the event sought to draw its viewers back to temple life and to Jewish life. In addition to messages from the rabbis and educational director, the highlights of the video were the reminiscences of confirmands from as far back as 1915. They all shared one common theme: how much growing up at Beth Tzedek and going to its schools meant to them . . . and how they still feel that Judaism is an important part of their lives.

Becky B., the first grade co-teacher, was not at the last confirmation reunion; she had still not been confirmed. But, no doubt when the next reunion is held, she will come back to the city from wherever she is. She will come to see old friends, to renew her connection to Congregation Beth Tzedek, and to reaffirm her commitment to Judaism and the Jewish people. When she comes, she will be one of many people whose lives have been enriched by their years in Beth Tzedek's educational programs. What will she find then at Congregation Beth Tzedek? No one can say for sure. But given continued hard work and creativity by the temple's leadership, continued support from the congregation, and continued commitment to Jewish learning in a loving environment, she may find that the temple has built on its past successes. She may find new programs that no one today has even imagined. She may find children happily engaged in Jewish learning, and young parents coming to temple to find ways to maintain the Jewishness of their families. In short, she may find that Congregation Beth Tzedek has met its goal, helping to insure Jewish continuity.

Cover Sheet

Best Practice in the Supplementary School (For Individual Schools)

REPORT BY: Joseph Reimer

Date June, 1992

Name of the School "Temple Akiba"

Denominational Affiliation Reform

Approximate Number of Students 359

From ages: K to 7 (not counting 8-12 high school)

Number of Teachers: 21 (Sundays); 11 (Hebrew program) 4 overlap

Students attend 6 hours per week; (3 days per week)

(With options for less; See report for discussion)

Approximate annual budget (if available) \$245,000

What particular emphases of this school are worth noting:

Hebrew Curriculum

Council for Initiatives in Jewish Education Best Practices Project

"Temple Akiba" Overview

In this report Joseph Reimer describes "Temple Akiba," a Reform congregation in the suburbs of a large East Coast city. Professor Reimer's report is based on a long-term research project studying two successful congregational schools and therefore is enriched by a considerable amount of detail and firsthand experience in the school.

This report describes the success that a supplementary school committed to serious learning of subject matter can have in introducing and maintaining a demanding curriculum, in this case in the area of classical Hebrew.

Although the report focuses on the Hebrew curriculum developed by the Melton Research Center, the issues raised by Professor Reimer here are applicable to any serious curriculum project in the supplementary school arena. Professor Reimer emphasizes that the success of the program depends on a number of factors, most of which would be relevant to other curricular areas as well.

Professor Reimer's report indicates that, given the proper support and dedication, there is a possibility for serious pedagogic endeavors in the supplementary school.

Council for Initiatives in Jewish Education Best Practices Project

"Temple Akiba"

By Joseph Reimer

INTRODUCTION

The literature on supplementary education in synagogue schools is replete with examples of what goes wrong in the process of Jewish education. But it is only recently that researchers have begun to focus their attention on examples of supplementary education that seem to work, that, in the words of the British psychoanalyst D.W. Winnicott, provide students with "a good enough" basis for future development as a Jew in American culture(1).

In this essay I draw from the ethnographic research I conducted during two school years (1989-90, 1990-91) at a large, urban Reform synagogue that I call Temple Akiba(2). I chose this synagogue and its school for study after consulting with well-informed Jewish professionals in its metropolitan area and learning that this school had the reputation for providing "an exceptionally good" educational program. I was curious to learn from close, weekly observation what "good" means in synagogue education and how this school is organized to provide that quality education.

While it is beyond the limits of this essay to tell the whole story of the Temple Akiba school, I will focus on one aspect of its educational program-- the teaching of Hebrew--to illustrate how what might be called "best practice" operates in a synagogue school. I was drawn to the Hebrew curriculum for from previous reading about synagogue schools, I had come to believe that teaching Hebrew has become the weakest link in the curricular chain of synagogue education (3). Yet here was a Hebrew program that seemed to have genuine curricular coherence, a solid core of teachers, good administrative support and, most importantly, engaged students who over a period of 5 years showed a progression in learning how to read and comprehend Hebrew texts. This seemed a remarkable educational achievement for a contemporary synagogue school, and I wanted to determine from close observation how the daily realities of classroom life matched the very positive reputation of the program.

I did not set out to evaluate this program, but to describe the synagogue and school in which it is embedded. I offer my descriptive material as a possible example of "best

practice" in a synagogue school. But I do so with a cautionary caveat: if this be best practice, it is not a panacea for all the dilemmas that surround supplementary Jewish education. For as I will show, a close-up view of a "good enough" synagogue school reveals a complex picture in which some strong teaching and solid learning takes place within a context of a secularized or assimilated Jewish community that remains ambivalent in its Jewish commitments. Even while evincing support and enthusiasm for the quality of education that the school provides, many families chose not to take full advantage of the programs the school offers - including the Hebrew program I am about to describe.

In this essay I will provide: (1) a historical context for understanding the evolution of the Hebrew program within the life of this synagogue and its school, (2) a picture of the educational staff of the Hebrew program, (3) an in-depth look at teaching and learning in the Hebrew program, (4) a discussion of whether the Hebrew program meets its goals, and (5) why what may be considered as an example of "best practice" still has limited appeal.

MELTON HEBREW IN A REFORM CONGREGATION

Before coming to know Temple Akiba well, I would not have imagined that this historic Reform congregation, once famous for its classic and even radical Reform stance, would adopt a Hebrew curriculum that was developed by the Melton Research Center of the Jewish Theological Seminary. How, I came to wonder, did this shidduch come about?

Some historical background is helpful here. During the early decades of this century Temple Akiba prided itself in providing a quality Reform Jewish education for children in a professionally-run religious school. But until the 1940's its religious school met only on Sundays and did not include Hebrew as a major part of the curriculum. As services for adults were conducted in English, and as classical Reform Judaism was non-Zionist in orientation, there was little perceived need for teaching Hebrew to the children. With a change in rabbinic leadership in the 1940's came two significant changes in temple philosophy that affected the place of Hebrew in the curriculum. First, more traditional prayers and rituals (including bar mitzvah) were introduced into the liturgy. Second, the congregation became more supportive of Zionist efforts to establish a homeland in Palestine and to revive Hebrew as a spoken language. After World War II the temple for the first time opened a regular Hebrew program for students in the school.

This new Hebrew program, however, was neither mandatory nor fully-integrated into the religious school. Rather, religious school continued to meet on Sundays, and those students who wished to learn Hebrew came during the week to the voluntary Hebrew program. Over the years as more and more families became interested in their children becoming bar or bat mitzvah, the mid-week Hebrew program grew in popularity. For to become bar or bat mitzvah one had to know enough Hebrew to participate in the increasingly Hebraized Shabbat service. Yet participation remained voluntary, and

families who followed the classical Reform model tended not to send their children to mid-week Hebrew.

In the late 1970's the current senior rabbi came to Temple Akiba with a serious interest in making Jewish education even more central to the mission of the synagogue. He had doctoral training in classical Judaica and a passion for introducing textual study into the curriculum of both the religious school and adult education. He and the rabbi who serves as temple educator had as a first priority making the great texts of Judaism more accessible to their students - both young and old.

When they learned several years later of the availability of the Melton Hebrew Language Program, it seemed to fit their goals for the mid-week Hebrew program. This is not a program with a denominational slant, but one that places the learning of Biblical Hebrew at the forefront of the curricular agenda. The rabbis recognized that they could not expect their students in a part-time program to learn both modern spoken Hebrew and classical literary Hebrew. If a choice had to be made, they agreed with the authors of the Melton curriculum that synagogue schools should give priority to learning the skills of reading and comprehending classical Hebrew texts and leave for later grades learning modern spoken Hebrew(4).

In 1983 an experimental first year Melton Hebrew curriculum was introduced into the beginning level in the mid-week Hebrew program. In subsequent years the next levels were introduced until there were four years of the curriculum in place. In 1986 the decision was made to start the Hebrew program a year earlier at the third grade level, and by 1990 the students completed the four year Melton program by 6th grade and devoted the 7th grade to learning a Biblical text in Hebrew and beginning to learn modern spoken Hebrew.

ASSEMBLING A STAFF

To put in place a curriculum as extensive and demanding as the Melton Hebrew Language Program requires that the school invest in a faculty that can master the theory and practice of the curriculum in question. We know that ambitious curricular designs can easily falter on the shoals of underqualified or resistant teachers(5).

At Temple Akiba Rabbi Don Marcus, the temple educator, built over the course of several years a solid foundation for assembling his teaching staff. Here are the most significant steps that he initiated.

1. Coordinator. Realizing that he had no expertise in Hebrew language instruction, Rabbi Marcus worked to support the creation of a new position, Coordinator for the Hebrew program. This is a master teacher whose job it is to oversee the implementation of the Hebrew curriculum. She is especially responsible for the training and supervision of teachers who are hired to teach in the program.

2. Salary Increases. Realizing that there are limited numbers of teachers who have the competence to teach in a Hebrew program of this kind, Rabbi Marcus lobbied hard to increase significantly the salary base for the faculty. He wanted to attract the most able teachers available and knew that paying more would make a difference in recruitment and retention.

3. A Wide Net. Though he is committed to both a Reform religious perspective and a core of professional teachers, Rabbi Marcus casts a wide net in his hiring practices and brings in teachers who are neither Reform Jews nor experienced teachers. He believes that as long as a new teacher knows Hebrew and Judaica well and is willing to respect both the ideology of this synagogue and the diversity of its student body, that person can learn on the job to do a professional job in teaching in this program.

4. Training and Supervision. The school has arranged for a trainer from the Melton Center to come at the beginning of the year to offer initial training to teachers new to the Melton curriculum. But the great majority of training comes through the constant supervision provided by the Hebrew coordinator. She regularly observes classes and offers teachers ideas about and feedback on their work. No teacher is left alone to learn how to teach the curriculum; instead there is constant dialogue with the coordinator on their work.

THE TEACHERS

In 1990-91 there were ten teachers teaching in the five grades of the Hebrew program. All taught classes that met for one and a half hours on both Tuesday and Thursday afternoons. In addition some taught Hebrew on Sunday mornings.

Of the ten, three were veteran teachers. Vicky, the most veteran, had been teaching for over twenty years including serving for several years as the Hebrew coordinator. Barbara, the youngest of the veterans, had been teaching in this program for six years and was now also working as a principal in another synagogue school. Of the seven relatively new teachers, five were Americans, four of whom had taught here previously; one was new this year. The other two were Israeli teachers who were also new to this curriculum.

I observed in eight of the ten classes and found a vast range in teaching skill from the veterans who were each outstanding teachers to Richard, the newest teacher, who could barely manage his class and had to be let go mid-year. In the middle were the majority who, though not formerly trained as teachers, clearly knew how to manage their classes, organize a lesson and relate to their students. But they were still learning how to keep on top of the demands of this curriculum and were being visited regularly by the coordinator.

The teachers' backgrounds were equally various, ranging from Rachel who was a product of American Orthodoxy to Liat who was a secular Israeli who had come to study at a local graduate school. In between were the majority of young adults who grew up in either Conservative or Reform congregations, were active in youth movements, studied

Judaica in college and spent time in Israel mastering the Hebrew language. The veterans could be seen as professional Jewish educators, but the younger teachers were primarily teaching while pursuing other career paths.

MELTON HEBREW IN PRACTICE

To tell an educational program that looks good from one that actually works—meets the goals that it sets for itself—requires careful study and evaluation. While my research intent was not evaluative, but rather descriptive, I can offer glimpses of teaching and learning from observing in the classes in this Hebrew program that the reader can him or herself evaluate. To assist that evaluation I will add what the school has announced as the goals of this program.

We begin with short excerpts from Rachel's third grade and Liat's fifth grade classes. I observed both of these classes during late September and early October of the 1990-91 school year. I chose these as representative samples of the basic work of the Hebrew program - students' mastering the mechanics of Hebrew as a classical language.

It is in third grade that students first come during the week to study Hebrew. They receive initial exposures to the language during first and second grades in religious school, but learning to read and comprehend begins in earnest during third grade. This class comes during the seventh week of the school year when their learning is clearly in progress.

After spending the first half-hour of class working with the third-graders on recognizing and ordering Hebrew letters, Rachel places the word "yom" on the board and asks the class: "How do you say in Hebrew - day, today and Sunday?"

Hands go up and students eagerly supply "yom" and "hayom," but no one knows the Hebrew for Sunday. Rachel introduces "yom rishon" on the board, asking if anyone knows why "rishon" means first. Miryam suggests it is because of the "re" at the front of the word. Rachel says that is a clever thought, but not correct. She has them look at the word to see if any other Hebrew word is contained within. They spot "rosh" - still familiar from the recently celebrated Rosh Hashana. Why, Rachel asks, is that holiday called "Rosh Hashana." Ten hands fly in the air as clearly they remember the connection between head and first in the word "rosh."

Rachel then says in Hebrew "Hayom yom shlishi" ["Today is Tuesday"] and asks them to repeat that short sentence. Each of the 15 students says it aloud. Using hand motions, she asks "Ezeh yom hayom?" [What is today?] and each responds again "Hayom yom shlishi" ["Today is Tuesday"].

Rachel introduces the word "machar" [tomorrow] and asks if someone will write it in Hebrew on the board. Shlomo volunteers and writes the "mem," but then is stuck. Other students coach him as he is locating the letters on the Hebrew alphabet chart that is printed above the board. With their help he locates and writes the next two letters. But

what about the vowels under those letters? Shlomo shrugs; Rachel calls on Chana who eagerly supplies the vowels.

While this exercise is being completed there is plenty of restless behavior in the room. As she is talking to Shlomo, Rachel is walking around the class touching some children on their shoulders, closing some extraneous English books, putting away the pencils of the doodlers and handling requests to go to the bathroom. What impresses me is how she accomplishes a considerable amount of classroom management without ever interrupting the lesson or breaking from her pleasant demeanor.

With "machar" fully inscribed on the board, Rachel introduces the Hebrew song they know about the days of the week. At fifty minutes into the lesson the singing serves to review the Hebrew, focus everyone's attention on a shared task and allow these 8 year olds to expend their energy in the service of a focused goal.

Rachel is a middle-aged woman who, as an observant Jew, wears skirts and long-sleeved blouses to teach. In contrast, Liat is a tall, thin woman in her twenties who tends towards jeans, shirts and running shoes. Rachel smiles a lot and moves her class along at a moderate, but steady pace. Liat drives her fifth grade as an army on the move; yet, for all her Israeli toughness, Liat displays a distinctive sense of warmth and charm.

By fifth grade the students are involved in reading the stories in the Melton curriculum that are written in Biblical Hebrew but deal with non-Biblical themes. A regular part of their learning entails homework which they are regularly assigned and which the teacher checks at the beginning of each class. Liat begins this class with 20 minutes of homework review and then moves on to the first new lesson of the day. She has the class open the workbook from the Melton curriculum that goes along with the story they have been reading in Biblical Hebrew.

Liat: What is the verb for crying that appears on this page? How do you say crying?

Sam: "Bacha."

Sam's answer is correct, but it is not the verb used here in the story. The class searches for another verb until Eric finds

"vatizaak." Liat asks for a translation and Laura correctly translates it as "cry out." Liat shouts "excellent," and calls for more work on breaking down this verb.

Liat: What is the "vav" here?

Brian: 'And.'

Liat: What is the "toff" here?

Karen: For a woman.

Liat: What do you mean 'for a woman'?

Karen: 'And she [cried out].'

Breaking down the verb is an essential part of the lesson. The students are expected to learn how verbs are constructed in Biblical Hebrew so they can accurately identify and separate the base of the verb from the letters that indicate gender and preposition. Liat is having them practice this skill.

Liat: What word appears here twice?

Nathan: 'Haradah' and 'Vatecharad.'

Liat: What does it mean?

Nathan: Let's look it up in the dictionary.

Jeremy" 'And she trembled.'

Liat: Which of the two words?

Jeremy: The second.

Liat: How do you know?

Nathan: It has the "toff" in it.

Liat: Excellent!

Liat is pleased that they can recognize a single base in both a noun and verb form and can translate it with the use of a dictionary. More importantly, they know how the construction of the verb indicates the female gender.

Not all the students are equally involved. Liat spots Gabe with his head down on the desk and walks over to ask him if he is all right. She offers him a chance to go out of the room, but he chooses to stay. He begins to participate in the lesson, but on his first try misses the correct meaning of the next verb, "shma." Someone else gets it right, but Gabe stays tuned in even after his miss.

Liat asks that someone read from the Hebrew story. Six volunteer and she calls on Scott who begins to read slowly, but accurately. Then he misses a word. Liat stops and asks that he work on it, but he is having difficulty. She writes the word on the board and underlines the letter "zaddik" which he is mispronouncing. Five other students are eager to pronounce it correctly, but she waves them off. "It's like 'pizza'," she says to Scott, and this time he gets the pronunciation right. She asks what the word means, but Scott does not know. Peter helps out with the correct translation.

Liat asks who can summarize this Hebrew paragraph. Jenny shouts her readiness and accurately summarizes in English. Liat looks pleased and eight hands go up with requests to read on.

Liat's voice shoots up and dips down. Her pace is crisp and exciting. The students respond with alacrity, wanting to please, aiming to be correct. When there is a pause, she

shouts in her Israeli English, "Hey, you guys, wake up!" And they do. Of a class of 11 students, 8 students participated actively and the others were called on by Liat.

What these two excerpts highlight is the language drill that stands at the heart of teaching the Melton curriculum. One can see that the fifth graders are working on far more complex word constructions than the third graders and are reading whole narratives in Hebrew rather than single words or sentences.

What struck me in observing broadly in this program was that a curriculum based so heavily on mastering language skills through repetition could hold the interest of these children. I observed no class other than Richard's in which there was a discipline problem beyond some restlessness and inattention. These teachers were adept at noticing when certain children were fading out and made the effort to draw them back into the lesson. They were also keenly aware of the need to vary the activities in class. Any one class would be made up of several 20-25 minute segments, and each segment would feature a different approach to learning the Hebrew.

One popular approach was the use of games. Especially at the close of the first hour (in an hour and a half class), teachers would tend to use a competitive game to review the Hebrew. One such game was called "Around the world." The teacher would pair two students and hold up a flash card with a Hebrew word they had just learned in the lesson. The two would compete to see who could be first to read (and sometimes translate) the word correctly. The "winner" would then be paired with a next student and compete again. No prizes were given to winners and there was no tangible loss for the losers. But even those students who during the previous hour had seemed most out of the lesson would rouse themselves to energetically compete in "Around the world," trying greatly to read faster and more accurately than their neighbor.

The carefully-honed structuring of classroom time seemed to create a classroom environment in which students were engaged by a variety of activities and were seldom visibly bored for long stretches of time. They responded positively to the demands of the program and showed clear evidence of progressing from year to year in their mastery of Hebrew. Though there were variations in progress, one could go from one grade to the next and see that the level of mastery grew from third to fourth, fourth to fifth, etc.

HEBREW AND JUDAICA

In Temple Akiba the study of Hebrew does not represent a goal unto itself. In the Parent Handbook that is distributed to all the parents(6) the goal is stated more broadly.

Our Hebrew programs seek to integrate the study of
Hebrew language, liturgy, mitzvot and Jewish thought
in a graded five-year curriculum. It is our belief that

Temple Isaiah

familiarity with the Hebrew language enables students to attain a richer understanding of themselves as Jews... Comfort with Jewish liturgy and texts, including a more powerful link to the Hebrew Bible, are some of the benefits of even a limited knowledge of Hebrew language.

Looking for evidence of the integration of Hebrew and Judaica, I could point to moments in Rachel and Liat's classes that were not excerpted above. Liat began her class by writing on the board in Hebrew several key terms from the liturgy of Yom Kippur that had been celebrated that week. While she did not review the theology of the holiday, she reviewed the Hebrew terms that are central to understanding that theology.

In Rachel's class the students were learning Hebrew words that featured the letter "lamed." Among those words were "lulav" and "Elul." Rachel first asked the class, "What fruit do we use with the lulav?" Several answered "etrog." She then asked if they knew which "hodesh" was Elul? When Shaul answered "April," she praised him for knowing that "hodesh" meant month, but corrected his information by saying "It is the hodesh before Tishre." Nahum replied "It is the Jewish December." Thinking he meant it came during December, Rachel began correcting him when Nachum more fully explained his thought: as December is the last month before the Christian New Year, Elul is the last month before the Jewish New Year. Rachel heartily agreed and then explained about blowing the shofar during Elul. The introduction of Judaic material into the Hebrew lesson was a regular feature of the classes I observed. But the fullest integration takes place during the seventh grade when the students have completed the official Melton curriculum and move on to applying their acquired skills by starting to study in Hebrew the biblical Book of Jonah. As Jonah is a narrative that raises significant theological issues, its careful study is an opportunity for the students to both increase their mastery of Hebrew and wrestle with questions of faith central to traditional Judaism.

I observed Barabara, one of the veteran teachers, teaching the seventh graders the first chapter of Jonah and found the integration to be fully in evidence. To illustrate I excerpt from a class she taught during February, 1991.

STUDYING JONAH

Barbara, an artist by training, spent much of her adolescent years living in Israel and still speaks a beautiful Israeli Hebrew. Blessed with a rich Judaica background, she began teaching here as a way of supporting herself, and over the years has become more professionally involved in Jewish education. Yet her training as a teacher has been on the job teaching this curriculum for the past six years.

When Vicky was the Hebrew coordinator, she designed this curriculum for studying Jonah that follows the principles of the Melton approach. Barbara noted in conversation that while in earlier years she had classes that were less able and more resistant to making this transition, the current class and its predecessor—who began the Melton curriculum in third grade—have been both more positive in attitude and more capable in skill level.

On this day of winter rains, the 5 of 7 students present are using looseleaf texts rather than Hebrew Bibles. The students are given large-print texts that can be written on rather than small-print sacred books. In these editions the students have the Hebrew text without the English translation, but with a dictionary of Hebrew terms to help with word comprehension.

Staci begins reading in Hebrew the first sentence of Jonah: "The Word of the Lord came to Jonah son of Amittai"(7). Barbara asks in modern Hebrew "Who spoke to Jonah?" and "Who is Jonah's father?" She is checking for simple comprehension; Debby and Andrew supply correct single word answers. Barbara reads the next half-sentence and without referring to her dictionary, Nancy translates: "Go at once to Nineveh, that great city, and proclaim judgment upon it."

Debby concludes the second verse by reading in Hebrew, "for their wickedness has come before Me," and starts down the road of a spontaneous translation. She first spots the word ra which she knows means "bad." Barbara asks, "What then is ra'atum?" Debby correctly identifies the suffix as meaning "their" and demonstrates the Melton approach of "breaking down the word" into its component parts. But she is stuck on the word alta (gone up or come before).

Barbara: You know the word aliva. What does it mean?

Staci: A Torah portion.

Barbara: Where do you go for the Torah portion?

Debby: On the bimah.

Barbara: How do you get there?

Debby: You go up.

Barbara: Yes, and that is aliva.

Staci: Couldn't you tell us that?

Barbara: I wanted you to figure it out.

More than helping the students with the meaning of this verb, Barbara is connecting the Hebrew of the Bible to the more familiar Hebrew of synagogue life. She wants them

to see that the phrases commonly used in their bar mitzvah preparation have a meaning and history that extend back to the Biblical text.

The class continues with the Hebrew reading: "Jonah, however, started out to flee to Tarshis from the Lord's service." In the previous session the students had done research on the map of the ancient Mediterranean world to identify the geography of the Jonah story. They know that "Tarshis" is a port city located in what today is Sicily. Andrew identifies Nineveh as being in ancient Assyria, which today is Iraq (much in the news as this class takes place during the Gulf War). The students realize that Jonah is fleeing in the opposite direction of Nineveh and consider that Jonah may be hoping that God won't see him off heads in this other direction.

They take on the second half of the third verse: "He went down to Joppa and found a ship going to Tarshis. He paid the fare and went aboard to sail with the others to Tarshis, away from the service of the Lord." Debby remembers the Hebrew for "ship" and Nancy the word for "found." Andrew successfully works on the verb "went down" and identifies "Joppa" as the port city of Jaffa in Israel. Rebekka puzzles out word by word "to sail with the others to Tarshis, away from the service of the Lord." Her skill in translating without the use of a dictionary is impressive.

With the hard work of translating this complex verse completed, Debby comments: "I don't understand why Jonah did not want to do what God asked."

Barbara: What do you think?

Debby: He was afraid they [the people of Nineveh] would kill him.

Barbara: Why would he worry about that?

Andrew: They would capture and torture him. They weren't your 'Hi, I'm your nice neighbor' type.

Barbara: Are you confusing Nineveh of then with Iraq of today?

Andrew: No! Even then there was conflict between Israel and Assyria.

Barbara: I'm sorry. You are right. There always were armies, debates and travel.

Barbara relishes the moments when students open up the discussion and is not about to close off possibilities by herself answering Debby's question. Debby imagines Jonah's fears about being killed by the people of Nineveh, a point that Andrew elaborates. Remembering that Andrew earlier identified Nineveh with the current Iraq, Barbara checks out on which historical plane he is operating. When it is clear Andrew has his history straight, she apologizes and reinforces his point.

Andrew then turns the discussion from Jonah to God.

Andrew: Why does God care about them? They [the people of Nineveh] don't even believe in God.

Barbara: That's a great question!

Debby: He wanted to be the God of everyone.

Barbara: You mean that His laws are for everyone.

Andrew: It doesn't work that way.

Staci: That's why you have a prophet.

Barbara: You mean that from our perspective, as people who believe in God, we want His word to get to them, and how can it get there without a prophet?

Staci: Yes.

Andrew: Why should he [Jonah] go? They won't believe him. They will probably torture him.

Debby: If he's scared they will capture him, he should realize God wouldn't ask him if it was going to hurt him.

Barbara: He should have more faith. If it is not in his best interest, it is in the best interest of humanity.

Andrew: A prophet of God wouldn't run unless he had a good reason.

The students enter the Jonah story with the full force of their imaginations as they try to understand the actions of God and Jonah. Andrew is the pragmatist in the discussion. Why should God care about these people who do not even believe in Him? Why should Jonah undertake this mission to Nineveh if it is not likely to succeed and he will end up being tortured for delivering the unwelcome message? Debby and Staci see God as having an important mission to accomplish through the prophet Jonah. God is acting as the divine ruler of the larger world and surely will provide Jonah with the needed protection against the wrath of Nineveh. Andrew, though, cannot see why God is so invested in this mission and is less certain about divine protection.

Barbara limits her role to amplifying their comments and drawing out more explicitly the theological assumptions of the story as she understands them. I am struck by how these students intuit the main themes of Jonah and how willing Barbara is to engage

in theological discussion. In fact the discussion moves from this point more directly to God's role in people's lives.

I observed Barbara's teaching more than any other in the school to get a better sense of how the integration of Hebrew and Judaics works. Barbara, like Rachel in the third grade, is so comfortable with and knowledgeable about Judaism that she tends to include as much reference to Judaic content as the lesson will bear. Not all teachers have that level of comfort and knowledge, but all do at a minimum what Liat did: at holiday time make explicit connections between the learning of Hebrew and the celebrating of the holiday(8).

ARE THE GOALS REALIZED?

In describing the goals of the Melton Curriculum, Ruth Raphaeli writes that the curriculum "deals with the central themes of traditional Jewish thought," and in focusing on ideas "is ineluctably also text-oriented (9)." In explaining in an interview his devotion to this Hebrew program, Rabbi Marcus spelled out its goals as he sees it:

We are providing the foundation so that their mastery can be reactivated in later years. But our goal is not just language as language, but really it is critical reading skills. I am enamored of this approach which inculcates and reinforces the skills of critical reading skills which enables us - more in English than in Hebrew - to do text teaching.

In Barbara's class the students demonstrate that they can (1) read the Biblical text and translate it (some word by word and some phrase by phrase) with a degree of fluidity, (2) read with comprehension and ask meaningful questions of the text, and (3) with Barbara's encouragement, engage in a process of inquiry by which they read the text closely and add their own thoughts about what lies behind this narrative and makes it such a compelling story.

Were we to judge whether this Hebrew program achieves its goals on the basis of evidence from Barbara's class, I think the judgment would be overwhelmingly positive. These students excelled in the close reading of the Jonah text as they have displayed their initial mastery of Hebrew language skills. At age 13 they are on the threshold of becoming - as it were - the ideal type of Jew that this synagogue sponsors: one who has the knowledge and commitment to engage with the tradition in an on-going search for ways of leading one's life as a modern Jew in contemporary American society.

On the last day of school in May these seventh graders shared with their fellow students in the Hebrew program the evidence of what they were accomplishing. They staged in Hebrew a short production of Cinderella. Though Barbara wrote the script (using a mixture of biblical and modern Hebrew), the students committed it to memory, and with help of certain props and a generous usage of non-verbal communication, they thoroughly entertained their peers who seemed to easily follow the dramatic action. As Rabbi Marcus said at the conclusion of this assembly, the presentation dramatically illustrated that learning Hebrew is a lively goal in this school to which the younger grades could and should aspire.

THE HEBREW PROGRAM IN CONTEXT

But Barbara's class is not the whole story. They represent the seven best students in the seventh grade. In the room next to Barbara's class was Richard's class who did not enjoy the same quality of teaching or reach the same level of Hebrew achievement. When I asked the Hebrew coordinator to explain the discrepancy in levels of achievement, she pointed not to differences in the children's native capacities, but to the different histories that these classes had in the school. Barbara's students had continuously attended the five hours of mid-week Hebrew instruction while several of Richard's students returned to that track in sixth grade after choosing a less intensive Hebrew program in earlier grades. They had fallen behind and never quite caught up to Barbara's students who, because of their abilities, had received an accelerated Hebrew curriculum.

That Hebrew study came to Temple Akiba as a voluntary option has remained a significant factor to the present day. While the synagogue leadership has invested heavily in supporting the three day program (Sunday, Tuesday, and Thursday), a family whose child is entering the third grade of religious school can choose one of three options: the three days of schooling a week, Sunday in school with a once-a-week tutor in Hebrew at home, only Sunday. In 1990-91, of the total population of 236 students in grades 3 to 7, 126 attended for three days, 85 attended on Sunday and had a tutor during the week, 20 attended on Sunday only and 5 attended a mid-week class for students with special needs.

During this year the religious school committee, working closely with Rabbi Marcus, decided to change the school's policy and institute a new policy of "mandatory Hebrew." That meant there would no longer be a third option of choosing Sunday only and all the children would have to attend some mid-week Hebrew. This proposal was greeted with protest from some vocal parents who thought it was wrong to institute a "mandatory Hebrew" policy that went against the temple's ideological grain of providing people with choices on how to be Jewish. Yet, the proposal was adopted by the board of trustees. Hebrew was now "mandatory," but the three day program was not. As Rabbi Marcus confided, the proposal would never have carried if it had eliminated the second option of Sunday plus the tutorial at home. Too many families were invested in keeping that option to call its legitimacy into question(10).

Yet Rabbi Marcus and the Hebrew coordinator are convinced—as we can see with Richard's class—that it makes a big difference to children's education if they come to regular classes for Hebrew or are tutored at home. One hour of tutoring cannot cover what is learned in two hours of classes, and in addition, there are the socialization benefits of regular school attendance that are attenuated when the study is at home. Rabbi Marcus contends that three day attendance is the best predictor for continued attendance in the temple high school, for the children who attend for all three days make the deeper connection to the school and want to continue the relationship into their high school years(11).

BEST PRACTICE IN PERSPECTIVE

Thus a more complex picture emerges. The Temple Akiba school illustrates that a synagogue school can effectively put into place a demanding curriculum—such as the Melton Hebrew Language Program—if the synagogue invests in a well-paid teaching staff, a good system of supervision and a principal who is fully committed to realizing the articulated goals of the program. But even with the curriculum in place, it may not be the case that all the students make the commitment to learn the maximum that the program can teach. At Temple Akiba the best students do their teachers proud, but many of the students, while certainly learning, do not realize the full potential of learning that their school offers.

Perhaps, for some, seeing the larger picture at Temple Akiba will disqualify this Hebrew program from being considered an example of "best practice." If only 126 of 231 eligible students are taking the full program, it may by definition not be "best practice."

I see the matter differently. The clergy and educators at Temple Akiba have a clear picture of what they hope to achieve in their educational programs. They have selected the Melton Hebrew Language Program as a vehicle for arriving at some of those goals. They have not compromised in their efforts to put this program in place as effectively as they could. But they have compromised with the history and social realities of this temple. They have moved ahead with a program while leaving primarily in place a congregational legacy of Hebrew study as voluntary.

"Best practice" in my view refers to the quality of educational practice that is observable from careful observation. It is not the same as "effective education"—or the producing of the highest average level of achievement. If this program be "best practice," it is because the teaching and learning within it are judged to be of high quality, because the goals that it sets for itself are largely met. We may regret - as these rabbis do - that in Temple Akiba, given its history and population, universal attendance in the three day program is not currently an attainable goal; but that does not take away from the quality of the Hebrew program it offers.

"Best practice" programs are a joy to observe. Their presence helps restore our confidence in what it is possible to achieve in a synagogue context. But they are not panacea. Even when such programs exist, the work of convincing reluctant Jewish families to take

full advantage of what they offer is likely to continue. Even excellence cannot conquer ambivalence.

NOTES

1. See D.W. Winnicott The Child, The Family and the Outside World (Middlesex, England: Penguin Books, 1964) for further elaboration on the concept of "good enough" that appears in Winnicott's discussion of mothering. See my The Synagogue as a Context for Jewish Education (Cleveland, Commission on Jewish Education in North America, 1990) for discussion of both the critique of supplementary Jewish education and the research effort to search for "good" synagogue schools.

2. "Temple Akiba" is a pseudonym as are all the other names used to describe the staff and students of this synagogue.

3. See Jewish Supplementary Schooling: An Educational System in Need of Change (New York: The Board of Jewish Education of Greater New York, 1988) for effort to evaluate the level of Hebrew learning among students in 40 synagogue schools in the New York area. "Conversational Hebrew" ranked lowest among all ten subjects they surveyed in terms of levels of Jewish knowledge (p.84).

4. For a full statement on the goals of the Melton Hebrew Language Program, see Ruth Rahaeli, "The Melton Curriculum and the Melton Hebrew Language Program for Afternoon Hebrew Schools," in Studies in Jewish Education, Volume 4, (Jerusalem, Hebrew University, 1989).

5. For a classical treatment of an ambitious curricular project that failed in part due to lack of proper teacher involvement and training, see Seymour B. Sarason, The Culture of the School and the Problem of Change (Boston: Allyn and Bacon, 1974), chapter 4.

6. The Parent Handbook distributed to each set of parents is a 45

page document that provides not only information on the school, but also extended statements on curricular goals and school policy. It is a rare exercise in spelling out in writing what the principal and staff see as the rationale for the education they provide.

7. Rather than quote these biblical verses in the original Hebrew as they were read in class, I am supplying their translated versions that come from the Tanakh (Philadelphia: Jewish Publication Society, 1985).

8. Passover was the holiday for which I observed the greatest preparation in the Hebrew program. Regular Hebrew instruction was interrupted over a period of several days of instruction for teachers, with the coordinators help, to do a unit on Passover. Different grades took different angles on the holiday, but there was a regular emphasis on introducing Hebrew terms that were central to the holiday's celebration.

9. Raphaeli, p. 122.

10. The rationale that Rabbi Marcus offered for why the school had to offer the tutoring option is that there are two types of students who legitimately cannot come to the regular mid-week Hebrew program. They are students who live in suburbs geographically distant from the synagogue and students who attend private schools that have mandatory sports programs on those afternoons. But besides these students, there are others who live closer and attend public schools, but choose this arrangement for its convenience. They choose it though the school discourages the option and charges the family \$940 per student per year to pay for the tutor whom the school hires and supervises. Tutors teach the same Melton curriculum that is offered in the school; this is not bar mitzvah tutoring. Tutors report back to the coordinator on the progress of each student. Some students, as in the case of Richard's class, return to the regular program after a year or two of tutoring.

11. Figures on continued attendance beyond 7th grade - the year of bar and bat mitzvah - are not broken down by the Hebrew program attended. Of the 43 seventh graders in 1989, 42 continued onto to 8th grade. Of those, 28 continued onto 9th grade. Clearly 8th grade attendance was not contingent on Hebrew program attended, and I do not know beyond the rabbi's statement how that factor influenced choice of remaining for 9th grade. These figures refer to continuing attendance at the temple's 1 day a week high school that runs from 8th to 12th grade.

June, 1992

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Date sent: 9-14-94 Time sent:

No. of Pages (incl. cover): 4

To: Seymour & Annette

From: Chaya Levin

Organization: X + S + I + U + T + Y
MODEL INSTITUTE

Phone Number:

Phone Number: 216-391-4852

Fax Number:

0119722662832

Fax Number: 216-391-5430

Comments:

Dear Seymour & Annette:

Attached is the invitation to
upcoming C.I.E. meetings. FYI.

Hope all is well.

By the way, we're using a reply form
that people can fax back & it's working
well.

All the best.
Chaya



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Bennett Yanowitz

I am delighted to let you know that on the evening preceding our October 6 board meeting, we have arranged a private seminar for CIJE board members and invited guests with Dr. Terrence Deal, Professor of Education and Human Development at Vanderbilt University and Co-director of the National Center for Educational Leadership (NCEL). Dr. Deal, who was previously on the faculties of Harvard University Graduate School of Education and Stanford University, is internationally acclaimed for his expertise in organizational leadership and change in both business and educational settings. Among his influential writings are "Corporate Cultures" and "The Leadership Paradox: Balancing Logic and Artistry in Schools," co-authored with Kent Peterson.

Dr. Deal's work has important implications for CIJE as a catalyst for systemic change in Jewish education. We will have a unique opportunity to explore those implications after Dr. Deal's presentation. We have scheduled a dinner meeting of the executive committee to precede the seminar with Dr. Deal. The dinner will take place at 6:00 p.m., followed by the seminar at 8:00 p.m. on Wednesday, October 5, at UJA/Federation of Jewish Philanthropies of New York, 130 East 59th St., New York. I look forward to seeing you that evening.

You will recall that we also have a steering committee meeting scheduled for Wednesday, October 5, 10:00 a.m. to 4:00 p.m. at JCCA/CIJE, 15 East 26th Street, New York.

Our board meeting promises to be both important and provocative. It will take place on Thursday, October 6, 9:30 a.m. - 3:00 p.m., also at UJA/Federation.

I want to give you a preview of some of CIJE's exciting current work:

The CIJE Personnel Report: In advance of their formal presentation at the CJF General Assembly in November, Dr. Adam Gamoran, Professor of Sociology at the University of Wisconsin, and Dr. Ellen Goldring, Associate Dean of Peabody College of Education at Vanderbilt University, will provide the centerpiece presentation of this board meeting. Drs. Gamoran and Goldring are Directors of the CIJE Monitoring, Evaluation, and Feedback Project. Their findings, the result of two years of field research in our laboratory communities, will be central for other communities in creating their own personnel action plans. The data is equally important for national organizations with a Jewish educational mission.

Executive Director

Alan Hoffman

In undertaking this research, as recommended by the Commission on Jewish Education in North America, CJE's goal is to provide the hard data that will allow thoughtful planning for building the profession of Jewish educators – a central thrust of the CJE mission. The first data we will release has profound implications for the areas of pre- and in-service training. Although some of these statistics about the teachers' degree of formal training and Jewish background correspond to what we may have suspected anecdotally, there are also several surprises that question widely-held assumptions on which past policy has been based. We believe that with the completion of the final report in 1995, other communities should be able to replicate this research method, extrapolate from their conclusions, and begin to address the personnel needs of Jewish education in a meaningful way.

As this research is released, we expect to keep you informed through a series of CJE Policy Briefs, the first of which will be issued at the GA and previewed for you at October's meeting.

The Goals Project: This ground-breaking initiative resulted last July in the CJE-sponsored Goals Seminar, held in Jerusalem for lay and professional representatives from seven North American communities. Guided by Dr. Daniel Pekarsky, Professor of Philosophy of Education at the University of Wisconsin, the seminar was a pioneering effort in "creating vision-driven institutions and communities" for Jewish settings across the United States. This project is based on the results of extensive studies of reform in general education, which have shown that those institutions with a compelling and pervasive vision are most successful in transforming the quality of education in their settings. The Goals Seminar and its follow-up continentally will, we expect, contribute a new dimension to our understanding of how change takes place.

The CJE-Harvard Leadership Institute: To be held at the end of October, this intensive seminar will be attended by close to 40 principals from our laboratory communities. The institute is the first in North America to bring together the expertise of Harvard University's Principals' Center with outstanding Jewish scholars and educators to focus on issues of senior educational leadership across denominations, institutions, and communities. Its purpose is to develop and implement effective leadership in schools by empowering principals, and, through them, teachers and parents in the transformation of Jewish education. Like the Goals Project, the CJE-Harvard Leadership Institute represents our commitment to systemic change within communities across the country.

We will soon be sending you advance materials as background for the meeting. In the meanwhile, please complete and return the enclosed reply form indicating your attendance plans.

With best wishes for a Shana Tova,



Morton L. Mandel

COUNCIL FOR INITIATIVES IN JEWISH EDUCATION

Steering Committee Meeting, Executive Committee Meeting, Board Meeting and Seminar with Professor Terrence Deal

☐ Yes, I plan to attend the Steering Committee meeting at 10:00 a.m. to 4:00 p.m. on Wednesday, October 5 at JCC Association/CIJE, 115 East 26th Street, New York.

☐ Yes, I plan to attend the Executive Committee dinner meeting at 6:00 p.m. on Wednesday, October 5, 1994 at UJA/Federation of Jewish Philanthropies of New York, 130 East 59th Street.

☐ Yes, I plan to attend the seminar with Professor Terrence Deal at 7:45 p.m. on Wednesday, October 5, 1994 at UJA/Federation.

I plan to bring a guest to the seminar.

Name

☐ Yes, I plan to attend the CIJE Board meeting at 9:30 a.m. – 3:00 p.m. on Thursday, October 6 at UJA/Federation.

☐ Sorry, I am unable to attend any of these meetings.

Name (Please print)

Address

City

State/Province

Zip

Phone

Fax Fax

Please return this form by fax to 216-391-5430 or by mail to:

Morton L. Mandel
CIJE
P.O. Box 94553
Cleveland, Ohio 44101

- ☒ ASSIGNMENTS
☐ ACTIVE PROJECTS
☐ RAW MATERIAL
☐ FUNCTIONAL SCHEDULE

FUNCTION	CUE STAFF TELECONFERENCE
SUBJECT/OBJECTIVE	ASSIGNMENTS
ORIGINATOR/PROJECT LEAD	VFL
DATE	5/31/94

NO	DESCRIPTION	PRIORITY	ASSIGNEE TO (INITIALS)	DATE ASSIGNMENT STARTED	DUE DATE
1.	Talk with Rachel Cowan regarding Goals Seminar.		BWH	5/10/94	6/3/94
2.	Talk with Jane Gellman, Barry Shrage, Sara Lee, John Ruskay, Dave Sarnat and Harry Stern regarding Goals Seminar.		ADH	5/10/94	6/6/94
3.	Talk with Nessa Rapoport about possible meetings on June 13 and June 15.		ADH	5/31/94	6/6/94
4.	Talk with Bill Schatten and Janice Alper about Goals Seminar.		GZD	5/31/94	6/6/94
5.	Write to Board members about Oct. 5-6 meeting date.		VFL	5/31/94	6/6/94
6.	Prepare letters to Bill Schatten, Gerald Cohen, Lester Pollack, Ann Kaufman, and Matthew Maryles.		VFL	5/10/94	6/10/94
7.	Complete and distribute committee notes.		ADH	5/31/94	6/15/94
8.	Complete and distribute committee notes.		BWH	5/31/94	6/15/94
9.	Complete and distribute committee notes.		GZD	5/31/94	6/15/94
10.	Complete and distribute committee notes.		EG	5/31/94	6/15/94
11.	Consider whether some form of Friday night hospitality should be planned for July 8.		ADH	5/31/94	6/20/94
12.	With Ellen Goldring, work out details for Leadership Institute.		GZD	5/31/94	6/23/94

CUE 14 5/94



ההסתדרות הציונית העולמית
World Zionist Organization

המנהל הכללי של הסוכנות היהודית לישראל
The Jewish Agency for Israel



יחיאל לזקט, יו"ר המנהלה בפועל
Yehiel Leket, Acting Chairman of the Executive

5 July 1994

Mr. Morton Mandel
Mandel Associated Foundations
22a Hatsfira Street
Jerusalem 93102

Sf

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Dear Mort,

I was very pleased to have had the opportunity to meet with you and discuss a number of matters of mutual interest.

Further to our telephone conversation regarding the memorandum to the Minister of Education, Amnon Rubinstein, I will be having a personal meeting with him on 11 July.

Another meeting has been set up on 2 August with the Minister of Education and his staff, in order to look into possibilities of strengthening the Israeli component of Jewish Education in the Diaspora.

In addition, I will be seeing Professor Fox within the next few days.

In order that we can arrange another discussion on the matter we talked about, I shall be pleased if you could let me know when you plan to be in Israel again.

Best wishes,

Sincerely,

Yehiel Leket
Yehiel Leket

8832



PREMIER INDUSTRIAL CORPORATION

FACSIMILE HEADER SHEET

DATE 5/23/94
TIME 11:00 AM

NUMBER OF
MGS SENT: 16

TO: FAX NO. (011) 972-2-819951 Name Mr. Alan Hoffmann Company CUE Street Address Jerusalem , City State Zip Country	FROM: FAX NO. (216 361 9962) Name Morton L. Mandel Company Premier Industrial Corp. Tele. No. (216) 391-8300 Ext. 2328
--	--

Dear Alan,

This invitation is an opportunity to tell the CUE Story to an important audience.

I think:

1 - We should accept

2 - We should put on a big show

Let's discuss on our next individual telecon, and you & Steve should factor this into your thinking regarding CJF.

Mort

(Fax also sent to Steve Hoffmann & Seymour Fox)

North American Commission on Jewish Identity and Continuity

Gilman
Marvin Lender

Vice Chairman
Shoshana S. Cardin

Professional Staff:
Dr. Jonathan S. Woolcher
Dr. Carl Shengold
Norbert Emanuel

May 20, 1994

Morton L. Mandel, Chair
Council for Initiatives in Jewish Education
P.O. Box 94553
Cleveland, OH 44101

by fax: 216 391-5430

Dear Mort:

We've been pleased to hear from Marty Kraar and Jonathan Woolcher that there are good discussions underway to expand the cooperation and coordination of efforts between the Commission and the CUE. Toward this end, we would also like to take up your offer made a number of months ago to speak directly to the Commission at one of its meetings about CIJE and its work.

We are proposing to hold the next Commission meeting on Tuesday, July 26, from 10:30 am - 4:00 pm, in the New York area (either in the city or at a Newark Airport hotel). There will be two main agenda items: 1) bringing the Commission up to date on some of the important work being done on Jewish continuity in North America (with CUE as a central focus); and 2) a discussion of the place of Israel in the broad continuity endeavor and in the work of the Commission. Obviously, we would welcome your participation throughout the meeting if your schedule permits. If that is not possible, hopefully, we can work out a time during the day when you can be available to present to the Commission.

Marvin will call you next week to see if you are able to be with us on the 26th. We look forward in all events to continuing to move forward in our common agenda and to an increasingly close working relationship with you and the CUE.

With our warmest good wishes.

Sincerely,

Marvin Lender
Marvin Lender
Chairman

Shoshana S. Cardin

Shoshana S. Cardin
Vice Chairman

GOALS, MONITORING, EVALUATION, AND FEEDBACK IN CJE COMMUNITIES

A THREE YEAR OUTLINE

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

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

The successor to the Commission, the Council for Initiatives in Jewish Education (CIJE), established three lead communities to carry out the strategic plan.

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

At the same time CIJE recognizes that much of what passes for Jewish education today is often lacking in any sense of direction, much less a compelling sense of direction. That is, the enterprise is not informed by a coherent sense of what it is that one wants to achieve. This undermines efforts at education in a variety of significant ways. Absent a clear sense of what it is one wants to achieve in Jewish education, there can be no thoughtful basis for deciding such basic matters as the organization of the educational environment, assessing achievement and instruction, and the appropriate kind of pedagogy, the kinds of curricular materials that are appropriate, and the kinds of characteristics that are desirable in educators. Nor, in the absence of a clear sense of what one hopes to achieve, is there a reasonable basis for evaluating our efforts at education and making recommendations for reform.

This proposal describes a two pronged plan for monitoring, evaluation, and feedback in lead communities and for systematic development of vision-driven institutions through a Goals Project.

A. MONITORING, EVALUATION AND FEEDBACK

MEF emphasizes three aspects of educational change in lead communities:

- (1) What is the process of change in lead communities? This calls for field research in the lead communities. It requires a combination of qualitative and quantitative data, and offers formative as well as summative evaluation -- that is, feedback as well as monitoring for the lead communities.
- (2) What are the outcomes of change in lead communities? Does the project emphasize increased participation? Should we expect a rise in general Jewish literacy? Such questions are especially challenging because the specific outcomes have yet to be defined. By asking about goals (cognitive, emotional and interpersonal) in lead communities, the evaluation project will stimulate participants to think about their own vision and establish a standard by which changes can be measured in later years.
- (3) Who are the educational personnel of the lead communities? What is their Jewish background and how have they been trained in Jewish and general education? Do they work full-time or part-time and how are they compensated? How much in-service support do they receive?

Field Research in Lead Communities

Studying the process of change in lead communities is a major component of the CME strategy. Documenting the process is especially important because the effects of innovation may not be manifested for several years.

For example, let us suppose Community X manages to quadruple its number of full-time, professionally-trained Jewish educators. How long will it take for this change to affect cognitive and affective outcomes for students? Since results cannot be detected immediately, it is important to obtain a qualitative sense of the extent to which the professional educators are being used effectively. Studying the process is also important in the case of unsuccessful innovation.

A team of three full-time field researchers will be hired. Initially, the field researchers will be principally concerned with two questions:

- (a) What is the extent of *community mobilization* for Jewish education? Who is involved, and who is not? How broad is the coalition supporting the CJE'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? 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?
- (b) 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 facilities cohesive, or fragmented? Do principals have offices? What are the physical conditions of classrooms? Is there administrative support for innovation among teachers?

Field researchers will address these questions in the following ways:

- 1. Supplement community self-studies with additional quantitative data to be determined following a review of the self-studies in all of the lead communities.
- 2. Use these data, along with interviews and observations in the field, to gain an understanding of the state of Jewish education in the community at the outset of the lead community process.
- 3. Attend meetings and interview participants in order to monitor the progress of efforts to improve the educational delivery system.
- 4. Report on a regular basis to provide feedback for participants in the lead communities.
- 5. Write periodic reports describing and interpreting the process and products of change to date.
- 6. Replicate the initial data collection a year later and issue a report which would describe educational changes that occurred during the two years, and present an assessment of the extent to which goals are being addressed.

The Educators Survey

A survey instrument will be developed and administered to all educators in CIJE communities in day schools, supplementary schools, pre-school programs and informal educational frameworks.

The survey will provide baseline data in several critical domains:

- a. Total number of educators in each community.
- b. Percentage of part-time vs. full-time educators.
- c. Path of entry to Jewish education as an indication of a career path.
- d. Turnover rates and stability in the Jewish educational profession.
- e. Breakdown of educators (rather than through institutions) among the denomination.
- f. A detailed breakdown of compensation and benefits of Jewish educators in each community.
- g. Professional training of educators in general education and specifically in Jewish education.
- h. Levels of in-service training and their comparison to those in general education in that city, state, or nationally.

These data sets will inevitably raise several critical issues for CIJE communities:

Amongst these are the following questions:

- a. How can the community best ensure that Jewish education is delivered by educators who are not only motivated and committed but qualified and skilled in their subject matter and in education? This could be remedied by a coherent, sustained system of in-service education, for which teachers are compensated and rewarded.

b. What in-service training can be developed, given local, regional, national and Israeli Jewish and general training resources, to ensure ongoing quality training for all teachers? How can such a system address the needs of the different groups of teachers?

-1

c. What career opportunities can be designed to ensure the retention and advancement of the best teachers in the field of Jewish education?

d. If positions with increased responsibilities can be created (e.g. lead teachers), will this strategy serve not only to provide career opportunities, but also as a means of continuously upgrading the community's teaching force?

e. What can be done to increase the number of full-time teachers in various institutions?

f. What salary and benefit policies and scales should be instituted -- differentially -- to be beneficial to the level of the teaching force and to individual teachers?

Director of Monitoring, Evaluation, and Feedback

The field researchers will be guided by a director of monitoring, evaluation and feedback. The director will be responsible for providing leadership, establishing an overall vision for the project. Further responsibilities would include making final decisions in the selection of field researchers; participating in the training of field researchers and in the development of a detailed monitoring and feedback system; overseeing the formal and informal reports from field researchers; and guiding plans for administration of surveys and tests in the lead communities. It will also involve coordination and integration of the work on goals that is being led by Prof. Daniel Pekarsky.

B. THE GOALS PROJECT

The Goals Project is an effort to create what might be called "vision-drivenness" in Jewish educational institutions. To refer to an educational institution as vision-driven is to say that its work is guided and energized by a substantive vision of what it wants to achieve, of the kinds of human beings it is trying to cultivate. To speak of a Jewish educational institution as vision-driven is to say of it that it is animated by a vision or conception of meaningful Jewish continuity. The Goals Project will encourage vision-drivenness by educating relevant individuals, groups, and institutions concerning the importance of vision-drivenness. It will develop strategies designed to facilitate and encourage both serious reflection on underlying

visions and equally serious efforts to identify and actualize the educational implications of the answers arrived at through such reflection.

The Goals Project takes it as a given that a necessary condition of success in Jewish education is the development of a clear and coherent vision of what it is that one hopes to accomplish. "What it is that one hopes to accomplish" can be interpreted in more than one way. It could, for example, refer to the kind of educational environment, peopled by what kinds of educators, featuring what kinds of activities, attaining what standards that one would like to bring into being.

The Goals Project is concerned with three major levels: educating institutions, Jewish communities, and the denominations. It is interested not only in working with each of these levels independently but also in encouraging them to support one another's efforts to articulate and actualize their educational visions. While the Goals Project has a special interest in the three Lead Communities, its work is not necessarily limited to them.

The resources of the Mandel Institute-Harvard University Program of Scholarly Collaboration and its Educated Jew project on alternative conceptions of the educated Jew will be made available by the CIJE to those working on the goals aspects of the monitoring-evaluation-feedback project in the lead communities.

The faculty and staff of the religious denominations have been recruited to assist in this project. Prof. Daniel Pekarsky, a scholar in the field of philosophy of education at the University of Wisconsin, will coordinate this effort at developing and establishing goals.

Prof. Pekarsky and members of the staff of the CIJE are collecting existing examples of schools and other educational institutions in Jewish and general education that have undertaken thoughtful definitions of their goals.

A. Strategies for working with Lead Community lay and professional leadership:

1. A planning seminar (planned for this summer in Jerusalem):

This seminar would be designed to engage lay and professional leadership, especially within Lead Communities, around the theme of Visions and Educational Practice. The seminar, as now conceptualized, would include the following kinds of elements:

- a. Opportunities for participants to come to appreciate the important role that vision and goals can play in guiding the educational process;
- b. A chance to begin or continue working through their own visions of a meaningful Jewish existence;

- c. A chance to encounter other such views, including but not limited to formulations developed in the "Educated Jew" project;
 - d. A chance to develop a strategy for engaging educational institutions in their local communities in the goal-setting process.
2. Consultations to a community's leadership around efforts already underway or accomplished that are concerned with goals:

For example, in a community like Milwaukee that recently went through strategic planning experience that put "visioning" at the center, CJE could initiate a serious conversation designed to unearth and develop the substantive ideal, the educational vision, that underlie the proposals that emerged from the Strategic Planning process.

B. At the denominational level, we need to find ways of encouraging the national training institutions to develop a pro-active approach to the problem of goals for Jewish education, an approach that includes efforts to catalyze serious attention to vision and goals on the part of constituent educational institutions. Possible approaches:

- 1. Encourage the denominations to clarify and more adequately articulate their own guiding visions of a meaningful Jewish existence.
- 2. Encourage national denominational institutions to work intensively with one or more carefully selected educational institutions on issues relating to the identification of a vision and its educational implications. Such institutions might, but need not be, located in the three principal lead-communities.

C. Pilot-Projects

One way to approach the Goals Project, a way which overlaps but is not identical with the approaches discussed above, is to undertake one or more pilot-projects. For example, a pilot-project might take a particular dimension of Jewish education, e.g. the teaching of Bible or the Israel experience, and systematically explore it in relation to issues of underlying vision and goals. This could be done in a variety of ways and at a variety of levels. For example, a community might take it on itself to focus on a particular dimension of Jewish education -- say, the Israel experience -- and to catalyze serious reflection on the part of all local institutions (across denominations) concerning the foundational and derivative aims of such an experience and the way such aims operate to guide practice. Conceivably, different communities would take different dimensions of Jewish education as their central focus.

D. A Coalition of Vision-Driven Institutions:

This proposal is that a coalition be established for educational institutions that are seriously interested in going through a process of clarifying their underlying vision and goals, as well as in articulating and working towards the actualization of the relevant educational implications. In addition to providing evidence of seriousness, participating institutions would have to meet a variety of standards in order to qualify for admission and to remain in good standing. Member institutions would be offered a variety of CIJE-resources designed to facilitate and support their efforts.

TO: FAX NO. () 257 . 095

Name ALAN HOFFMAN

Company HOME

Street Address

City State Zip Country

FROM: FAX NO. () 257 236

Name MORT MATHES

Company HOME

Tele. No. () Ext.

DE/HL & L/H

I JUST SPOKE TO ERIKA JENSEN.

SHE IS VERY EXCITED ABOUT THE BED/CSEX-C

I SAID TO HER ABOUT CISE, FOR

OF COURSE SHE KNEW YOU SHE SAID SHE AS

WONDER IF YOU MIGHT, I ZP&S

TO HER FIRST COUSIN "A- ROAD P&S?" J

ABOUT THE "EYE" TO "EYE" DISCUSSION

WITH ME! ANYWAY I SAID YOU WOULD BE

IN THE "WUC" SPACE YOU WANT TO GET, THE BUFFERS

TO SEE YOU AT THE BED/CSEX-C. REGARDS,

MORT

TV

North American Commission on Jewish Identity and Continuity

May 23 1994

Chairman
Marvin Lender

Vice Chairman
Shoshana S. Cardin

Executive Staff
Dr. Jonathan S. Wrochler
Dr. Carol Sheringoff
Susanne Bruchman

MEMORANDUM

TO: Members of the Commission

FROM: Marvin Lender and Shoshana S. Cardin

DATE: May 20, 1994

SUBJECT: Progress Report and Upcoming Activities

We're pleased to report that the Commission is now beginning to hit its stride and that we anticipate an acceleration of activity over the next few months leading to an interim public presentation of our progress next November (the Commission's first anniversary).

Our Commission meeting on April 25 and, especially, the extensive sessions held by the working groups surrounding that meeting have produced a clear and focused agenda for the next stages in the Commission's work. Enclosed are a summary of the Commission meeting and status reports on each of the four working groups.

As we had anticipated, the primary need emanating from these meetings is for a systematic information gathering process, geared to the areas identified by the working groups as their primary foci of concern. We will be undertaking this information gathering, guided by the working groups and utilizing Commission members, staff, consultants, and organizational resources of institutions represented on the Commission, over the next several months. Looking at the breadth of the agenda identified by the working groups, it is clear that we will not be able to undertake everything (e.g., original research) at once. However, we believe that it will be possible to pull together by the end of the summer a great deal of what the groups are seeking in order to formulate initial recommendations and action plans. This is our target timetable.

In the interim, we plan to convene the Commission during the summer in order to deal with several other items we have identified in the past as important elements of our work. One of these is the place of Israel, both with respect to the continuity agenda in general and the work of the Commission in particular. A second is fostering mutual awareness and exploring possibilities for expanded cooperation among various major continuity initiatives already underway at the continental level.

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--including activities of the religious movements, other organizations represented on the Commission, and Jewish foundations. Several coalitions and consortia are already functioning, including the Council for Initiatives in Jewish Education (CIFE) and the consortium on the Israeli experience led by the CRB Foundation, whose work is central to the Commission's objectives.

We are proposing to hold a Commission meeting to deal with these agenda items on Tuesday, July 26, from 10:30 am to 4:00 pm. To make this a bit more convenient for those who must come in from outside New York, we are looking into arranging this meeting as a "fly-in" at a Newark Airport hotel. To help us in our planning, please return the enclosed reply sheet indicating whether you plan on attending the July 26 meeting and if you prefer a Newark Airport or Manhattan site to the Commission office no later than Tuesday, May 31.

In addition to this full Commission meeting, each working group will be scheduling its own meetings (whether by conference call or face-to-face) to move forward with its agenda.

From the outset of the Commission's work, we have recognized that advocacy on behalf of Jewish continuity to key institutional actors would be one of the Commission's primary responsibilities. For this reason, we believe that we should take advantage of the General Assembly of the Council of Jewish Federations next November 14-19 in Denver, Colorado to present a public progress report on the Commission's work. In fact, our plan is to be a highly visible presence at the GA. We are working with CJF to identify a time for the Commission to meet during the week of the General Assembly (by which time we expect to have several recommendations coming from the working groups upon which to act). In addition, the GA program sessions dealing with Jewish identity and continuity will be organized around the themes of our working groups. We will use these as opportunities to engage the broad array of local and continental leaders from within and beyond the federation system who attend the GA in dialogues about our concerns and ideas.

As you can see, there is much work for us to do, but also great prospects for the Commission to begin to have an impact during the coming six months. We will need and be seeking the active involvement of every Commission member as we make the move from issues to action. As always, please feel free to communicate with us and with the Commission staff with your ideas, suggestions, and concerns.

We look forward to seeing you on July 26 to continue our work together.

North American Commission on Jewish Identity and Continuity

Chairman
Marvin Lender

Vice Chairman
Shoshana S. Cardin

Professional Staff:
Dr. Jonathan S. Weacher
Dr. Ovi Shesingold
Norbert Fruehau

COMMISSION MEETING – APRIL 25, 1994

MEETING SUMMARY

I. Welcome and introduction

Shoshana S. Cardin, Vice Chairman of the Commission, opened the meeting and read a letter from Marvin Lender, Chairman, expressing his regret at being unable to be present due to his participation in the special solidarity mission to Israel in the wake of terrorist attacks on Israeli citizens. Mrs. Cardin welcomed a number of new members of the Commission and urged all Commission members to share information about activities of their organizations to promote Jewish identity and continuity.

II. D'var Torah

Professor Joe Reimer of Brandeis University delivered the D'var Torah. He cited a comment of Prof. Hilary Putnam on the linkage among several verses in Parashat Kedoshim (Lev. 19:16-18). We might read these verses as follows: If we can control the impulse for talebearing by appropriately criticizing our neighbors when called for (*hachachah*), then we can deal with our own potential for hatred and truly love our neighbors as ourselves.

Prof. Reimer noted that loving one's neighbor *as oneself* itself involves the potential for jealousy and sets up a tension. We on the Commission are in this relationship to one another to some extent, and we should not deny this entirely. We should understand that the love comes from balancing our work together with the recognition that we will sometimes disagree. We can handle this tension and work for the common good.

III. Reports from Commission Working Groups

Three of the four Commission working groups met prior to the Commission meeting (the fourth met following this meeting). They reported on their progress as follows:

1. Group 1: Promoting Jewish Growth

The group focused initially on identifying the experiences that promote change in us and catalyze Jewish growth. It recognized the tension between focusing on so-called "transformative" experiences and on the ongoing process of growth that may link and undergird these experiences.

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The group posed three key questions:

- 1) How can we replicate the most potent experiences so that more Jews take advantage of and are touched by them?
- 2) What are the obstacles preventing the wider propagation of these experiences?
- 3) What additional knowledge do we need in order to identify and replicate these experiences?

The group decided to focus on three target populations: families; adolescent youth; and adult "seekers" (individuals looking for and open to Jewish growth opportunities).

In its next stages, the group will seek to expand its understanding of "effectiveness" in promoting Jewish growth (where are we effective? what are the elements of success?) and of how to activate a sense of responsibility in the lay population.

2. Group 3: Strengthening Institutions and Building Communal Cooperation

The group developed a statement of its goal: To strengthen the capacity of institutions to serve as effective settings for Jewish learning and for Jewish identity formation and its public and private expression. Coalition-building is a means of accomplishing this and of creating a more vital Jewish community.

The group emphasized the role of local initiatives and the need both to document what is already occurring and to promote such initiatives. It identified key components of success, including: developing a true partnership process, leadership training and development, professional collaboration, and increased funding.

At the continental level, the group urged activity to encourage local initiatives, including developing a shared vocabulary and vision and the preparation of lay and professional leaders. The group also focused on the barriers which often prevent initiatives at the local and continental levels.

Finally, the group discussed how to encourage and assist institutions to carry out their own processes of self-examination, capacity-building, and renewal, including through advocacy, creation of appropriate materials, and provision of facilitators.

The group will continue its work through ongoing communication among its members, investigation of several key questions, coordination with the other groups, and preparation of a progress report.

3. Group 4: Creating Continental Partnerships

This group reported on the first part of its meeting (the second taking place after the Commission). In its initial working session, the group identified the five areas on which it would focus as components of a continental agenda:

- 1) advocacy and mobilization around Jewish continuity
- 2) professional development
- 3) building a research and evaluation capacity
- 4) networking and information sharing and dissemination
- 5) developing frameworks for ongoing collaborative planning.

IV. Moving from Issues to Action: The Challenges Ahead

Mrs. Cardin introduced Peter L. Szanton, a specialist in strategic planning who has been serving as a consultant to the Commission, to comment on the challenges facing the Commission and how, from his perspective, the Commission can maximize its impact.

Mr. Szanton noted that the challenges facing the Commission are formidable for several reasons:

1. We are trying to swim against a strong tide in an American culture which erodes particular identities.
2. We lack good evidence as to what really works in promoting Jewish identity and continuity.
3. Our objective is not clearly specified.
4. Our instincts are shaped by prior experience; we may not be tuned to the attitudes of current youth.
5. It will be difficult to get agreement on more than generalities.
6. Even if the Commission develops answers, it will be difficult for it to affect events, since it does not command institutions and resources.

Despite these difficulties, there are important elements of promise underlying the Commission's work:

1. The community is now alert to the situation, which is a pre-condition for action.
2. We have an able community, with many resources available to be mobilized.
3. There is an abundance of natural experiments at work. We can learn from both failures and successes.

Mr. Szanton asked how this continental Commission could add value to the work already underway. A key element is to identify the target audiences (local institutions, national agencies, Jewish foundations) and to consider what they need to hear and learn from the Commission. One item is what is being tried, where, and to what effect. A second is to be alerted to what will be most difficult for them to do — and to put the Commission's weight behind the need to do these despite the difficulty. For example, other actors, especially local commissions, are likely to find it difficult to a) be sufficiently selective in choosing target populations, programs to support, and insisting on quality; b) integrate individual initiatives to create "systems of learning" and maximize reinforcement; and c) assess their work.

For the national and continental agencies, the task is to deal with those issues that cannot be dealt with adequately on the local level alone and which are not yet being fully addressed.

Mr. Szanton urged that the Commission recognize that the situation that called it into being is not a problem to be solved, but a condition to be lived with —hopefully for a long time. We must build up the learning for how to do this.

The Commission's goal must be to produce effects, not just a report. It can do this by preparing a *persuasive* report, that tells needed truths in a convincing way; by ongoing advocacy; and by keeping score on the progress being made through assessment and development of a continental evaluative capacity.

V. Updating our Self-portrait: New Insights from the National Jewish Population Survey

Mrs. Cardin introduced Dr. Barry Kosmin, Director of Research for the Council of Jewish Federations and of the North American Jewish Data Bank at CUNY, and primary researcher for the 1990 National Jewish Population Survey.

Dr. Kosmin reported on the continuing analysis of the survey results by a number of scholars which are broadening and deepening our understanding of the American Jewish populace. He highlighted several key findings and issues that expand on the portrait widely presented in the American Jewish media.

- * The age distribution of American Jews is far from uniform. There is, e.g., a "missing generation" now in their fifties. There is also a bulge in the population of young children today (a baby boom echo effect), but among whom the proportion identified by their parents as "Jewish by religion" is lower than in the past. These young children are now "up for grabs," and whether we get them on tracks of Jewish identification and involvement may be a key for the future.
- Patterns of affiliation differ greatly by age cohort. Overall, about 50% may be considered "joiners," but the percentages vary quite considerably, with younger Jews typically less involved than older ones. On some attitudinal measures of Jewishness there is relative consistency across age cohorts (e.g., high percentages at all ages say that their Jewishness is important to them), but there is a fall-off from older to younger Jews both in affiliation and in the extent to which social relationships are primarily with other Jews. The latter has profound implications for the rates of intermarriage. Overall, there is a complexity of behavior across cohorts.
- The societal context for Jewishness is important. This shows up in regional variations, where Jews appear to follow general characteristics (e.g., Westerners are less religious) as well specifically Jewish patterns of variation.

VI. Next Steps

Mrs. Cardin announced that working group materials will be shared with all the Commission

members as they are developed. We will try to schedule a Commission meeting over the summer, probably in July, to deal with a variety of issues on the full Commission's agenda. The fall meeting will be held in Denver, CO, during the week of the CJF General Assembly (November 13-19). Our objective is to put the Commission's work clearly in front of the delegates to the GA as part of the Commission's advocacy role. The specific date for the meeting will be announced as soon as possible.

Mrs. Cardin thanked the members of the Commission and expressed her conviction that we are coming together as a group and beginning to exemplify the phrase: *Yachad shivtei Yisrael.*



Florida American Commission on Jewish Identity and Continuity

Cairoen
Marion Lander

Wise Quirvan
Shoshana S. Cohn

Professional Staff:
Dr. Jonathan S. Woodier
Dr. Carl Sheringwald
Noelborn Friedland

TO: Ruth Rubinstein
Fax: ((212)) 529-5842

I will_____ I will not_____ attend the Commission
meeting on July 26, 1994 from 10:30 am to 4:00 pm.

Please indicate your preference regarding location:

_____I prefer a fly-in meeting at Newark Airport

_____I prefer a site in Manhattan

NAME: _____

IMPORTANT: PLEASE REPLY BY FAX BY TUESDAY, MAY 31.
THANK YOU.

July 26 .xep

730 Broadway, 2nd Floor, New York, NY 10003-9596
Tel: (212) 529-2000 Ext. 1302 (212) 598-3509 : Fax Number: (212) 529-2002 (212) 529-5842

529-5842 212-529-2002 212-598-3509 212-529-2002 212-529-5842

WORKING GROUP 1: PROMOTING JEWISH GROWTH

FOCUS/GOAL: Three target populations:
1. families (from marriage onward)
2. youth
3. adult "seekers"

Objective: maximizing their Jewish growth and connection to the Jewish community

POSSIBLE OUTCOMES:

1. identifying the elements of effective growth experiences and propagating these more broadly (i.e., to wider population segments and in additional programs)
2. developing new role patterns for lay people and professionals working together —mobilizing the committed community and using professionals as catalysts and networkers for lay activism
3. endorsing the continuing priority of those activities (e.g., formal schooling) which promote ongoing growth (i.e., an overall strategy involving both formational and transformational experiences)
4. specific areas for action, including:
 - a. intervention strategies to help Jewish family formation at the point of marriage
 - b. greater use of technology (e.g., computer networks)
 - c. development of program banks, networking, dissemination
 - d. evaluation

WORK PLAN: Three sub-groups continue to work to establish priorities and recommendations in their areas

NEXT STEPS:

1. further analysis of "effective experiences" (what makes them work? how could they be expanded / replicated?)
2. exploration of strategies for activating lay populations and enhancing their sense of responsibility

WORKING GROUP 2: ENGAGING DIVERSE POPULATIONS

FOCUS/GOAL: Target population: young adults (between campus and family)

Objective: More young people expressing an active Jewish identity (in one or more ways) and associating with other Jews

POSSIBLE OUTCOMES:

1. a profile of the target population in its diversity -- who are they? what motivates them, generally and Jewishly? what are the barriers to Jewish self-expression? etc.
2. broader utilization and marketing of existing effective vehicles for engaging this population
3. expanded discussion and a new language in the community for engaging this population -- making real space for them
4. specific recommendations regarding promising strategies

WORK PLAN:

1. identify and prioritize the populations we are seeking to engage -- describe the diversity along several dimensions (e.g., cohort characteristics vs. life-cycle characteristics; uninterested vs. unaware)
2. inventory -- who is doing what in this arena?
3. research -- draw on existing studies or research underway
4. advocacy to encourage new thinking, language, discussion
5. develop priority recommendations for action

NEXT STEPS:

1. compile existing information -- cull existing research
2. meeting with knowledgeable people

WORKING GROUP 3: STRENGTHENING INSTITUTIONS AND BUILDING COMMUNAL COOPERATION

- FOCUS/GOAL:**
1. to strengthen the capacity of institutions to serve as effective settings for Jewish learning and for Jewish identity formation and its public and private expression
 2. coalition-building as a means of accomplishing this and of creating a more vital Jewish community

**POSSIBLE
OUTCOMES:**

1. endorsement and dissemination of information, models, and analysis to support local initiatives aimed at these goals, including:
 - a. local leadership development and training
 - b. collaboration of professional categories
 - c. fostering respect between lay leaders and professionals
 - d. increased funding from federations and foundations for such initiatives
2. promoting institutional self-assessment, capacity growth, and renewal, through
 - a. informal advocacy
 - b. creating self-assessment and training materials
 - c. providing facilitators and institutions in this work
3. encouraging national institutions (including Commission constituents) to support these goals through
 - a. developing a common vision
 - b. encouraging local initiatives
 - c. producing effective professional leaders
 - d. identifying, assessing the reasons for, and implementing solutions for critical areas of professional leadership shortage
4. reducing the barriers to achieving these goals through
 - a. research and experimentation re identity formation, etc.
 - b. efforts to develop shared values and vocabulary while increasing appreciation for diversity
 - c. increasing funding from individuals, foundations, and federations, which will require closing the gap between foundation, institutional, and communal priorities

WORK PLAN:

1. information gathering — what is already happening? what has been learned? is there literature on these issues?
2. maintaining active communication among the working group members
3. coordinating the group's agenda and recommendations with the other working groups

4. preparing a progress report

NEXT STEPS:

1. circulate summary of the April meeting for comments
2. obtain answers to key questions, including by polling group members for their knowledge

WORKING GROUP 4: CREATING CONTINENTAL PARTNERSHIPS

- FOCUS/GOAL:**
1. strengthening advocacy and mobilization on behalf of Jewish continuity
 2. strengthening professional development
 3. enhancing the community's research and evaluation capabilities
 4. expanding networking and information dissemination, including replication/adaptation of effective models
 5. promoting ongoing continental collaboration in the area of continuity planning

**POSSIBLE
OUTCOMES:**

1. advocacy:
 - a. identification of target audiences for advocacy efforts
 - b. assessment of effective approaches for reaching these audiences
2. professional development
 - a. analysis of the current situation re training, e.g., is the problem primarily one of supply or demand (lack of candidates or lack of places to train)?
 - b. creative new approaches to recruitment
 - c. analysis of potential models for recruitment, training, and retention drawn from general education (e.g., Teach America, paraprofessionals, etc.)
 - d. Commission statement / recommendation re communal funding of training / students in denominational institutions (e.g., a continental scholarship fund)
3. research and evaluation
 - a. statement on the importance of research and evaluation
 - b. identification of a cadre of potential Jewish education researchers
4. networking and information dissemination
 - a. a "case statement" and analysis on the potential uses of networking
5. ongoing continental collaboration on planning
 - a. a model for a Jewish "think tank"
 - b. a plan for a series of national technical resource centers or programs working in various areas of continuity activity (like, e.g., the Whizin Center in family education) -- in what areas would these be useful? how might they work?

- WORK PLAN:**
1. assign various areas of investigation to staff, working group members, volunteer experts, or institutions represented on the Commission for information-gathering and analysis (see below)

for examples of initial areas)

2. develop recommendations based on these analyses

NEXT STEPS:

1. identify potential "volunteer experts"
2. look at Teach America program as possible model for Jewish Teacher Corps [Ron Wolfson]
3. draft statement re funding of denominationally sponsored institutions [David Sacks]
4. prepare précis of current work of CUE, Weimer Foundation, CAJE, others re professional development
5. inventory of potential Jewish education researchers
6. report on current networking initiatives

COUNCIL FOR INITIATIVES IN JEWISH EDUCATION

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DATE SENT: 6/24 TIME SENT: 4:30

NO. OF PAGES (INCL. COVER): 57

TO: Abby/Caroline

FROM: Giany Levi

ORGANIZATION:

PHONE#:

PHONE #: 216-391-1852

FAX#:

FAX #: 216-391-59430

COMMENTS:

Please deliver to:

Seymour Fox

Annette Horvath

Elis Hoffmann

Dorothy Marion

Shmuel Wyzode

Barbara Penger

Also mailed today, and we assume you have or
can get to people:

- ① ~~tsil~~ Dewey School, p. 250-267, p. 287-307, pp. 413-477
- ② Heilman - Defender of the Faith, p. 170-177, 213-225
- ③ Letter from Lichtenstein to Amital and "The Ideology of Heidegger..."
- ④ Greenberg "We are not those who dream"
- ⑤ Toward a General Theory of Jewish Ed., Fox - pp. 21-70
- ⑥ Ramah: A Setting for Jewish Education, Fox - pp. 19-47
- ⑦ Singer "The Fifth Discipline" - pp. 31-39, 46-8

(1)



Chair
Morton Mandel

June 23, 1994

West Chairs
Billie Gold
Matthew Marzetta
Lester PoBeck
Maynard Wishner

Honorary Chair
Max Pulner

Panel
David Arrow
Daniel Bader
Mendell Berman
Charles Bronfman
Gerald Cohen
John Colman
Maurice Corson
Susan Croon
Jay Davis
Irvin Field
Charles Goodman
Alfred Gottschall
Nell Greenbaum
Thomas Hausdorff
David Mischhorn
Gershon Kafat
Henry Koschitzky
Marti Lerner
Norman Lamm
Barbra Lender
Norman Lipoff
Seymour Martin Lipset
Florence Melton
Melvin Merians
Charles Ratner
Esther Leah Ritz
Richard Scheuer
Isaac Schorsch
David Teutsch
Isidore Wersky
Bennett Zimmerman

Executive Director
Alan Hoffmann

Dear Participants in the CIJE Goals Seminar:

We at CIJE anticipate our upcoming seminar with great excitement. The seminar represents the first stage in a process designed to encourage Jewish educating institutions to become more goals-oriented and vision-driven than they typically are. We are especially hopeful that as a result of our collaboration during and after the seminar, educating institutions in your communities will become increasingly engaged in the process of becoming vision-driven.

Our last memo highlighted the seminar's basic purposes. On this occasion, we hope to give you a concrete sense of the seminar's elements and rhythms. The seminar will include a half-day field trip, plenary presentations and discussions, and a variety of small group activities organized around study, reflection, the sharing of ideas and experiences, and serious deliberation.

Each day will also include time for participants to divide up, by community groups and along other lines, for regular work-group sessions. These sessions provide a chance to discuss the pertinence of the seminar's themes to the situation back home, as well as to begin developing a plan of action that will guide the work ahead. Along the way, these work-groups will have the chance to share their insights, concerns, and plans with one another.

We will be meeting from Sunday through Thursday, July 10-14. With the exception of Monday, when we will begin at 8:30 a.m., we will begin each day at 9 a.m. We will be working intensively each day, with afternoon breaks. Evening sessions lasting until 9:30 p.m. will take place on Sunday, Monday and Thursday and there will be a very special cultural program on Tuesday night. On Wednesday night we will conclude by 7 p.m. You are on your own for dinner that evening; other lunches and dinners will be provided by CIJE.

As background to some central themes, we are sending you under separate cover a packet of articles to be read prior to the seminar. Please also complete the enclosed written assignment, which will form the basis of small group discussions early in the seminar.

The themes the seminar addresses are organically related, but each day will feature a different emphasis.

Sunday will highlight the kinds of problems and convictions that give rise to the Goals Project. In the course of looking at some examples of vision-driven institutions (See the Dewey and Heilman pieces in the readings packet.), key terms, guiding principles, and central issues will be articulated. A session orienting us to the next day's field trip and informal small group sessions will conclude the day's activities.

Monday includes a field trip to Yeshivat Har Etzion. (See the Lichtenstein selections in the packet of readings.) In addition to on-site observation, our visit will include an opportunity to discuss the vision animating this Yeshiva and its challenges with its renowned co-director, Rabbi A. Lichtenstein. Please dress appropriately for a visit to an Orthodox Yeshiva.

In the latter part of Monday and on Tuesday, we carefully examine Moshe Greenberg's article "We Were as Dreamers." (See reading materials.) It is presented as one example of the varied and powerful visions that have been systematically articulated through the Mandel Institute's Educated Jew Project. Our understanding of Greenberg's ideas will be enriched through conversation with him and through attention to significant alternatives. Professor Greenberg's vision of the aims of Jewish education offers a chance to think carefully about what elements enter into a comprehensive vision and its power as a tool in educational planning.

Tuesday evening will offer a change of pace. We will dine at the home of Alan and Nadia Hoffmann, followed by a visit with poet Yehuda Amichai.

On Wednesday, "How"-questions move into the foreground of our work. Using an example from the world of informal education (a summer camp movement), we look carefully at the major dimensions of the effort to translate a vision of the aims of education into the design of an educating institution. (See the article on Camp Ramah in the packet.) We also wrestle with the difficult problem of how to make progress towards vision-driven education in institutions that presently lack any shared and compelling vision. We will examine different strategies, share insights, and surface pertinent questions and issues.

On Thursday, the work-groups which have been meeting daily will be asked to present to the group as a whole their emerging plans for encouraging local institutions to work towards being more vision-driven. These presentations, along with a review of CIJE's role in the process, will become the basis for the development of a shared and concrete plan of action that will guide our joint efforts.

We are looking forward to seeing you soon.

Sincerely,

Daniel

Daniel Pekarsky

PRE-SEMINAR WRITTEN ASSIGNMENT

Our seminar will focus on some topics that are at once straight-forward and very difficult:

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

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

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

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



CIJE

P. 5/5
Council
for
Initiatives
in
Jewish
Education

Chair

Monon Mandel

PACKET OF READINGS

Vice Chair

Ellie Gold
Matthew Margiles
Lester Pollack
Maynard Wulner

Enclosed is the packet of readings for the Goals Seminar. Read what you can in advance of the Seminar — especially the selections we'll be referring to in the first couple of days of the (the articles by Dewey, Heilman, Lichtenstein, and Greenberg).

Honorary Chair

Max Fisher

Some of the readings offer portraits of very different kinds of vision-driven institutions. The Dewey selections offer an example of the school started by Dewey, a school based down to its very details on a systematically articulated and comprehensive social and educational philosophy. This reading explains some of his general philosophical and psychological ideas, as well as how they find their way into a cooking class.

and

David Amow
Daniel Seder
Mandell Berman
Charles Bronfman
Gerald Cohen
John Colman
Maurice Corson
Susan Gray
Joy Davis
Irwin Field
Charles Goodman
Alfred Gottschalk
Neil Greenbaum
Thomas Hausdorff
David Hirschhorn
Gershon Kefauver
Henry Koschitzky
Mark Lerner
Norman Lamm
Harvin Lender
Jerman Lipoff
Seymour Martin Lipset
Florence Mallon
Melvin Merians
Charles Reiner
Esther Leah Rika
Richard Scheuer
Ismael Schorsch
David Tausch
Madora Twersky
Bennett Yinnovitz

The selection from Heilman's Defenders of the Faith offers a glimpse into a contemporary Haredi Yeshiva, a vision-driven institution that differs greatly from (and yet in some interesting ways resembles) Dewey's school. The article by Rabbi Lichtenstein describes yet a different kind of vision-driven institution — the modern Zionist, Haredi Yeshiva which he founded (and which we will visit).

These institutions are light-years away from each other in numerous respects; and all of them differ dramatically from secular-Zionist educating institutions which we will also be studying. But as different as they are, these institutions are alike in that all are animated by a coherent and, for their proponents, a compelling vision of what they want to accomplish. As you read these articles, think about what these visions are and about how they are reflected in practice.

The article by Moshe Greenberg offers his views on the kind of Jewish human being toward whom we should be educating. It is one of several essays developed under the auspices of the Mandel Institute's Educated Jew Project. Each of these essays represents a different perspective on the kind of person Jewish education should try to cultivate. We will be examining Greenberg's vision, with attention to the issues that arise in trying to translate a vision into practice.

The essay on Camp Ramah is background to our discussion of the translation of vision into educational design and practice.

Executive Director

Alan Hoffmann

The selection from Peter Senge's The Fifth Discipline and Seymour Fox's "Toward a General Theory of Jewish Education" are offered as general background.

TO: FAX NO. () _____ Name <u>Say more For JA. Huchstein</u> Company _____ Street Address _____ City _____ State _____ Zip _____ Country _____	FROM: FAX NO. () _____ Name <u>Ginny Levi</u> Company _____ Tele. No. () _____ Ext. _____
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Here are the documents
prepared for the Steering
Committee meeting today

The other culture!
 (1) who does its goals + its culture
 (2)



Council
for
Initiatives
in
Jewish
Education

Chair

Momon Mandel

Vice Chairs

Billie Gold

Matthew Maryles

Lester Pollack

Maynard Wilsner

Honorary Chair

Max Fisher

AGENDA

COUNCIL FOR INITIATIVES IN JEWISH EDUCATION

STEERING COMMITTEE

TUESDAY, MARCH 15, 1994 9:30 A.M. - 4:30 P.M.

Jewish Community Federation of Cleveland
1750 Euclid Avenue

Board

David Arnov

Daniel Bader

Mandell Berman

Charles Brontman

Gerald Cohen

John Colman

Maurice Corson

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Jay Davis

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Charles Goodman

Alfred Gonschals

Neil Greenbaum

Thomas Hausdorff

David Hirschhorn

Gershon Kefau

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Florence Melton

Melvin Merians

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David Teutsch

Isadore Twersky

Bennett Yanowitz

		<u>Tab</u>	<u>Assignment</u>
I.	Master Schedule Control	1	MLM
II.	Review Minutes of January 4, 1994	2	VFL
III.	Review Assignments of January 4, 1994	3	VFL
IV.	CIJE Total Vision	6	BUH
V.	Discussion of Lead Communities	6	GZD
VI.	1994 Work Plan	6	ADH
VII.	April 21 Board Meeting	5	MLM

Executive Director

Alan Hoffmann

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15 East 266 Street, New York, NY 10010-1579 • Phone: (212) 552-2560 • Fax: (212) 552-2646

To: The CUE Steering Committee
From: Barry Holtz
February 23, 1994

Total Vision

Draft One

In the last meeting of the Steering Committee, we discussed developing a long-range plan for the work of the CUE using the phrase "Total Vision" to describe that plan.

I was asked to try to write a draft of that plan using the rubric suggested by Morr that one could think of total vision as the 10 year report of the CUE outlining what it had accomplished, written today instead of in the year 2004. The paper below uses that idea of the 10 year report as a kind of rhetorical device to develop the plan.

As will be obvious the one major disadvantage of writing the paper in this fashion is that it predetermines certain choice points and doesn't allow the alternative possibilities to be explored. For example, in talking about research there may be a number of possible routes to take and at this point without a deep analysis of the options, I don't really know if, say, placing research in an existing university or in a free-standing institution would be better. There are other examples that may strike the reader as well. Despite this disadvantage, I have used the 10-year plan as my approach here.

This paper is based on a number of sources: A Time to Act, Annette's "Lead Communities at Work," internal documents written by members of the staff, and discussions with other members of the staff.

The CUE 2004: A 10-Year Report

The CUE was created by the Commission on Jewish Education in North America in order to implement "on both the local and continental levels" the plan of the Commission "to

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The CUE began with the three original Lead Communities and then moved toward creating an "outer" circle of like-minded communities interested both in hearing about the work of CUE and using meetings with the CUE as a way of talking about mutual concerns across communities. These meetings included discussion of the issues of research and evaluation, fund-raising and community leadership mobilization as well as analysis of specific educational initiatives in the areas of personnel improvement.

Boston, New York, Cleveland, etc. joined as partners in this work. Communities that decided that they wanted to share in the CUE agenda and receive the CUE expertise in a more intensive fashion — as long as they met the CUE criteria — could choose to become Lead Communities themselves. To be chosen the community had to exhibit the three factors mentioned above as well as committing itself to working on the "building block" agenda. Communities paid a fee to the CUE to be members of the outer circle and a consulting fee to the CUE to be Lead Communities.

II. Personnel: Building the Profession

One of the two key building blocks of the Commission report was "building the profession," improving the quality and quantity of Jewish educators in both the formal and informal domains. The CUE launched two main thrusts in this effortTM local efforts at improving personnel through its work (as mentioned above) in particular communities and a continental effort that tried to attack the problem in a more global fashion.

A. Local Efforts

The CUE began its work in each community with the quantitative and qualitative research work of the Educators Survey. This report which began by looking only at the educators in formal settings was expanded to include informal educational settings as well.

The results of the Survey led to the creation of a Personnel Action Plan for each community. CUE helped each community develop its own particular action plan by working with local educators and Federation lay leaders and professionals. The plan was comprehensive and wide-ranging, and communities were helped by CUE to phase in segments of the plan in an orderly fashion.

The Personnel Action Plans were organized around four key areas: inservice education, recruitment, salary and benefits, and career ladder.

Inservice Education

One of the key areas for upgrading personnel throughout the Lead Communities, and in any community interested in improving its Jewish education, has been in the area of inservice education. The CJE began with a set of Leadership Institutes which were open to all three Lead Communities. The Leadership Institutes took place twice a year and have been done in coordination with a major educational institution. Some have taken place at Vanderbilt University, some at Columbia University Teachers College.

Jewish Community?

The program was designed for principals of Day Schools and Supplementary Schools and it focused on issues of leadership such as supervision, board relations, goal setting and a variety of other topics to help improve the quality of leadership in these educational institutions. Day School Principals and Supplementary School Principals met together for some sessions and in other sessions they worked on cases which were individualized for their own particular settings. A second Leadership Institute was designed for Early Childhood Directors from Day Schools, Synagogues and Jewish Community Centers. Similar issues were raised and experts in the field of Early Childhood Education, as well as Jewish Education, worked with these Directors to help improve the quality of their educational institutions.

At the same time, a set of leadership seminars took place within communities. These seminars used the results of the Best Practices Project of the CJE and other resources including outside expertise and consultants from the denominations. These leadership seminars were designed for a more intensive and ongoing approach to issues of leadership and there were separate seminars organized for principals of Early Childhood units, of Supplementary Schools and of Day Schools.

In addition, inservice education took place at not only the level of leadership, but also in an intensive fashion for teachers. A set of differentiated and systematic inservice programs have been designed for Early Childhood teachers, Day School teachers, and Supplementary School teachers. These inservice programs were conducted by a combination of CJE-staff, personnel from the local BJE or the local Jewish College of Advanced Jewish Studies as well

as national personnel from the training institutions and denominations. Some of the programs focused on pedagogic skills, some focused on subject matter knowledge. There was in addition, a Retreat Program which focused particularly on the experiential dimension of Jewish knowledge and Jewish teaching.

A series of seminars and retreats for the personnel of informal Jewish education have been launched in all of the communities as well. These included seminars and retreats for Youth Group Leaders, Camp personnel and Center workers. In addition, there was a Seminar across all communities for leaders of Israel experience trips.

Another dimension of the inservice program that CIJE has helped design for its communities was a series of mentoring programs for novice teachers. These programs began with the preparation of mentors who could help initiate novices into teaching. Following upon that, the mentoring programs themselves have been launched both for novice principals and for novice teachers. In addition, CIJE has worked with the local communities to develop peer and expert coaching programs for experienced personnel. This included the preparation of peer coaches, followed by using coaching programs to help improve those principals and teachers who have even a considerable amount of experience.

see
attach

Finally, the CIJE succeeded in placing a number of educators from the Lead Communities in continuing education programs outside of their local cities. Educators attended year-long programs in Israel (which were partially subsidized by the local community), summer study programs in Israel and at universities and seminaries in North America, and degree programs at North American academic institutions.

Recruitment

Aside from inservice education, a second dimension of the personnel improvement in each of the communities centered on recruitment of new personnel into the field. Some of those programs have consisted of leadership programs for teenagers that involving them as counselors, youth group advisers and teaching assistants. Other programs recruited and prepared volunteer teachers for supplementary schools. In these programs new populations, such as parents, retirees, public school or private school teachers, were brought into the teaching force and were prepared for work as Jewish educators. A third approach consisted

of retooling public or private school teachers for careers in Jewish education particularly in supplementary schools.

Salaries and Benefits

The third area of personnel improvement that the CUE has been working on has been in the area of salaries and benefits. Here the CUE has been helping local communities create benefits packages for full-time teachers, develop proportional benefits packages for part-time teachers, work on reduced Day School and camp tuition for teachers in the community, along with other ideas to improve the packages offered to educators. The CUE has helped provide contacts with experts in these areas and has organized work with foundations to think about planning improvements.

what has happened
what would be different

Career Ladder

Finally, the CUE has been working with the communities to develop career ladders for educators. This involved the creation of full-time positions that include teaching, as well as mentoring new teachers and peer coaching. The CUE has helped launch projects to create community teachers—teachers who teach in more than one institution and therefore can have full-time teaching jobs. Finally the career ladder included creating positions in day schools and in some cases in supplementary schools for curriculum supervisors, master teachers, Judaic studies coordinators and resource room teachers.

B. Continental Initiatives

At the continental level the CUE has launched a number of initiatives to improve the quality and numbers of Jewish educators. Working with the denominations and the national training institutions, the CUE has advocated for new programs to retool avocational teachers for full-time work, to help prepare doctoral students in Judaic studies for careers in Jewish education and to create "fast track" programs (such as a national Jewish Teachers Project) to deal with the shortage of teachers in the field.

The CUE has helped design and find the funding for a major effort to recruit young people into the field of Jewish education by creating the "Careers in Jewish Education" initiative. This project has involved the following elements: Jewish teenagers are recruited by their

synagogues, camps and youth programs to become Madrichim —teachers, youth leaders or camp counselors in training. Through a specially designed program, these Madrichim receive training and initiation into the field of Jewish education. They work in their local institutions and are supervised by the Madrichim Training Institute, as well as by local supervisors in their home institution.

The names of the Madrichim are placed in a national data bank. When these teenagers graduate from high school and go on to college, Jewish educational institutions near their college are informed that one of the Madrichim will be attending a university nearby. The local rabbi or Center director can make contact with the college student and try to find educational employment for the student during his or her college years. Meanwhile the students attend an ongoing training program including courses, supervision and study visits to Israel.

The "Careers in Jewish Education" performs the dual purpose of providing (prepared) avocational teachers for local Jewish institutions during the students' college years and inspiring some of the students to enter the field of Jewish education as a lifelong career. In addition the program helps increase the Jewish commitments and involvement of the students during their college years-- and afterwards as well. This program has been launched in coordination with the national denominations, the JCCA and the International Hillel Foundation. The project has been funded by a variety of foundations.

what about all the...

III. Community Mobilization

One of the fundamental building blocks of the CUE as expressed in "A Time to Act" has been mobilizing community support for Jewish education, at both the local and national level. At the local level, the CUE has been involved in recruiting new leadership for Jewish education. This new leadership has been recruited in coordination with the local federation professionals and with intensive work by the CUE's own Board. Specific programs have been designed to raise the consciousness of local lay leadership about the importance of Jewish education.

One project, for example, has been "adopting" local educational institutions by young leadership in local federations. In this program a local institution such as a communal

supplementary high school has served as a setting for local young leadership to discuss the fundamental issues of Jewish education while at the same time, increasing their involvement in the institution. This has given CIJE the opportunity to increase the knowledge and sophistication of local lay leaders about Jewish education.

In addition, the CUE has been running Best Practices Seminars for local lay leadership which appraises this leadership of the latest work going on in Jewish education and gives these leaders a sense of significant developments in contemporary Jewish education, so that they can make more informed decisions. Moreover, the Goals Project as described elsewhere in this report, has been involved in the process of community mobilization. The Goals Project engages lay leadership in discussions about the purposes of Jewish education and indeed the purpose and goals of Jewish life in North America.

At the continental level, the CUE has been involved in mobilizing community support for Jewish education in a number of ways. One significant approach has been through its reports to the field, some of which are discussed in the section of this report on dissemination below. For example, the CUE has issued various "white papers" on specific issues within the field of Jewish education. The first was a report on the personnel crisis in Jewish education which was based on the research conducted by the CUE in the three Lead Communities and shaped to create a national policy and agenda in the area of personnel development. This report helped dramatize the current weak situation of the Jewish educational profession by pointing out the problems in areas such as Jewish knowledge and financial remuneration in Jewish education, as we have discovered them in our research settings. Thus the CUE was able to mobilize community support for a significant upgrading of the Jewish education profession.

A second paper of a similar sort was a commissioned report on the economies of contemporary Jewish education which looked at the amount of money currently spent throughout the continent and the way that that money is being utilized. This report made significant recommendations for rethinking the economies of Jewish education and has been a significant topic of discussion amongst the lay leadership of the North American Jewish community. Other reports have also looked at a variety of areas of interest to the CUE including the Israel experience, the goals of Jewish education and developing a research capacity for the field of Jewish education.

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IV. Content

A. Best Practices Project

During the past ten years the Best Practices Project has evolved and led to the creation of the Center for the Study of Jewish Education.

[dear reader, choose one of the following two sentences:]

The Center is located at X university (Brandeis, Harvard, JTS, HUC ???)

The Center is a free-standing project of the CLJE with its own staff and operations.

This Center has two emphases, research and implementation:

Research

This component has been the main business of the Center. It includes:

a) **Best Practices of today:** The documentation, study and analysis of current best practices in Jewish education. Essentially, this has moved forward with the work of the Best Practices Project as it was launched in the early years of the CLJE.

However, that work has been expanded 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 also has meant 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 includes developing all the ideas in Jewish education that people have written about and never had the means to try. In addition this "department" has commissioned "dreams"—encouraged people to invent solutions to problems and imagine new directions for Jewish education.

c) **Best Practices of the past:** Looking at those success stories of the past (e.g. Shragge Ariam's famous school) to see if we can reconstruct what was done and why it was important.

Practical Implications

The second thrust of the Center has been to test out the practical implications of its work. In particular this has meant 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, as well as exploring the Best Practices findings with lay leadership.

B) The Goals Project

One of the major initiatives launched by the CUE during this period has been the Goals Project. The purpose of the Goals Project was to work with institutions and communities to help develop a sense of direction and purpose for the educational enterprises of the institution or the community. Much of Jewish education has been characterized by a lack of sense of direction and the Goals project has sought to address this difficulty. The Goals Project began with a seminar in Israel for communal leaders and professionals in the summer of 1994. At that session the basic concept of the project and its approach were explored.

Following upon the summer seminar the CUE offered each of the Lead Communities a series of four goals sessions during the course of the next year. At these sessions the concept of goals was discussed and in each session an important future piece of writing related to the issue of goals or a lecture by a speaker was presented to the participants. These sessions were offered to all the institutions in the community. Based on the experience of the goals sessions during that year, a number of institutions in each community chose to be part of a more intensive goals project that was launched over the course of the next five years.

This Coalition of Goals-Oriented Institutions engaged in serious discussions around the issue of goals trying to determine and think about the underlying purpose of their educational institution. The educational institutions were assisted by CUE staff members and CUE consultants. These discussions revolved around papers written by the Educated Jew Project of the Mandel Institute in Israel and other relevant papers and presentations. =

The leadership of each institution was engaged in these discussions, and following upon this work, the other educators in the institution were involved in deliberations about what would it mean to translate these underlying goals into actual educational practices. To help illustrate this idea the goals project studied various educational institutions (both of the present and the past) looking at those institutions' statements of goals and trying to see the way that those goals were implemented in the life of the educational program through visits or presentations.

At the same time the Goals Project engaged the leadership of the major Jewish denominations and training institutions in an effort to think about goals from the denominational point of view. The denominations and training institutions were challenged to engage with the local institutions involved in the CUE Goals Project to see if those national institutions could help the local institutions work on the issue of goals. Although the Goals Project began with the three Lead Communities specifically, leaders from other interested communities were also invited to attend and the Goals Project was one of those CUE initiatives that was offered to the outer circle of CUE communities and other communities involved in the continental CUE enterprise.

IV. Research

A) Monitoring, Evaluation and Feedback

One of CUE's important contributions to the world of Jewish education was the Monitoring, Evaluation and Feedback Project (MEF). During its first years the MEF Project examined the issues of community mobilization in the three Lead Communities, interviewed local educators for reports on the professional lives of educators and conducted the Educators Survey. The MEF Project gave feedback both to the three lead communities and to the CUE staff about the launch of the lead communities initiative.

During the next years the MEF Project began to explore specific educational institutions within the community evaluating new programs from the point of view of goals and outcomes. In addition, the MEF project surveyed a number of educators and communal leaders as it tried to create a portrait of educational institutional usage within the three Lead Communities. The MEF Project was of considerable interest to the outer ring of CUE communities and to Jewish education in North America in general.

The MEF Project represented a model that CUE helped launch in a number of different communities throughout the continent. Not only the educators survey and the professional lives of educators but the general approach to evaluation and feedback became a significant example as communities tried to improve Jewish education throughout the continent.

B) Other Research

The CUE has helped foster an appreciation of the importance of research and helped to broker foundations, Jewish education researchers (both in North America and in Israel) and researchers from general education in joint collaborations. These have included projects on teacher knowledge and teacher education, studies of the economics of Jewish education, qualitative studies of Jewish educational work, historical studies of Jewish educational projects, quantitative studies of student achievement and knowledge, and policy studies related to the issues involved in community mobilization.

There are currently a number of ongoing research projects that emerged out of the CUE efforts and include the founding of four centers devoted to Jewish educational research, one being the Center for the Study of Jewish Education mentioned above. Three other research centers for Jewish education have been established at universities or seminaries—each taking a different focus.

V. Conferences

The CUE has been the catalyst for a series of conferences on important issues related to the field of Jewish education. These conferences have emerged out of the CUE's work in the field as well as through the intellectual work of the CUE staff. These began in 1994 with the conference on "New Work in Supplementary School Education" which brought together people working in this area from a variety of institutions.

This was followed by the conference on "Evaluation and Assessment in the field of Jewish Education" which brought together academic researchers from both Jewish and general education as well as Federation leadership concerned with this problem. "The Religious Personality and the Challenge of Education" was a conference co-sponsored by the Lilly Endowment and brought together both Christian and Jewish perspectives and action projects

VI. Publications and Dissemination of Materials

In addition the CJE has produced publications unrelated to the ongoing projects. These include a) the CJE newsletter which informs the field of its ongoing work, b) the publications of the various CJE conferences mentioned above, c) a series entitled "Current Issues in Jewish Education" which are the public lectures of the CJE Board meetings in written form and related materials, and d) the various "white papers" mentioned earlier in this report.

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D R A F T

THREE CIJE - 1994 WORKPLAN

The CIJE was created by the North American Commission on Jewish Education with a highly focussed mission which incorporated three major tasks. These are: Building the profession of Jewish education; Mobilizing Community Leadership for Jewish education and Jewish continuity; developing a Research Agenda while at the same time securing funding for Jewish educational research. These so-called "building blocks" all involve major long-term improvements in infrastructure for the North American Jewish community and so the Commission mandated the creation of Lead Communities. These are development and demonstration sites where, by mobilizing the leadership of the local community and by radically improving the quality of personnel for Jewish education, significant systemic change and impact could be shown to be possible relatively over time while the national infrastructure was undergoing major reform.

The CIJE Steering Committee is presently in the process of developing a multi-year strategic vision which will articulate clear goals and benchmarks in each of the major areas of its work with specific objectives in each area. This strategic vision will constantly be revisited and revised as CIJE begins to engage its own committees in reviewing both direction and implementation. The first iteration of this multi-year vision should be completed by October 1994 and the 1995 annual workplan of the CIJE will flow directly from this process.

The 1994 Annual Workplan is, therefore, a bridge into this long-range process. It is anchored in the immediate realities of CIJE's present commitments but it also looks towards a much more focussed multi-year perspective.

The second half of 1993 saw the major investment of the resources of the CIJE in three Lead Communities - Milwaukee, Baltimore and Atlanta - with a clear objective of winning the trust of the communities and accelerating the processes of local coalition-building and of moving towards a Personnel Action Plan in each of the communities.

A working hypothesis of this 1994 workplan is that while the Lead Communities remain key arenas for development and exploration of critical issues for North American Jewish

education/ CIJE's role is to engage a much wider circle of communities in benefitting from our experience in the Lead Communities and from our overall experience in Jewish education.

During 1994 this principle will direct CIJE into forging new partnerships with an ever-widening circle of communities while brokering with national agencies in providing support to this process.

* * *

The following workplan must be regarded as somewhat tentative and ungrounded in prior experience. It is an outline for 1994 priorities but doubtless will need modulation and revision as the year unfolds. In [] will appear the date by which action should take place and those responsible for that action.

Components of the 1994 workplan:

- A. CIJE POLICY-MAKING: STEERING COMMITTEE, COMMITTEE SYSTEM, BOARD, EXECUTIVE COMMITTEE. (p-3)
- B. DEVELOPING LAY LEADERSHIP FOR JEWISH CONTINUITY (p.6)
- C. LEAD COMMUNITIES PROJECT (p.7)
- D. COALITION OF ESSENTIAL COMMUNITIES (p.9)
- E. BEST PRACTISES PROJECT (p.10)
- F. CONTENT (p.11)
- G. RESEARCH (p.12)
- H. COMMUNICATIONS AND DISSEMINATION (p.13)
- I. 1995 WORKPLAN AND BUDGET (p.14)

A. CIJE POLICY-MAKING: STEERING COMMITTEE, COMMITTEE SYSTEM, BOARD, EXECUTIVE COMMITTEE.

1. A Steering Committee is composed of the Chair of the Board of the CIJE, committee chairs, core staff and consultants. The Steering Committee will meet five times during 1994 and will develop a first iteration of a multi-year strategic vision for the CIJE. The 1995 annual workplan, derived from this strategic vision, will be presented for discussion to the September meeting of the Steering Committee and thereupon to the October 1994 meeting of the CIJE Board. ADH will staff the Steering Committee.

Action needed:

- a. Calendar for Steering Committee for 1994 including meetings at April and October board meetings.
[1/4/94: VFL]
- b. First "Total Vision" draft.
[3/1/94: BH]
- c. Successive drafts at 1994 Steering Committee meetings.
[BH]

2. CIJE Board Committees include all members of the CIJE Board. The committees are: Building the Profession, Community Mobilization, Content and Research.

As additional communities become part of the Coalition of Essential Communities, lay and professional leadership will be invited to join the CIJE committee structure and, ultimately, the Board.

These committees are staffed by the core full-time staff and some consultants of CIJE and will meet at each Board meeting and at least once between each board meeting for a total of four committee meetings during the year.

A committee workplan will be developed for each committee and will be approved for 1995 at the October board meeting. The 1994 interim committee workplan will be presented at the first meeting of each committee on April 20th.

Action needed:

- a. Division of Board members into committees
[1/21/94: MLM]
- b. Letter from Board Chair informing members about

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committee process.

[[2/28/94: MLM]]

c. Allocation of staff to committees

[[1/4/94: Suggestion: Personnel - GZD

Community Mobilization - ADH

Content - BH

Research - AdamG]]

e. Letter from committee chairs to members about specific committee agenda.

[[3/8/94: Committee chairs and committee staff]]

d. Calendar for individual committee meetings

[[Chairs and staff, unsynchronized]]

e. Allocation of staff for regular briefing of Board members.

[[3/25/94:ADH]]

3. The CIJE Board will meet twice in New York, April 21st and October 20th, 1994. Board meetings will be preceded by a meeting of the Steering Committee in the afternoon (April 20th and October 21st). For board members, their first attendance at committees will be on April 21st. Staff will be assigned to all board members so that each board member will be individually briefed both before each board meeting and once between each board meeting.

Action needed:

a. Prepare Board meeting

[[3/8/94: MLM/ADM/WFL]]

b. Assignment of staff to board members

[[3/17/94:ADH]]

4. The Executive Committee of the Board will meet prior to each Board meeting and will be composed of committee chairs, officers and funders. The Executive Committee will review and approve the budget of CIJE.

Action needed:

a. Develop new 1994 budget based on 1994 workplan.

[[3/15/94:ADM]]

b. Send out budget to Executive Committee prior to April board meeting.

5. Board communication will be through a quarterly CIJE "Letter from the Chair" to appear in June, September and December. In addition, board members will receive more specialized written briefing materials from the chair and staff of the committee on which they serve.

Action needed:

- a. Appoint writer for Chairman's letter with detailed timetable for each draft and mailing date.
[4/1/94:MLM/ADH]

B. DEVELOPING LAY LEADERSHIP FOR JEWISH CONTINUITY

This is the systematic process of bringing more key North American community leadership into our work. The commissions on Jewish continuity which are emerging nationwide are the first targets for this undertaking. The emerging work of the Goals Project with lay leadership in the lead communities could form part of the content of this project.

A plan will be developed using the best of available resources (e.g. Glal) to build a replicable process for leadership development in a model community. The Board and Committee structure of CIJE should be used to bring new leadership into national involvement both as leaders and as funders. ((See A above))

Action needed:

- a. First draft by June Steering Committee
[[6/2/94:ADM]]
- b. Identify new committee members before October Board meeting and bring to October meeting.
[[9/1/94:ADH-MLM]]

C. LEAD COMMUNITIES PROJECT

A large part of CIJE's work will continue to focus on the lead communities. In 1994 the lead communities will, from CIJE's perspective, be seen as test sites where developments, successes (and problems) will be shared with an ever-widening circle of 'essential' communities.

The work of CIJE as an intermediary catalyst for systemic change in Milwaukee, Baltimore and Atlanta will focus on:

1. Strengthening the local lead community wall-to-wall coalitions by meeting with lay leaders, rabbis and educators in the community. The community mobilization process will continue to require assistance and trouble shooting. A clear goal for CIJE is to have a fully committed top level inner coalition of Federation exec.- Community champion - LC professional in each community.

2. Moving each community towards a Personnel Action Plan based on the November 1993 training session in Montreal. Final dates for the completion of the action plan are to be set together with the community, including the funding implications.

Action needed:

- a. Individually negotiated written timetable for personnel action plan in each community
[4/15/94:GZD]

3. Providing expert support and consultation for the implementation of the Personnel Action Plan. Examples are: in-service training programs for early childhood teachers, an Institute for day school and congregational school principals.

Action needed:

- a. Plan for personnel action plans from CIJE's perspective.
[4/1/94:GZD]

4. Working with key lay and professional leadership on the articulation of institutional and community goals (Goals Project). A July seminar on Goals in cooperation with the

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Mandel Institute will be an important milestone in this area.

Action needed:

- a. Develop plan for goals project after January consultation with Mandel Institute team
[[4/94: Dan Pekarsky]]

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5. Provide guidance to the Monitoring, Evaluation and Feedback support project. By February 1994 all communities will have reports on the Professional Lives of Educators and Educators survey data-gathering will have been completed. The report on community mobilization for 1992-93 will also have been completed in all 3 communities.

In January 1994 the first composite community personnel profile for Milwaukee was completed by Adam Gamoran and Ellen Goldring to be followed by Baltimore and then by Atlanta.

In the light of the new intensive involvement in the communities by the CIJE core staff, the feedback function may require reevaluation. The MEF Advisory Committee ((Prof. Coleman, Inbar, Fox, Gamoran; Steven Hoffman, Alan Hoffmann and Annette Hochstein)) will teleconference and convene in August to discuss this and other issues and to approve the Sept. 1994 - Aug. 1995 MEF workplan.

For action:

- a. Proposal for MEF Advisory Committee
[[4/15/94: AG]]

6. Develop Pilot Projects, or Action-before-the-Action-Plan in each community. These are personnel initiatives which communities will adopt before they have a fully articulated and supported local personnel action plan.

Amongst the options proposed are: planful recruiting of Jerusalem Fellows and Senior Educators; ongoing Leadership Institute for Principals; Basic Jewish literacy for early childhood professional; a seminar on goals in Israel. The communities informed CIJE which of these pilot projects they wish to undertake. CIJE will provide expert support from its own staff and assist communities, where appropriate, to obtain help from outside experts to build these projects.

D. COALITION OF ESSENTIAL COMMUNITIES

The mission of the CIJE is to be a agent for systemic change for North American Jewish education. The key assumptions are that personnel development and community mobilization are indispensable to systemic change. Lead communities are test sites where both the notion of systemic change and the individual components of systemic reform can be developed and refined. This process, in varying degrees, can also be used in other communities where serious efforts are being made to improve Jewish education.

CIJE is committed to sharing its work with the entire North American Jewish community in a way which will make an impact as early, as quickly, and as effectively as possible.

A new coalition of those communities who have made a major commitment to improving and investing in Jewish education at the local level will:

1. Be a vehicle for CIJE to share its experience and then assist a continually expanding universe of communities to implement those components which meet their needs. An example of this is the sequence which leads from multi-faceted research on the personnel situation in a given community through policy report and then to a personnel action plan.
2. Mobilize ever-increasing key lay leadership for Jewish education.
3. Become a powerful lobby in directing the training institutions and denominations to provide solutions to the educational needs of communities.
4. Mobilize for changing the funding priorities of the North American Jewish community.
5. Share in developments which may still be on the CIJE drawing boards. An example is the Goals project for lay leaders and professionals.
6. Enable CIJE to learn from individual community experiences.

This coalition is likely to include many of those communities who initially applied to become Lead communities. Many have made remarkable achievements over this period and the coalition will become a place for sharing amongst like-minded 'essential' communities. Lead communities will automatically be members in the coalition.

A first meeting should take place when appropriate with a small group of individuals responsible for Commissions of Jewish Continuity in key communities to initiate the process of building the coalition.

Staff: ADH with SHH's guidance.

E. BEST PRACTISES PROJECT

A plan for the development of Best Practises anthologies was presented by Dr. Barry Holtz to the Board in August 1993 (appendix 1) ..

A plan will be developed which relates to the use of the Best Practises materials for personnel and lay leadership development in 1994 and brought to the Steering Committee..

Action needed:

- a. Plan for use of Best Practises in different contexts..
[4/94:BH]

1. Goals: The Mandel Commission deliberately avoided the issue of the goals of Jewish education. In the past year in all the lead communities we have had requests for assistance in developing "mission statements", "visions", and "visioning" (!).

The Mandel Institute has agreed to provide help to OICJEN in building this domain and Prof. Daniel Pezarsky will lead the project in North America. After a January consultation in Israel, this was a key topic of the February staff seminar in New York and will lead to a seminar for selected lay leaders and professionals of the lead communities and the coalition of essential communities in July 1994 in Jerusalem.

a. Develop a plan for the goals project
[4/94: DP]

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6. RESEARCH

The formulation of a comprehensive agenda for research for North American Jewish education is one of the three major recommendations of the North American commission. At the moment CIJE is not involved in any planful process leading to building the agenda for research, yet the MEF project is currently the largest research undertaking in Jewish education in North America.

As in several other spheres of the work of CIJE, our work in MEF in the lead communities is raising many generalizable questions which ultimately will become part of the continental agenda for research.

In order to develop a plan for building research and research capacity in this field, CIJE will have to consult with some of the best minds in educational research, sociology and sociology of knowledge. Such a consultation should take place in September and should lead to a first iteration of a strategy to be presented to the October Steering Committee. Adam Gamoran and ADH will plan that consultation.

H. COMMUNICATIONS AND DISSEMINATION

A brochure describing CIJE and intended for general distribution is presently being designed and will be completed at the end of February [Santee Brawarsky].

In parallel a plan will be developed for telling the story of the CIJE in a wide variety of contexts ranging from key lay leadership through professional educators, rabbis, community professionals, the Jewish-press, the non-Jewish press, Jewish journals etc. [Santee]. This is in addition to the need to develop an internal communication program for the CIJE board referred to in A above.

CIJE will also have to decide at which regional and national Jewish forums - lay and professional - it wishes to appear and how much of our human resources to appropriate to this important but all-consuming area. An outline for 1994 will be proposed to the Steering Committee in September [BH]

The Lilly Foundation has proposed a high-level consultation between CIJE and leaders in American religious education during 1994 which Lilly will convene. We are currently awaiting a response from Lilly about the date.

For action:

- a. Plan for written communications
[4/1/94: SB]
- b. Plan for Jewish professional and lay forums during 1994
[4/1/94: BH]

I. 1995 WORKPLAN AND BUDGET

The 1995 workplan will flow from the work of the Steering Committee and its articulation of a multi-year strategic vision for the CICE.

For action:

- a. Draft workplan [7/94:ADM]
- b. Second draft for Steering Committee [9/94:ADM]
- c. Final draft for October Board Meeting [ADM]

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=[2]4[H4 GAMORAN@WISCSSC => ANNETTE@HUJIVMS; 09/06/94, 22:50:15; M
GAMORAN.MAIL

EBCDIC (<GAMORAN@WISCSSC>)

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Received: by HUJIVMS via NJE (HUyMail-V6n); Thu, 09 Jun 94 22:50:14 +0300

Date: Wed, 8 Jun 1994 23:54 CDT

From: <GAMORAN@WISCSSC>

Subject: Roberta's work

To: annette@hujivms

Original_To: ALANHOF

Original_cc: ANNETTE, GAIL, ELLEN

Roberta has decided that the 80%/20% split with Milwaukee during the fall is not viable for her, so she turned down the job. She will work for us through December 31, 1994, as originally proposed.

If we want the communities to think about supporting their own evaluation beginning in January, we need to start a dialogue with them about it as soon as possible.

BMAIL>

MAILLIST-I-EOF, End of messages. Next message is #1

Current message filed in MAIL folder

=[2]4[H1 root@jerusalem1.datasrv.co.il => annette@vms.huji.ac.il; 07/06/94, 08:28:30; *

SMTP.MAIL

ASCII (listserv@jerusalem1.datasrv.co.il)

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Received: by HUJIVMS via SMTP(192.114.20.101) (HUyMail-V6n);

Tue, 07 Jun 94 08:28:30 +0300

Received: by jerusalem1.datasrv.co.il with UUCP id AA23022

((5.65c/IDA-1.4.4 for annette@vms.huji.ac.il); Tue, 7 Jun 1994 08:31:19 +0300)

Date: Tue, 7 Jun 1994 08:31:19 +0300

Message-Id: <199406070531.AA23022@jerusalem1.datasrv.co.il>

Errors-To: server@jerusalem1.datasrv.co.il

Reply-To: listserv@jerusalem1.datasrv.co.il

Sender: listserv@jerusalem1.datasrv.co.il

From: listserv@jerusalem1.datasrv.co.il

To: annette@vms.huji.ac.il

Cc: server@jerusalem1.datasrv.co.il

Subject: Error Condition Re: Invalid request

X-Listserver-Version: 6.0 --UNIX ListServer by Anastasios Kotsikonas

To: Alan, Annette, Abby,
Caroline

From: Ginny (Please forward to ARI)

MEMORANDUM

By Facsimile (1 page)

1-216-391-5430

To: Virginia F. Lawl
CJIE o/o Parlowood Corporation, Cleveland

From: John C. Colman

Date: June 17, 1984

Subject: GOALS SEMINAR, Jerusalem
CJIE Steering Committee

Ginny:

Remember the definition of *Mixed Emotions*? (The feeling when your mother-in-law drives your Cadillac over the cliff.)

So, with reluctance, please note that I have finally concluded that I should not travel to Israel in mid-July for the Goals Seminar. In major part that results from the discussion with Kneer and Stein this morning about the CJF Executive Development Program. We are making some good progress; thus, it has become very desirable for me to attend the CJF Executive Committee meeting scheduled for July 13 and 14...

Please convey my regrets to Alan, Annette, Danny and the others for the invitation and the proposed additional discussions about the Mandel Institute. I will have to take a rain check on that one!

Question: Is there still to be a meeting of the CJIE Steering Committee on Friday, September 23, in New York? I had that possibility pencilled into the date book. However, the recent memo from MLM to the CJIE Board is silent on that date and implies that the next meeting of the steering Committee is to be concurrent with the Board and other committee meetings on October 6 and 8. It would help to know whether the 9/23 date is on or off.

See you Monday. Thanks again for your patience!

WHERE WE ARE Week of: JUNE 20 - 26TH, 1994

NOTE: Please fax to Ginny Levi every Thursday before 5:00 PM - FAX: 216-391-5430

New York Phone: 212-532-2360 212-532-2648					
Israel: 00119722-617-418 00118722-619-951					
Cleveland: 216-391-1862 216-391-5430					
Day	Gail Dorph	Alan Hoffmann	Barry Holtz	Ginny Levi	Daniel Pekarczy
6-20 Mon	ATLANTA MIDTOWN- WYNDHAM	NEW YORK CJE	JURY DUTY		
	Leave Atlanta Approx. 7 pm				
6-21 T		NEW YORK CJE	JURY DUTY		NEW YORK CJE
6-22 Wed		NEW YORK CJE	JURY DUTY	NEW YORK CJE	
6-23 Thur		NEW YORK CJE LEAVE FOR ISRAEL - LATE PM	JURY DUTY		
6-24			JURY DUTY		
6-25 Sat					
6-26 Sun					

JUN: 940207 (MON) 11:09 C.I.J.E.

TEL: 532 2646

P: 001

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IN
JEWISH EDUCATION**

FAX COVER SHEET

Date sent: 6/20/94 Time sent:*

No. of Pages (incl. cover): 5

To: Seymour Fox

From: G. Hoffmann

Organization:

Phone Number:

Phone Number 212 532 2360

Fax Number: 011-9722-662-837

Fax Number: 212 532 2646 FaxNumber212

COMMENTS:

COUNCIL FOR INITIATIVES IN JEWISH EDUCATION
15 East 26th Street
New York, New York 10010

M E M O R A N D U M

TO: Seymour Fox
FROM: ADH
DATE: June 20, 1994
RE: Last week's meeting with CJF-CJJE-JESNA

I am sending you the first draft which Jon Woocher and I have developed following our meeting in New York last week. The document is a faithful representation of our meeting and I think marks significant progress in this area. I have asked Abby to let you know where Woocher is staying in Jerusalem and I think that it would be very useful if you invited him in and briefed him [circumspectly, of course] about the most recent developments in senior personnel.

I do not want Woocher to know that you know about the meeting in New York or about the existence of this document. It will be interesting to see whether he volunteers any of this information. I know that Abby is trying to arrange a telephone conversation between us. I have several things which I want to discuss with you. Look forward to talking with you soon.

Alan



P.S. Please show this to Annette but do not distribute it to anyone else

File
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Council for Initiatives
in
Jewish Education

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To: Prof. Fox

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THE CJE-CIJE REVISIONS

The issue of Jewish continuity and Jewish education for Jewish continuity is, today, at the heart of the communal priorities of most - if not all - North American Jewish communities.

I. BASIC APPROACH

THE COUNCIL OF JEWISH FEDERATIONS major mission is to serve the Federation movement and provide local Federation lay and professional leadership with resources, thinking and networking which will enhance the ability of those communities to fulfill their own communal objectives and priorities.

THE COUNCIL FOR INITIATIVES IN JEWISH EDUCATION (CIJE) is a continental organization created to provide the North American Jewish community with a planful strategic design for systemic change of Jewish education through building the profession of Jewish education, mobilizing continental leadership for Jewish education and developing a meaningful research program.

CIJE is a hothouse for developing and then disseminating state-of-the-art innovation for Jewish education and Jewish continuity in North America.

CIJE develops, tests, monitors and disseminates new models and approaches to personnel development and community organization for both formal and informal Jewish education.

CIJE engages in specific content areas which undergird all Jewish education - an example is the Goals Project which will help community leadership to develop and think through institutional and community visions of Jewish education. The Best Practices project documents outstanding practice throughout North American Jewish education (supplementary schools, day schools, JCC's, camping, early childhood, etc.) as a basis for developing new models for upgrading and revitalizing institutions at the local level. The Monitoring, Evaluation and Feedback project has created, in three communities, a paradigm for formative and summative evaluation of Jewish educational intervention in a community. The Personnel Project has produced a design for a community-wide personnel project which moves from research (a diagnostic profile of a community's educators) through policy analysis to a comprehensive action plan for improving Jewish educational personnel in a community.

- 2 -

CJFE works with local communities, from three selected lead communities to additional communities who wish to commit themselves to meaningful systemic change. At the continental level CJFE will engage the denominational training institutions and other Jewish and general centers of excellence to provide expert support in its projects. A continental strategy for change also includes helping selected existing institutions build the capacity for new initiatives in recruitment and training of formal and informal educators and in providing that expert support to local communities.

CJFE sees its mission as helping generate community-based and continental lay "champions" for Jewish education who will lead the process of radically elevating the priority of Jewish education and its support in the North American Jewish community.

THE JEWISH EDUCATION SERVICES OF NORTH AMERICA (JESNA) provides ongoing support and service to the formal Jewish educational system of North America. JESNA's mandate is to service all communities within the framework of its available resources. JESNA's activities range from personnel placement and data gathering to consultation to communities and institutions. JESNA creates opportunities for networking and sharing of information and expertise in formal Jewish education and serves as a resource to the Federation movement.

THE JEWISH COMMUNITY CENTERS OF AMERICA (JCAA) and other national organizations provide consultation and support to the network of informal education in Jewish communities.

TOWARDS THE FUTURE

Commission on Jewish Education in North America and the 1990 National Jewish Population Study have together catapulted Jewish continuity and Jewish education for a meaningful Jewish continuity into the center of the local and national communal agenda. The present CJF Commission on Jewish Identity and Continuity must be understood within that emerging context. CJF needs to be an active player, facilitator and catalyst in this process.

CJF is uniquely positioned to be able to ensure that an ever-increasing number of communities re-examine their formal and informal Jewish educational systems and engage in a community-wide process of significantly raising the

- 3 -

quality of Jewish education in those communities, often by restructuring. At the same time, ongoing needs cannot be ignored.

CIJE is developing - with an ever-growing number of "essential" communities - new models of personnel development, mobilization of lay leadership, areas of content and research. These models span the formal/informal divide and need to be grown in carefully monitored "hothouse" environments. After careful nurturing, the ingredients of systemic change will need to be shared with the entire North American Jewish community.

CIJE wishes to seek ways to facilitate and enhance the mission of JESNA in strengthening its own capabilities. CJF should see CIJE as a major partner in the joint enterprise of leading the North American Jewish community towards meaningful Jewish continuity. CJF should look to CIJE for new initiatives in Jewish education, for pretesting new undertakings, for optimal utilization of the GA and for continental strategic planning. CJF should foster the all-important process of mobilizing communities and the North American Jewish leadership for Jewish education and Jewish continuity by, among other things, disseminating the emerging story of CIJE's work.

This model, which places CIJE at the center of CJF's mission in Jewish continuity, with JESNA and JCCA as providers of constantly enriched service to communities, should be a major recommendation of the present Commission and enable it to move to a CJF committee which will constantly review and monitor the process described here.

II. NEXT STEPS

2/29/92

JE

DOCUMENTS FOR RELATIONSHIP

COUNCIL FOR INITIATIVES
IN
JEWISH EDUCATION

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NO. OF PAGES (INCL COVER):

TO:
TO:

Seymour Fox

FROM:
FR° M:

ORGANIZATION:

PHONE#:

PHONE #: 216-391-1852

FAX#:

FAX #: 216-391-5430

COMMENTS:

Dear Seymour,

I was very sorry to learn of
your and Sue's loss. Please convey
my deepest sympathy.

Here's the 4/21 agenda, not
yet approved by M L M.

Genny

Art

DRAFT

COUNCIL FOR INITIATIVES IN JEWISH EDUCATION**Board of Directors****April 21, 1994****AGENDA**

<u>Time</u>	<u>Program</u>	<u>Location</u>	<u>Presenter</u>
9:30 a.m.	Registration	17th FL. Reception Area	
10:00 a.m.	Board Plenary I	Rm. 1700 B-C	
	A. Introductory Remarks		Morton L. Mandel, Chair
	B. From the 1990 Population Survey Until Today: Jewish Continuity and Jewish Education		Barry A. Kosmin
11:15 a.m.	Committee Meetings*		
	A. Building the Profession (Blue)	Rm. 202	Chair: Morton Mandel
	B. Community Development (Green)	Rm. 1700 A	Chair: Charles Ratner
	C. Content and Program (Red)	Rm. 1700 B	Chair: John Colman
	D. Research and Evaluation (Gold)	Rm. 1700 C	Chair: Esther Leah Ritz
1:30 p.m.	Board Plenary II	Rm. 1700 B-C	
	A. Reports from Committee Chairs		
	B. The Goals Project		Daniel Pekarsky
3:20 p.m.	D'var Torah		David Teutsch

*Box lunches will be available at committee meetings.

PURPOSE SOMX ON TO PROF. FOX

COUNCIL FOR INITIATIVES
IN
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DATE SENT: 4/12

TIME SENT:

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TO: ~~Harvey~~ ~~Berk~~ Seymour
FOX

FROM: ~~Simon~~
Alan D. H.

ORGANIZATION:

PHONE #:

PHONE #: 216-391-1852

FAX #:

FAX #: 216-391-5430

COMMENTS:

W. Can you do a 'p' review
this, here a document
copy. We are
flexing you the
Board materials.
Love to Sue.

A!!!

COUNCIL FOR INITIATIVES IN JEWISH EDUCATION

Board of Directors

April 21, 1994

AGENDA

<u>Time</u>	<u>Program</u>	<u>Location</u>	<u>Chairperson</u>
9:30 a.m.	Registration	17th Fl. Reception Area	
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COUNCIL FOR INITIATIVES IN JEWISH EDUCATION

Board of Directors

April 21, 1994

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Mandel Institute

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מכון מנדל

Tel: 972-2- 6k 3-B-32/7

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Facsimile Transmission

To: Alan Hoffman - Guest Mayflower Hotel 11.4.94

Date: _____

From: Seymour Fox

No. Pages: _____

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Dear Alan,

Attached for your information.

With best regards.

Sincerely,


Seymour Fox



Mandel Institute

מכון מנדל

Tel: 972-2- 66 28 31/7

Fax: 972-2- 662-837

Facsimile Transmission

To: <u>Morton L. Mandel</u>	Date: <u>11.4.94</u>
From: <u>Seymour Fox</u>	No. Pages: <u>2</u>
Fax Number: _____	

Dear Mort,

Here are the results of my meeting with Alan. Look forward to discussing the topic with you and Alan.

Will report on my meetings with Gutfreund and Brandes tomorrow.

With best regards.

Sincerely,


Seymour Fox

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MAYFLOWER HOTEL

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FROM: ~~Gina~~

ORGANIZATION:

☐ FOX

Alan D. H.

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PHONE #: 216-391-1852

FAX#:

FAX #: 216-391-5430

COMMENTS:

In case you don't receive
this, please let us know.

Appt. We are
forwarding you the
Board materials.

Love to Sue.

A.

COUNCIL FOR INITIATIVES IN JEWISH EDUCATION

Board of Directors

April 21, 1994

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	C. Content and Program (Red)	Rm. 1700 B	Chair: John Collins
	D. Research and Evaluation (Gold)	Rm. 1700 C	Chair: Esther Leah Ritz
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	A. Reports from Committee Chairs		
	B. The Goals Project		Daniel Pokorsky
3:20 p.m.	D'ver Torah		David Teutsch

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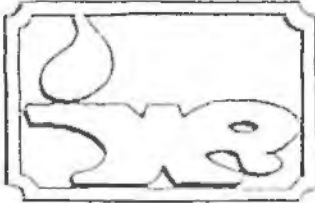
COUNCIL FOR INITIATIVES IN JEWISH EDUCATION

Board of Directors

April 21, 1994

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•	Minutes of Lead Community Consultations	
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	November 16-17, 1993	F-2
	March 8-9, 1994	F-3
•	Agenda	G



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To my file
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Wisconsin Center for Education Research
University of Wisconsin-Madison / School of Education
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Organization: Maryflower Hotel

From: Alan Cooper Tel. # _____

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Message:

Formatted, revised executive summary.
Thanks for working with WSS on this!

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COUNCIL FOR INITIATIVES IN JEWISH EDUCATION

P.O. Box 94553, Cleveland, Ohio 44101

Phone: (216) 391-1852 or Fax: (216) 391-5330

Chair

Morton Mandel

Vice Chairs

Billie Gold

Matthew Maryles

Lester Pollack

Maynard Wishner

Honorary Chair

Max Fisher

TO: Friends of CIJE CIJE
FROM: Allan D. Hoffmann
DATE: January 24, 1994
SUBJECT: CIJE NEW YORK OFFICE

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Mandell Berman

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Florence Melton

Melvin Merians

Charles Ratner

Esther Leah Ritz

Richard Scheuer

Ismar Schorsch

David Teutsch

Isadore Twersky

Bennett Yanowitz

I am pleased to inform you that a satellite office of CIJE has now been established in New York and will serve as the home base for CIJE Program Officers, Gail Dorph, and Barry Holtz, as well as being a frequent stopping off point for me.

Mail can be sent to the New York staff at the following address:

15 E. 26th Street
New York, NY 10010-1579

Telephone: 212-532-2360
Fax: 212-532-2646

Executive Director

Alan Hoffmann

Towards a Lead Community Plan for Personnel

AGENDA

G. A. Montreal

Tuesday - Wednesday, November 16 1717

Tuesday, November 16

- I. Introductory Remarks** **Alan Hoffmann**
- II. Community Updates**
Discussion: 10 minutes per community
- III. Projected First year Outcomes in Personnel**
 - A. Critical Path to Developing Individual Lead** **Barry Holtz**
Community Personnel Plan
 - B. Analytic Potential of Educators Survey** **Ellen Goldberg**
 - C. Discussion**
- IV. Engaging Community in Discussing Educators** **Alan Hoffmann**
Survey and Implications
 - A. Introductory Remarks**
 - B. Presentation**
 - C. Discussion**

Wednesday, November 17

- V. Preparing a Lead Community Personnel Action Plan** **Gail Dorph**
Exercise: A First Cut Personnel Action Plan in our Community
Discussion
- VI. Next Steps and Concluding Remarks** **Alan Hoffmann**

Lead Community Seminar -- Exercise II (Tuesday Evening)

Community Mobilization Exercise for Discussing Data

For discussion by community teams:

As you discuss the three different kinds of data reports on personnel which you will have available, think about the following issues for each:

With whom will each of these reports be discussed?

Who will facilitate these discussions (need not be same for every group)?

When will discussion take place?

What will be the results of the discussion?

What will happen to the results? How will they be fed into other discussions held by other groups?

By what mechanism will all these conversations be pulled together--deepened, enriched?

How will communal consensus be reached such that stakeholders feel that they have been part of the process and part of the whole?

PARTICIPANTS LEAD COMMUNITIES SEMINAR

Montreal November 16 - 17, 1993

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Phone: 410-653-4648
FAX: 410-653-3727

**COUNCIL FOR INITIATIVES
IN
JEWISH EDUCATION
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From: A. Hoffmann

Organization:

Phone Number:

Phone Number: 212 532 2360

Fax Number: 011- 9722- 662- 837

Fax Number: 212 532 2646

COMMENTS:

J. G. L.

JUN. 20 '94 (MON) 12:37 O. L. J. E.

TEL: 532 2646

P. 002

JUN 17 '94 16:45

TO CIJE-NY

PAGE. 001

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JOHN C. COLMAN

To: Alan, Annette, Filby j

Caroline

From: Ginny

(Please forward
to ARU)

MEMORANDUM

By Facsimile (1 page)

1-216-381-5430

To: Virginia F. Levi
CIJE c/o Parkwood Corporation, Cleveland

From: John C. Colman

Date: June 17, 1994

Subject: GOALS SEMINAR, Jerusalem
CIJE Steering Committee

Ginny;

Remember the definition of *Mixed Emotions*? (The feeling when your mother-in-law drives your Cadillac over the cliff.)

So, with reluctance, please note that I have finally concluded that I should not travel to Israel in mid-July for the Quails Seminar. In major part that results from the discussion with Knaur and Stein this morning about the CJP Executive Development Program. We are making some good progress; thus, it has become very desirable for me to attend the CJP Executive Committee meeting scheduled for July 13 and 14....

Please convey my regrets to Alan, Annette, Danny and the others for the invitation and the proposed additional discussions about the Mahdelle Institute. I will have to take a rain check on that one!

Question: Is there still to be a meeting of the CIJE Steering Committee on Friday, September 23, in New York? I had that possibility pencilled into the date book. However, the recent memo from MDI to the CIJE Board is silent on that date and implies that the next meeting of the Steering Committee is to be concurrent with the Board and other committee meetings on October 5 and 6. It would help to know whether the 9/23 date is on or off.

See you Monday. Thanks again for your patience!