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CIJE GOALS SEMINAR, JULY 1994
SUMMARY OF CONFERENCE PROCEEDINGS

INTRODUCTION

The following report is a summary of what transpired at the CIJE Goals Seminar that took place in Jerusalem in July, 1994. Anyone interested in a more detailed account is referred to the actual day-to-day seminar proceedings, which are the basis for this summary-report. The seminar took place over 5 days, July 10-14, 1994 in Jerusalem. It was organized by CIJE in collaboration with the Mandel Institute for the Advanced Study and Development of Jewish Education.

At the suggestion of one of the participants, each day of the seminar began with a Dvar Torah presented by a different participant. This was followed by an opportunity to review and react to an extensive written interpretation of the preceding day's activities and discussions. Against this background, the group moved on into daily sessions organized around particular content-themes. The principal directions of the seminar had been blocked out in a lengthy planning process that preceded the seminar; but efforts were made to make revisions as the seminar proceeded in response to emerging group-needs and concerns. Each day also featured opportunities for participants to break down, by community, into smaller groupings. In these smaller work-groups, participants were asked to reflect on the ways in which the seminar's themes might apply back home, as well as to develop a conception and a strategy for engaging local educating institutions in a process of becoming, in collaboration with CIJE, more goals-oriented and vision-driven than many currently are. Each of the three major work-groups (Baltimore, Cleveland, and Milwaukee) emerged on Day 5 of the seminar with an oral report, which was presented to the group as a whole, which articulated their projected plan of action for the coming year.

DAY 1

Introductory. In their introductory comments, Alan Hoffmann, Seymour Fox, and Daniel Pekarsky sketched out the seminar's historical and ideational background, as well as its agenda. Participants were reminded that in its deliberations in the late '80s the Mandel Commission on Jewish Education in North America deliberately avoided dealing with substantive issues concerning the goals of Jewish education. It did so not because it felt these issues were unimportant but because it recognized that it would not be profitable for a group as ideologically diverse as were the members of the Commission to engage in this discussion. At the same time, the Commission recognized that, along with an emphasis on personnel, community mobilization, best practices, and monitoring and evaluation, careful attention to

the goals of Jewish education on the part of educating institutions and other bodies concerned with Jewish education is of decisive importance if the field as a whole is to make significant progress. As common sense and the evidence from general education suggest, a powerful vision of what one is educating towards is an indispensable ingredient of effective educational practice and reform. In addition, in the absence of clear goals, it is impossible for educational institutions to be seriously accountable for what they do - accountable in ways that will enhance their efforts and illuminate decision-making at institutional and communal levels. The Mandel Institute's Educated Jew Project and CIJE's Goals Project were both born of these concerns.

The Goals Seminar is designed to offer participants an opportunity to deepen their understanding of the place of goals in Jewish education, to surface and explore pertinent issues; to develop a shared universe of concepts, assumptions, questions, insights, and issues that will provide a framework and agenda for continuing discussions; and to give participants a chance to think about how to encourage a goals-agenda in their local communities. As this suggests, the Goals Seminar is intended as the beginning of a process of collaboration, not as an isolated event cut off from future efforts.

'Pointing to the problem. While it was recognized that the field of Jewish education offers significant examples of institutions in which meaningful goals figure prominently and productively in their efforts to educate, it was also observed that this is not the norm and that our own efforts in the seminar will grow out of reflection on some of the ways in which educating institutions often fall short in the area of goals. Guided by Daniel Pekarsky, and with the help of an exercise designed to focus the attention of seminar-participants on the ways in which goals have and have not figured in institutions they are familiar with, the group looked at a number of examples that illustrated some typical institutional failings with respect to goals. These failings included the following:

1. Sometimes a teacher is asked to teach a subject or a body of material with no clear goal in mind -- or else the goal is vague to the point of giving no concrete guidance in efforts to plan appropriate learning experiences.
2. Sometimes an educating institution is identified with certain clear goals but there has been no systematic effort to organize the educational environment and the experiences of the student in a way that will make it likely that the goals in question will be realized. Though there are activities in the

institution that in some sense correspond to these goals, there is little reason to think that these activities will powerfully contribute towards their attainment.

3. While the institution may be identified with certain goals, critical stakeholders -- including the educators themselves - may not personally identify with these goals or find them very compelling.

4. While goals may be present, they are sometimes not anchored in a vision of the kind of Jewish human being and/or community the institution is hoping to cultivate. Absent a sense of the way in which achievement of a particular goal will enter into a Jewish way of life that will prove meaningful to the one who lives it, the importance of the goal may be far from obvious and it may also be very difficult to interpret the goal effectively. This is illustrated by ■ showing how a goal like "Hebrew proficiency" will be valued and interpreted very differently by different ideological streams within Judaism.

In discussing these points, a dilemma emerged that was returned to on a number of occasions: on the one hand, educational effectiveness may depend on developing a set of clear and coherent goals, sufficiently concrete to guide practice; on the other hand, given the diversity of outlook represented in many institutions, it may be difficult to identify a set of concrete goals that will sit comfortably with the membership. Either it will prove impossible to identify a set of concrete and powerful goals that will guide educational practice; or else, the cost of identifying such goals may be to exclude or marginalize certain constituencies.

Vision-driven institutions: "Give me a "For Instance..."..

After enumerating some of the ways in which educating institutions fall short of being guided by compelling visions of what they hope to accomplish and goals that flow from these visions, Daniel Pekarsky and Daniel Marom drew the attention of participants to examples of educational efforts that have been meaningfully guided by clear and powerful visions. One such example was the school pioneered by John Dewey in Chicago at the turn-of-the-century. This school grew out of a systematic effort on Dewey's part to trace out and actualize the educational implications of a vision of human existence that incorporated his ideas concerning human nature and growth, the Good Life, the nature of knowledge, and the ideal relationship between the Individual and the Society. The second example that was considered explored ways in which the ideology of early secular-

Zionism was expressed in the educational debates, practices, and institutions that emerged from the efforts of its proponents.

In the course of looking at these examples, some defining features of vision-driven institutions emerged:

- 1- There is a clear, shared, and compelling vision of the kind of individual and community toward which one believes one should educate.
2. Anchored in this vision are clear educational goals which guide the enterprise.
3. Curriculum, pedagogy, physical organization, social organization, ethos all in various ways reflect the goals and the vision that the institution is committed to. The vision suffuses the life of the institution.
4. The educators are whole-heartedly identified with the vision and goals the institution represents; they embody it in their own lives and it guides their efforts at education.
5. Because the vision is genuinely compelling to the key stakeholders, because they genuinely care about its actualization, gaps between the vision and actual outcomes are deeply troubling and serious efforts are made to close these gaps.

Portrait-exercise. In the belief that efforts to think about goals for Jewish education should include opportunities for educators to explore their own views on what Jewish education should try to educate towards, participants had been asked to write up a portrait of the kind of person they would hope to nurture through Jewish education. Day 1 of the seminar concluded with an opportunity to discuss this exercise in small groups over coffee and dessert.

DAY 2

Yeshivat Har Etzion and Ellul. In the first part of the second day and guided by Shmuel Wygoda, participants extended their exploration of vision-driven institutions with the help of two living examples found in Israel. An early morning bus-ride brought us to Yeshivat Har Etzion, a yeshiva informed by a vision that renders it both like and very dissimilar to typical yeshivot. As we discovered in the course of our tour of the institution and our meeting with the institution's co-director, Rabbi Aharon Lichtenstein, this institution resembles other Yeshivot in its emphasis on study -- independently as an individual, in Chevruta, and through classes with the faculty.

As in other typical Yeshivot, the object of study is the Oral Law, which pertains to our religious life as commanded beings. The engagement in study is not guided by a desire for professional advancement; rather, it is a response to a Mitzvah = the Commandment that we exercise our intellectual powers in the world of Revelation. The goal of the Yeshiva is to prepare its students for a full and proper engagement in such a life.

Rabbi Lichtenstein discussed the ways in which the atmosphere and the modes of study all testify to the existential significance of what is going on. The fact that study is grounded in a belief concerning the divine character of the Text renders this activity spiritual as well as intellectual. Belief in the Text's divine character also explains the loud arguing and attention to detail: for it is of the utmost importance that we do everything to clarify its meaning, down to its very details.

Yeshivat Har Etzion's animating vision differs from that of most yeshivot in two significant respects. Like other Hesder Yeshivot, it interprets Torat Chesed to require a linkage of study with a desire to contribute to the welfare of the State of Israel (through participating in the overall defense effort and responding in other ways to national and communal needs).. Students are encouraged to view such activity as important--indeed, as an extension of their spiritual lives that is grounded in Torah. They are urged to approach the political concerns of their day with the same energy and thoughtfulness with which they approach the study of Torah. A moving sign of this dimension of the Yeshiva's vision is to be found in the library, where many of the cabinets are dedicated to the memory of individual students who had been killed as soldiers in the Israel Defense Force.

Yeshivat Har Etzion also differs from many other Hesder Yeshivot. It is intellectually far more open than most. For example, not only does its library feature Jewish texts that go far beyond the world of Halacha (for example, works in Jewish philosophy and history), there is also a greater openness to the larger secular culture. A case-in-point is Rabbi Lichtenstein's own approving references to non-Jewish thinkers like John Milton and Edmund Burke.

Ellul. Through a conversation with two of its co-founders, our group went on to encounter a second example of a vision-driven institution, Ellul. In presenting Ellul to us, Ruth Calderon and Moti Bar-On stressed the ways in which the vision guiding this institution resembled and differed from the vision guiding Yeshivat Har Etzion. While Ellul also emphasizes the importance of serious study, the differences are substantial. Students include males and females, ranging from Orthodox to secular; the institution is committed to the inclusion of anyone who is interested in study. While the texts studied include the kinds of classical Jewish texts studied in Yeshivat Har Etzion,

they also include works in modern Jewish philosophy and Hebrew literature. What is actually studied from year to year is determined through a democratic process in which all participate. In Ellul learning is done without the guidance of a Rabbi, and there is an emphasis on the equality of all learners and on inter-disciplinarity. In the eyes of Ellul's members, their study is enriched by the different sensibilities and outlooks = male and female, Orthodox and secular - that enter into their discussions. Disagreements are plentiful, but there is also a strong sense of closeness. But there are limits to this closeness: whereas at Yeshivat Har Etzion study and prayer go hand in hand, in Ellul, the opposite is true. As Moti put it: "I can't study with the people I pray with; and I can't pray with the people I study with."

Processing the field-trip. In thinking about the two institutions the group had encountered during the field-trip, it was clear that they reflected very different underlying visions, and that these visions were critical in defining the character of the institution's structures and activities. Discussion focused substantially ((and inconclusively)) on whether it is necessary to have a passionate and dedicated leader ((in the words of one participant, a "zealot")) in establishing a new vision-driven institution == a person who is willing to say loud and clear what he/she is genuinely for, even at the price of losing potential members. It was also suggested that it may be easier for a visionary to establish a new institution than for a long-established institution to move towards a meaningful consensus concerning its animating vision.

While questions concerning the genesis and creation of vision-driven institutions were prompted by the field-trip, the session ended with a reminder that the intent of the trip was to witness two powerful and living examples of vision-driven institutions, and that the two institutions the group had encountered during the trip ably satisfied the criteria for a vision-driven institution that had been spelled out at the end of Day 1 of the seminar.

Introduction to the Educated Jew Project and to Professor Moshe Greenberg's Vision of an Educated Jew. In the second half of Day 2, Seymour Fox introduced the Educated Jew Project by discussing its major dimensions. He described the range of individuals who have written for the project and described the ways in which their conversations with educators had forced them and the educators to address difficult questions concerning the meaning of the underlying conception and the feasibility of implementation. He stressed that the Mandel Institute harbored no hope that anyone accept wholesale any of the educational visions articulated within the framework of the Educated Jew Project. Rather, the intent has been to catalyze serious thinking concerning the kind of person and community one would hope to

nurture through Jewish education. Struggling with the views of the kinds of thinkers the Project has included has the potential to help a person to clarify his or her own beliefs even if one strongly disagrees with the views represented by these thinkers. For the effort to understand why these views are inadequate and what a more adequate view would look like can take one a long way towards clarifying one's own beliefs.

Each vision, he observed, carries very different educational implications, including a different conception of the ideal teacher and different emphases for educational policy. He emphasized the way in which having a clear and compelling conception of an educated Jew can help educators select from among competing goals (thus avoiding the deadly temptation to try to do a little of everything).

His comments also emphasized that while the Educated Jew Project began its inquiry into goals for Jewish education at the level of philosophy of education -- that is, by looking at full-blown conceptions of an educated Jew, it may not be necessary, desirable, or possible for educating institutions to launch their own efforts to become better organized around meaningful goals at this level. Meaningful progress can be made, and sometimes more fruitfully, by starting at other levels -- for example, by looking at the goals that now animate the Hebrew curriculum, or by focusing in on how to evaluate the success of the institution's educating efforts in a particular domain.

Against the background of Seymour Fox's introduction, and as a way of better understanding the varied dimensions and the richness of the Educated Jew Project, the seminar moved on to an examination of one of the articles commissioned by the Project, the essay written by Professor Moshe Greenberg in response to a request that he articulate his own vision of an educated Jew. To launch this inquiry, we broke into two sub-groups, one led by Seymour Fox and the other by Daniel Marom, for the purpose of studying Professor Greenberg's views and of developing questions to pose to him during his meeting with the group the next day.

DAY 3

Mid-course feedback and corrections. Midway through the seminar, the group paused briefly to identify concerns, issues, and questions that might be surfacing and that might prove useful in shaping the remaining time available in the seminar. A variety of important points were made, many of which clustered around two themes: a) Since many of the participants had come representing communities rather than individual institutions, they were particularly interested in exploring what it might mean to have "a community-vision" (as distinct from the kinds of institutional visions we had been discussing; b) While the seminar had thus far focused on institutions that were from their

inception organized around a a powerful guiding vision, there is a need to consider how to improve long-established institutions of the kind of we are familiar with back home, institutions featuring a broad diversity of outlook and interest.. The effort to improve such institutions was described as "developing vision and goals in messy situations!" It was agreed that, following our treatment of Professor Greenberg's work, these two themes would occupy a prominent part of the seminar's last two days.

Translating Greenberg.. If the development of a clear, coherent, and compelling vision is a difficult but important achievement, so is the effort to translate that vision into educationally meaningful terms which make its attainment a genuine possibility. Having a vision of the kind of Jewish person or community one would hope to cultivate is, of course, no guarantee that one will be able to devise an educational environment and a curriculum that are appropriate to this vision.

Guided by Seymour Fox, this session was devoted to the subject of translation, with Greenberg's ideas on the aims of Jewish education to be used as an illustration.. Because the Camp Ramah movement was guided by an ideal close to Greenberg's, Seymour's discussion of translation used the development of Camp Ramah to illustrate certain points..

In his comments, Seymour developed a number of themes, including the following:

1. Greenberg's vision couldn't adequately be realized in a school. Rather, an enclave that integrates formal and informal elements is necessary. The informal domain is critical as an arena in which to interpret, apply, and live out the general principles learned in one's formal studies; equally important, those things that happen in the informal domain - say, on the baseball field - become important material for activities in classroom settings. It is, moreover, in informal settings like the ball field that educators have the chance to see whether classroom learnings were being meaningfully internalized.

2. An educational institution guided by Greenberg's vision would take to heart the notion that the student's development as a spiritual being is of the essence. To be serious about this objective involves a willingness to preclude or at least be less serious about other possibly attractive educational aims.. The reason is simple: to try to do too many things, even if all of them are individually good, diminishes the likelihood that any of them will be accomplished.

3. Central to Greenberg's conception of an educated Jew is that at the heart of this person's intellectual and spiritual life is the activity of studying classical Jewish texts. In the form envisioned by Greenberg, such study is guided not just by an

appropriate set of attitudes but also by a set of skills that mediate the encounter with the text. The challenge of translating Greenberg's vision into educational practice is in part the challenge of identifying what these skills are and thinking through how and in what sequence they might be meaningfully acquired in an educational setting that involves participation across different subject-areas over several years. The complex educational challenge posed in this particular area exemplifies the kind of serious educational thinking that needs attention in relation to all serious goals that enter into a vision of the kind of person one hopes to cultivate.

Seymour's presentation called forth a comment to the effect that Greenberg's conception seems suited to a Day School setting but not to the kinds of supplemental school settings where the majority of youngsters are to be found. This observation prompted a number of responses,, including the following: a) one should not assume that all is well with Day Schools,, and that it is unimportant for the Jewish community to invest its thought and energy in their improvement; b) perhaps it is premature to conclude that institutions much less intensive than Day Schools are incapable of achieving Greenbergian educational goals,, like those associated with the capacity and desire to engage in serious text study. If, such institutions were systematically to address questions concerning the kind of preparatory experiences,, pedagogy,, settings,, etc. which might effectively lead the student to an acquisition of appropriate skills and attitudes,, perhaps we might see significant results.

Discussion of Greenberg's ideas also brought forth some comments concerning how important it is that front-line educators working in a Greenbergian educational setting themselves exemplify the kind of relationship to the text he hoped to nurture in students. This point served to reiterate for seminar-participants the importance of personnel and suggested an important guiding principle in the selection and education of educators.

The session with Professor Greenberg. This session was organized around questions that were posed to Professor Greenberg. A range of topics were explored including the following: a) his views on the importance of literature that comes from outside the Jewish domain; b) the place of women in his religious outlook; c) his reaction to contemporary efforts to encourage students to create their own Midrashim; d) his views on the place of Hebrew in the study of Jewish texts; e) his views on the possibility of achieving his educational aspirations in a less intensive setting like a supplemental school.

Breakout groups. In response to the different needs expressed by seminar participants,, the third day of the seminar concluded with a choice of activities. As a way of deepening its

understanding of what's involved in translating a vision into educational practice,, one group,, led by Gail Dorph and Barry Heltsz, focussed its energies on a more systematic effort to understand what an educational environment seriously organized around Greenberg's ideas would look like. The other group,, led by Seymour Fox and Daniel Pekarsky,, undertook a preliminary discussion of what it might mean to have "a community-vision".

DAY 4

Report from sub-groups. After a review Day 3's proceedings,, participants heard reports from the preceding day's breakout groups. The group that had decided to concentrate on what might be involved in building an educational environment around Greenberg's ideas reported that it had split into two sub-groups,, one of them devoted to a Day School setting and the other to a Supplemental School setting. The group focusing on the supplemental school setting explored issues relating to staff,, to home/family,, and to curriculum. In struggling with the issue of staffing in relation to Greenberg's emphasis on text study,, it became clear to them that faculty in a Greenberg school would need "to know texts" very well; but it also became clear to them that what it means "to know and to study texts" would mean something very different to Greenberg than to many other thinkers and that getting clearer on what it does mean for Greenberg would be indispensable to efforts to select and educate faculty for a Greenbergian school.

The sub-group that focused on a Greenbergian Day School setting focused on spirituality and considered the kind of parental involvement that would be necessary if spirituality,, as understood by Greenberg,, were to be successfully nurtured in children.

Commenting on the effort to translate Greenberg into practice,, participants observed that while anchoring their deliberations in a vision was limiting,, it also freed them up to focus on a few critical goals and pouring their energies into their attainment. The group also reported that they found themselves struggling with the question of whether it is okay to use the ideas of a thinker like Greenberg selectively,, making use of some while ignoring others. The discussion of this effort at translation concluded with the suggestion that some seminar-participants might be interested in reading Greenberg's own essay on the role of the teacher.

A representative of the group dealing with "community-vision" then reported on this group's efforts to get clearer on what it meant by "community" and on different ways of interpreting the notion of a community-wide vision. While no clear consensus emerged,, there did seem to be agreement that a critical task of the community is to encourage local educating

institutions to become increasingly vision-driven. A community's efforts to encourage such efforts was referred to as its "envisioning role".

In reacting to the community-vision report, one seminar participant commented on the importance of remembering that the distinction between "institutions" and "community" is somewhat artificial inasmuch as institutions are themselves living communities. It was also noted that while it may be useful to define "community" as the organized Jewish community, as convened by Federation, it needs to be remembered that there may be many Jewish individuals and perhaps some institutions that may feel no ownership in, or understanding of, decisions and programs emanating from "the community" in the narrow sense just specified.

Case-study. The fourth day's principal morning session was organized around Kyla Epstein's case-study of a congregation's efforts to develop a vision that was supposed to carry significant implications for the congregation's educational program. After a request to participants by the session's moderator to respect the delicacy of Kyla's situation in discussing her congregation in this forum and to treat all that was said as confidential, Kyla described her institution and the circumstances which prompted its efforts to develop a new vision; she then went on to detail the process that unfolded, identifying what for her were critical issues the process raised in her own mind. These issues included the following ones:

1. What role should lay and professional participants in the life of the institution have in the process of developing a vision - and who should be deciding what these roles should be? If it is important for both categories of participant to feel some ownership in the process, how can this be accomplished?
2. What/who should be regarded as authoritative in this process? Who should have final authority over the process as applied to education and other domains?
3. What is the appropriate balance between process and content in the effort to develop a vision for the congregation as a whole and for its educational program in particular? If it is important for Jewish and educational knowledge to be given a prominent place in the process, can this be introduced in such a way that non-expert lay participants do not feel overwhelmed and disempowered by the professionals?
4. What are appropriate criteria for evaluating the worthiness or success of activities and programs sponsored by the congregation in educational and other

Institute. She indicated that the Institute's activities are grounded in a number of basic convictions, including: 1) Great ideas in combination with great leaders are the source of change; 2) communities are the locus of change; 3) planning is the critical means of promoting constructive change. Without strong leaders and careful, thoughtful planning, powerful ideas prove sterile. Guided by such beliefs the Institute has since its inception been engaged in a number of activities, including the following: it staffed the Mandel Commission; it developed the School for Educational Leadership; it guided CIJE through its initial phases; it organized and continues to sponsor the Educated Jew Project; and it has become the organizational home of the Jerusalem Fellows.

Day 4's Proceedings. The review of Day 4's proceedings brought forth the comment that we need to be more careful than we sometimes are in distinguishing between content and process. Some of the activities which we tend to describe under the rubric of "process" in fact have substantial content associated with them. We need to be careful not to reserve the term content for inputs that flow at us from the outside. The activity of unearthing and reflecting on some of our own convictions is also in an important sense a "content"-activity.

CIJE, the Goals Project, and the Local Communities. Alan Hoffmann's presentation concerning the role of CIJE began by locating the Goals Project in relation to a larger CIJE context and agenda. He reminded participants that the basic mission of CIJE is not Lead Communities or the Goals Project, but systemic reform in North America via two principal strategies: building the profession and systemic reform. Viewed in this context, Lead Communities are to be understood as laboratories in which to demonstrate the possibility of systemic reform. This effort needs to be recognized as long-term, difficult, and very important. The last two years have witnessed slow but very real progress, and Alan sketched out what has been happening and what is in the works under the following general headings: the personnel front; the monitoring, evaluation, and feedback project; work with communities other than Lead Communities; and mobilization at the continental level.

Against the background of these various efforts he turned his attention to those CIJE initiatives that speak to the question, "All of this--for what?" Two significant projects bear on this question -- "Best Practices" and the Goals Project, and Alan proceeded to talk about the latter. After reminding participants of the kinds of concerns that gave rise to the Goals Project, he went on to sketch out the way CIJE envisioned the next stages of the Goals Project, with special attention to the respective roles of CIJE and local communities. While emphasizing that what actually happens will probably vary from community to community and will be determined through dialogue

demands? Is client-satisfaction a necessary and/or sufficient criterion?

5. How can the overall process be organized so that, once developed, the vision-statement (in letter and spirit) is not pushed aside as attention shifts to means and to practical realities?

6. Since the process of arriving at a vision and a strategic plan is time-consuming, stressful, and exhausting, it is necessary to think through how to organize the process so as to reduce the kind of negative emotionality that can give rise to an overflow of frustration, or to cynicism and withdrawal.

Kyla's presentation prompted a very fruitful discussion, some focused on her particular situation and some on more general issues suggested by her account. A number of participants came away from the session impressed by the importance of the lay-professional alliance; both parties, it was felt, need to feel seriously included in the process of developing a vision that will inform their efforts, so that they will emerge with a shared sense of ownership. While a sense of ownership on the part of the various stakeholders was recognized as indispensable, many also felt that it was critical that the process designed to achieve this sense of ownership not push content-issues to the periphery. Based on Kyla's presentation a number of participants also commented on the care that must be exercised in the selection of a consultant to guide the process of developing a meaningful vision.

Towards the development of shared vision in an institutional setting: an exercise. In an effort to encourage further thinking concerning the process through which an educating institution might become more vision-driven, Gail Dorph and Barry Holtz broke seminar participants into small groups, in which they were invited to react to a hypothetical process for moving an institution towards a shared and compelling vision. What distinguished this process is that it was self-consciously designed to incorporate process- and content-dimensions. In this particular instance, job-alike criteria were used to break participants into smaller sub-groups.

DAY 5

The Mandel Institute. The day opened with Annette Hochstein's overview of the purposes and activities of the Mandel Institute for the Advanced Study and Development of Jewish Education. The Institute's general way of operating is to invent and set up institutions for which it sees a clear need; eventually these institutions become independent of the Institute, but they retain a kind of familial relationship to the

between the community and CIJE, he sketched out what is in essence a three-stage process that represents one prototype.

In Stage 1, communities that decide that going further with the Goals Project is in their best interest will need to recruit appropriate stakeholders and educating institutions to participate in Stage 2. In Stage 2, these stakeholders and institutions participate in a series of CIJE-sponsored seminars designed to foster serious reflection concerning the place of vision and goals in education and what might be involved in an institutional effort to become more vision-driven. The precise content and structure of such seminars would be determined by CIJE in partnership with each participating community. In Stage 3, CIJE begins working with a small group of institutions from among those that have participated in Stage 2. These are institutions that are prepared in every sense to enter into an intensive effort to become more vision-driven. A clear agreement concerning what is expected on the part of CIJE and each institution is a precondition for involvement in Stage 3. It was stressed that active involvement at this stage of denominational movements and training institutions could prove invaluable. It was also observed that CIJE's primary work at Stage 3 would not be with individual institutions but with coaches identified by these institutions whose job it would be to oversee and guide the process of change.

Alan's discussion prompted a number of reactions, including the following: a) CIJE needs to be careful not to try to do too much. The process of institutional change is labor-intensive, and one might do better to work intensively with a few institutions than trying to work with too many; b) given social realities in the U.S.A., it would be important to commission articles for the Educated Jew Project that give a prominent place to notions like feminism, egalitarianism, and pluralism which figure prominently in the outlook of many contemporary American Jews. Such articles might prove very helpful to educating institutions struggling to develop a vision that can guide their efforts.

Towards a Community-wide agenda. Off and on in the course of the seminar questions relating to the possibility and to the possible meanings of "community-wide vision" had surfaced. This matter was richly illuminated by Professor Michael Rosenak's presentation dealing with his views on the possibility for a community-wide vision and agenda. His presentation developed the view that though contemporary Jewish communities are extraordinarily diverse, more can - and in fact does - unite us than the common needs, e.g., dealing with anti-Semitism, which sometimes have thrown us together. It is, he argued, possible for the Jewish community to incorporate significant diversity and yet be organized around a set of shared assumptions. Different sub-groups within the community may seek to interpret and implement these assumptions very differently; but the assumptions

establish an arena in which discussion and controversy can go on. Mike went on to identify 5 elements that we can share - and educate towards - in a state of diversity and controversy:

1. A sacred literature. We share a sacred literature that speaks to origins and purposes, a literature that addresses matters of ultimate concern. Though we will no doubt approach this sacred literature in very dissimilar ways, study of this literature is capable of uniting us, as can our efforts to find points of contact in our readings of this literature.

2. A common vocabulary. As different as we are from each other, we share a common vocabulary that is wonderfully rich in its associations. The multitude of words, phrases and concepts that we share -- like "Motza-ay Shabbat", "Parve", "Milchig", "Tikkun Olam" -- go a long way towards establishing, even as we are very different, a shared universe.

3. Shared practices. Even though, as Jews, we largely go our own ways, it is entirely possible for us to agree on the desirability of certain shared practices, for example, in the arena of Tzedaka or in the matter of the kinds of ritual observances that are appropriate at communal functions.

4. Problems. In the midst of our diversity, a measure of unity can be established by the determination to regard the problems faced by some Jews as problems for all Jews -- that is, by a determination to take and address seriously the problems that any segment of the Jewish people faces.

5. Israel. It is true that identification with Israel is no substitute for a shared agenda; at the same time, it should not be left out of an effort to identify and forge a unifying core. While Jews may interpret the significance of Israel very differently, they can come to a shared understanding that Israel is a special and important place, not just another place where Jews happen to live.

Mike Rosenak's suggestion that these various elements, taken together, establish the possibility of a fairly rich shared universe among Jews who are otherwise very different from each other, called forth a number of questions and comments from seminar participants. His talk shed new light on questions that had emerged at various points in the seminar -- especially questions concerning the possibility of a meaningful shared universe among the very diverse Jews of today. His talk also served to reintroduce an important question concerning the

possibility of having or developing an educational institution that stands for something substantial without at the same time excluding or marginalizing some actual or potential members.

~~Concluding sessions.~~ In the afternoon of Day 5 participants responded to a form inviting their feedback concerning the seminar's strengths and weaknesses. This was followed by an opportunity to hear about and discuss the plans of action that were emerging from the week-long deliberations of the Baltimore, Cleveland, and Milwaukee delegations. These presentations situated their developing plans of action in the context of local realities and continuing efforts.

Alan Hoffmann brought our formal discussions to a close by expressing his excitement at what was emerging. He noted in this connection that, independent of any community-wide efforts, some educating institutions represented at the seminar had emerged with a desire to work intensively in areas addressed by the seminar. Alan pointed to the possibility of some fruitful coalitions among these institutions.

The week's activities concluded with a festive dinner. At this dinner, participants were given a booklet that included short autobiographical sketches developed by seminar participants. These sketches included addresses and phone numbers, and it is hoped that participants will use this information to continue back home conversations launched during the week in Jerusalem.

goals project meetings: proposed agenda

1. clarifications on the ground rules for the project:

- **the assignment:** to help the CJJE help the denominations, LC's, and educational institutions within LC's develop or improve upon their goals; begin the process of moving from goals to practice, get involved in a discussion of the educated Jew.
- **emphasis in each case is on creating an environment which is conducive to a mode of operation based on consciousness of one's goals, on starting up the process rather than dictating specific methods and strategies.**
- **goals project / educated Jew project distinction and interrelation.**
- **the movement from formulation of goals to implementation to evaluation and back to formulation is a fluid flowing one rather than a mechanical or engineered progression which is not based on an interaction with the realities of the field.**
- **constraints such as the difficulty in creating consensus around goals, motivating teachers to change their ways in order to try out new goals, etc. are understood as a given; how we propose to deal with such constraints is the topic of our meetings.**
- **the distinction and interrelation between "substantive goals" (eg. study Bible to achieve an encounter with the transcendent realm) and "instrumental goals" (eg. increase the number of post bar-mitzvah students, students who undergo the Israel experience).**
- **the need to provide instances and examples in explaining the project**

2. alternative strategies for working with each of the three audiences discussion and deliberation:

- a) denominations (for background, see SW/DM "preliminary plan")
- b) community as a whole (for background, see Gamoran M.E.F. document)
- c) educational institutions within the community (for background, see SW/DM "first thoughts in wake of a simulation")

3. summation of alternative strategies in preparation for february meeting

offeije stuff

the goals project:
proposal of content and outcomes of the meeting
with Danny Pekarsky

OUTCOME #1: TO DEFINE THE CONCEPTION OF WORKING WITH GOALS

SET COMMON TERMS FOR STAGES LEADING FROM EDUCATED JEW THROUGH TO EVALUATION ((background documents = SF's Prolegomenon,, DM's "The theory of the goals project")).

OUTCOME #2: TO DEFINE THE ASSIGNMENT

THE ASSIGNMENT IS FOR THE CIJE TO HELP THREE AUDIENCES:

- a) national denominations
- b) communities as a whole - in lead communities
- c) individual educational settings - in lead communities

TO WORK WITH THEIR GOALS THOUGH:

- a) ex nihilo articulation of goals
- b) modification and improvement of existing goals
- c) involvement in the discussion of the educated Jew
- d) beginning the process of moving from goals to practice

OUTCOME #3: TO SET THE STRATEGY FOR WORKING WITH EACH ONE OF THE AUDIENCES:

Items are arranged in order of progression:

a) National denominations - two seminar approach: seminar #1 = set the assignment; seminar #2 = a few months later,, compare outputs; between the two seminars: camper system. See document entitled "A preliminary plan for the initiation of the goals project".

b) Community as a whole - Suggestion: Immediately: education of lay leaders on issues and content related to goals/educated Jew; Mid range: MI consultation on goals to lead communities at various stages of the planning process; Long range: ((SF idea)) Research on consensus on goals in individual educational settings leading to community announcing specific goals as being on the community agenda; MI research on alternative conceptions of community wide goals for Jewish education.

e) individual educational settings - background document:
"first thoughts in wake of a goals project simulation";
Suggestion: pilot project with a total of 6 "lead schools"
(perhaps 2 from each lead community) - charedi, orthodox,
conservative, reform, JCCA, and unaffiliated (should cover
types of programs as well, eg. early childhood education,
supplementary and day school, informal education, etc.); this
would involve separate and plenary consultations including,
at different levels, staff and lay representatives from each
school and denomination, CIJE staff, MI staff, and outside
experts (eg. Scheffler).

OUTCOME #4: TO ARRIVE AT A FEASIBLE DIVISION OF LABOUR

Suggestion:

1) ongoing administration and communication with
Denominations, Lead Communities, and individual educational
settings: CIJE STAFF (excluding special SF-high level
meetings)

2) planning and design of various projects: CIJE STAFF
(excluding aspects related to the Educated Jew project)
with background research and consultation from MI STAFF.

3) implementation:

always: CIJE STAFF

at specific strategic points in all projects: MI STAFF
in denominational and individual educational settings:

- denominational consultants (eg. Bieler for orthodox);
- educated Jew scholars
- outside consultants

1. Continuous of C&A — we have to begin the discussion in goals
 2. Loan — the community

publication out as soon as possible,, I should be investing 200% of my work time to this alone for the next few months ((I would go into the mode which Ami was in before the opening of the School)).

POINTS #2 AND #3: If I understand the thinking here,, you want to provide the schools in lead communities with immediate help in goals ((as distinguished from conceptions of the educated Jew translated into goals)) by way off the denominations,, while the denominations themselves engage in a more serious attempt to define their conceptions of the educated Jew.. Both of these would be done with our help..

I have a series of questions here as well ((again,, these are not opinions!!)):

First,, does this really solve the immediate problem of schools in lead communities in relation to goals? Our assumption was that their starting point was not that they don't have goals,, but that they don't know that they need goals. Will giving over a handbook of goals from the denominations solve anything if there is no prior culture or infrastructure for working with goals?

Such an infrastructure would include at least two components:

a) a decision-making body which approves goals and gets reported to continually on the staff's efforts to implement them;

b) a staff structure which enables senior personnel to have time to plan educational programs based on goals and to train the institution's educators in the implementation of goals and which gives them the authority to oversee and evaluate the implementation process;

Would it be more appropriate to invest energy on this level prior to or alongside the development of goals by the denominations?

Second,, does this suggestion put too much emphasis on the denominations? There are a number of points to be considered here::

- Will educational institutions in lead communities simply take the goals formulated by the movements and decide to work with them? Do we know that such a relationship exists between the local and national denominational institutions? ((How would Shmuel Wygoda - orthodox, Mark Smiley - conservative,, or Marc Rosenstein - reform/community respond to such statements of goals when they were principals of schools? Look at how Shmuel Ben Alai responded to his own conference, on goals!)) Would we, in essence, be telling the

locals to follow the denominations by eliciting the goals from the denominations?

Even where total agreement between the local and national denominational institutions exists, however, it would still be necessary for the locals to discuss how to taper the goals put out by the nationals to their specific contexts. The alternative to this route would be for us to do what you have called a "content analysis" for a school and start the discussion with them on the basis of the goals in practice. Would this be a better place to begin the discussion?

- According to Shmuel Wygoda, the people at JTS think that they are ready to work with lead communities today.. I can imagine that if we turned to JTS with a proposal to summarize their goals for lead communities, they would say that their goals have already been stated in their curricula. I have seen their latest curriculum on history and it is far from presenting a mode of work based on goals. If this is the case with JTS, I can imagine that it won't be any better with the others ((the reform "To See the World Through Jewish Eyes", if I recall correctly, is no different)). By taking the route of getting the movements to summarize their goals, there may be much more work to do than would seem at first. It could also turn out to be a "content analysis" process in the end. This would complement the process of developing conceptions of the educated Jew, but would it take less time?

- The lead community situation may have something to teach the denominations. It may be that the denominations do not represent a majority of American Jewry, or that they are out of touch with the needs of their own constituencies. By focussing on the denominations' goals, do we lose the impact of a lead community school coming to the national institutions and saying "this is what we have learned that we need?" Also, Would something be lost by not investing in helping unaffiliated schools reach their goals? And what about the goals of the JCCA (I know that they have started a goals formulation process among their educators and I have some of their materials)?

This leads me to a final question, one which comes from the perspective of our project. As I understand it, our project sees education as a movement from ((Jewish)) philosophy to philosophy of education, and then from philosophy of education to the formulation and implementation of goals in educational institutions.

This is not only a logical progression. You stood on beginning the whole process with "authentic conceptions of Judaism" (conceptions to which a significant group of others will testify to as being authentic), because you wanted to ensure from the outset that the community would have a real

stake in the process. Even if community leaders had not themselves actually formulated a conception of the educated Jew, at some point they would have to adopt a particular conception in the light of their own common philosophy.

We have heard scholars, each of whom we believe represent a community, an authentic Judaism. Going to the denominations with Greenberg, Twersky, and Brinker will provide an opportunity to test out that thesis. We have not, however, considered the other way around. What do the communities want to mandate in their educational systems? Look, for example, at the recent discovery that without a woman in our group we may not be listened to with appropriate openness and respect. It seems to me that lead communities could be an important experimental ground for our project on this level. By actually engaging the various constituents within lead communities on discussions on their goals, we might be doing an important and necessary piece of research.

All of these questions add up to one more big question: should we be considering alternative and competing strategies as we move from theory to practice? Rather than working through the denominations alone for goals for lead communities and for conceptions of the educated Jew, would it be wise to try other approaches at the same time? One route would be to work with JTS on goals for lead communities and on their understanding of Greenberg's paper. Another route would be to work with the lay and educational leadership of a new school in a lead community in developing the infrastructure and content of its own goals. A third route would be to do a content analysis of a reform school and use it as a basis for a discussion on the educated Jew with the people at HUC. A fourth route would be to surround a series of talented educators who identify with Twersky or Brinker's paper to consider experimental curricular projects based on these papers in lead communities. A fifth route would be a call for papers on the Educated Jew for community centers by the local JCC in a lead community. Etc. etc.

I hope that these thoughts will be useful for our meeting on Thursday.

Yours,

Danny

From: "Dan Pekarsky" <PEKARSKY@mail.somadison.wisc.edu>
Reply-To: PEKARSKY@somadison.wisc.edu
To: MANDELOWMS.HUJI.AC.IL
Date: Wed, 05 Jan 1994 12:41:00 -600
Subject: Vision-rvs

Date: 1/02/1994 9:10 am (Sunday)
Subject: Vision-rvs

VISION AND EDUCATIONAL PRACTICE -- PART ONE

I

I am very interested in the goals project and am thrilled to have the chance to participate with a number of you in it. I believe that attention to goals - to goals that are rooted in educational visions, which in turn are rooted in a moral-religious vision - is long over-due and can prove very helpful. At the same time, I want to voice some concerns. A fear I sometimes have is that the lead communities will engage in some activities spawned by the goals project, activities which may prove intellectually and otherwise very challenging, but that they will come away without seeing any significant connection between these activities and their educational work. It would be unfortunate if they came away feeling that reflection on visions and goals can be very rewarding in a personal sense but that its connection to work in the field is at best obscure. For this reason I think it crucial that we ourselves not underestimate the difficulty of arriving at a meaningful vision and of then using that vision as a guide to educational practice. Drawing attention to this difficulty is intended not to demoralize but to help us avoid an undesirable outcome through more careful design of our work with the lead communities.

II

There would appear to be nothing more sound than to insist on the need for a compelling vision to guide the work of the educator. Without some clear understanding of what it is one is hoping - at the level of the individual, the community, or the institution - to bring into being, how can one proceed to allocate resources and to make other basic decisions? A vision of where one wants to go, of what one wants to achieve, can - if it is really shared by the participants and not too abstract - be energizing and directive in very important ways. There are, however, three problems that need to be acknowledged upfront.

The first is that the absence of a compelling vision that wins the allegiance of leaders in the field of Jewish education is not an accident. It reflects the uneasiness, the uncertainty, of the Jewish community as a whole which continues to try to define for itself meaningful ways of living Jewishly while participating in the very inviting secular culture that surrounds and, in many respects, has formed it. To arrive at a vision that is at once meaningful and compelling is not an easy achievement. It's not that religious thinkers have not articulated visions from among which one might choose, but that, for most people, these visions have not, or not yet, proved compelling guides to life.

The implication of this for us is that we need to be careful not to assume that "the vision thing" is easily taken care of. Although it would in itself be a significant achievement, it is probably not enough for lay and professional leaders to read a denominational mission statement or the kind of vision propounded by a Moshe Greenberg and to say, "This sounds good; I can identify with this." There also needs to be a high level of personal identification, intellectual and emotional, with the ideal that is propounded -- the kind of identification that reveals itself in the individual's speech and conduct. It would be naive for us to think that it is easy to catalyze this kind of identification.

educational leader, supported by his or her lay and professional leadership, succeeded in translating a vision of a meaningful Jewish existence into a powerful educational vision, a well-developed conception of what an educational institution animated by this Jewish vision would look like. The sad truth is that many such educational conceptions that have been very thoughtfully developed fail miserably when actually implemented. And the reason is that it is at this point that a host of "real world" considerations come into play that are often ignored, or treated cavalierly, in the design phase. I will elaborate in Part Two.

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Reply-To: PEKARSKY@soemadison.wisc.edu
To: MANDELOVMS.HUJI.AC.II
Date: Wed, 05 Jan 1994 12:42:00 -600
Subject: vision-part2rws

Date: 1/02/1994 9:23 am (Sunday)
Subject: vision-part2rws

VISION AND EDUCATIONAL PRACTICE -- PART TWO

However well-thought-out the Jewish vision and the educational vision that expresses it, their actual educating power depends on some critical matters:

- 1) Are the front-line teachers/educators themselves personally and strongly identified with the vision of Jewish existence and of education that presumably frames their efforts? Given the realities in the field today, one often cannot make this assumption. The solution would seem to be some kind of "in-service" education; but here again, we need to avoid being naive concerning what a few in-service sessions can actually accomplish in the way of generating genuine commitment to a shared vision?
- 2) Is the educational director a person who, in addition to a commitment to a vision, brings a high level of educational talent and a sense of presence to his or her work with front-line educators, parents and children? If the institution's educational leader does not possess these characteristics, implementation is likely to founder.
- 3) What are the values, the beliefs, the concerns - the human outlook - of the community from which the clientele for the educational program will come? The best laid plans of mice and men often go awry because of a failure to take into account this crucial matter -- namely, the readiness of the clientele for the

kind of educational institution and program that have been developed on their behalf. If the gap is substantial between what the educational vision assumes about the nature and the background of the "students" and who they really are, success is highly unlikely. [A curriculum put together by the Educational Development Corporation might be conceptually very well-thought-out, given the assumptions of the developers. But it doesn't follow that the curriculum will be universally effective: even if it's effective in Newton, Mass. (say, because the developers' understanding of what students are like is based on the kinds of students one would encounter in Newton), it doesn't follow that it would work with the kinds of students one would meet up with in Roxbury or Lewiston, Maine.]

What happens all-too-often is this: a teacher - perhaps an old-timer who has over time developed a fairly stable style of teaching, or a new teacher, probably with not a great deal of experience or Judaic knowledge - is informed that the school has developed a new curriculum that is rooted in the institution's larger sense of mission. The teacher is asked to participate in a few in-service sessions, designed to familiarize him or her with the institutional mission and the curriculum that flows from it. Whether at the end of this process the teacher identifies with this enterprise at all, much less in the necessary strong sense, is doubtful. When this teacher finally meets up with the students, he or she finds it very hard to engage the students with the curriculum: the students are bored, they are antsy, they are beginning to act up. Pretty soon, with or without announcing it to the powers-that-be, the teacher abandons the curriculum in favor of "what works" -- where "what works" is defined by what engages the students' energies, or (short of this) by what keeps them under control. "Keeping them under control and interested" become the criterion for success and the basis for determining appropriate learning experiences. So much for the guiding moral and curricular vision!

How might this problem be addressed? One solution might be to make clear to all relevant leaders - lay, rabbinic, and educational - that the vision/educational program that is to be

implemented only has a chance if certain conditions obtain -- for example, an insistence that all educational personnel be "brought on board in a more than perfunctory way, as well as a willingness to re-shape the approach being recommended so that it has a chance of meshing with the particular client-population. Note, though, that the capacity to effect such adaptation requires considerable effort and talent on the part of educational leaders and front-line staff.

A second strategy might be to address this problem at an earlier stage. Recognizing that the cultural outlook of the students and their families is ~~slightly years away from~~ that represented by the vision that is to be passed on in a meaningful way, perhaps those charged with institutional and curricular design must ask themselves: what is necessary, in the way of preparatory experiences, that might close this gap? Plato, for one, recognized that our ability to learn certain things depends in no small measure on the readiness of the soul, a readiness that grows out of prior socializing experiences. The point should not be lost on Jewish educators. They need to be asking: What background of beliefs, knowledge, and attitudes will ready a student for an education that is organized around, say, Greenberg's ideas? And, how is this background to be achieved? Educational design that is worth anything must offer practical guidance in addressing such problems.

Yet a third possibility is to think in very different ways about the relationship between vision and educational practice. As I have suggested on other occasions, I believe Dewey offers some interesting possibilities to consider in this domain. But time precludes proceeding further at this minute.

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Mon, 06 Dec 93 14:30 CDT

Message-Id: <9312061429.4d039628.SOE@mail.soemadison.wisc.edu>

Date: Mon, 6 Dec 1993 14:30:02 CST

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

Subject: Goals Project

To: MANDEL@VMS.HUJI.AC.IL

X-Gateway: iGate, (WP Office) vers 2.01 - 1032

I have had a chance to read and re-read a few goals project-related documents, and I wanted to pass on some thoughts while they are still fresh.

First, reactions to the "Thoughts in Wake of Goals Project

Simulation." I found this piece very helpful. The process of defining or redefining goals which you describe seems sound to me. My one uncertainty concerns the extent to which the institution's front-line educators will be asked to participate in the process of goals-determination. To exclude them from this process-- to turn them into implementers of goals that others have developed -- strikes me as problematic (even if there is provision for inservice training).

I liked the suggestion that CIJE might do well to limit the number of institutions in a community that it involves in an intensive goals-determining process. One way to approach this is to invite institutions that are interested in participating in a serious process of this kind to become members of a kind of Coalition of Essential Schools. In return for an upfront agreement on their part to participate in a process specified by CIJE, CIJE would work with them intensively in the goals-defining process. An on-going seminar for representatives of the Coalition as well as individualized help (of the kind described in the first page of your paper) would be included.

The phrase "long-winded" is used a number of times in this document. I recommend dropping it, since it carries a negative

rather than a positive connotation.

Now a few comments on the THEORY OF THE GOALS PROJECT paper. I think it does our enterprise a real service in drawing some very basic distinctions (e.g. between conceptions, principles, goals, etc.), and in suggesting relationships between them. I found the paper very interesting. Below I focus on a few points that might be worth thinking through some more or clarifying. I hope you find them helpful.

1. Our conversations often speak off the importance of being guided by a vision. Is this the same as what you called a "conception"?

... When we speak of a conception or a vision, are we speaking about an individual ideal (as in the Educated Jew project), about a social ideal (what the Jewish community as a whole, or a thriving congregation should look like), or about an educational ideal (what a desirable educational environment would look like).

We are probably interested in all of the above, but the way we talk often fails to make clear which of these things we're focusing on in any given context.

3. In paragraph 2, you indicate that the conceptions of human and social excellence provide answers to some basic questions. Though the questions you identify here seem generally good, I wasn't sure that the question "In what way do humans learn?" necessarily fits with the rest. A vision of human excellence does not necessarily incorporate or imply ideas about how people learn, or how they come to resemble this vision. That is, the specifically educational question may not be implicit or explicit in a vision of excellence (though, of course, sometimes a vision will entail or suggest certain approaches to education and to learning).

4. On p. 2, in speaking of PRINCIPLES, you speak of "desired motifs and values." Can you clarify? In particular, what is a "desired motif"?

5. On p. 9, in rightly emphasizing that having a mission or vision statement is not sufficient to meet CIJE's understanding

of goals, you point to other criteria that need to be satisfied. Missing from this list is the insistence, implicit in your earlier discussion, that in the long run, if not initially, the relationship between goals and underlying principles and conceptions needs to be articulated.

6. As I mentioned in an earlier conversation, there may be room for an interesting conversation concerning the optimal relationship between Goals and concrete educational programs. It seems to me that Dewey offers an alternative to the Syllabus perspective on the ways in which visions and goals inform educational practice. Should we have this conversation via email?

I hope these comments are helpful. I look forward to our being in touch on these and related matters. I will probably be sending you a document that overlaps this one in certain respects if I can figure out how to transfer it into my email. All the best. Regards to Shmuel, Ze'ev, etc.

P.S. What's the latest about a possible meeting in Israel 2nd or 3rd week in January?

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Received: from mail.soemadison.wisc.edu by wigate.nic.wisc.edu;

Tue, 07 Dec 93 10:33 CDT

Date: Tue, 7 Dec 1993 10:33:10 CST

From: "Dan Pekarsky" <PEKARSKY%SOEADMIN@mail1.soemadison.wisc.edu>

Subject: Thoughts on Goals (Part 1)

To: MANDE@WMSHUJI.AC.IL

NOTE: This mail message has enclosures, 1 more mail message(s) follow. The files are:

MESSAGE

SOME BASIC POINTS CONCERNING GOALS - PART I

Mainly as a way of assuring myself that I understand some of the fundamentals (to date) of the Goals Project, I want to summarize some basic points, some of them fairly mundane, that we (or some combination of a "we" that includes Seymour, Danny Marom, Shmuel, Alan, Gail, Barry, and myself) have discussed. The comments are based, in part, on my review of a tape of conversations that went on in Jerusalem in October, and in part on conversations that took place in Milwaukee in mid-November. I also identify a few issues/concerns that seem to me pertinent. I am hoping for feedback (corrections, additions, etc.).

1. In thinking about goals, three different levels seem pertinent:

a) the institutional level: the goals (or educational vision - see #2 below) that a congregations, schools, JCCs, etc. choose for themselves individually; b) the denominational level: the goals, or visions, that inform the work of all institutions in a community affiliated with a particular denomination; c) the community-level: the goals/vision that the community as a whole, made up of institutions representing a variety of educational and religious ideals, subscribes to. The three levels are all potentially important; they are also very different, and may require very different approaches on the part of CIJE. These differences need to be taken seriously, with attention to their implications for the kinds of aspirations and approaches that

seem realistic and fruitful at each level..

2. The common language that defines work of the Goals Project needs refinement. The paper written by Shmuel V. and Danny M. entitled "The Theory of the Goals Project" represents an excellent start in this direction in its attempt to discriminate between conceptions, principles, goals, and objectives;; and there is room for this effort to go still further.. For example,,

a. one hears a lot of references in our conversations and "visions": Is "a vision" the same as "a conception"??

b. When we speak of a conception or a vision,, are we speaking about an individual ideal (as in "the educated Jew"),, about a social ideal (what the Jewish community,, or an enclave within the larger community should look like),, or about an educational ideal (what a desirable educational environment would look like)?? We are probably interested in all of the above,, but the way we talk often fails to make clear which of these things we're discussing..

3. In John Rawls' book A THEORY OF JUSTICE,, he distinguishes between "primary goods" and other social goods:: while many good things depend on the character of an individual's particular life-plan, there are certain good things — which he calls "primary goods" — that an individual will want no matter what his or her particular life-plan might be. The relevant point for us is that while there are a variety of goals that will differ for institutions and denominations, it is safe to say that there are certain goals - what I would tentatively call "instrumental goals" - that a community or an institution could agree on in principle even prior to having fully clarified their substantive educational ideals.. Examples might include: increasing the numbers of educators who are engaged in formal Jewish study and in other professionally related study;; increasing the number of students who continue their studies into the high school years;; increasing the percentage of individuals who attend Day Schools;; increasing the number who spend a summer or a year in Israel;; increasing the number of children and adolescents who attend Jewish summer camps; increasing the number of full-time

professional educators working in the community, etc.. Such goals are "instrumental" in that they don't identify any particular substantive outcome, but at the same time are instrumental, or would contribute to, most substantive outcomes we could identify.. Needless to say, how we understand the desired substantive outcomes will operate to interpret some of these instrumental goals; still, it may be possible to begin identifying and developing strategies to achieve some of these instrumental goals in advance of working through some of the difficult substantive issues at institutional and communal levels. Simultaneously as CIJE works with institutions and communities to develop substantive conceptions, it may be sensible to encourage a parallel process aimed at encouraging them to specify attainable and meaningful instrumental goals..

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Tue, 07 Dec 93 18:56:10 +0200
Date: Tue, 7 Dec 1993 10:35:35 CST
From: "Dan Pekarsky" <PEKARSKY%SOEADMIN@mail.soemadison.wisc.edu>
Subject: Thoughts on goals (part 2)
To: MANDEE@VMS.HUJIA.C.IL

NOTE: This mail message has enclosures, 1 more mail message(s)
follow. The files are:
MESSAGE

Received: by HUJIVMS via SMTP(128.104.30.18) (HUJMail-V61);
Tue, 07 Dec 93 18:56:11 +0200
From: "Dan Pekarsky" <PEKARSKY%SOEADMIN@mail.soemadison.wisc.edu>
Subject: Enclosure file: MESSAGE

BASIC POINTS REGARDING GOALS — (Continuation)

4. One of the interesting suggestions to emerge from the Jerusalem meetings was that perhaps, initially, CIJE should not attempt to work with all institutions in a lead community around goal-setting. Perhaps it would be wiser to start out working with a few. This led me to wonder (as I mentioned in our November meeting in Milwaukee) whether perhaps CIJE should invite interested institutions and agencies to become part of something like a Coalition of Essential Institutions: In return for an up-front commitment to participate with CIJE and other institutional partners in a serious vision/goals-setting process, these institutions would receive a variety of CIJE supports that might include a) participation of their lay and professional leadership in appropriate educational opportunities, with both a local and an Israel-component; b) active and individualized help in developing the institutional process through which the institution's leadership and membership could discover, refine, and consider the educational implications of their educational ideal; c) a certificate, on completion of the process, indicating that the institution had completed this kind of a rigorous goal-setting process. The effect of this approach, assuming

that the expectations made of participating institutions are both serious and upfront, is that it would select for serious institutions, ready to invest time, effort, and money in the process of goal-setting in return for what CIJE has to offer.

5. The Jerusalem meetings took note of the fact that in helping institutions develop their educational and Jewish visions, local institutions had a number of resources to draw on. These included: a) their existing mission-statements, which represent not a resting-point but a good starting-point for discussion and inquiry;; b) denominational documents dealing with such matters, which also may serve as a useful starting-point for deliberation;; c) "the educated Jew" project and the various resources (human and written) associated with it;; and d) "other" — for example, the availability of CIJE staff to offer help of various kinds (along the lines suggested in Wygoda's and Marom's piece entitled "First Thoughts in Wake of a Goals Project Simulation").

6. There has been a lot of discussion concerning a possible seminar this summer in Jerusalem for Lead Community representatives. There remains some uncertainty in mind concerning matters, including: a) the substance of the seminar;; b) the clientele: top lay and/or professional leadership — or more inclusive. A recent conversation with Gail led me to believe that, increasingly, the thought has been to focus on lay leadership from each of the three lead communities (along with one project's chief educational officer). According to Gail, this initial venture would in effect be a pilot for other seminars that could be held, in Israel or elsewhere, with other appropriate constituencies. Is this a shared understanding at this point? Clearly, the substance and aims of the seminar need to be framed with attention to the clientele.7. In our Milwaukee conversations, I tried to articulate some very preliminary thoughts concerning what an Israel-Seminar might look like. I imagined a seminar of approximate 8 to 10 days. It included the following components:

a) Opportunities to study and reflect on different visions of Jewish existence, as represented in "the Educated Jew"

positions and others that may seem pertinent.. This section would include the active participation of Greenberg, Brinker, et. al., as well as discussion of how these visions differ from and resemble denominational visions and the personal visions of the participants.

b) Opportunities to think through the relationship between visions of Jewish existence and educational practice.. The piece by Wygoda and Marom, dealing with the move from conception to principles to goals to objectives, is relevant here; so too is a piece like Dewey's THE CHILD AND THE CURRICULUM.

c) Opportunities for the representatives of each lead community to meet together, either alone or with appropriate CIJE staff to do two things; i. to begin a process of developing vision/goals for their own community, and iii. plotting out the "next steps" in this process for their community..

d) Perhaps there should also be an opportunity for the participants to engage in some serious text study as part of each day's activities..

8. At various points we have discussed the advisability of a paper that articulates what a thriving educational environment set some time in the future would actually look like — something along the lines of what the Carnegie Commission developed in A VISION PREPARED. In the spirit of "one picture is worth a thousand words," I still think something like this would be very valuable — particularly if (but even if it does not) exhibit the relationship between a particular conception of "an educated Jew" and concrete educational arrangements.

9. A book by Peter Senge of MIT dealing with the need for corporations to become "learning organizations" has recently come to my attention. There are some interesting ideas there, perhaps relevant to us. Are any of you familiar with it?

A PRELIMINARY PLAN FOR THE INITIATION OF THE GOALS PROJECT

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

A) general assumptions:

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

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

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

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

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

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

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

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

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

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

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

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

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

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

and reexamine their own goals in the light of alternatives. Following this presentation, we thought it would be appropriate to introduce representatives from the lead communities who would discuss the subject of goals development in local schools from their perspective (these representatives would participate in this session alone). Finally, the last part of this seminar would be devoted to deliberation on how to proceed in the light of the first two sessions. This deliberation would be based on a set of alternative routes for progression, presented by the CIJE.

Three issues relating to this suggestion were also discussed. First, we agreed that excepting the second part of the second seminar, it would be mistaken to involve lead community representatives at these seminars. Our fear was that the introduction of the realities in lead communities from their perspective could cause major digressions in the discussion. The training institutions need "lead time" in which they can honestly consider what they want to offer lead communities before they are put in a position where they actually must deliver (see, however, two paragraphs below as to how this information could be brought into the seminar indirectly).

Second, we could not determine whether or not it would be useful to encourage as wide a participation as possible of the staffs of the training institutions in the first seminar (including potential adjunct staff, such as Jerusalem Fellows, etc.). The reason for this would be that it would minimize the need to reclarify the assignment to others (some of who might actually do the work of formulation or the fieldwork in lead communities) and to create as wide as possible a basis for deliberation within the training institutions. On the other hand, it could be that the message might get across more clearly and honestly in a small group of representatives from the training institutions at the highest level.

Finally, we thought that it would be important as preparation for these seminars (and indeed for the whole project) for background research and deliberation to be done on issues of formulating and using goals in Jewish education and to lead communities in particular. This could be done by the seminar participants not from the training institutions. As for research on goals issues specific to Jewish education, this could be undertaken by the staff of the Mandel Institute (*use* - Shmuel Wygoda [including the experience amassed in the syllabus project]; *formulation* - Daniel Marom). As for research on goals issues related to lead communities, this could be undertaken by CIJE staff, especially a representative from the monitoring, evaluation & feedback team. This research would inform the seminar through the participation of these people.

3. An important element in this plan (regardless of which of the two routes would be implemented) would be the setting up of a "camper system" relationship between the CIJE and the training institutions. As the project gets underway, a representative of the CIJE (perhaps Danny Pekarsky - excluding perhaps for Orthodox) would visit the training institutions from time to time in order to be updated as to the progression of the goals formulation process and to make appropriate suggestions. The role here would be to ensure, as best as possible, that the training institutions are "on track" in undertaking the assignment of preparing to take a role in lead communities. This would help both sides be

better prepared for continuing seminars in which specific aspects and issues relating to goals and their use would be discussed as well as for work in lead communities..

4. Special attention and planning will have to be devoted to goals development by the JCCA (i.e. specific to informal education) and by the Torah U'Mesorah people (whose constituency in Baltimore is large).

5. It is important to consider the question of how the Mandel Associated Foundation's grants to the training institutions can be used as an incentive factor for the goals project.

6. At some stage in the goals project, certainly no earlier than during or after the second seminar, it will be important to present the Mandel Institute's educated Jew project to the training institutions and develop plans for them to reexamine their goals in the light of the conceptions and findings which emerged from this project.

GOALS PROJECT TIMELINE STAGE ONE

IMMEDIATE:

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

DECEMBER:

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

JANUARY:

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

FEBRUARY:

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

MARCH - JUNE

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

CIJE / LEAD COMMUNITIES MAY CONSULTATION

May 11-13, 1993

Cleveland, Ohio

AGENDA

Desired outcomes:

- To continue joint planning and intensify partnership.
- To foster and develop relationships within and across Lead Communities and with the CIJE
- To agree upon the role, content, and method of implementation of each element involved in the Lead Communities project.
- To develop an integrated joint action plan and calendar for each L.C. ("within ") and for the three L.C. (" across ") and the CIJE

I) Overview

Partnership and joint planning

Examples of issues to be covered:

- a) Issues related to launching a Lead Community.
- b) How to coordinate and integrate the Communities' agenda and the CIJE agenda.
- c) The relationship of the CIJE to funding and fundraising in L.C.
- d) Different visions of the project by the various partners.
- e) CIJE chain of command.
- f) Partnership issues, e.g.:
 - 1) Relationship within and across the L.C. and with the CIJE.
 - 2) The denominations, the L.C. and the CIJE.
 - 3) Relationship with major institutions, e.g. JESNA, JCCA, CJF

II) Draft Action Plan

A) The three Lead Communities together and the CIJE.

Jointly draft a 18/24 months calendar / action plan for the 3 Lead Communities and the CIJE.

Related reading material:

1) Commission on Jewish Education in North America: Background materials for the meeting of February 14th 1990: "Community Action Sites" pp 18-25

B) Elements:

1) Systemic change

- a) The concept
- b) The role of enabling & programmatic options.
- c) Personnel:
 - Educators' survey
 - Addressing the shortage of qualified personnel
 - Strategies to recruit and train personnel (short & medium term)
- d) Community mobilization:
 - The concept
 - Wall to wall coalition —lay leaders, rabbis, educators, professionals,& academics..
 - Building strategies for Community mobilization

2) Support projects

Comprehensive and planned approaches to content, scope & quality.

a) Best Practices:

- Best Practices as an inventory of " success stories " in Jewish Education.
- Pre-conditions for replicating Best Practices
- Initial areas in which Best Practices will be developed.
- Best Practices in the Supplementary school : Initial findings and implementation.
- Pilot Projects and Best Practices

b) Goals

- The role of Goals for education
- Articulate goals for effective evaluation
- Participants in the deliberation on Goals

c) **Monitoring Evaluation and Feedback (MEF)**

- MEF as a tool to document the entire L.C. project and gauge its success.
- Developing the feedback loop
- The role of the Field Researchers
- Relationship of the Field Researchers to the Lead Communities

C) Individual Lead Communities and the CIJE

Each community's strategy and action plan

III) Synthesis:

II)A and II)C integrated into a joint action plan / calendar

IV) Open issues

Concluding discussion

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.

To: Daniel Marom

From: Daniel Pekarsky

URGENT — Please let him

know that this has

TVNT arrived as soon as

possible. Thank you.

SUMMER SEMINAR CURRICULUM DRAFT (1)

DAY 1

9:30 to Noon: Introduction to the Seminar

Greetings -- Seymour Fox, Alan Hoffmann, Daniel Pekarsky

Introductions - Participants introduce themselves (name, professional role, institutional affiliation, as well as response to a carefully selected question - to be determined - that helps to launch our seminar).

Agenda for the seminar: what we will be doing (activities, kinds of questions we'll be exploring); some desired outcomes and what are reasonable and unreasonable expectations in the way of outcomes; what's expected of participants; rules of the game.

Comment on the opportunities and the challenges posed by the diversity in outlook, experience, position, sophistication - Jewishly and educationally - of the participants, and the consequent imperative importance of careful listening and responsible responding.

The origins and presuppositions of the Goals Project, including a) an explanation of what we mean by "vision" (including the distinction between the vision of an ideal educating institution and the vision of "the product" we want to cultivate in its social and individual dimensions) and b) some discussion of the Educated Jew Project in its relationship to the Goals Project, c) the importance of "vision" both in relation to the problem of Jewish continuity and the development of effective educational practices; d) the need for a vision to be shared, compelling, and relatively concrete; e) the importance of work in this area as part of a comprehensive effort, not as a substitute for such an effort; f) the difference between having a mission-statement and being vision-driven.

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BROOKLYN
CALL

AMICUM

LUNCH BREAK

1 - 5 PM WHAT DO VISION-DRIVEN INSTITUTIONS LOOK LIKE? HOW DOES THE VISION INFORM PRACTICE

In this session we examine two or three vision-driven institutions - the Heilman "Defenders of the Faith" piece and a second one (my inclination at this moment in time is to use Dewey, drawing on his own and other accounts of the Dewey school; but other possibilities

✓

include Lightfoot's account of St. Paul's School, or the TE Record discussion of Waldorf). Ideally, we could see a powerful movie that exhibits a vision-driven school -- any ideas? If Heilman is in Israel, perhaps he could be invited to discuss the way in which the institution he describes is vision-driven.

THE QUESTION: in what sense are these institutions vision-driven and what impact does the vision have on their effectiveness?

The institutions, their underlying visions are described, with special attention to the ways in which the vision guides the selection and interpretation of goals and practices, as well as assessment. Something more subtle about the way the vision helps create the ethos or sense of purpose of the institution would also be appropriate.

The "kitchen", as it emerges at Etom, the Dewey School, the Social Efficiency classroom, and/or at Summerhill might be relevant here (though this will depend on the number of people who've been with us for earlier sessions). If not the kitchen, some other example of the way a particular element of an educational institution is interpreted in radically different terms (Re: goals, clientele, etc.) depending on the underlying vision.

NOTE: 1. to do the proposed afternoon activity well will require our participants to do some advance reading. 2. Though I'm not sure we need them to read this material, the Fred Newmann piece on "content-driven" education is pertinent to this discussion.

Essay
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- RAPAN
- PHILARION
Jewish
COPPLES
Z. WILKINSON
YEOMING
KISSITZ
J. E. COHEN

HOMEWORK IN PREPARATION FOR DAY 2: Participants will be asked to read the Greenberg essay and to write down a paragraph identifying what they take to be the most important features of his vision of a meaningful Jewish existence, followed by a second paragraph in which they briefly set out their principal personal reaction to what he is proposing.

DAY 2: WHAT DOES A VISION OF A MEANINGFUL JEWISH EXISTENCE LOOK LIKE?

9 - 9:15 Orientation to the day

9:15 - 11:15

Break into work-groups of approximately 5 individuals each for discussion of Greenberg's ideas. The discussion has the following foci:

a) Sharing their understanding of and initial reaction to Greenberg's view, as articulated in their homework assignment;

b) Analyzing Greenberg's position systematically using a grid which we provide which invites them to look at his vision in two distinct but inter-related ways: first, in relation to its constituent skills, attitudes, beliefs, understandings, dispositions, cherished activities; and second, in relation to the way concepts like "God", "the Jewish People", "Torah", "Mitzvot", and "the Land of Israel" enter into G.'s vision of a meaningful Jewish life; c) identifying questions and concerns to raise with Greenberg.

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11:15 - Noon

Using a couple of organizing questions, compare and contrast what they've found; prepare for session with Professor Greenberg. This session should draw their attention to the strengths and limitations of the grid as a vehicle of articulating what a vision of an educated Jew or a meaningful Jewish existence is.

LUNCH Noon + 1 pm

1 - 3 PM: A Conversation with Moshe Greenberg

RI...
... 12:15

3 - 3:30 - Break

3:30 - 5

SYMPOSIUM: ALTERNATIVES TO GREENBERG

Representatives of two different views (who passionately dissent from Greenberg's view) are invited to react to Greenberg's position as compared with their own. One of these should represent a different substantive answer to the question of "a meaningful Jewish existence," and the other should probably be Brinker's delineation of "the liberal response", according to which education offers students opportunities to make their own decisions. The intent of this session is to help participants better see what choices are explicitly or implicitly made in the development of a vision.

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5:15 - 6

Small group discussions, or perhaps one-on-one discussions; personal reactions to Greenberg's vision of a meaningful Jewish existence, in light of the day's discussions.

NOTE: It might make sense to move the symposium to the evening (say, from 8 to 10 p.m.) and to give people the late afternoon off on this day. They might be fresher for the symposium.

HOMEWORK ASSIGNMENT IN PREPARATION FOR DAY 3, to be done alone or in pairs:

Assume for the moment that you subscribe to Greenberg's vision of an educated Jew and that you have been charged with developing educational practices that will help realize this vision under certain specific social circumstances [which we will need to specify]. Using the vision as a guide, identify three principal goals; then take one of them and try to imagine how you would set about trying to realize it [within constraints that we will need to identify].

IMPOSSIBLE
ASSIGNMENT
CAN BE
WRITTEN
PAPER

DAY 3: FROM VISION TO EDUCATIONAL DESIGN

9 - 122 Greenberg for Education, as understood by "The Educated Jew Project". These sessions will have three principal elements, in addition to opportunities for discussion on the part of the participants. The three elements are: a) a presentation by Daniel Marom of the way he and other "Educated Jew Project" staff have been working to translate Greenberg into educationally fruitful terms; b) a dialogue between Professor Fox and Daniel Marom concerning the beliefs, assumptions, etc. that are implicit in the efforts described in part a. (where these views come from, through what process, what evidence is there for them, etc.); c) a chance for Professor Greenberg to react to the proceedings; d) an articulation of the importance and of the complexity of moving from vision to educational design, and of the kinds of resources that may be necessary.

POSSIBLE

in
the
middle
of
the
day

Lunch

1 - 44 FROM VISION TO EDUCATIONAL DESIGN TO PRACTICE: THE RAMAH EXPERIENCE

In this session, Seymour Fox will lead participants to an appreciation of the challenge, the complexity and the excitement of moving from vision to practice, using the Ramah experience as an example. The participants will have available to them a number of articles that discuss some principal ideas at work in Camp Ramah.

— Ramah

NOTE: Although we have some misgivings about

focusing on Ramah because it (as Greenberg may well be interpreted to be) is identified with the Conservative Movement, these hesitations are overcome by two other considerations: a) the importance of giving a prominent position in the seminar to a non-school-based educational environment, and b) our recommendation that after discussion of Ramah, participants have the chance to encounter the founders of other vision-driven institutions (animated by different orientations).

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of TW, BKR
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of Rosen
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- 4 - 5:00: CONCLUDING COMMENTS ON THE MOVEMENT FROM VISION TO EDUCATIONAL DESIGN: A SKETCH OF DIFFERENT PARADIGMS, THE COMPLEXITY OF THE EFFORT, AND THE KINDS OF EXPERTISE THAT ARE NECESSARY - AND AVAILABLE TO JEWISH EDUCATING INSTITUTIONS EMBARKING ON THIS PATH.

? summary of
60 practices
? necessary
to do this
- institution
- practice
- summary
Theory
conversion
into
practice

Seymour Fox, Daniel Pekarsky

DAY 4 FROM VISION TO REALITY ((CONT.))

NOTE: Day 4 is designed to do three different kinds of things: a) to give participants an opportunity to continue developing insights concerning the ways in which visions get actualized and the constraints and other considerations that need to be taken into account; b) a chance for them to more fully appreciate the value of doing the seminar in Israel, where they can visit with a number of significant Jewish thinkers and visit some very interesting educating institutions; c) a chance to look at vision-driven institutions representing a variety of ideological stripes.

A conversation with Walter Ackerman [if he's available and interested] concerning his project/book about people who have started institutions. Then, one or more of the following:

A visit to the Hartmann Institute, and a conversation with / David Hartmann and Noam Zion concerning the vision animating the Hartmann Institute and the way Hartmann set about turning it into a reality.

and/or:

A visit to Pardes and a Conversation with its founder (or current director) concerning the ideal animating it and its development.

1-2-3-4
Hartmann
Ackerman
Pardes
Bertera
Rosen
Fox
Pekarsky

and/or a chance for Isa Aren to discuss the development of the Havurah School, which she helped found.

DISCUSSION

DAY 5 FROM AIMLESSNESS TO VISION - ON GETTING FROM HERE TO THERE: PERSPECTIVES ON A PROBLEM

A discussion that focuses attention on significant debates concerning the way an institution that seems listless and visionless can move towards the development of a compelling vision. To whom does the vision need to be compelling in order for progress to be made? How does it come to be compelling and shared by the relevant stakeholders? What is the role of leadership in this process? Relevant texts might include Edgar Schein's book on organizational culture, which highlights the role of a leader in selling and embedding change in an institution; and the very different view of thinkers like Henry Levin who believe that visions must arise out of dialogue and negotiation amongst all the stakeholders. Ideally, we will find among participants in the seminar thoughtful and articulate spokespersons for these and other perspectives.

[As I have mentioned in conversations with a number of you, while I am personally somewhat sympathetic to Levin's notion that stakeholders need to participate in the shaping of the vision they will be supporting, I am troubled by the ways in which his approach turns into a crude mix of values-clarification and negotiation. There is a need, which his model does not address, for the participants to do some serious learning (concerning, for example, the kinds of visions that a Greenberg, or a Tversky, or their own denomination, propound) prior to deciding on their own vision. I believe that in developing a model for local communities, we need to make provision for this -- via content seminars that are formal parts of the process.]

Another possibility: to look carefully at the ideas of Peter Senge, author of THE FIFTH DISCIPLINE.

PM

WHERE DO WE GO FROM HERE? THE WORK AHEAD

This all-important session still/needs to be filled in. It needs to provide closure to the seminar, to graphically articulate what's been accomplished, and to give them a chance to react to the experience. But it also needs to lead in very concrete ways to our work and theirs next year. Though we have sketched out an agenda for next year (see, for example, the La Guardia document) / it will be important to revisit it drawing on their input in light of the seminar experience.

CONCLUDING DINNER

NOTE: In an earlier draft of the seminar, the following section was built into Day 4. Though this is open for re-consideration, it seemed wise to drop it in favor of looking, on day 4, at the development of vision-driven institutions in Israel.

THE REALITY ON THE GROUND IN EDUCATING INSTITUTIONS

Using Schoem's and/or Heilman's essay on typical supplementary schools, describe/and analyze the chasm between avowed vision/mission, on the one hand, and educational realities/outcomes, on the other. The session would emphasize that "the problem" can be very differently diagnosed and that different diagnoses would suggested very different remediation-strategies. Depending on our analysis, we could decide that our problem is one of a) doing a better job of "marketing our vision" to relevant stakeholders, or b) finding ways of embodying the vision in practice, or c) developing an altogether new Mission.

From 8:30 AM to 12:00 PM **Lo'r** 2 days

JR:

This is a ppf-floy

Has to consider

17.

→ B6/R100
0.7.1
indicate

(Schoem - everybody has to be
Hany Poreh is ongoing
But ES are intervene.

POSITION	NAME	ATTENDING	COMMUNITY
<i>PROFESSIONAL/FEDERATION</i>			
Executive Director BJE	Chaim Botwinick	Yes	Baltimore
Project Director MJF	Ruth Cohen	Yes	Milwaukee
Chicago Fed. of Jewish Philanthropies	John Coleman	Yes	Chicago
?	Mark Gurvis	Yes	Cleveland
?	Rick Meyer	Yes	Milwaukee
?	John Ruskay	?	N.Y.
Combined Jew. Philanthropies of Boston	Barry Shrage	?	Boston
<i>PROFESSIONAL/EDUCATOR</i>			
Prof. Education - HUC	Isa Aron	Yes	L.A.
?	Leslie Brenner	?	Cleveland (August '94)
Head of Education - JTS	Aryeh Davidson	Yes	N.Y. (JTS)
?	Deborah Goldstein	?	Atlanta (August '94)
Headmistress - Ramaz Upper School	Beverly Gribetz	?	N.Y.
Head of Education - Y.U.	Robert Hirt	Yes	N.Y. (Y.U.)
Head of Education - HUC	Sara Lee	?	L.A.
Principal - Agnon Day School	Ray Levi	?	Cleveland
Principal - A.J. Heschel School	Rowana Scharawsky	?	N.Y.
Principal - Beth Tefilloh Community School	Zippera Schorr	Yes	Baltimore
<i>LAY LEADER</i>			
Co-Chair of Comm. on Vision & Initiatives	Jane Gellman	Yes	Milwaukee
?	William Schatten	?	Atlanta
?	Arnold Sidman	?	Atlanta

Co-Chair of Comm. on Vision & Initiatives	Louise Stein	Yes	Milwaukee
Executive Director - Comm. for Jew. Ed. of the Palm Beaches	Barbara Stein	Yes	Palm Beach
Board - CIJE	David Teutsch	?	Atlanta
<i>QUESTIONS</i>			
Botwinick's assistant		?	Baltimore
Steve Chervin		?	Atlanta (August '94)
Judith Ginsberg		?	N.Y.. (?)
Caroline Keller		?	Boston
Tina Regozin		?	Milwaukee

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?	Devorah Goldstein	?	Atlanta (August '94)
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?	Arnold Sidman	?	Atlan

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Ina Regozin		?	Milwaukee

COMMUNITY	ATTENDING	POSITION	CATEGORIES
BALTIMORE			
Chaim Botwinick	Yes	Executive Director of BJE	Professional/Federation
Botwinick's assistant	?		
Ziporah Schorr	Yes	Principal, Orthodox Day School	Professional/Educator
ATLANTA			
Steve Chervin (as of August, 1994)	?		
Deborah Goldstein (as of August, 1994)	?		Professional/Educator
William Schatten	?	Lay person	Lay Leader
Arnold Sidman	?	Lay person	Lay Leader
David Teutsch	?	Board of CIJE	Lay Leader
MILWAUKEE			
Ruth Cohen	Yes	Project Director (MJF)	Professional/Federation and Educator
Jane Gellman	Yes	Co-Chair of Commission on Vision & Initiatives	Lay Leader
Richard Meyer	Yes		
Ina Regozin	?		
Louise Stein	Yes	Co-Chair of Commission on Vision & Initiatives	Lay Leader
CHICAGO			
John Coleman	Yes	President Chicago Federation of Jewish Philanthropies	Federation
NEW YORK			
Aryeh Davidson	Yes	Head of Education at JTS	Professional/Educator (Conservative)
Robert Hirt	Yes	Vice-President - Yeshiva University	Professional/Educator (Orthodox)
John Ruskay			(Conservative)

Judith Ginsberg	?	Covenant Foundation	
Beverly Gribetz	?	Headmistress Ramaz Day School	Professional/Educator (Orthodox?)
Rowana Scharavsky	?	Principal of A.J. Heschel Day School	Professional/Educator
CLEVELAND			
Leslie Brenner (as of August 1994)	?	will be in Cleveland	Professional/Educator
Mark Gurvis	Yes	Cleveland Federation	
Ray Levi	was invited	Principal of Agnon Day School	Professional/Educator
LOS ANGELES			
Isa Aron	Yes	Prof. of Education - HUC	Professional/Educator (Reform)
Sara Lee	?	Director of School of Education, HUC	Professional/Educator (Reform)
BOSTON			
Caroline Keller	?		
Barry Shrage	?	Combined Jewish Philanthropies of Boston	Federation
PALM BEACH			
Barbara Steinberg	Yes	Executive Director - Commission for Jewish Education of the Palm Beaches	Lay Leader

Dear Alan,, Seymour and Shmuel::

Abby has arranged for a conference call with Danny Pekarsky,, Gail Dorph,, Barry Holtz and Ginny Levi at 3:00 P.M. tomorrow, Israel time. Logistics require us all to participate in this call from one phone. My suggestion is that we all meet at Hovevei Tzion 8 a few minutes before 3:00.. Please let me know if there is a problem.

The following are my suggestions for this call.. They are only suggestions and I urge you to respond as soon as possible if you have any objections,, additions,, corrections,, etc. (perhaps at the break in today's personnel meeting or right after it or you can phone me at home tonight = 617622).. I will be speaking to Danny Pekarsky later today in order to get his input and to ask him to share the agenda with the others..

1. Alan will run the call.
2. Abby will take the protocol.
3. The call will go up to an hour.
4. At the end of the call we should set up a time for a similar call in one week's time.
5. The first order of business should be to close down the content issues of the seminar and perhaps leave Danny Pekarsky the assignment of writing it up and suggesting dates and times. In order to prepare for this I have appended here Danny's suggested schedule and my letter summarizing our response. If Danny has any further documents ready, you should be getting them by the end of today's personnel meeting. If he sends one tomorrow morning, I will be sure to get it to you immediately.
6. The second order of business should be to divide the responsibilities for the seminar between us all. As I see it, beyond setting up the logistics of the seminar = for which Caroline and Abby have taken responsibility with Alan overseeing and me helping - there are two kinds of responsibilities which we need to distribute among us:

a) The responsibility for the participants: This would include dealing with issues such as recruitment (eg. getting a critical mass of people from each community so that when they go back, they will be able to tell the goals story effectively) and "camper" system (prior to, during and after the seminar). I would assume that though all of us should be available to work with individuals, the overall responsibility here would naturally be on those who will have an ongoing relationship with the participants and their communities. I have appended lists of participants here as well.

b) The responsibility for the program: Once the program's content and timing has been set up, this could be divided up by responsibility for each session. The person responsible for each session would now attempt to arrive at a more detailed conception/simulation of what goes on in that session, how and who is going to carry it out, what materials are necessary, etc. Each session could then be discussed and approved by the staff as a whole or by a mini-team directly involved with that session. Our goal could be to have the conception of each session ready well before the seminar, so that we could invest our energies in establishing "camper" relationships, implementing the program, and logistics etc. when we are all in Israel.

Assuming these items are acceptable, we would still have open the discussion of our common understanding of how we define vision. I think that this should be the topic of our next conference call, as part of a discussion on how to run the introductory session, or just as a general topic.

Danny Marom

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 "11% 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

goals project meetings: proposed agenda

I. clarifications on the ground rules for the project:

- **the assignment: to help the cije help the denominations, LC's, and educational institutions within LC's develop or improve upon their goals, begin the process of moving from goals to practice, get involved in a discussion of the educated Jew .**
- **emphasis in each case is on creating an environment which is conducive to a mode of operation based on consciousness of one's goals, on starting up the process rather than dictating specific methods and strategies.**
- **goals project / educated Jew project distinction and interrelation.**
- **the movement from formulation of goals to implementation to evaluation and back to formulation is a fluid flowing one rather than a mechanical or engineered progression which is not based on an interaction with the realities of the field.**
- **constraints such as the difficulty in creating consensus around goals, motivating teachers to change their ways in order to try out new goals, etc. are understood as a given; how we propose to deal with such constraints is the topic of our meetings.**
- **the distinction and interrelation between "substantive goals" (eg. study Bible to achieve an encounter with the transcendent realm) and "instrumental goals" (eg. increase the number of post bar-mitzvah students, students who undergo the Israel experience).**
- **the need to provide instances and examples in explaining the project**
- **the need to clarify the relationship between the proposed "goals pilot project" in which lay leaders from LC's would come to Israel for a seminar on goals in education, the educated Jew, etc.**
- **the division of labour issue is related to the conceptualization of the project**

**2. alternative strategies for working with each of the three audiences
discussion and deliberation:**

- a) denominations (for background, see SWZDM "preliminary plan")***
- b) community as a whole (for background, see Gamoran M.E.F. document)***
- c) educational institutions within the community (for background, see
SFVDM "first thoughts in wake of a simulation")***
- d) the pilot project***

3. summation of alternative strategies in preparation for february die staff meeting

FIRST DRAFT OF ASSIGNMENT TO BE COMPLETED PRIOR TO THE SEMINAR

INTRODUCTORY WRITTEN ASSIGNMENT

Our seminar will focus on something that is both simple and very difficult: the nature and development of adequate goals for Jewish educating institutions and how to the approach the effort to realize these goals. 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 Jewish educating institutions need to work towards clarifying for themselves a clear and compelling conception or vision of the kind of Jewish human being they would like to cultivate. The Goals Project further assumes that the starting-point for such efforts is for each of us as individuals to begin clarifying our own personal views on this matter.

Please write out your thoughts on the following question:

If you were in charge and had the necessary resources, what would the ideal product of a Jewish education look like? That is, towards what should we be educating?

Though there are many ways to approach answering this question, and you are encouraged to approach it in a way that is comfortable for you. But we encourage you to approach it not by listing characteristics but as a novelist might: that is, paint a portrait of this person that makes this person come alive and gives the reader insight into the way Judaism enters into the person's life and enriches that person's life. Make this person, in the fullness of his or her being, "come alive" for the reader. You might choose to follow this person through a typical week in his/her life or use some other device to convey who this person is. You could, for example, offer us a glimpse into that person's diary over a certain period of time; you could describe the person from point of view of his/her child or spouse -- or whatever. Also, as implicit in the foregoing, please feel free to describe a man or a woman - whichever you'd like. Whatever you do, try to make the portrait true to life and consistent with what you believe at this moment in time.

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.

READING ASSIGNMENT

Enclosed are the initial readings for the seminar. They should be read prior to coming to the seminar. The readings include a selection from John Dewey's educational writings, a selection from Sam Heilman's DEFENDERS OF THE FAITH, and an article describing a secular-Zionist education [the piece Daniel Marom said he would get]. These readings describe educating institutions which are light-years away from each other but are similar in one critical respect: all of them are institutions that are animated a coherent vision of what it is they want to accomplish. As you read these articles, thinking about what these visions are and how they are reflected in the institutions that are committed to them.

The third essay, by Professor Moshe Greenberg of the Hebrew University, offers Professor Greenberg's views on the ideal product of Jewish education. It is one of several essays that has been written within the framework of the Mandel Institute's Educated Jew Project. Each of these articles represents a very different perspective on what Jewish education should be aiming for. In effect, those writing for this project have been asked to offer their own views on the question we have you to write on.

Professor Greenberg's essay is offered to you not because it is the last word on any subject but because we will be using it to exemplify some important points in the seminar. While reflecting on his views may be helpful to you in clarifying your own views on the ideal product of a Jewish education, we encourage you to read his essay after rather than before you sketch the portrait asked for in the written assignment.

Notes - This is a clearer copy of document sent

Atty - bpd 6/1

GOALS PROJECT SUMMER SEMINAR FAX COVER SHEET

TO: Gail Dorph and Barry Holtz (212-532-2646); Ginny Levi (); Seymour Fox, Alan Hoffmann, Daniel Marom, Shmuel Wygoda
(011-972-2-619951)

FROM: Daniel Pekarsky

Attached you will find:

1. A Revised draft of the summer seminar that takes into account our recent conference call and subsequent conversations with some of you. The draft assigns locations for many of the sessions, and these should be reviewed by pertinent individuals. In some cases, individuals are assigned to sessions — in others, the names of leaders of sessions remain to be filled in.

2. A summary of the kinds of projected session (large group, small group, etc.), so as to facilitate dividing up facilitation-tasks. This, as well as effort to assign one of us to each participant individually, still needs to be accomplished. I don't know that I am the best person to make some of these assignments; this will need to be discussed.

3. A draft of the pre-seminar assignment that each participant will be asked to do in preparation for the seminar.

4. A list of questions — some more difficult than others — concerning the Goals Project agenda that I believe we need to be able to address compellingly as we prepare for the seminar. The questions reflect the viewpoint of a skeptic inquiring into the logic of the Goals Project. They reflect issues intimated or explicitly raised by people I've spoken with. I believe that they can be meaningfully addressed — in some cases in more than one way. I would be grateful if, individually or collectively, you could give them thought and then suggest what you believe to be the soundest answers.

TWO ADDITIONAL POINTS

A. Please note that each day will begin with a review of the preceding day's proceedings. At the end of each day, I — or after a couple of days someone else — will draft a summary of the events, issues, questions, and discussions that had made up that day. This summary will be reviewed by participants in the first half-hour of each session; they will have the opportunity to fill in the record, to correct misinterpretations, and to ask for clarifications. These summaries will help give people a day-to-day sense of what they have been accomplishing; they will focus everybody's attention at beginning of each day, providing a bridge from one day to the next; and the wall offer us, at the end of the seminar, a full summary of where we have gone and what we've accomplished. I intend to bring a lap-top with me, programmed to WordPerfect. We will need to arrange for someone early each morning to pick my disc and to print out and copy the summary.

B. I continue to be troubled by the extraordinarily varied levels of sophistication among the participants in the seminar. People are coming a long way, and I worry that a conversation that will seem new and exciting to some will prove "old-hat" or simplistic to others. I am also concerned that some of the less sophisticated individuals will feel intimidated, overwhelmed by some of their more knowledgeable peers. This could be ruinous, I think. Perhaps the key to solving this problem is to be very clear concerning who we are trying to address in this seminar, and what the point of attending is for different categories of participants. It is, however, not enough that we be clear about such matters — it is also critical that the participants be clear about this; and this means that they have to be talked with prior to the seminar. While Gail I have agreed to meet with some of the people coming from local communities for this purpose, others are probably better situated to talk through these matters with the other categories of participants concerning their role in the seminar. But prior to such conversations, we ourselves may need to get clearer about these matters.

THE SUMMER SEMINAR ON GOALS, Jerusalem, Israel, July 1994
PROJECTED DAY-BY-DAY SCHEDULE (Internal Draft, including more detail than will need to go out with the "official" schedule)

DAY 1

AM (9-12) INTRODUCTORY SESSION (Led by Hoffmann, Fox, Pekarsky)

Words of Welcome (Hoffmann, Fox, and Pekarsky)

Introductions. Each of the participants will be asked to introduce himself/herself. The introduction will include; where they're from, their work in Jewish education, and their answer to a question (yet to be determined) that will help give people a feel for one another and put people a bit ease.

Getting Started (Pekarsky) (a-f below)

- a. Ground-rules for the seminar; making the most of the group's diversity through creating an environment that encourages thoughtfulness and honest give-and-take; reviewing daily summaries at beginning of each day; various administrative matters.
- b. Problem-statement: statement of the problem that gives rise to the Goals Project, with attention to the fact that similar problems haunt general education.
- c. Overview of seminar agenda, of issues that are to be organized into questions, issues, and activities.
- d. The concepts of "vision", "vision"-driven, "goals" in the context of the Goals Project.
- e. An explanation of the importance of people thinking through their own "personal visions" of what Jewish education should be striving for.
- f. Hoped-for outcomes of the seminar

LUNCH 12-1

Perhaps we should be encouraging participants to sit with people that they do not know as a way of beginning to establish a comfort-level among the participants.

PM (1-5) VISION-DRIVEN INSTITUTIONS: GIVE ME A "FOR INSTANCE!"

1-2:30 THE DEWEY SCHOOL (Pekarsky)

In this session, Daniel Pekarsky will try to do two things: a) to make Dewey's vision-driven institution come alive qua vision-driven institution by identifying elements of the vision, their reflection in the culture and curriculum of the school, and some of the principles at work in the movement from vision to educational design; b) in so doing, identify certain formal characteristics that are essential features of a vision-driven educating institution. This list of features will be usable by them in the second and third parts of the afternoon's sessions.

2:30-3:45 ANALYZING TWO VISION-DRIVEN INSTITUTIONS (a)

Participants will break into 4 facilitated groups, two of which will analyze the school described by Heilman, two of which will ~~examine~~ examine the secular-Zionist vision-driven institution (that Daniel Marom will identify for us). Participants will use the categories and questions framed in Pekarsky's session concerning Dewey. There will be a sheet or grid identifying these categories and questions. The challenge in this session is to become very clear about the way the institution being looked at is vision-driven.

3:45-4:00 BREAK

*Can you present a whole institution this way? for 3 hours?
NOT A WHOLE PRESENTATION.*

4-5:15 ANALYZING TWO VISION-DRIVEN INSTITUTIONS (b)

In this session, participants will break up into new sets of four groups, except that this time one half of each group will be made up of the Hellman-students and half will be made up of the secular-Zionist students. Their job will be to teach each other about the ways in which "their" institution is vision-driven.

NOTE: both sets of small groups will need to be facilitated, and some process will need to be devised for deciding who should go into what group.

5:15-5:30 CLOSURE ON THE DAY, PREPARE FOR THE EVENING ACTIVITY

BREAK (5:30 - 6:45)

DINNER (6:45-7:45)

EVENING PROGRAM (8-9:30) SHARING "PORTRAITS"

In preparation for the seminar participants have all written up "portraits" of the kind of person they would like to educate towards, i.e., their own ideas about the ideal product of a Jewish education. In this session, they will have a chance to speak about these portraits. Here's how it will work.

a. In groups of no more than 5 they will gather over fruit, coffee, or wine in an informal setting to share with one another how they have approached this assignment. The facilitator will stress the following

ground-rule: although participants are encouraged to ask one questions designed to clarify the nature of the portrait, participants are not to critique or call into question the portraits that are presented.

b. In the second part of the exercise, the facilitator will ask members of the group to clarify and/or develop their portraits further via the following kinds of questions: 1) how would the person you've described explain to us the ways in which Judaism enriches or adds meaning to his/her life? How would this person answer the "Why be Jewish?" question? 2) How would the person you've described explain the place of Israel and/or Mitzvot, and/or God, and/or Torah in his/her outlook and way of life?

Note: there is a need to break people into groups and to assign facilitators to each. The intent in this session is to establish a very relaxed, exploratory, thoughtful atmosphere, one that allows for candor and for uncertainty. Which of the questions is pursued, and in what depth, will depend on what's comfortable for the facilitator and what seems comfortable to members of each group. This session is informed by the assumption that participants need to begin inquiries about guiding vision by struggling with their own — both alone and together. It is also informed by the assumption that they need to recognize that the vision of Jewish existence that informs the efforts of Jewish educators must be one that will be found personally meaningful (on a variety of levels) by individuals who come to embody this vision. Hence the importance of asking the question: How would the person described in your portrait explain the important role that Judaism plays in his/her life.

DAY 2

AM

9-9:30 Review summary of yesterday's proceedings.

A chance to read the protocol, to note omissions, correct misinterpretations, ask for clarifications.

9:30-10:30 PREPARING FOR GREENBERG (a)

Participants will break into small text study groups (no more than 4 or 5 per group), led by someone who is a gifted text teacher. The task is to study a representative Classical Text in which some of Greenberg's ideas concerning an educated Jew are grounded. While understanding Greenberg is one of the goals of this session, so is having a genuinely meaningful

date: 10/10/10

Wendy
prepare:
exploring
Mitzvot
statements

100
Dinner
J
want this
to a discussion
of 3 concepts

After

→ starts from the paper

encounter with the text (something that not everyone in this group may have had in the past).

Note: there is a need to divide people into groups and to assign a text-teacher to each group.

10:45-11 BREAK

11-12:15 PREPARING FOR GREENBERG (h)

In small groups of approximately 4 or 5 (perhaps the same groups they worked within in the previous session and guided by the same facilitator), participants will work towards an understanding of Greenberg's vision. Facilitators will organize the discussion along three lines: i) identification of the major ideas; ii) analyze Greenberg's view using some of the questions employed in the small after-dinner groups the night before; iii) development of some questions to be asked of Professor Greenberg.

Plan
Johannes
to 10:45

LUNCH (12:15-1:15)

1:15-3:15 A CONVERSATION WITH PROFESSOR GREENBERG

Professor Greenberg will be asked to make some introductory comments that get at the central points in his position, and there will then be an opportunity for participants to engage him in dialogue concerning his position. If things start slow, or hit log-jams, Daniel Marom or Seymour Fox, both of whom know Professor Greenberg and his work extremely well, will move in to move the conversation ahead.

3:15-4:00 DYADIC INTERLUDE

Following the discussion with Professor Greenberg, participants will break into pairs or possibly threesomes (Need to decide basis for pairing, if any) to share and explore personal reactions (concerns, insights, questions, etc.) prompted by the encounter with Greenberg and his ideas. How their own views differ from and/or resemble Greenberg's might be central to this conversation. They are encouraged to leave the building and go for a nice walk or find a nice quiet, comfortable place to sit and talk.

4:15-5:45 ALTERNATIVES TO GREENBERG

In this session, participants have a chance to listen to one or more individuals representing views very different from Greenberg's. Brinker is one possibility, but if he is the only one, I am somewhat concerned about whether his presuppositions will seem somewhat remote from those of the Diaspora-based participants. Twersky's view is also a possibility, but here I am concerned about tilting the seminar too far "too the Right", particularly since we will be going to visit Rabbi Lichtenstein. My instinct is to invite someone like Mike Rosenak or Paul Mendes-Flohr to represent someone like Buber's vision of the kind of person we should be striving for in Jewish education. The presenter should be familiar with the Greenberg piece and able to show how Buber's position differs on key points.

This might also be a session in which representatives of different denominational groupings explain how their respective visions resemble and differ from Greenberg along certain critical dimensions.

Note 1: both these matters -- which alternatives to Greenberg should be considered and what role, if any, the denominational groups should play in this process need to be decided.

Note 2: It may be that the "Dyadic/Triadic Interlude" should follow rather than precede the session entitled "Alternatives to Greenberg".

BREAK 5:45-6:30

DINNER 6:30-7:30

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Dear Seymour:

I'm holding anything we have to talk about for after MLM's visit, excepting things which are urgent.

1. Goals project seminar: Conference call was productive despite being poorly planned. Alan was unreachable, and himself did not even manage to fully read Danny's document. The critique on Danny Pekarsky's emphasis on letting participants formulate personal visions and on the overly linear conception of moving from vision to practice followed complements from Barry and Gail on these aspects. Danny's response to our response was basically to provide a polite version of an ultimatum: either his way or somebody else reconceptualize the whole thing. We argued these points out till they were put on ice and then we moved on to each specific session. What emerged was really the nomination of a leader for each session whose job it would be, after hearing comments and consulting with others, to develop for next week a much more detailed conception of their session. Danny demanded the opening day in which vision is introduced and exemplified through Dewey and Jewish examples (what is your response to his request for the continuity paper?). I was given Greenberg day and a half. You were given half day for Ramah example. Shmuel was given the Lichtenstein visit (Elul was not cancelled out, but was put in second place). It was decided to apportion some time each day for the ongoing conversation about what all this means for CIJE communities (I mentioned to Alan that he might want to take the responsibility for this, but he thinks it may be more appropriate for Gail).

At the end it was agreed that each session leader would prepare and circulate a document by the next conference call, which will be on this Wednesday night at 10:00 PM after the event at the SEL. Enclosed please find my latest draft of my work on this topic. Besides reconceptualizing the Greenberg day, I took the liberty of suggesting that the half day on translation and the half day including your Ramah piece both be part of a whole unit on "elements and aspect of working towards vision based practice" (including reports from reps of denomination, principal of school, etc. on what it would mean or has meant to develop vision/vision based practice in their settings). All this is an attempt to reconceptualize the seminar from within (the first unit is much more detailed than the second), at least where we are running the sessions.

If you have time to read and comment on these documents, please let me know what you think, so that I can prepare the final draft on Tuesday.

2. **Greenberg:** I spoke with Greenberg about the goals seminar. Since they extended the semester to July 14,, he will not be available for the Monday the 11th, for which he was planned. Tuesday the 12th will be OK. This changes a bit of the flow of the seminar,, but it seems that we have no choice..

He asked me about what was being done about the transcripts of his meetings at the SEL. I reported to him that,, following his suggestion,, I had already reedited the transcripts according to topics,, and was preparing a proposal of how these selections may be inserted into his original paper ((which is what I have indeed done)). I told him that I was almost ready,, but that we had a board meeting next week,, and that I would get back to him in two weeks.. I asked him if there was anything we could do for him and he said no.. ((By the way,, I checked out SEL payments to him and Brinker.. Each got payed 260 shekels an hour bruto - Brinker for 8.5 hours and Greenberg for 7. These figures do indeed take into account all the in between time which they gave.. Now I'll check about the fellows too)).

3. **Twersky visits** With your permission, I would like to go ahead in setting up the ~~appointments and educators~~ seminars ((including SEL students)). I will work out MI appointments with Suzzana and Sarah. In order to move ahead on seminars,, however,, you wanted for us to first secure Michael Gal permission to get SEL students for 24th and 28th of July.. Please let me know if you want me to do this or whether you would prefer to speak to Gal on your own.

4. **Michael Meyer:** You will recall that Meyer asked us to get back to him as soon as possible regarding the Harvard dates. His fax changed his original commitment and said that "the best period for me" will be between August 10 and 21st ((too early for Scheffler?)). Please let me know if you have any suggestions for me to offer Meyer..

Be thankful that I did not stick in pile of materials which are collecting for your "Shabbat reading."

Shabbat Shalom,

Danny

P.s. Doctoral research is going slowly but surely. Early Zionist thought is a gold mine for the educated Jew project.

Dear Danny:

The following is a set of notes on your proposed schedule for the goals project seminar in Jerusalem this summer. The notes summarize the conversation between Alan, Seymour, Shmuel and myself as regarding your document. The comments relate directly to the content, not to questions of the breakdown and ordering of sessions:

GENERAL: We felt that there were three kinds of frameworks that are necessary for this seminar: plenum; small groups; and probably one to one staff-participant meetings. We thought that we should divide up the responsibility for each one of the plenum and small group sessions as well as for each participant. This should be one of the topics for a conference call between you, Barry, Gail and the four of us here in Israel.

DAY 1: FIRST SESSION: "The origins and presuppositions of the Goals Project" - "What we mean by vision": We need to make sure that we all generally have a similar understanding of this point - its content, technicalities, the issues it raises, etc. ((what we discussed at the consultation meeting with you in Israel)). This probably applies to the whole introduction to vision. This should be one focus in our conference call.

DAY 1: SECOND SESSION: "WHAT DO VISION-DRIVEN INSTITUTIONS LOOK LIKE?": Excepting Heilman, all the examples are from general education. Jewish examples exist from the world of yeshivot, Zionist education, and American-Jewish education. We thought that we should be highlighting these in our conference call.

DAY 2: FIRST SESSION: PREPARATION FOR GREENBERG: We thought that this is the framework in which Jewish texts could be studied by the participants. The texts would be those upon which Greenberg bases his paper. We could do this with our own staff.

DAY 2: THIRD SESSION: PART ONE: "ALTERNATIVES TO GREENBERG": Greenberg will provide the participants with a live opportunity to learn a vision from the inside. We thought that our goal, however, should be to present Twersky's and Friedman's conception as well - except that here the participants could be given a straightforward summary. By the end, the participants could have some understanding of three alternatives.

NEW

DAY 3: FIRST SESSION: IMPLICATIONS OF GREENBERG FOR PRACTICE
(INCLUDING HOMEWORK ASSIGNMENT FROM NIGHT BEFORE): Based on prior experience with educators groups, this seemed to us to most likely be beyond the scope and capacity of our participants at this stage. On the other hand, we thought that the discussion of implications can and should be presented straightforwardly for all three conceptions. This would be a major part of the participants' understanding of the alternative conceptions.

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DAY 3: SESSION TWO AND DAY 4: FROM VISION TO REALITY: The point about overemphasizing the Conservative movement is critical. It appeared to us to rule out using the Ramah example. On the other hand, we understood the need to justify the seminar being in Israel and to inspire through real live examples is important. Though Hartman does inspire, a visit to his institution will not demonstrate how one moves from vision to practice. Instead of of Paredes, it may be more effective to visit Rabbi Lichtenstein's Yeshiiva, Rut Calderone's Elul (beit midrash for secular and orthodox men and women to study together; Rut is a fellow at the School for Educational Leadership), or visit an Orthodox Kibbutz. We thought that we need to consider the possibilities here carefully.

LUBIT and
RIT
CALDERONE

Acry?

DAY 5: We felt that the content of this whole last part of the seminar should be determined by the answer to the question: "what do we want the participants to be able to do when they leave the seminar?" As we understood it, their task would be to go back to their communities, bring their constituents to the realization of how important it is to undertake goals development, and draft the representatives of these institutions (at least one lay, one administrative, and one educator) into the local goals seminars which will take place a few months later (with the prospect of participating in the coalition at the next stage - though its number of members will be limited).

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We considered this aspect to be critical to the success of the seminar and thought, therefore, that it should be given appropriate time and effort. We thought that in order to undertake an effort in this direction, it would be necessary to figure out what kind of exercise could enable the participants to play their post-seminar role effectively (the educators who participate in the seminar may have an important role here in telling how this could work in their institutions). Also, we thought that it would be important to check that the list of participants has a "core group" from each community which could undertake this assignment. All these reflect back on what we set out to do in the earlier sessions. The participants have to understand enough about vision to be able to effectively ask/invite their constituents to join in. That is, they would understand that

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institutions in their communities should be be invited/required to present their goals and that,, having done so,, be prepared to evaluate their practice in the light of these goals and reexamine their goals in light of ideas such as those which emerge from conceptions of the educated Jew..

I will get Abby to get in touch with you in order to set up the conference call.

Sincerely,,


Daniel

Dear Seymour :

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

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

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

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

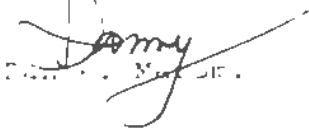
I have given this document over to Shmuel and he is digesting it. Though he finds the first part to be somewhat unclear, we are in agreement about the issues involved in moving from the theory of the goals project to its practice. (I have summarized some of these issues on the last page of the summary).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

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

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

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

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


Jimmy

FIRST THOUGHTS IN WAKE OF A GOALS PROJECT SIMULATION

SHMUEL WYGODA/DANIEL MAROM

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

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

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

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

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

- can be evaluated.

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

3. A school's statement of general aims (as in the appended Milwaukee Jewish Day School "mission statement) can be a useful starting point if it reflects, even in a very general way, something of an authentic vision. Honest nuances in such a document can be "exploded" into a series of specific questions, clarifications, and differentiations which are necessary for the definition of goals (eg. the goal of preparing students for "possessing and valuing a Jewish lifestyle" makes many assumptions about what a school must present to students as a viable way of Jewish living, about how these must

be presented, and about what it means for a student to learn about each one of these lifestyles and to choose one of them for him/herself). When such a statement is available, it may provide a less threatening basis for the goals defining process than when there is no statement at all. In cases in which even this kind of mission statement is unavailable, one would have to think about how to generate its production or suggest that the process begin on the basis of a "content analysis" (an extrapolation of goals statements from an analysis of its existing programs and practice).

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

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

5. Linked to the issue of initiating the goals defining process is that of the specific players which would have to be involved. As was stated above, being involved in the process can be an important factor in empowering and energizing players for the implementation process. This would logically lead to the conclusion that it would be important to include as broad a base as possible in the process. On the other hand, besides the great burden that a broad base places on efficiency, the sources of authority in the decision making process and the internal politics will be different in each school. This could obviously have great impact on the question of who it would be necessary, advisable, or optional to include in the goals defining process. One possibility of dealing with this issue would be to work with a committee of representatives of each of the constituents in a school (lay, administrative, pro, parents, etc.) in producing draft formulations of goals and then with each representative and his/her constituent in

suggesting emendations. This could also work the other way around - first goals formulations could be done with each of the constituents and their representatives separately and then emendations could be done by a committee of all the representatives. In both cases, it is reasonable to assume that there would be a series of rounds or movements made between the two groups in order to reach a final formulation of the school's goals.

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

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

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

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

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

HEBREW/JUDAICA MISSION STATEMENT

Draft #4: 3/9/93

The mission of MJDS is to prepare ^{Enlighten}~~graduate~~ to be educated participants in the Jewish community, possessing and valuing a Jewish lifestyle and the ability to engage in independent Jewish study. Through active and intensive study of source materials, students will become knowledgeable participants in Jewish life.

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

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

PROGRAM GOALS

draft #3: 3/9/93

Graduates of MJDS will have attained the following goals:

in Yiddish, Hebrew, and English.

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

In the area of Jewish skills:

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

In the area of Jewish attitudes:

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

Received: by HUJIVMS via SMTP(198.4.7.1) (HUYMail-V6m);
Fri, 14 Oct 94 19:49:29 +0200
Received: from localhost by arl-img-1.compuserve.com
(8.6.4/5.940406sam)
id OAA03372; Thu, 13 Oct 1994 14:09:59 -0400
Date: 13 Oct 94 14:03:53 EDT
From: barry holtz <73321.1221@compuserve.com>
To: "INTERNET:MANDEL@vms.huji.ac.il" <MANDEL@vms.huji.ac.il>
Subject: Re: Goals
Message-ID: <941013180353_73321.1221_FHM70-1@CompuServe.COM>

Dan

The quick answer is that Goals is on the agenda for Harvard,, though not officially.. Our hope is to use Harvard as a kind of turn-on for the project,, and the whole issue of vision IS the key point of the conference.. As I said Danny P is coming in next week so we should have more ideas on the next steps after that..

Barry

A PRELIMINARY PLAN FOR THE INITIATION OF THE GOALS PROJECT

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

A) general assumptions:

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

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

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

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

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

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

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

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

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

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

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

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

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

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

and reexamine their own goals in the light of alternatives. Following this presentation, we thought it would be appropriate to introduce representatives from the lead communities who would discuss the subject of goals development in local schools from their perspective (these representatives would participate in this session alone). Finally, the last part of this seminar would be devoted to deliberation on how to proceed in the light of the first two sessions. This deliberation would be based on a set of alternative routes for progression, presented by the CIJE.

Three issues relating to this suggestion were also discussed. First, we agreed that excepting the second part of the second seminar, it would be mistaken to involve lead community representatives at these seminars. Our fear was that the introduction of the realities in lead communities from their perspective could cause major digressions in the discussion. The training institutions need "lead time" in which they can honestly consider what they want to offer lead communities before they are put in a position where they actually must deliver (see, however, two paragraphs below as to how this information could be brought into the seminar indirectly).

Second, we could not determine whether or not it would be useful to encourage as wide a participation as possible of the staffs of the training institutions in the first seminar (including potential adjunct staff, such as Jerusalem Fellows, etc.). The reason for this would be that it would minimize the need to reclarify the assignment to others (some of who might actually do the work of formulation or the fieldwork in lead communities) and to create as wide as possible a basis for deliberation within the training institutions. On the other hand, it could be that the message might get across more clearly and honestly in a small group of representatives from the training institutions at the highest level.

Finally, we thought that it would be important as preparation for these seminars (and indeed for the whole project) for background research and deliberation to be done on issues of formulating and using goals in Jewish education and to lead communities in particular. This could be done by the seminar participants not from the training institutions. As for research on goals issues specific to Jewish education, this could be undertaken by the staff of the Mandel Institute (*use* - Shmuel Wygoda [including the experience amassed in the syllabus project]; *formulation* - Daniel Marom). As for research on goals issues related to lead communities, this could be undertaken by CIJE staff, especially a representative from the monitoring, evaluation & feedback team. This research would inform the seminar through the participation of these people.

3. An important element in this plan (regardless of which of the two routes would be implemented) would be the setting up of a "camper system" relationship between the CIJE and the training institutions. As the project gets underway, a representative of the CIJE (perhaps Danny Pekarsky - excluding perhaps for Orthodox) would visit the training institutions from time to time in order to be updated as to the progression of the goals formulation process and to make appropriate suggestions. The role here would be to ensure, as best as possible, that the training institutions are "on track" in undertaking the assignment of preparing to take a role in lead communities. This would help both sides be

better prepared for continuing seminars in which specific aspects and issues relating to goals and their use would be discussed as well as for work in lead communities..

4. Special attention and planning will have to be devoted to goals development by the JCCA (i.e. specific to informal education) and by the Torah U'Mesorah people (whose constituency in Baltimore is large).

5. It is important to consider the question of how the Mandel Associated Foundation's grants to the training institutions can be used an incentive factor for the goals project.

6. At some stage in the goals project, certainly no earlier than during or after the second seminar, it will be important to present the Mandel Institute's educated Jew project to the training institutions and develop plans for them to reexamine their goals in the light of the conceptions and findings which emerged from this project.

GOALS PROJECT TIMELINE STAGE ONE

IMMEDIATE::

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

DECEMBER::

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

JANUARY::

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

FEBRUARY::

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

MARCH - JUNE

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

THE THEORY OF THE GOALS PROJECT

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

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

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

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

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

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

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

- history will be understood by students in terms of an unfolding and open-ended drama; rather than viewing the past with hindsight, they will experience the limited foreknowledge of the various protagonists in each situation and learn to respect their different responses to similar dilemmas;

- student participation in classroom discussion on current events should generate their capacity to defend positions with which they do not agree and/or to change positions in the middle of a debate.

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

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

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

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

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

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

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

a) specific OBJECTIVES for teaching texts which represent each of the positions in a way which will lead to empathy (eg. the student will understand that Josephus' position was that the revolution would be useless because he had faith that the Romans would be more tolerant of the Judeans' religious sensitivities);

b) the texts which represent each of the positions in a format which is reproduceable for students - and the textbook discussions which enable appropriate background understanding (eg. War of the Jews, book 5, chapter 9; Encyclopedia Judaica, volume 10, pages 1150-1155);.

c) a series of suggested interpretive exercises or experiences which could be utilized by the teacher in order to achieve the said OBJECTIVES through the study of the specific texts and/or textbooks (eg. a mock trial of Josephus);

d) a series of suggested EVALUATIVE TECHNIQUES by which the teacher can determine whether or not the students have indeed empathized with each of the positions (eg., assess a student's assessment of a non-empathetic position on Josephus));

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

- GOALS must be formulated in terms which guide everyday practice (eg. in terms of the aims of teaching a specific subject matter area);

- GOALS must be broken down into a plan of action (eg. a SYLLABUS);

- GOALS must be translated into specific OBJECTIVES and PROGRAMS for each activity which is implemented in the institution;

- practice must be evaluated in light of the institutions GOALS.

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

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

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

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

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

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

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

CIJE GOALS SEMINAR JULY 1994 SUMMARY REPORT

Professor Daniel Pekarsky
University of Wisconsin

The Goals Seminar brought to Jerusalem delegations of lay and professional leaders from a number of American Jewish communities for a week of intensive and, it turned out, very fruitful study and deliberation concerning the place of goals in Jewish education.

Organized by CIJE in collaboration with the Mandel Institute for the Advanced Study and Development of Jewish Education, the seminar represented the culmination of a lengthy process of planning and the beginnings of an exciting process of educational improvement for communities and institutions represented at the seminar. Including CIJE staff, there were a total of approximately 37 participants. Substantial delegations came to the seminar from Baltimore, Cleveland, and Milwaukee, but other communities, notably Boston and West Palm Beach, were also represented. Also in attendance were a number of lead-educators associated with the Conservative, Orthodox, Reform, and Reconstructionist movements. Sessions were held in extraordinarily beautiful sites, sites which helped to create an atmosphere conducive to the kinds of serious study and dialogue that were characteristic of this seminar.

The Place of Goals in Jewish Education

At the outset of the seminar, participants were reminded that in its deliberations in the late '80s the Mandel Commission on Jewish Education in North America deliberately avoided dealing with substantive issues concerning the goals of Jewish education. It did so not because it felt these issues were unimportant but because it recognized that it would not be profitable for a group as ideologically diverse as were the members of the Commission to engage in this discussion. At the same time, the Commission recognized that, along with an emphasis on personnel, community mobilization, best practices, and monitoring and evaluation, careful attention to the goals of Jewish education on the part of educating institutions and other bodies concerned with Jewish education is of decisive importance if the field as a whole is to make significant progress.

As common sense and evidence from general education suggest, a powerful vision of what

One is educating towards is an indispensable ingredient of effective educational practice and reform. In addition, in the absence of clear goals, it is impossible for educational institutions to be seriously accountable for what they do - accountable in ways that will enhance their efforts and illuminate decision-making at institutional and communal levels. The Mandel Institute's Educated Jew Project and CIJE's Goals Project were both born of these concerns.

The Goals Seminar was designed to offer participants an opportunity to deepen their understanding of the place of goals in Jewish education, to surface and explore pertinent issues; to develop a shared universe of concepts, assumptions, questions, insights, and issues that will provide a framework and agenda for continuing discussions; and to give participants a chance to think about how to encourage a goals-agenda in their local communities. Thus, the Goals Seminar was designed as the beginning of a process of collaboration, not as an isolated event cut off from future efforts.

Defining a Vision-driven Institution

The seminar began with discussions aimed at systematically analyzing the ways in which, all too often, meaningful goals fail to guide the educational process and the very high price that educating institutions and those who support and depend on them pay for such inadequacies. Problems discussed ranged from the frequent absence of any clearly defined goals, to the presence of institutional goals that are not systematically implemented, to the presence of goals that key stakeholders don't strongly identify with (if at all).

As a counterpoint to this analysis, participants examined educating institutions in which curriculum, pedagogy, social and physical organization, and the selection of educators are guided by clear goals, goals which are themselves anchored in a compelling vision of the kind of person and community that should be cultivated. These examples of "vision-driven institutions" were drawn from the world of both Jewish and general education. They included John Dewey's turn-of-the-century school in Chicago; the educational ideology and practices associated with early Secular Zionism; Yeshivat Har-ETzion in Israel; and a very non-traditional yeshiva-like study-community called Ellul. Examination of these institutions made very vivid what it means for an institution to be guided by a compelling vision and set of goals, as well as the ways in which this can enhance educational quality and outcomes.

In the course of this examination, five critical and inter-related features of vision-driven institutions were identified:

1. the presence of a clear, shared, and compelling vision of the kind of human being and community that should be cultivated;

2. educational goals that are anchored in this vision;
3. curriculum, pedagogy, ethos, social and physical organization that reflect the vision and the goals;
4. educators who wholeheartedly identify with the institution's vision and goals;
5. insistent efforts to identify and close gaps between the vision aspired to and actual outcomes.

The nature of guiding visions and their relationship to educational practice were further illuminated in sessions that considered work going on under the auspices of the Mandel Institute's Educated Jew Project. The seminar focused on an essay written by Professor Moshe Greenberg in which he articulated his vision of the ideal product of a Jewish education. Through discussion with Professor Greenberg and study of his essay, seminar participants were afforded an opportunity to better understand his view, to clarify their own, and to think about the kinds of guiding visions that might have a chance of thriving in American educational settings. Equally important, the encounter with Greenberg's work offered an opportunity to wrestle with the difficult but critical question of moving from vision to educational practice: if one were seriously committed to Greenberg's vision of the aims of Jewish education, what implications would this carry for educational practice -- for the selection of materials and of educators, for pedagogy, for the organization of the physical and social environment, for family education, etc?

Catalyzing Vision in Existing Institutions

Important as it was for participants to examine institutions that exhibited a strong relationship between vision, goals, and educational practice, it was also important for them to struggle with the difficult question of catalyzing improvement in existing institutions that are not presently driven by a coherent vision or set of goals. Given the diverse array of groups and outlooks that make up many contemporary congregations and free-standing educating institutions, as well as other complicating variables (for example, the often complex relationships between lay and professional stakeholders), it is often difficult for an institution that is not already committed to a clear and compelling vision of what it wants to accomplish in education to arrive at one.

With the aid of a structured exercise and a case-study that looked carefully at one institution's effort to develop a vision that would guide its practice, seminar participants succeeded in identifying significant issues and insights that are pertinent to any effort to encourage existing institutions to develop a coherent and compelling set of educational goals.

Vision in Communities: A Shared Jewish Universe

Since many of the participants in the seminar came as representatives of communities and not of institutions, they were as interested in community visions as in institutional visions. What might it mean for a community to have a guiding vision informing its policies and practices in education and other domains? Can there in any meaningful sense be a community-vision guiding the activities of a typical American Jewish community? Such questions were fruitfully explored on two occasions; first, in a sub-group of the whole, and second, in an inspired presentation on this subject by Professor Michael Rosenak of the Hebrew University.

In his talk Rosenak developed the view that, while substantial, the diversity typical of American Jewish communities does not preclude the development of a meaningful and substantial shared universe among the diverse membership. He identified five elements that make up this shared universe:

1. study (undoubtedly in very different ways) of the same sacred literature that addresses matters of ultimate concern;
2. a common vocabulary (words, phrases, concepts), rich and distinctive in historical and cultural associations;
3. certain shared practices concerning, say, Tzedaka or ritual observances appropriate at communal functions;
4. an attitude that says, "The problems faced by some segment of the Jewish People is a problem that all Jews must seriously address"; and
5. identification with Israel as a special place

-- not just another place where Jews happen to live.

These five elements, he intimated, suggest a set of communal and educational goals that can be shared across denominational and other divides.

From Study to Action: Next Steps

The seminar offered much food for thought, but it was designed to stimulate action as well as thought. The last part of the seminar focused on "Next steps" in the effort to encourage Jewish educating institutions to become better organized around meaningful educational goals. There were two stages to this discussion.

In the first stage, Alan Hoffmann discussed the place of the Goals Project in the context of CIJE's overall efforts, and he then went on to detail some concrete ways in which CIJE might contribute to progress on the goals-front in local communities represented at the seminar. Hoffmann explained CIJE's interest in sponsoring a series of seminars in local communities represented at the conference, seminars designed to engage the energies of representatives of local educating institutions in the effort to wrestle, both intellectually and very practically, with the problem of identifying a set of meaningful educational goals and developing educational practices that are consonant with these goals. CIJE will work with interested communities in developing the agenda for these seminars. It is anticipated that from among institutions participating in these seminars, some will meet criteria that render them appropriate candidates for intensive work aimed at becoming significantly more vision-driven. CIJE anticipates working indirectly with such institutions, primarily through seminars and consultations offered to educators identified by a community or an institution to oversee and guide the process of self-improvement.

In the second stage of the seminar's last discussion, participants heard from the three major delegations represented at the seminar (Baltimore, Cleveland, and Milwaukee) concerning their emerging plans of action. Each day of the seminar, time had been allotted for participants from each community to meet as a community to discuss how issues addressed in the seminar applied back home, as well as to develop a strategy for engaging local educating institutions in the effort to become more effectively organized around meaningful educational goals. The plans of action discussed in this last session indicated the significant progress these communities had made in their discussions, as well as their excitement about the work ahead.

Before the seminar concluded, participants had a chance to write up their reactions to the seminar. CIJE staff has been impressed with the thoughtfulness and insightfulness of the comments that were made; and it has been gratified by the participants' generally very positive response to the seminar.

ISSUES FOR PRACTICE

1. How and by whom will the goals project be explained to the national CIJE (including the Gamoran team), the local CIJE, local lay leaders, local educators?

2. How will the lay leaders' demand for goals be presented to the lay leaders and educators in institutions in lead communities?

3. How will educators in institutions be brought to the recognition that they do not have goals? (or in cases in which they do, what will be the response to them?) By what authority will they allow outside evaluators to come in and check their goals out? Who will do this evaluation?

4. How will the training institutions be brought to prepare a first iteration of their goals statements for lead communities? Who will be responsible for this?

5. How will the training institutions be brought to engage in the long-winded process of developing their goals?

Dear Shulamit:

The following is a summary of our thoughts on the goals project in lead communities:

1. The Commission on Jewish Education in North America had to avoid working on goals for Jewish education in order to achieve an effective consensus. Now that work in lead communities is beginning, this can no longer be delayed. This is evident for a number of reasons. First, simple common sense would dictate that it is difficult to create change without knowing what it is that one wants to achieve. Second, as scholars of general education such as Marshall Smith, Sara Lightfoot, and David Cohen, have claimed, effective schooling happens in places where a clear vision of goals is shared by all. Finally, as Adam Gamoran has argued, educational programs can be evaluated only in terms of the goals which are set out for them.

2. In lead communities, the issue of goals is directly pertinent to the work of local schools and institutions of informal education.

Regarding these institutions, the first question is whether they do indeed have a clear conception of their goals. Educational institutions often think that their mission statements provide a statement of their goals. In some cases, one can indeed see a reflection of these mission statements in all areas of an educational institution's work. In others, however, these mission statements are neither formulated nor agreed upon by all the players involved and are somewhat divorced from institutional realities.

The local schools and institutions of informal education may or may not have a clear vision of their goals. In institutions which do have clear goals, the question is how to enhance effectiveness through the use of those goals. This may be through the evaluation of the institution's work in light of its said goals, the suggestion of teaching methods and educational practices which may be more appropriate for the attainment of these goals, the reformulation of goals in the light of exchange of ideas, etc..

In institutions in which there is a lack of clarity on goals, the question would be whether or not educators and lay leaders feel the need for clear goals and if they see themselves as being capable of developing and working with them. Those working in denominational institutions (Orthodox, conservative, reformed, etc.) may feel the need to consult with or receive guidance from the central agencies of their movements. Others - for example, community high

schools - may discover that they want to carry out this task on their own. Once formulated, however, the actual work of getting staffs and educators to devote their everyday work to the implementation of goals would be a central issue. This could require much planning, in-service training, and evaluation in each institution.

3. The Mandel Institute undertook a separate project in developing alternative conceptions of goals for Jewish education. This could be a resource for local educational institutions in lead communities.

The project worked on two levels. On the one hand, it worked with scholars and educators in producing three actual conceptions of goals for Jewish education. The formulations of these conceptions were made first in terms of philosophical statements on the ideally educated Jew and then in terms of their actual implications for educational practice.

The philosophical conceptions were formulated by Professor Isadore Twersky - whom we believe presents a position of orthodoxy, Professor Moshe Greenberg - whom we believe presents a position which approximates that of classical conservative Judaism, and Professor Menachem Brinker - whom we believe presents a position reflecting (non-affiliated) liberal secularist Zionism. The discussions on the implications of these philosophical conceptions for educational practice are summaries of various deliberations undertaken by educators under the guidance of Professor Fox. The participants included the above scholars, the Institute's staff, Professor Israel Scheffler (director of Harvard's Philosophy of Education Research Center), Professor Michael Rosenak, various graduates of the Jerusalem Fellows, and other affiliates.

The second level of the project was concerned with the theory of developing conceptions of goals for Jewish education as well as for applying such conceptions to the world of practice. This theoretical analysis is being developed on the basis of the experience of developing the above three conceptions as well as on research currently being undertaken in a collaborative effort between the Mandel Institute and Harvard University's Philosophy of Education Research Center. The aim here is to provide a method for developing and implementing conceptions of goals, which could be used by institutions and movements of Jewish education (in lead communities or anywhere else) as they seek to formulate and work with their own goals.

4. It was assumed that if local denominational institutions find that they need to develop and work with a clear conception of their goals, they would indeed turn to their central agencies for help. Their request could be for guidance both in the setting of goals and in the in-service training of staff and educators.

This anticipated problem was brought to the attention of the head offices of the respective North American denominations (Yeshiva University, Jewish Theological Seminary, Hebrew Union College).. In the context of the discussions it became apparent that these central agencies wanted to be able to provide assistance to lead communities.

Each agency has begun to focus on the question of how it can use its wealth of resources (scholarship, expertise on education, experience at working with its own constituents, etc.) in order to be ready to assume a role in lead communities. This is true both in terms of the foreseen need for educational goals which are clearly formulated and operative as well as for appropriate in-service training.

5. The goals project, as we see it, would involve bringing these three goals undertakings - in local institutions in lead communities, at the Mandel Institute, and at the central agencies of the various denominational movements - to bear on each other.

As work in each area proceeds, the desired aim would be to infuse energy into lead communities. Educators and lay leaders would be involved in systematic efforts for the attainment of their goals in their respective institutions. A constant exchange of ideas and practices in working with goals would take place between those working in and with lead communities. Local institutions would collaborate with others who are working on aspects of goals development and implementation, whether it be the central agencies of the denominations, the Mandel Institute, or outside consultants, evaluators, etc..

Ideally, the outcome of this project would be for all educating institutions in lead communities to be involved in an ongoing process of developing & implementing their goals as part of their search for an effective and powerful Jewish education. This process would be driven by an ongoing evaluation of practice in light of explicit goals, as well as by a constant reformulation of goals in the light of the experience of practice.

Some collaborative work is already underway. In the context of the discussions with the central agencies of the denominational movements, for example, the various denominational leaders found that the work of the Mandel Institute in developing alternative conceptions of goals for Jewish education would be useful in helping them undertake their goals formulation projects. This was true, in differing degrees, of both the actual conceptions developed at the Mandel Institute, and the theoretical wisdom on the methodology of developing and working with goals.

6. One other area in which goals affect lead communities is in on the level of the community as a whole. A major question here would be what level of goal formulation a wall-to-wall coalition of communal and educational leaders could agree upon. To be sure, it would be possible and important to involve various sectors in the community as well as the public at large in a healthy debate on the desired goals for Jewish educational in the community. In the context of goals which can serve as the basis for actual planning and implementation, however, it will be difficult to know exactly which kind of goals decisionmakers would find to be appropriate. Examples may be "to enhance the enrollment of post bar/bat-mitzvah age children in programs of Jewish education," "to develop programs which integrate formal and informal education," "to facilitate trips to Israel for every teenager in the community."

TRAINING INSTITUTIONS-DENOMINATIONS/LEAD COMMUNITIES

The contribution which the training institutions/denominations could make to lead communities in the area of VISION was discussed in the document entitled "EDUCATED JEW/TRAINING INSTITUTIONS/LEAD COMMUNITIES" (see background document for meeting on the Educated Jew). The following are possible contributions in other areas.

1. RECRUITMENT OF QUALIFIED PERSONNEL FOR LEAD COMMUNITIES:

In order to effectively contribute to lead communities, the denominations/training institutions would perhaps need:

- A representative and coordinator for all denominational activities in a lead community. This person would serve as an active liason between the national centers in New York, their consitutiencies in lead communities ((especially the lay leaders)) and the local CIJE. It would be important for him/her to carry out a denominational self-study/needs assesement for the lead communities and to participate in the process of defining a lead community's goals on the basis of these. Her goal would also be to keep initiatives and joint projects from being haphazard, piecemeal, and "falling in between the chairs."

- A team of national-level professionals who would plan and develop activities in lead communities - ranging from "best" and "new" practices to in-service training and recruitment. These people would also serve as consultants to their own and other constituencies in lead communities.. These may be people who have developed curricula for implementation as well as researchers interested in representative aspects of lead community (eg. how to recruit students for day schools in small communities). Some would be situated in the lead communities, others in the national centers, and others in other communities (eg. Jack Bieler).

- A team of local professionals to participate in deliberations on and undertake implementation initiatives in the "best" and "new" practices for denominational institutions in lead communities (means working with Gamoran team as well). This should include high level educators, including those already living in the lead communities and those which the denominations would recruit in order to work for them in lead communities. They would be able to carry out a good piece of the in-service training and actual practice.

- As many high-level educators as it is possible to recruit for practice in the field.

- As many new local lay leaders and educators (from among day school and university graduates, etc.) for long term commitment to denominational undertakings in lead communities.

It would be the CIJE's job to explain to the denomination/training institutions why it would be in their interest to recruit all these people and to suggest resources and methods for this task.

2. IN-SERVICE TRAINING:

This could take on a number of formats::

- in-service trainer is brought into lead community for seminars or "coaching" sessions;
- teachers are brought to central denominational/training institutions or to Israel on holidays or in summer for longer seminars;
- through written communications,, either on the basis of a BITNET office hours arrangement or some kind of published educational responsa;
- through implementation projects - eg. the development of a school's history syllabus.

The issue here is how to make a difference through in-service training and how not to allow it to become a ritual imposed from above. Denominations/training institutions may have to consider providing personal incentives for teachers (special certification, benefits,, etc.). In addition, they would need to deal with the question of how to ensure that in-service training seminars have an impact on the way practice is done. This could involve research and development in the training institutions themselves,, across the board conferences on in-service training and much work with the people responsible for Monitoring, Evaluation & Feedback.

3. PROGRAMATIC OPTIONS:

Each of the denominations/training institutions has specific areas in which it may make a contribution to lead communities in a programatic area (i.e. beyond those areas dealt with in best practices). This may or may not derive from their expertise, or result from a special stake or interest in a specific area. Lead communities may be places for systematic initiatives, experiments, research in these areas.

Some of these may be in education-related fields. For the denominations, this could involve issues such as the synagogue and rabbi as educational agents. For the JCCA or the Federations it could involve the whole question of media and communications as Jewish educational agents, or the development of volunteering opportunities for Jewish students as a way of doing Jewish education.

Other programatic options could be more directly related

to education. The Reformed movement, for example, may want to focus on outreach (both to Jews who are unidentified and to converts to Judaism). They may also have a special interest in curriculum on local and American Jewish history. Any one of the movements or all together may decide that it would be important to focus on the development of programs which blend formal and informal education, interdenominational and/or interfaith programs, programs which integrate general and Jewish subject matter, adult education, family education, summer camps, etc.

The denominations/training institutions might see the lead communities as good places to begin trying out new recruitment strategies, follow-ups on pre-service graduates. They may also see lead communities as good locations for national and interdenominational conferences on educational issues.

It may be important to consider what other Jewish groups which have focused on programatic issues - holocaust remembrance, Jewish arts, etc. - may have to offer to lead communities. As well, as Lee Shulman taught us, local universities may be involved in programatic initiatives in general education which could have relevance to lead communities as well (not to mention them being a resource for all the activities mentioned in this document).

4. AGENTS FOR DIFFUSION OF CHANGE

As was mentioned in the first document, successes in lead communities may be diffused through denominations in addition to community mechanisms. Denominations could begin developing and diffusing their own "best" and "new" practices (including in programatic areas) on the basis of their experiences with lead communities. Denominational institutions in lead communities would thereby become "lead schools," "lead community centers," etc. and successful practices become models for replication in similar institutions around the country.

Though this adds an axis of diffusion to the original process, the careful method of transferring elements of success from one context to another (with help of Gamoran's team's descriptions and evaluations) is the same (perhaps less acute). On the other hand, adding this axis of diffusion would probably involve work with the lay leadership of each of the movements from the start.

In general, many possibilities are available for the denominations/training institutions to make a contribution to lead communities. One could argue that lead communities provide great incentives for movements interested in raising their standards and expanding their activities. The question is if they have the energy, resources, and especially, if they have the necessary leadership and senior personnel.

Dear Seymour::

Enclosed please find a packet of materials for Schorsch.. Since a number of items are available only in the library,, it is still not complete. On the other hand,, as you can see,, it is quite thick. You may therefore want to decide what to keep in and keep out..

After the description of our project for the MI board,, there are three kinds of articles here::

1. On the development and use of goals in education/Jewish education: SF - Towards a General Theory & Prolegomenon;; Smith,, Cohen,, & Lightfoot pieces on goals and effective schooling,, reform,, etc.; Cremin on Dewey;;

2. Various encounters with and statements on goals for Conservative Jewish education: SF - Melton Faculty Seminar Grid ((with intro explanation)) & Ramah: A Setting For Jewish Education;; Neusner on the Goals of Jewish Education ((missing)); excerpts from Abramowitz doctorate on Goals for Conservative Jewish Education ((missing)); various pieces on the goals of Jewish Education taken from the Pilch collection ((Heschel,, Kaplan,, Gordis,, Simon Greenberg)) [[and the index so that you can see if I have missed someone who may be important for the Conservative movement]]; other articles by Heschel,, Schechter,, Kaplan,, etc. on Jewish education ((missing));

3. Greenberg's paper ((Hebrew edition)) and four background articles; Twersky & Brinker papers ((including Brinker transcript on hesitating toward Greenberg))..

I have not included the various responses/protocols and the Rosenak and Scheffler papers.. At the very end,, I included the first draft of the opening chapter ((with a reworked version of the first part on rationale in the light of your suggestions/corrections; with a little more work, this part could be brought to the point where it stands on its own and be added to the first set of articles))..

It would probably be useful to send this packet with some sort of explanation of each of the three types of articles. I'll do that as soon as I get your word on all this..

Danny



Dan, Meow

VISION AND EDUCATIONAL PRACTICE -- PART ONE

I

I am very interested in the goals project and am thrilled to have the chance to participate with a number of you in it. I believe that attention to goals - to goals that are rooted in educational visions, which in turn are rooted in a moral-religious vision - is long over-due and can prove very helpful. At the same time, I want to voice some concerns. A fear I sometimes have is that the lead-communities will engage in some activities spawned by the goals project, activities which may prove intellectually and otherwise very challenging, but that they will come away without seeing any significant connection between these activities and their educational work. It would be unfortunate if they came away feeling that reflection on visions and goals can be very rewarding in a personal sense but that its connection to work in the field is at best obscure. For this reason I think it crucial that we ourselves not underestimate the difficulty of arriving at a meaningful vision and of then using that vision as a guide to educational practice. Drawing attention to this difficulty is intended not to demoralize but to help us avoid an undesirable outcome through more careful design of our work with the lead communities.

II

There would appear to be nothing more sound than to insist on the need for a compelling vision to guide the work of the educator. Without some clear understanding of what it is one is hoping - at the level of the individual, the community, or the institution - to bring into being, how can one proceed to allocate resources and to make other basic decisions? A vision of where one wants to go, of what one wants to achieve, can - if it is really shared by the participants and not too abstract - be energizing and directive in very important ways. There are, however, three problems that need to be acknowledged upfront.

The first is that the absence of a compelling vision that wins the allegiance of leaders in the field of Jewish education is not an accident. It reflects the uneasiness, the uncertainty, of the Jewish community as a whole which continues to try to define for itself meaningful ways of living Jewishly while participating in the very inviting secular culture that surrounds and, in many respects, has formed it. To arrive at a vision that is at once meaningful and compelling is not an easy achievement. It's not that religious thinkers have not articulated visions from among which one might choose, but that, for most people, these visions have not, or not yet, proved compelling guides to life.

The implication of this for us is that we need to be careful not to assume that "the vision thing" is easily taken care of. Although it would in itself be a significant achievement, it is probably not enough for lay and professional leaders to read a

bring into being

denominational mission statement or the kind of vision propounded by a Moshe Greenberg and to say, "This sounds good; I can identify with this." There also needs to be a high level of personal identification, intellectual and emotional, with the ideal that is propounded -- the kind of identification that reveals itself in the individual's speech and conduct. It would be naive for us to think that it is easy to catalyze this kind of identification.

Let us, however, suppose that the leadership of an institution has succeeded at defining such a vision for itself -- a vision of the kinds of human beings, of the kind of a community it would like to be; and let us assume that identification with this ideal is strong and enthusiastic. Let us also assume that "the leadership" in question includes not only the rabbinic and lay leaders but also the educational director. For them all to identify in the profound way that I have in mind with a particular social/individual ideal would, of course, be an extraordinarily important achievement. But it is only the first step. If we are not to oversimplify the movement from vision to reality -- that is, to a suitably transformed reality! -- we must keep in mind at least the following points:

- 1) it takes extraordinary talent to take a vision and translate it meaningfully into an educational design that adequately mirrors and reflects the vision;
- 2) there are probably several distinct models -- which we should be trying to identify (in a way that parallels the Scheffler piece on different ways of understanding the relationship between theory and practice) -- of what the relationship between vision and educational practice optimally is.
- 3) The translation of a vision into educational design requires a host of assumptions concerning the nature of human growth and learning, the power and limits of various social settings, etc. If we are strong on vision but weak on these kinds of matters, our likelihood of success is doubtful.

In other words, we should not be naive about the ease with which, even conceptually, an institution can be shaped to the requirements of a particular vision.

I say in the preceding sentence "even conceptually" because we have yet to encounter more practical, or sociological, obstacles that can sabotage the effort to translate vision into reality. Let us suppose that a committed and remarkably able educational leader, supported by his or her lay and professional leadership, succeeded in translating a vision of a meaningful Jewish existence into a powerful educational vision, a well-developed conception of what an educational institution animated by this Jewish vision would look like. The sad truth is that many such educational conceptions that have been very thoughtfully developed fail miserably when actually

implemented. And the reason is that it is at this point that a host of "real world" considerations come into play that are often ignored, or treated cavalierly, in the design phase. I will elaborate in Part Two.

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in
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VISION AND EDUCATIONAL PRACTICE -- PART TWO

However well-thought-out the Jewish vision and the educational vision that expresses it, their actual educating power depends on some critical matters:

1) Are the front-line teachers/educators themselves personally and strongly identified with the vision of Jewish existence and of education that presumably frames their efforts? Given the realities in the field today, one often cannot make this assumption. The solution would seem to be some kind of "in-service" education; but here again, we need to avoid being naive concerning what a few in-service sessions can actually accomplish in the way of generating genuine commitment to a shared vision.

2) Is the educational director a person who, in addition to a commitment to a vision, brings a high level of educational talent and a sense of presence to his or her work with front-line educators, parents and children? If the institution's educational leader does not possess these characteristics, implementation is likely to founder.

3) What are the values, the beliefs, the concerns - the human outlook - of the community from which the clientele for the educational program will come? The best laid plans of mice and men often go awry because of a failure to take into account this crucial matter -- namely, the readiness of the clientele for the kind of educational institution and program that have been developed on their behalf. If the gap is substantial between what the educational vision assumes about the nature and the background of the "students" and who they really are, success is highly unlikely. [A curriculum put together by the Educational Development Corporation might be conceptually very well-thought-out, given the assumptions of the developers. But it doesn't follow that the curriculum will be universally effective: even if it's effective in Newton, Mass. (say, because the developers' understanding of what students are like is based on the kinds of students one would encounter in Newton), it doesn't follow that it would work with the kinds of students one would meet up with in Roxbury or Lewiston, Maine.]

What happens all-too-often is this: a teacher - perhaps an old-timer who has over time developed a fairly stable style of teaching, or a new teacher, probably with not a great deal of experience or Judaic knowledge - is informed that the school has developed a new curriculum that is rooted in the institution's larger sense of mission. The teacher is asked to participate in a few in-service sessions, designed to familiarize him or her with

the institutional mission and the curriculum that flows from it. Whether at the end of this process the teacher identifies with this enterprise at all, much less in the necessary strong sense, is doubtful. When this teacher finally meets up with the students, he or she finds it very hard to engage the students with the curriculum: the students are bored, they are antsy, they are beginning to act up. Pretty soon, with or without announcing it to the powers-that-be, the teacher abandons the curriculum in favor of "what works" -- where "what works" is defined by what engages the students' energies, or (short of this) by what keeps them under control. "Keeping them under control and interested" becomes the criterion for success and the basis for determining appropriate learning experiences. So much for the guiding moral and curricular vision!

How might this problem be addressed? One solution might be to make clear to all relevant leaders - lay, rabbinic, and educational - that the vision/educational program that is to be implemented only has a chance if certain conditions obtain -- for example, an insistence that all educational personnel be "brought on board in a more than perfunctory way," as well as a willingness to re-shape the approach being recommended so that it has a chance of meshing with the particular client-population. Note, though, that the capacity to effect such adaptation requires considerable effort and talent on the part of educational leaders and front-line staff.

A second strategy might be to address this problem at an earlier stage. Recognizing that the cultural outlook of the students and their families is light-years away from that represented by the vision that is to be passed on in a meaningful way, perhaps those charged with institutional and curricular design must ask themselves: what is necessary, in the way of preparatory experiences, that might close this gap? Plato, for one, recognized that our ability to learn certain things depends in no small measure on the readiness of the soul, a readiness that grows out of prior socializing experiences. The point should not be lost on Jewish educators. They need to be asking: What background of beliefs, knowledge, and attitudes will ready a student for an education that is organized around, say, Greenberg's ideas? And, how is this background to be achieved? Educational design that is worth anything must offer practical guidance in addressing such problems.

Yet a third possibility is to think in very different ways about the relationship between vision and educational practice. As I have suggested on other occasions, I believe Dewey offers some interesting possibilities to consider in this domain. But time precludes proceeding further at this minute.

COMMUNITY	ATTENDING	POSITION	CATEGORIES
BALTIMORE			
Chaim Botwinick	Yes F	Executive Director of BJE	Professional/Federation
Marci Dickman	Yes F	Director of Education Services	Professional/Educator
Ziporah Schorr	Yes F	Principal, Orthodox Day School	Professional/Educator
Searle Mitnick	Yes F	Incoming president of CJES	Lay Leader
ATLANTA			
MILWAUKEE			
Ruth Cohen	Yes F	Project Director (MJF)	Professional/Federation and Educator
Larry Gellman	Yes F		Lay Leader
Jane Gellman	Yes F	Co-Chair of Commission on Vision & Initiatives	Lay Leader
Richard Meyer	Yes F	Executive Vice president	Lay Leader
Ina Regosin	Yes F		
Jerry Stein	Yes F		Lay Leader
Louise Stein	Yes F	Co-Chair of Commission on Vision & Initiatives	Lay Leader
Jay Roth	Yes F	Exec. Vice Pres. of JCC of Milwaukee	Lay Leader
CHICAGO			
John Colman	Yes F	President Chicago Federation of Jewish Philanthropies	Federation
NEW YORK			
Aryeh Davidson	Yes	Head of Education at JTS	Professional/Educator (Conservative)
Robert Hirt	Yes F	Vice-President - Yeshiva University	Professional/Educator (Orthodox)
Beverly Gribetz	?	Headmistress Ramaz Day School	Professional/Educator (Orthodox)

Rowana Scharavsky	?	Principal of A.J. Heschel Day School	Professional/Educator
CLEVELAND			
Mark Gurvis	Yes	Cleveland Federation	
Ray Levi	was invited?	Principal of Agnon Day School	Professional/Educator
Susan Wyner	Yes F	Educational Director	Professional/Educator
Dr. Lifsa Schachter	Yes F	Director of Cleveland Fellows	Professional/Educator
Kyla Epstein	Yes F	Director of Fairmont Temple	Professional/Educator
Dan Polster	Yes	Exec. Dir. of the Agnon School Board	Lay Leader
Sally Wertheim	Yes		
Robert Toren	?		
LOS ANGELES			
Isa Aron	Yes	Prof. of Education - HUC	Professional/Educator (Reform))
BOSTON			
Carolyn Keller	Yes F	Director of Comm. on Jewish Continuity	Professional Federation
Irving Belansky	Yes F	Co-Chair of Comm. on Jewish Continuity	Lay Leader
PALM BEACH			
Barbara Steinberg	Yes F	Executive Director - Commission for Jewish Education of the Palm Beaches	Lay Leader
STAFF			
Barry Holtz	Yes		
Gail Dorph	Yes		
Daniel Pekarsky	Yes		
Ginny Levi	Yes		
Ellen Goldring	Yes F		

ELEMENTS ON THE AXIS BETWEEN VISION AND PRACTICE

1. PHILOSOPHY
2. VISION - PHILOSOPHY OF EDUCATION
3. PORTRAIT OF AN INSTITUTION BASED ON THE VISION
4. "TRANSLATION" TO AREAS OF PRACTICE:
 - EDUCATIONAL POLICY
 - INSTITUTIONAL SETTING AND CULTURE
 - SYLLABUS
 - CURRICULA
 - TEACHER TRAINING
5. IMPLEMENTATION
6. EVALUATION (FEEDBACK LOOP)

TOWARDS A CIJE WORKPLAN FOR 1993-4

This is a first crude iteration towards a plan for the period September 1st, 1993 through August 31st, 1994. I have tried to specify some clear outcomes although it should be emphasized that this is based on documents and general hearsay information rather than real first-hand knowledge and familiarity with the lead communities and the key players involved.

It is intended as a basis for our discussion and thereupon for the elaboration of a detailed workplan based on the 1993-94 calendar to be developed during June and July 1993..

This reworked plan should become the basis for discussion with MLM and core staff of the CIJE prior to the August 1993 CIJE Board meeting and possibly sent to the CIJE Executive Committee prior to the Board meeting..

On the other hand,, after a first cycle of visits to the 3 lead communities and meetings with all the key actors, I imagine that the plan will undergo significant revision and refinement..

.....

By the end of August 1994, the CIJE should attain the following benchmarks:

1. THE CIJE ITSELF

- a. Board:
 - A clear articulation of the mission of CIJE and an understanding of the continuum: mission-strategy-programs
 - An active Executive committee that has met three times and a working 'camper' system using core CIJE staff.
 - Three board committees operating (LC's, MBE, Research)
 - 3 new board members and 6 candidates for 1994-5
 - Two communications to the wider community of professionals and lay leaders.
- b. Staff:
 - Understand the mission and have ability to explain it coherently to other professionals and community leaders.
 - Clear job definitions for all staff and consultants, including role of Mandel Institute for 1994-95 and beyond
 - Planning consultant or planner in place
 - Regular meetings of the core staff (probably in Cleveland twice every 8 weeks)
 - Three meetings of senior advisory group
- c. Admin:
 - Central office established - mini-satellite offices in New York (Barry and Gail) and Jerusalem with a clear communications protocol both within and without.

- An operating calendar of events across all areas of CIJE work and a full-blown calendar for 1994-5 and an outline for 1995-6
- Operating budget with clear independent CIJE procedures for all aspects of budget. Agreed upon budget for 1994-5 and gross budget projection for 1995-6

d. Fund- raising:

- Significant contributions from local foundations in LC's
- Commitments of national foundations (excluding three) to specific pieces of work of CIJE.
- Plan for fund-raising with \$ targets over time and a strategy for potential funders

e. Successor

- Located or final stages of search.
- Detailed training program for 1994-5
- Crude plan for overlap in 1995-6 developed.

f. Communications:

- Advisory group" nationally of educators, community professionals
- Plan for conference in 1994-5 for sharing the developments.
- Brochure on CIJE
- "CIJE Education Letter" = three issues in development for 1994-5
- Plan with Federations for LC dissemination

g. National Organizations:

- Framework/s created for connexions with major organizations: CEF, JCCA, Denominations, etc.

2. LEAD COMMUNITIES

- a. Wall-to-Wall Leadership Coalition ((pro. and lay))
 - established in each LC with defined "concentric rings" as discussed Jerusalem/Cleveland
- a. Calendar:
 - Fully fleshed-out operating calendar for each LC both "within" and "across" Joint action plan in place.
 - Fine-tuned calendar for 1994-5
 - Gross calendar 1995-6
- b. Mission
 - Local LC staff, Local Commission, Federation key pros., Federation leaders, rabbis and educators ALL understand the mission and roi/3 of CIJE. ((Probably by several seminars in LC's))
"Enabling options"; "scope"; "systemic change".
- c. Staff
 - Core team developed for each LC from CIJE, local commission, federation, MEF - meets regularly.
 - Gail Dorph is "project officer" to that team.
- d. Personnel
 - MEF professional survey results in diagnostic profile of all personnel personnel needs leading to a multi-year plan for personnel devl.
 - Summer 1994: Summer Institute for targetted strategic personnel groups.
 - At least two Senior Educators or Jerusalem Fellows from each LC to be trained in 1994-5.

- Projection of future pre-service needs and fleshed-out plan with training institutions.
- Graduates of Senior Educators,, JF and training institutions to fill key positions.

d. Staff - Ongoing monthly seminar in LC's with CIJE core staff,, local pros.

e. Lay Leadership

- Wall to wall commission in each LC in place
- Seminar on Goals has taken place in each community for the local Commission and maybe for the wider ~~educator/ Rabbi/ pro.~~ community..
- Development of a community 'champion' and hooking him/her into CIJE leadership ('Vaulting over' the local pros)
- July seminar in Israel for LC lay leadership

f. Pilot Projects

- One project at least underway in each LC and full completion of planning of additional projects for 1994-95
- CIJE consultants engaged for pilot projects
- Israel summer seminar for pilot projects
- System in place for networking between 3 LC's on pilot projects
- MEF in place on projects

g. MEF

- Educators survey completed and analyzed with detailed policy recommendations.
- Feedback loop designed and implemented in individual communities and feedback system created for CIJE core staff
- mid-year report presented and summative year-end report processed through staff, consultants, MII and CIJE lay subcommittee

h. Goals Project

- Seminar with CIJE staff so that they understand the project.
- Seminar in each lead community on "Goals" for local Commission

3. BUILDING THE PROFESSION

a. Training Institutions:

- Develop first iteration of a plan for personnel
- Give them clear brief on needs of LC's from their institutions
- Complete at least one major consultation with training institutions including Israel.

b. CIJE:

- First iteration of plan for personnel from within CIJE linking LC needs, training institution capability and articulating unmet needs.

4. COMMUNITY LEADERSHIP

- Matrix created of communities, foundations, denominations etc. by development of secret information system.
- Used LC story to interest and enthuse designated additional community leaders outside of LC's but within the matrix. Connected to communications.
- 'Camper' program for key individuals.
- Begin planning for major Boston conference for Feb.. 1995 on work of CIJE ((and MI).

5. RESEARCH

- Professional consultation completed and a strategy of how to deal with it.
- Creation of a professional advisory panel on research and a first meeting by summer 1994..

FIRST THOUGHTS IN WAKE OF A GOALS PROJECT SIMULATION

SHMUEL WYGODA/DANIEL MAROM

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

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

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

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

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

3. be evaluated.

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

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

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

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

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

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

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

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

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

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

A PRELIMINARY PLAN FOR THE INITIATION OF THE GOALS PROJECT

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

A) general assumptions:

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

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

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

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

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

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

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

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

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

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

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

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

H /

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

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

and reexamine their own goals in the light of alternatives. Following this presentation, we thought it would be appropriate to introduce representatives from the lead communities who would discuss the subject of goals development in local schools from their perspective (these representatives would participate in this session alone). Finally, the last part of this seminar would be devoted to deliberation on how to proceed in the light of the first two sessions. This deliberation would be based on a set of alternative routes for progression, presented by the CIJE.

Three issues relating to this suggestion were also discussed. First, we agreed that excepting the second part of the second seminar, it would be mistaken to involve lead community representatives at these seminars. Our fear was that the introduction of the realities in lead communities from their perspective could cause major digressions in the discussion. The training institutions need "lead time" in which they can honestly consider what they want to offer lead communities before they are put in a position where they actually must deliver (see, however, two paragraphs below as to how this information could be brought into the seminar indirectly).

Second, we could not determine whether or not it would be useful to encourage as wide a participation as possible of the staffs of the training institutions in the first seminar (including potential adjunct staff, such as Jerusalem Fellows, etc.). The reason for this would be that it would minimize the need to reclarify the assignment to others (some of who might actually do the work of formulation or the fieldwork in lead communities) and to create as wide as possible a basis for deliberation within the training institutions. On the other hand, it could be that the message might get across more clearly and honestly in a small group of representatives from the training institutions at the highest level.

Finally, we thought that it would be important as preparation for these seminars (and indeed for the whole project) for background research and deliberation to be done on issues of formulating and using goals in Jewish education and to lead communities in particular. This could be done by the seminar participants not from the training institutions. As for research on goals issues specific to Jewish education, this could be undertaken by the staff of the Mandel Institute (*use* = Shmuel Wygoda [including the experience amassed in the syllabus project]; *formulation* = Daniel Marom). As for research on goals issues related to lead communities, this could be undertaken by CIJE staff, especially a representative from the monitoring, evaluation & feedback team. This research would inform the seminar through the participation of these people.

3. An important element in this plan (regardless of which of the two routes would be implemented) would be the setting up of a "camper system" relationship between the CIJE and the training institutions. As the project gets underway, a representative of the CIJE (perhaps Danny Pekarsky - excluding perhaps for Orthodox) would visit the training institutions from time to time in order to be updated as to the progression of the goals formulation process and to make appropriate suggestions. The role here would be to ensure, as best as possible, that the training institutions are "on track" in undertaking the assignment of preparing to take a role in lead communities. This would help both sides be

better prepared for continuing seminars in which specific aspects and issues relating to goals and their use would be discussed as well as for work in lead communities.

4. Special attention and planning will have to be devoted to goals development by the JCCA (i.e. specific to informal education) and by the Torah U'Mesorah people (whose constituency in Baltimore is large).

5. It is important to consider the question of how the Mandel Associated Foundation's grants to the training institutions can be used as an incentive factor for the goals project.

6. At some stage in the goals project, certainly no earlier than during or after the second seminar, it will be important to present the Mandel Institute's educated Jew project to the training institutions and develop plans for them to reexamine their goals in the light of the conceptions and findings which emerged from this project.

SEYMOUR FOX -- OCTOBER 4,, 1993

The Goals Project as we always said involves two sides: working from the Educated Jew project down to goals and working with the denominations and anybody else on conceptions of goals that they now want to hold congregations or schools accountable for.

Now I'm talking only about the second one now because the other one -- we have a different kind of conversation about. It seems to me that we have spoken, and both of you know that, to the denominations about getting their act ready. They all know about that. Therefore, how are we now going to get them to be able to do it?

That requires that they -- probably as a whole group, all of them together, with Pekarsky and the two of you and me -- because we are going to have to supervise that, guide it, help it, etc. -- either call a seminar in America or call a seminar here. And we have to be very well-prepared for that seminar. Now what that means about being prepared for that seminar is to find out how do we teach them how to take their goals -- in some cases they've worked out good goals, in some cases they've worked out silly goals -- how are we going to get them to see, number 1: that they have to come to that seminar prepared -- but what are they prepared to commit themselves to? Then we're going to run into all the difficulties that all the lay people know -- they don't want to commit themselves because if they, they're going to held accountable.

So how do we deal with them psychologically, theoretically, and educationally -- that's the question. Then, how do we teach them? And who is are expert going to be? It's somebody in general education that will have to come into that seminar that will show them how you take a goal and make it operative for a school. Then let's assume we even got them to do that. That was the point you were talking about Shmuel. Which of the various list of goals that they have -- and there are many curriculum -- and are now ready to be held accountable for.

Now if they have one, what are they going to do to get a school to learn how to work with that, to gear their curriculum to it, to deal with more lofty things like getting their teachers to understand that etc. What does it mean to undertake a goals project "savior" -- iteration number 2. Iteration number 2 is where do we expect the denominations to be in 2 years, in 3 years, in 5 years -- that's the assignment.

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To: Seymour Fox and Annette Hochstein

From: Adam Gamoran and Ellen Goldring

Re: Monitoring, Evaluation, and Feedback Plans

Date: July 25, 1993

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

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

1) ONGOING MONITORING AND FEEDBACK

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

2) COMMUNITY PROFILES (SELF STUDY)

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

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

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

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

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

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

3) COGNITIVE OUTCOMES

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

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

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

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

4) CONCLUSION: FOSTERING EVALUATION-MINDED COMMUNITIES

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

Lead Communities Simulation Seminar

April 27-29, 1993

Jerusalem, Israel

Minutes

Participants:

Harriet Blumberg, Ami Bouganim, Seymour Fox, Annette Hochstein, Alan Hoffmann, Marshall Levin, Daniel Marom, Oriana Or, Marc Rosenstein, Carmela Rotem, Shmuel Wygoda

I. Concerns That Need to be Addressed

Both the CIJE staff and the LC leaders have expressed various concerns regarding the lack of clear progress in the project. In large part these concerns seem to be due to deficiencies in communication and in lack of a clearly defined joint planning and decision-making process involving all players.

Specifically, the communities are concerned about:

- a) "false starts"
- b) a lack of clarity about who the CIJE is and who speaks for it
- c) a feeling that the CIJE and the community may not be pursuing the same agenda
- d) confusion over the role of the field researchers placed in the communities
- e) whether and how they can expect to get funding assistance from the CIJE
- f) a lack of clarity about the structure of the relationship of the LCs to the CIJE: are they to operate as individual clients, or as a group?
- g) a lack of clarity about who holds decision-making power: is this an equal partnership between the LCs and the CIJE? And where do the national denominational organizations fit in?
- h) a lack of understanding of what is meant by systemic change: how broad is the scope of the program, and how much room does it have for modest initiatives?
- i) why does there seem to be no long-term plan; why do decisions get made on short notice?

The CIJE is particularly concerned about the failure of the communities thus far to generate involvement by the intended broad spectrum of lay and professional leaders; indeed the CIJE

feels rather at a loss, as this lack of involvement is accompanied by a lack of knowledge of the dynamics and the structure of the communities' leadership: a "mapping" is needed.

II. Partnership: "The Wall-to-Wall Coalition"

It turns out that the "wall to wall coalition" that has been assumed as a precondition for the LC process is not so easily achieved; nevertheless, it is essential. While the CIJE cannot step in and organize local communities, there was consensus that part of the joint planning process to be carried out by core community leadership with CIJE staff must include the preparation of strategies for effective communication of the LC program to all players, and for "bringing on board" all relevant constituencies.

It was suggested that for purposes of this communication, communities be seen as concentric in structure, with the professional leadership described by the following sequence from core to periphery:

- 1) CIJE
- 2) Senior Federation staff
- 3) Senior educators and rabbis
- 4) Federation line staff, other educators, staff of Federation funded agencies
- 5) Informal educational organizations, foundations, universities

Levels 1 and 2 will constitute the key decision-making level ("core community leadership"); level 3 will be the primary link to the community at large and to the supra-communal religious ("denominational") institutions.

What remains to be done is to develop a similar analysis of lay leadership, and to plan the process of communication to and involvement of lay leaders.

It was emphasized that the appearance on the horizon of the CIJE, the "commission process," and the LC project has not suddenly erased the deepseated conflict between the Federation world and synagogue- based institutions. While research has convinced Federation leaders of the importance of maintaining religious institutions, and while synagogue and denominational leadership supports and participates in the Federation process, the relationship is still a touchy one. We must beware of the danger that synagogue-based leaders and educators will see the LC project as just another power-play by the Federation, designed to take over control of Jewish education.

The Goals Project may help bring these two worlds together, as it uses the resources of the Federation and the CIJE to address issues of educational content, but does so through the denominational movements. Thus, by forging a partnership on the national level, we expect to be able to stimulate the formation of parallel partnerships on the local level. Moreover, this project helps to bridge another gap: that between the "scientific" approach of communal (i.e. Federation) administrators who require measurability and the traditional "Torah for its own sake" approach of the religious education establishment. An important objective of the Goals

Project is to stimulate civilized competition among the movement institutions, challenging them to take an active role in supporting local communities, especially in the areas of personnel development, and of educational goals.

III. Scope

It is crucial to the success of the LC project that all involved understand the goal of systemic change. If communities perceive the LC project as simply a mechanism for obtaining funding for interesting local programs, then the point will have been missed. Therefore we must be aware of pursuing "pilot projects."

An important means for conveying the "systemic change message" is to focus on the supra-communal nature of the LC planning process: while each community is unique and will develop its own program in consultation with the CIJE and the denominational institutions, we must cultivate an additional layer of planning and joint activity, involving all three lead communities as a group.

Another element in our communication strategy must be the clarification of the distinction between the two key "enabling" options and the various support projects. All LC activity must be focused through the lenses of personnel and community mobilization. We must make it clear that the support projects (Goals, Best Practices, Monitoring, Evaluation-Feedback) are merely means to address the two key issues and should not be seen as the essential core of CIJE's activity.

IV. CIJE-Community Relationships

With respect to funding and fundraising, it is important to clarify the process, so that the communities' expectations and those of the CIJE will match. If indeed all parties see themselves involved in a joint planning process, it should follow that they will see themselves as involved in a shared responsibility for fundraising. The CIJE must make it clear to community leaders that it is only prepared to assist with fundraising (from extra-communal resources) for efforts that foster systemic change and that address one or both of the two enabling issues. At the same time, the CIJE must demonstrate sensitivity to the communities' need for lead time in planning any significant change in local fundraising priorities—and to the reality that while education may now have become a higher priority, it is still not the only priority.

If a relationship of trust is to be established between the CIJE and the local communal leadership, we must engage in a thoughtfully designed program of joint planning. A partnership cannot work if either side feels manipulated or disenfranchised. While the communal leadership accepts wholeheartedly the need for large-scale change, and respects the CIJE leadership and staff, the relationship to this point has not been free of such feelings of manipulation and disenfranchisement. It is essential that the May planning seminar be the first step in a process that takes "process" seriously (see below).

With respect to decision-making regarding programming, the concentric hierarchy (above) must be followed: each successive level (starting from the core) must “sign off” on a new program or policy before the idea is presented to the next level of leadership. While the CIJE can of course withhold support from projects the community adopts over its objections—and while the indirect costs to a community of flaunting CIJE opposition can be substantial—the CIJE cannot dictate community policy. Clearly, if an effective joint planning process is in place, such head-on collisions should be avoidable. A case in point of a planning glitch that has caused tension—but which may in the end turn out to be beneficial—is that of the stationing of the field researchers in each community. These were intended to serve as impartial observers, gathering data to do a proper evaluation of change in the communities. However, since they landed in the communities before any other manifestations of CIJE involvement were apparent, they ended up being perceived as representing the CIJE. In some cases, they accepted that role; in addition, their being fully funded by the CIJE gave the impression that the CIJE was indeed a funding agency. Now, the CIJE and the local communities must decide together exactly what role these researchers should play, and who should “own” them: it may indeed be best for them to work for the community directly, rather than to serve as the eyes of “big brother.”

V. The Process

What we need now:

- a) a two tiered action plan: individual LCs and the three LCs as a unit
- b) clarity of expectation, and lead time: a two-year planning calendar
- c) a plan for communicating the general ideas and specific programs of the LC project to all community constituencies (see above)
- d) some visible results (new programs), to convince the communities that the project is real and worthwhile
- e) a joint planning process in which both LC leadership and CIJE have power and responsibility based on a shared vision of the overall approach

The May 10-11 Planning Seminar: “Towards a Joint Action Plan”

Day 1

1. Opening presentation (Henry L. Zucker) on the current understanding of the LC process, its successes and setbacks, based on the list of concerns raised at the simulation seminar (see above, I).
2. Presentation and exercise on partnership structure (Marshall Levin): concentric circles professional leadership; development of parallel chart for lay leadership.
3. Presentation of draft action plan and 28 month calendar of milestones and planning seminars for the CIJE with the group of three LCs (see below, “key elements of calendar”).

4. Projection of developments in the two enabling options and the three support projects to fit the proposed calendar.
5. Assignment for overnight homework for representatives of each community: prepare draft of local action plan to fit with group action plan proposed in 3-4 above.

Day 2

6. Integrate group and local plans to produce a master grid, to be studied in each community, for formal approval at session of lay and professional leadership in August/September
7. Session on fundraising or goals (?)
8. Session for responding to various concerns and questions of community representatives not dealt with in agenda thus far.

Key elements of calendar:

- key lay leaders with top professionals and CIJE will meet twice a year plus once at the GA for a more ceremonial gathering.
- project directors will meet as a group with CIJE staff bimonthly (except summer) plus the three above-mentioned lay leadership meetings
- visits by CIJE staff to local communities: every six weeks
- should be some kind of Israel experience each year Preparatory materials:

It was agreed not to send participants heavy doses of background reading, but rather to prepare a binder containing worksheets for use during the meeting itself, to be distributed upon arrival.

1

- ① EDUCATED JEW < INSPIRATION
- ② TO WEEK-WITH THE D'S + B'S + R'S + WHY WAS THERE EXISTING GOALS STATEMENTS.
- ③ REACTION - TO LOSS? R

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FIRST THOUGHTS IN WAKE OF A GOALS PROJECT SIMULATION

SHMUEL WYGODA/DANIEL MAROM

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

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

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

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

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

to be evaluated.

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

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

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

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

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

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

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

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

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

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

Wishwaukee Jewish Day School
(~~Wishwaukee~~ Liberal)

HEBREW/JUDAICA MISSION' STATEMENT

Draft #4: 3/9/93

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

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

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

PROGRAM GOALS

draft #3: 3/9/93

Graduates of MJDS will have attained the following goals:

on the (tuft) of I. Brown.

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

In the area of Jewish skills:

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

In the area of Jewish attitudes:

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

CUE - SIMULATION SEMINAR II

Wednesday & Thursday - July 21 & 22, 1993

AGENDA

1. The first 6 weeks of Alan's installation as CIJE Director
 - a. People with whom he should meet, visits to the Lead Communities, Foundations, Training Institutions, "non affiliated" lay leaders / pros / educators / rabbis etc.
 - b. ADH's day-by-day schedule 18/7/93 - 12/8/93
 - c. Barry Holtz's day-by-day schedule 18/7/93 - Rosh Hashana
 - d. Gail Dorph's day-by-day schedule 18/7/93 - Rosh Hashana
 - e. SF's schedule in U.S.A.
 - g. ARH's schedule in U.S.A.
 - h. SW's schedule in U.S.A.
2. The new "bessora" Alan is bringing to his directorship of the CIJE
3. The agenda for the August staff seminar and for the second CIJE / LC seminar
4. The induction of the new CUE staff
5. Logistics of the connection between Alan, Ginny and MI
6. Plan of action for the Denominations and Training Institutions
7. Desired outcomes for 1993/94
8. Twelve month calendar
9. Support projects (Goals, BP, MEF)
10. Role of Pekarsky, Elkin, Bieler, others
11. New MO (Method of Operation). Presentation to MLM

BALTIMORE

Lead Communities reconsidered

- a. Systemic
- b. Lasting
- c. Enabling as means
 - Content through goals
- d.. Standards, scope

Seeing lay people, personnel, goals, Israel

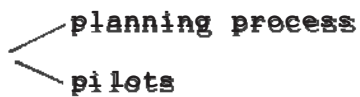
CIJE contribution

- Who will what

Seeing the support projects

Monitoring, Evaluation and Feedback

Best Practices

Therefore year 1 plan 

- planning process
- pilots

Working together



**McJILTON
RESEARCH
CENTER**
for Jewish Education

W 21-1

#14/4

Jewish Theological Seminary
3080 Broadway
New York, NY 10027
(212) 678-8031
Fax (212) 749-9085*

To: 5 Shmuel Wypoda
At FAX Number: MaJIL
From: Barry H. H. 2
Date: July 113
Total pages including this one: 4

RE:

Shmuel - I tried to send A13 electronically
via internet. I think it may not have
WOM! - Let me know. The file was
called Baccvick. j1

Barry

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

Memo

July 13, 1993
To: CUE Board
From: Dr. Barry W. Holtz
Re: Update—The Best Practices Project

The Best Practices Project is an operation that has many long-range implications. Documenting "the success stories of Jewish education" is something that has never been done in a systematic way and it is a project that cannot be completed within a short range of time. This memo outlines the way that the Best Practices Project should unfold over the next 1 to 2 years.

Documentation and Work in the Field

The easiest way to think about the Best Practices Project—and probably the most useful—is to see it as one large project which seeks to examine eight or nine areas (what we have called "divisions"). The project involves two phases of work. First, is the documentation stage. Here examples of best practice are located and reports are written. The second phase consists of "work in the field," the attempt to use these examples of best practice as models of change in the three Lead Communities.

The two phases of the Best Practices Project are only partially sequential. Although it is necessary to have the work of documentation available in order to move toward implementation in the communities, we have also pointed out previously that our long-range goal has always been to see continuing expansion of the documentation in successive "iterations." Thus, the fact that we have published our first best practice publication (on Supplementary Schools) does not mean that we are done with work in that area. We hope in the future to expand upon and enrich that work with more analysis and greater detail.

In the short run, however, we are looking at the plan below as means of putting out a best practices publication, similar to what we've done for the Supplementary School division, in each of the other areas. What we have learned so far in the project is the process involved in getting to that point. Thus it appears to be necessary to go through the following stages in each of the divisions:

The Steps in Documentation: First Iteration

Preliminary explorations: to determine with whom I should be meeting

Stage one: Meeting (or multiple meetings) with experts

Stage two: Refining of that meeting, leading to a guide
for writing up the reports.

Stage three: Visiting the possible best practices sites by expert
report writers

Stage four: Writing up reports by expert report writers

Stage five: Editing those reports

Stage six: Printing the edited version

Stage seven: "Advertising" and Distributing the edited version

Next Steps

For this memo, I've taken each "division" and each stage and tried to analyze where we currently are headed:

1) Supplementary schools: Mostly done in "iteration #1". There may be two more reports coming in which were originally promised.

2) Early childhood programs

Here we are at stage five. The volume should come out at the end of the summer.

3) JCCs

Here we are at stage three. This will require visits, report writing, etc. The JCCA is our partner in implementing the documentation.

4) Day schools

Here we are at stage one, two or three, depending on the denomination. Because this involves all the denominations, plus the unaffiliated schools, this will be the most complicated of the projects for the year.

5) College campus programming

Here we are at stage three, with the national Hillel organization as a partner. One question to deal with is non-Hillel campus activities and how to move forward with that. As to Hillel programs, we need to choose report writers, visit sites, etc.

6) Camping/youth programs

Here we are at the preliminary stage. We should be able to have a stage one meeting this year. It's probably fairly easy to identify the right participants via the denominations and the JCCA.

7) Adult education.

Here we are at the preliminary stage. We should be able to have a stage one meeting this year. Here gathering the right participants is probably more complex.

8) The Israel experience

We hope to move this project forward with consultation from the staff of the CRB Foundation. As they are moving forward with their own initiative, we hope to be able to work on the "best practice issues" involved with the successful trip to Israel.

9) Community-Wide initiatives

Finally, I have recommended that we add a ninth area-- Community-Wide initiatives using JESNA's help. This refers to Jewish education improvement projects at the Federation or BJE level, particularly in the personnel or lay development area. Examples: the Providence BJE program for teacher accreditation; the Cleveland Fellows; projects with lay boards of synagogue schools run by a BJE; salary/benefits enhancement projects. This project would use JESNA's assistance could probably be launched rather quickly.

Lead Communities: Implementation--and How to do it

In previous reports I have quoted Seymour Fox's statement that the Best Practices Project is creating the "curriculum" for change in the Lead Communities. This applies in particular to the "enabling options" of building community support for Jewish education and improving the quantity and quality of professional educators. It is obvious from the best practice reports that these two elements will appear and reappear in each of the divisions under study.

The challenge is to develop the method by which the Lead Community planners and educators can learn from the best practices that we have documented and begin to introduce adaptations of those ideas into their own communities. This can occur through a wide range of activities including: presentations to the local Lead Communities commissions about the results of the Best Practices Project, site visits by Lead Community lay leaders and planners to observe best

practices in action; visits by best practices practitioners to the Lead Communities; workshops with educators in the Lead Communities, etc. The Best Practices Project will be involved in developing this process of implementation in consultation with the Lead Communities and with other members of the CIJE staff. We have already discussed possible modes of dissemination of information in our conversations with the three communities.

How can we spread the word?

The first report on supplementary schools has engendered a good deal of interest in the larger Jewish educational community. One issue that the CUE needs to address is the best way to make the results of the Best Practices Project available. How should the dissemination of materials take place? How should the findings of this project have an impact on communities outside of the Lead Communities? Certainly we should find ways to advertise and distribute the materials as they are produced. Perhaps we should also begin to consider a series of meetings or conferences open to other communities or interested parties, as the project moves forward.

4) Staff seminar

Desired outcomes:

- Bringing the old and new staff and consultants into sync with regards to the next steps of the CUE .
- Clarifying the role of each staff member and consultant
- Defining the objectives for the short, middle and long range ((simulation Jerusalem)

Agenda: To be determined after the Simulation

5) CUE / LC second seminar: Baltimore

Desired outcomes:

- Reinforcing the partnership between CUE & LC
- Finalizing each LC workload for 1993/94
- What does each LC have to achieve
- Acquainting the LC with the full CUE team and their roles
- Presenting the CUE program for 1993/94 (simulation)

Agenda:

Each Lead Community has been asked about their suggestions for the meeting in Baltimore. Upon completion of the simulation in Jerusalem we will send them our proposal for comments and final setting.

GOWNS IS THE ONLY
WAY TO DISCUSS
BEST PRACTICES.

PROPOSED CALENDAR OF MEETINGS LEAD COMMUNITIES AND CUE

1993-1994

1994

[illegible]

Dear Seymour:

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

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

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

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

d) set time to develop program in more detail

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

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

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

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

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

Shabbat Shalom


Danny

Received: by HUJIVMS (HUyMail-V61); Fri, 10 Dec 93 14:21:29 +0200
Date: Fri, 10 Dec 93 14:16 +0200
Message-id: <101200931416490HUJIVMS>
From: <MANDEL@HUJIVMS>
To: PEKARSKY%SOEADMIN@mail.soe.madison.wisc.edu
Cc: annette,
mandel
Subject: Re: Trip

Dear Danny,

"looked over" d.m.'s e-mail and so your decision. Just
to let you know that we are delighted and all are
looking forward to it.

Shabbat Shalom and Chag Urim Sameach,

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BMAIL>

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Annette

BMAIL> file danny

MAILLIST-I-EOF, End of messages. Next message is #1

BMAIL> 4

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Date: Fri, 10 Dec 93 14:14 +0200

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From: <MANDEL@HUJIVMS>

To: annette@hujiivms

Cc: mandel@hujiivms

Received: by HUJIVMS via SMTP(128.104.30.18) (HUyMail-V61);
Thu, 09 Dec 93 19:13:31 +0200

Received: from mail.soemadison.wisc.edu by wigate.mic.wisc.edu;
Thu., 09 Dec 93 07:46 CDT
Message-Id: <9312090745.4d072bd5.SOE@mail.soemadison.wisc.edu>
Date: Thu., 9 Dec 1993 7:45:34 CST
From: "Dan Pekarsky" <PEKARSKY%SOEADMIN@mail.soemadison.wisc.edu>
Subject: Trip
To: MANDEL@VMS.HUJI.AC.IL

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[2] [H

X-Gateway: iGate,, (WP Office) vers 2.01 - 1032

It was good talking to you yesterday.. I discussed the possibility of a trip with Stephanie, and timing sounds good. I have yet to arrange reservations, but my hope is to leave on Monday, January 10 so as to arrive late Tuesday. Wednesday I can relax,, and then I'll be read to work Thursday, Friday, and Sunday. I'll try to leave late Sunday night or Monday morning. I'll let you know further details as I get them.

Unless I hear from you today or tomorrow, I'm assuming I should go ahead and purchase tickets.

Regards to everyone. I look forward to seeing you soon.

Danny

BMAIL> file pekarsky

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Fri, 03 Dec 93 16:37:52 +0200 c9 f

Received: from mail.soemadison.wisc.edu by wigate.mic.wisc.edu;
Fri, 03 Dec 93 08:26 CDT

cv<aK

Message-Id: <9312030825.101.4cfff4c5c.SOE@mail.soemadison.wisc.edu>

Date: Fri, 3 Dec 93 8:26:39 CST

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

Subject: Enclosure file: MESSAGE

* *

To: ALANHOF@VMS.HUJI.AC.IL

X-Gateway: iGate, (WP Office) vers 2.01 - 1032

I have been contacted by Danny Marom and Seymour about the possibility of meeting with them in Israel early in January to make progress in this domain. This seems do-able, though it may be important for us to make progress relating to dates for a seminar in Israel this summer before that time.

I'm off to Chicago for Thanksgiving for a few days (312-324-2636, should you need to be in touch).. On my return, it might be useful for a series of conversations relating to the goals project to begin (either by phone or via email) between you, me, Gail, and Barry. If possible, I'll put a few ideas on paper to help forward the conversation.

I'd love to hear about the meetings in Montreal - which, I heard, went well, as well as to share with you thoughts about the Milwaukee experience.

I look forward to our being in touch. Have a good, safe trip back home. I'll be back on email as of Monday.

Take good care of yourself.

Dan

(copy)

sw
Dharm
5 For
RETURN TO
me

Received: by HUIVMS via NjE (HuiMail=V61); Wed, 27 Oct 93 16:22:38 +0200
Received: from IRISHVMA (NjE origin SMTP@IRISHVMA) by VMA.CC.ND.EDU (LMail)
V4.1d/1.7f) with BSMTP id 2407; Wed, 27 Oct 1993 09:21:40 +0500
Received: from EXODUS.VALPO.EDU by VMA.CC.ND.EDU (IBM VM SMTP V2R2) with
TCP;

Wed, 27 Oct 93 09:21:38 EST
Date: Wed, 27 Oct 1993 9:24:56 +0500 (CDT)
From: Dorothy Bass <DBASS@EXODUS.VALPO.EDU>
To: ALANHOF%HUIVMS@vma.cc.nd.edu
Message-Id: <931027092456.ccl8@EXODUS.VALPO.EDU>
Subject: NOV. 4 MEETING

Dear Alan,

Thanks for contacting me about the meeting.
I too am delighted that you will be with us.

We plan a 2 1/2 to 3-hour session with you that afternoon, if that fits
your schedule. Ideally, that would run from 2 to 5. If some adjustment
in these times, within the basic Thursday afternoon schedule, would help
you, we could easily start or end earlier or later. Please let me know
what you prefer.

Now, to content.

I am most interested in this question: "How can we conduct and share
research in such a way that it makes a difference in religious
communities?" It seems to me that the narrative of the CIE effort, its
research design, and its strategies for impact provide very stimulating
answers to this question.

So I would appreciate your setting these matters forth for the group,
which will, I am confident, have many responses. I hope that this will
stir my group's thinking about our plans.

After some initial conversation about these matters, I would like to turn
the conversation in a more normative direction. What kind of "difference"
do you hope to make? When we talked in Indianapolis, Craig and I were
particularly interested in the theological turn you and Barry introduced
into a project initially prompted by what I think you called "civic"
concerns.

The social reproduction of religious cultures is important (for us, it
appears now in concerns about declining membership); but we want also to
serve the deepening of wisdom and life among religious people.

Is this sufficient guidance for Thursday? Please call (even next week,

Monday or Tuesday)) or bitmail or fax if not. I'd be happy to have a telephone conversation upon your return to the states.

We will have read A TIME TO ACT.. Is there anything else you would like me to distribute?

How should I introduce you?

I believe that we sent you information about where we will be. Let me know if you need anything else.

I check e-mail frequently,, but am accessible primarily through the Internet,, as dbass@exodus.valpo.edu. I am told that bitnet usually knows how to find a gateway to Internet or perhaps simply replying to this message,, however it is return-addressed, will work.

Again,, we are all looking forward to the opportunity to talk with you on Thursday.. Safe travels.. Please be in touch as needed.

Best wishes,,

Dorothy Bass

24/10/93

Dear Barry, Danny and Gail:

Enclosed please find various papers from the educated Jew project. The papers are all in draft form. They are arranged into four sections:

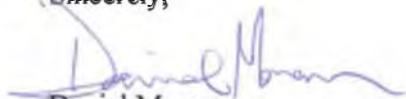
a) The first three sections begin with a paper suggesting a profile of the educated Jew. These papers were written by Professors Moshe Greenberg, Yitzhak Twersky, and Menachem Brinker. Following each of these papers is a series of discussions which attempt to "translate" the profiles into the language of educational practice. These discussions, written by Professor Fox and/or myself, include comments and clarifications made in a seminar with educators. The participants in this seminar were Dr. Ami Bouganim, Rut Calderone, Dr. Jonathan Cohen, Dr. Howie Dietcher, Professor Fox, Beverley Gribetz, Annette Hochstein, Dr. Marc Rosenstein, Debbie Weissman, Rabbi Shmuel Wygoda, and myself.

b) The fourth section consists of papers dealing with aspects relating to the development of conceptions of the educated Jew. Professor Michael Rosenak's paper suggests a minimal common criteria for conceptions of the educated Jew. Professor Israel Scheffler's papers summarize the debate on "the educated person" in general education over the last few decades and consider its implications for the discussion on the educated Jew.

In their final form, the various papers and discussions will appear together in a publication on the educated Jew. This publication would be introduced by an opening chapter which discusses the rationale and methodology for developing conceptions of the educated Jew. The section on rationale would relate to the need for clearly formulated goals as a basis for building effective education. The section on methodology would address issues in the formulation of goals on the basis of a process which moves from philosophy to educational practice.

Please feel free to contact me if there is anything I can assist you with in relation to the educated Jew project or in general.

Sincerely,



Daniel Marom

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[2J [H28 ANNETTE@HUJIVMS => Mandel@HUJIVMS; 23/10/93, 23:29:10; *
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[ImMIME type: text/plain

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Date: Sat, 23 Oct 93 23:29 +0200
Message-id: <23100093232910@HUJIVMS>
From: <ANNETTE@HUJIVMS>
To: Mandel@HUJIVMS
Cc: Annette@HUJIVMS
Subject: Daniel Marom

Hello Danny,,

This being a new week, let me apologize for an ill-placed conversation on Friday.. I have read your memo on the library since then and see there that you have dealt with many of the issues raised. SO let me reply:
1. As regards Judaica books let's do it in a few steps, for economic reasons..

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BMAIL>

[2J [H
I suggest you purchase what's in your "classics" list except for the bavly = I understood from Seymour that he was leaving his in the library.. Check if I understood right. I not I suggest you buy just the bavly and we take the others step by step. I'll feel more generous in January. Let me know please which we we go. Should I find that I'm OK at the end of November, we should do the rest then.

2. I'd like to receive the Otsar Hatora Hamemuchshav information -- since it pertains to my private library

at home...

3. I like the notion of TOP = but here too must wait for January to decide. You Estelle and I should meet in early November to discuss the rest of your proposal -- the alternative possibilities as well as intermediate functioning.

It is important that books continue to be featured and listed in the meanwhile. Estelle should do two printouts as soon as she has time: by author and by title. One should be books the other articles and documents. We should then see what of

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the books are missing in real life and go after them.

Shavua Tov

Annette

BMAIL>

GOALS FOR JEWISH EDUCATION IN LEAD COMMUNITIES

The Commission on Jewish Education in North America did not deal with the issue of goals for Jewish education in order to achieve consensus. However, the Commission knew that it would be impossible to avoid the issue of goals for Jewish education, when the recommendations of the Commission would be implemented.

With work in Lead Communities underway, the issue of goals can no longer be delayed 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 a clear articulation of goals.

Goals should be articulated for each of the institutions that are involved in education in the Lead Communities 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 is necessary to determine the status of this effort in the Lead Communities. There may be individual institutions (e.g. schools, JCCs) that have undertaken or completed a serious systematic consideration of their goals. It is important to learn from their experience and to ascertain whether an attempt has been made to develop curriculum and teaching methods 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 to the articulation of goals.

The CJE 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 — scholars, thinkers and institutions that have deliberated 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 have worked on the issue of goals for Jewish education. Furthermore, these institutions have been alerted to the fact that the institutions in the Lead Communities will need assistance in this area. They have expressed an interest in the project and a willingness to assist.

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: Professors Moshe Greenberg, Menahem Brinker, Isadore Twersky, Michael Rosenak, Israel Scheffler, Seymour Fox and Daniel Marom. 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 practice. These scholars would be willing to work with the institutions of higher Jewish learning and thus enrich their contribution 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 to an articulation of goals.
2. Continue the work that has begun with the institutions of higher Jewish learning so that they will be prepared and ready to undertake community-based consultations.
3. Offer seminars whose participants would include Lead Community representatives 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 help and expertise.

The issue 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.

Seymour Fox & Daniel Marom

This fax consists of 9 pages. If you have problems with its transmission, please contact Roberta Goodman in the United States at 608-231-3534 or by fax 608-231-6844.

To: Annette, Seymour and Shmuel

From: Roberta Goodman

Adam has asked me to fax this to you. Hope all is well in Jerusalem!!

MEMORANDUM

July 18, 1993

To: Annette, Seymour, and Shmuel
 From: Adam
 CC: Ellen, Roberta, Julie
 Re: Ambiguities in CUE terms and concepts

Attached are two documents:

- (1) A glossary of key terms and concepts for CUE, which you may wish to circulate.
- (2) A discussion of ambiguities related to these terms and concepts. This is intended as feedback to CUE.

Here's a brief explanation of the documents:

Glossary

At the May meetings in Cleveland it emerged that many of the key terms and concepts of CUE were not fully clear to all participants. Consequently we decided to prepare a glossary of terms and concepts. The primary purpose of the glossary is to ensure that our own understandings are correct. However, we think the glossary might have more general usefulness. For example, you may wish to circulate it among CUE staff, Lead Community staff, and/or lay people. I'm writing to ask the following:

- o Are our definitions accurate and reasonably complete?
- o If you wish to distribute the glossary more widely, are there other terms you'd like us to add?

Ambiguities

Preparing the glossary provided an excellent opportunity to discuss the issues and concepts represented by these terms. We reviewed many long-standing ambiguities and raised new issues as well. Hence, another reason I'm writing is to advise you of the ambiguities we discussed. Some of these may be easily settled by you; if so, we'd appreciate your quick response. Others cannot be addressed simply, but we hope that by raising the questions we can help you prepare for future deliberations within CUE and with the lead communities and others. Thus, the discussion of ambiguities is intended to be feedback to CUE.

CJIE -- A GLOSSARY OF TERMS AND CONCEPTS July 1993

Abbreviations used in the Glossary

ATA:	A Time to Act ; The Report of the Commission on Jewish Education in North America. Lanham, MD: University Press of America, 1990.
BPSS:	Best Practices Project: The Supplementary School , edited by Barry Hertz, CJIE, 1993.
CSR:	"The Challenges of Systemic Reform: Lessons from the New Futures Initiative for the CUE," by Adam Gamoran, CUE 1992.
GJE:	"Goals for Jewish Education in Lead Communities," by Seymour Fox and Daniel Marom, CUE 1993.
LCAW:	"Lead Communities at Work", by Annette Hobbstein, CUE 1993.
LCC:	"Lead Community Consultation", minutes of the CUE/Lead Community meetings held in Cleveland, OH, May 12-13, 1993.
PlaG:	Planning Guide . CUE, February 1993.
ProG:	Program Guidelines , CUE, January 1992.

Glossary of Terms

Best Practices -- A CUE project to develop an inventory of effective educational practices which will serve as a guide to Jewish educational success. As a resource, Best Practices can be adapted for use in particular Lead Communities.

Further reading: ATA 67, 69; PlaG 31-32; BPSS 1.

Content/Scope/Quality -- See *Lead Community Project*.

Goals Project -- A collaborative effort to stimulate a high level of discussion on the goals of Jewish education in Lead Communities. Participants include: Lead Communities, CUE, Mandel Institute, Melton Centre at Hebrew University, Hebrew Union College-Jewish Institute of Religion, Yeshiva University, and the Jewish Theological Seminary. Papers on "The Educated Jew" serve as a resource for this discussion.

Further reading: GJE 1 - 2,

Lead Community -- A geographic community serving as a local laboratory for the development of exemplary models of Jewish education. A Lead Community sets high educational standards, raises additional funds for education, and establishes a *wall-to-wall* coalition to guide its educational reform efforts. On August 26, 1992, Atlanta, Baltimore and Milwaukee were selected as the first three Lead Communities in North America. (See also *Lead Community Project*.)

Further reading: ATA 67 669; ProG 2.

Lead Community Project -- This term has been used in two ways: "THE Lead Community Project" refers to the entire CUE/LC enterprise, a joint continental-local collaboration for excellence in Jewish education. "A Lead Community Project" refers to new programs and initiatives in Lead Communities. These programs and initiatives are characterized by: 1) wide scope, 2) high quality, 3) important content, and 4) an evaluation component.

Further reading: ProG 1; LCC 4, 9-10.

Mobilization -- Mobilization refers to organizing people and institutions for action directed towards the enhancement of Jewish education, and the financial support necessary for such action to be taken. Within Lead Communities, mobilization means involving people from differing movements and roles, and to both lay and professional leaders; a mobilized community has a "*wall-to-wall coalition*." Mobilization is one of the two essential building blocks for the improvement of Jewish education.

Further reading: ATA 50, 63-66.

Monitoring, Evaluation and Feedback -- A component of *The Lead Communities Project* that documents its efforts and gauges its success. "Monitoring" refers to observing and documenting the planning and implementation of changes. "Evaluation" entails interpreting information in a way that will strengthen and assist each community's efforts to improve Jewish education. "Feedback" consists of offering oral and written responses to community members and to the CIJE.

Further reading: LCAW 5-7.

Partnership -- The collaborative relationship between CUE and the lead communities, in which both partners share ideas, plans, and policies for their mutual benefit. Partnership also characterizes relationships within a Lead Community.

Further reading: LCC 2 ~33.

Personnel -- All those who work in the field of Jewish education including formal and informal education and professional and volunteer staff. Attention to personnel is one of the two building blocks necessary for the improvement of Jewish education. Personnel issues must be addressed in all *lead community projects*.

Further reading: ATA 49-50, 55-63.

Systemic Reform -- A plan for change that recognizes that one cannot improve Jewish education by reforming one element at a time. Instead, the entire enterprise must be changed in a coherent and coordinated fashion. Systemic reform requires a unifying *vision* and *goals* and a broad-based (*wall-to-wall*) *coalition* of change agents.

Further reading: CSR; also Marshall S. Smith and Jennifer O'Day, "Systemic School Reform," Politics of Education Association Yearbook 1990, 233-267.

Vision -- A desired state or process in Jewish education toward which the community as a whole or segments of the community are working; an ideal characterization of Jewish education in terms of structure, content and process.

Further reading: PlaG 26; LCC 9; LCAW 2.

Wall-to-Wall Coalition -- The *partnership* within a Lead Community among participants across denominations and levels of agencies and institutions. It includes lay people as well as professionals. (See also *Mobilization*.)

Further reading: LCAW 4; ATA 63-66.

Ambiguities and Uncertainties

July 1993

Best Practices --There is still a great deal of confusion in the communities on how Best Practices relate to the building blocks of personnel and mobilization. How is Best Practices supposed to be translated into action? How does it reach the educators? What sequence of events is planned?

The concerns we raised in our Summary Report of February 1993 are still relevant:

"With Best Practices under way, the central challenge lies in strengthening what is currently a vague articulation between CUE and the communities in the content area. How, exactly, will the Lead Communities and the Best Practices project interact?...Will the communities initiate the relationship by requesting assistance in particular areas? Or will Best Practices provide them with a "menu" from which to choose? Is Best Practices to serve as a source of information, inspiration, or both?

"The link between Best Practices and the communities may become stronger and more clear after community educators have been drawn into the Lead Communities process. Presumably, contacts between Best Practices and the communities will occur with educators, not mediated by communal workers. When educators are drawn into the coalitions, they are likely to develop content-related ideas for change that fit their contexts, and to call on Best Practices to help them implement their ideas. Hence, the need for better articulation may be best addressed by mobilizing the educators" (Summary Report, Feb. 1993).

The role of Best Practices in systemic reform is also unclear. As we commented in February:

"Another concern is utilizing Best Practices in the context of systemic reform. A principal feature of the Lead Communities project is that instead of addressing isolated institutions or programs, it aims to reform the entire system of Jewish education in the communities. This feature is seen as a strength by many respondents across the three communities. Yet the Best Practices project, which focuses on particular institutions one at a time, appears to conflict with the systemic approach. How will CIJE encourage systemic use of Best Practices? Broader mobilization of the community is required to ensure that Best Practices are drawn upon in a coordinated rather than a fragmented way" (Summary Report, Feb. 1993).

This issue is a source of great confusion and uncertainty in the communities, particularly in Milwaukee and Atlanta. At the meetings in May, we came to understand that Best Practices will be a resource upon which the communities can draw as they translate their visions into site-based action. How this process will work is still not clear in the communities.

Goals Project == This is not yet a coordinated and integrated effort, and the lead communities have not yet been involved. What will push the goals project off the drawing board? What will be the forum for discussions? Also, some community members in Baltimore and Milwaukee are wondering when they will receive the Educated Jew papers.

Lead Community == We have observed over time, and it was clear in May, that CUE staff use the term differently than residents of the three communities. From the community perspective, Atlanta, Baltimore, and Milwaukee are lead communities; members of the communities see their cities as models already. From the perspective of CUE staff, they are in the process of becoming lead communities. CUE staff know these cities were selected for their potential for radical reform in Jewish education, and the quality of current policies and programs was not the key consideration.

Thus, for example, what CUE staff term "business as usual" in Baltimore is seen as "the lead community process" by members of that community. I may be oversimplifying a bit, but I think it's not inaccurate to say that Baltimore federation leaders see their plan, which has been progressing since 1989, as one of systemic reform, and one which is consistent with CUE's approach. CUE has not effectively communicated to them, or has not succeeded in convincing them, which elements are missing, and which if any elements are misdirected. The two partners have at least agreed to disagree on the pace of change: CUE believes it is too slow, and Baltimore leaders believe it is the correct pace for effective change.

A perception held in Baltimore is that the strategic planning and visioning that is being initiated in Milwaukee, under CUE's guidance, has already occurred in Baltimore. While this was not brought about by CUE per se, it was very much influenced by the Mandel Commission and by A Time to Act, as one can see by the language of Baltimore's strategic planning documents.

Another ambiguity concerns the term "bottom-up" used in ATA (p.68). We found this term confusing (and omitted it from our glossary definition) in two respects. First, the logic of "bottom-up" vs. "top-down" implies a hierarchy, but more recently CUE has described its relationship with lead communities as a "partnership." Second, "bottom-up" implies reforms generated from within the community, but thus far CUE has specified not only the two "building blocks," but numerous structural elements such as the federation as the "central address" for the project, a new role of lead community project director, monitoring designed by CUE, and other specific roles for consultants and CUE staff. Best Practices also seems to come across as a "top-down" reform, although it is not intended that way.

Thus far, discussions between CUE and the communities have mainly focused on structure. Perhaps as content becomes more central, the reform process == and the relation between CUE and the communities --will be more one of partnership.

Lead Community Project -- Within the communities, there is still much uncertainty about (a) what constitutes a "lead community project" and (b) how the criteria of content, scope, and quality are to be applied. Do all lead community projects initiate with the central planning (visioning) process within the community, or can they begin from the grass-roots as long as the criteria are satisfied? (For example, a rabbi in Milwaukee wants to name his entire supplementary school a Lead Community Project.) If the latter, who is to decide when the criteria are to be satisfied? If the former, how can the good ideas of those not directly involved be included?

Planners in Baltimore and Milwaukee have expressed concerns about the "ownership" of Lead Community Projects as they think about mobilizing large donors. How will they provide a satisfactory level of recognition to donors who fund Lead Community Projects? What degree of control can be granted to donors, and what level of accountability should be worked out? I wouldn't call this a problem at present, but it is on the minds of community planners. A current example is the Machon L'Morim, a Meyerhoff-funded program for selected teachers from three day schools in Baltimore, one each from the Reform, Conservative, and Orthodox movements. It appears likely to meet CUE criteria, but must be clearly identified as a Meyerhoff program.

Finally, if there is room for grass-roots projects (i.e., those initiated outside the central planning process) to become Lead Community projects, how can they be incorporated into systemic reform?

Mobilization -- We are avoiding the term "enabling option" which, although it does not appear in ATA, has often been used by CUE staff, and is the source of much confusion. "Enabling option" sounds as if one has a choice about it, but that is not so in CUE's model. It is important that CUE staff stop using the term "enabling option."

During the staff meeting in May, the involvement of major donors emerged as especially important during the discussion of the Milwaukee report. To our knowledge, this issue has been raised with Milwaukee participants to the extent of encouraging them to get Esther Leah Ritz involved with the Milwaukee Commission and/or Steering Committee. If the concern is a broader one, it still needs to be addressed.

From the community perspective, a difficulty in involving major donors now is the current uncertainty as to the specifics of Lead Community projects. Ordinarily, we are told, professionals in all three communities solicit major gifts for designated purposes. Without the specifics of Lead Community Projects, professionals feel they lack sufficient "ammunition" for soliciting funds. One can think about this problem as a sequencing issue: Which comes first, development of content or mobilization of funds? In May, Milwaukee participants explained that they wanted a better idea of the content of their reforms before they approached major donors about funding the reforms.

4

Another ambiguity is that so far, mobilization in the communities has meant representation of diverse constituencies rather than full involvement of these constituencies. At this time, Commissions are generally inclusive in the sense that they involve representatives from a wide variety of institutions. However, there is no established mechanism for these representatives to inform and galvanize support in their constituencies. We are particularly concerned with the involvement of educators. What CIJE or community resources will be devoted to involving educators, not just as representatives of institutions, but more broadly as developers and implementers of educational innovations?

Monitoring, Evaluation and Feedback -- Two important uncertainties about our project both have to do with dissemination. The first concerns feedback to CIJE. Most of our reporting is directed towards Annette, yet much of what we have to say is relevant to other staff. What is the mechanism for distributing our update memos (such as this one) to other staff members?

We can conceive of two approaches to feedback: one in which our reports go to Annette, and they are then distributed as you see fit; and a second in which we report to whomever we see fit as the occasion arises, including but not exclusively Annette.

The second uncertainty concerns feedback to the communities. We have not established any regular procedure or mechanism for getting feedback disseminated outside our central contacts. We have had many informal conversations in which we provided feedback requested by community members, but as we learned in May, these do not concern the issues of central interest to CIJE.

Partnership -- Unfortunately the minutes of the May meetings did not reflect the depth of discussion on what "partnership" means, and we welcome any elaboration.

Wall-to-Wall Coalition -- Are there some absolutely essential partners (e.g., large donors)? Are some partners more essential than others?

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

HEBREW/JUDAICA MISSION STATEMENT

Draft #4: 3/9/93

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

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

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

PROGRAM GOALS

draft #3: 3/9/93

Graduates of MJDS will have attained the following goals:

וְיָבִין וְיָבִין # . . . וְיָבִין וְיָבִין

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

In the area of Jewish skills:

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

In the area of Jewish attitudes:

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

GOALS PROJECT TIMELINE STAGE ONE

IMMEDIATE::

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

DECEMBER::

- 7.. CONSULT WITH DANNY PEKARSKY ON THE GOALS PROJECT
- 8.. DEVELOP PROGRAM FOR SEMINAR
- 9.. SEND BACKGROUND MATERIALS TO SEMINAR PARTICIPANTS
- 10.. ARRANGE FOR PILOT ACTIVITIES IN LEAD COMMUNITIES

JANUARY::

11. PREPARE MI STAFF FOR SEMINAR PARTICIPATION
12. PREPARE CIJE STAFF FOR SEMINAR PARTICIPATION
13. PREPARE GUEST LECTURERS FOR PARTICIPATION
14. PREPARE STAFF FOR PILOT ACTIVITIES IN LEAD COMMUNITIES

FEBRUARY::

14. "CAMPER SYSTEM" MEETINGS IMMEDIATELY PRIOR TO SEMINAR
15. CHECK CONFERENCE ROOM, TAPING FACILITIES, FOOD, ETC. ETC.
16. LAST PREPARATIONS BEFORE SEMINAR
17. IMPLEMENT SEMINAR
18. MI STAFF MEETING IN ORDER TO EVALUATE SEMINAR
19. CIJE STAFF MEETING IN ORDER TO EVALUATE SEMINAR
20. "CAMPER SYSTEM" MEETINGS AFTER SEMINAR
21. VISIT TO LEAD COMMUNITIES
22. IMPLEMENT PILOT ACTIVITIES IN LEAD COMMUNITIES
23. STAFF EVALUATION OF PILOT ACTIVITIES IN LEAD COMMUNITIES
24. LEAD COMMUNITY EVALUATION OF PILOT ACTIVITIES

MARCH - JUNE

25. ONGOING MONITORING OF GOALS ASSIGNMENT
26. PLANNING OF ISRAEL SEMINAR

PROGRAM GOALS

draft #3: 3/9/93

Graduates of MJDS will have attained the following goals:

via the MJDS of J from 1991

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

In the area of Jewish skills:

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

In the area of Jewish attitudes:

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

Dear Seymour:

Attached is a chart which maps out a larger picture of stages, players, and programs involved in the implementation of the goals project. The chart assumes the broad view of the project (both sides of the blackboard sketch which you drew out before Shmuel and I a few months ago). Consequently, the left column is broken down into stages which lead from theory (beginning with Educated Jew) to practice (ending with implementation and evaluation). The second column answers the question "who does the assignment?" for each stage and the third column "how is the assignment done?"

What emerged from my deliberations with Shmuel on this chart was that the overriding responsibility for the goals project (both sides of the board) should stay with the Mandel Institute. That is not to say that we would have to do the actual work in lead communities. As is made clear in stage #3, this would have to be undertaken by the CIJE staff (responsible for communication with local staff and schools and coordinating efforts with denominations and outside experts) and by the denominations with the help of outside experts. However, our feeling is that the Institute must guide and oversee this effort in order to provide it with content and quality control and in order to make a serious effort at getting the denominations and the outside experts to make an appropriate contribution. Furthermore, as we discussed this chart, it became apparent that there is a natural link between the effort involved in the goals project and other aspects of the Institute's work (the educated Jew project, the syllabus project, and what we discussed as "the goals department" component of the personnel project.)

I hope this answers the request you made at the last meeting and I look forward to our three way meeting with Shmuel on this topic tomorrow at 2:00 - 3:00 P.M.

Danny



SP, AH, DM, SW
→ The Child
and the
Community

370EN
PL 1109
OBERLIN

HANDBOOKS

MANUAL

How do you make content more relevant?

Who does the assignment?

How is the assignment done?

from theory to practice

who does the assignment?

How is the assignment done?

1. from philosophy on efficient activity to the educated Jew

MI + Denominations + outside experts (eg. educators seminar)

MI project, ongoing seminar with Denominations

2. from the educated Jew to theory of practice

MI + Denominations + outside experts (eg. Bieler)

MI project ongoing seminar with Denominations

3. from theory of practice or content analysis to aims and goals for schools

MI CIJE + Denominations + outside experts (eg. Pekarsky)

MI goals department CIJE goals project

4. from aims and goals for schools to school programs or syllabi

MI CIJE + Denominations + outside experts (eg. JMFellows) + school education committees

MI goals department CIJE goals project

5. from school programs or syllabi to the development of in-service training (and curricula?)

MI training centers (eg. Melton, Har Etzion, Rhea Hirsch) outside experts (eg. Bieler) local community staff

MI content master plan MAF grants

6. from in-service training to implementation

school staffs

regular school work

7. from implementation to evaluation

MI outside experts (eg. Pekarsky)

MI goals department CIJE goals project

How did you get to goals? How many? 29*18% practice

TO FORTN

SOZ WAY

little on school

Kornerp Com mision

Nelson Lang

Pekarsky - GOOD

Will get back to him

BJS Shoshana Fintz

DATE of NO 12 2 8

SBM

TECHNIQUE - 60% look - 40% model - forming from goals to syllabi

structure

OBJECTIVE

GOALS

HOW ONLY TECHNIQUES TO GOALS COULD BE TO PRACTICE

Both were 2. & 3

TV, Com, group, inter

→ PRACTICE

→ Syllabus

→ PRACTICE

DATE 12 2 8

SEYMOUR FOX -- OCTOBER 4, 1993

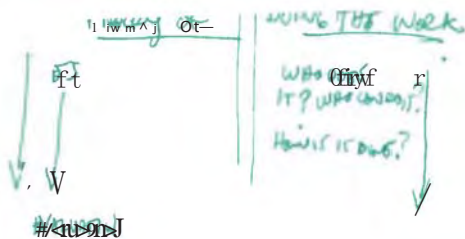
The Goals Project as we always said involves two sides: working from the Educated Jew project down to goals and working with the denominations and anybody else on conceptions of goals that they now want to hold congregations or schools accountable for.

Now I'm talking only about the second one now because the other one -- we have a different kind of conversation about. It seems to me that we have spoken, and both of you know that, to the denominations about getting their act ready. They all know about that. Therefore, how are we now going to get them to be able to do it?

That requires that they -- probably as a whole group, all of them together, with Pekarsky and the two of you and me -- because we are going to have to supervise that, guide it, help it, etc. -- either call a seminar in America or call a seminar here. And we have to be very well-prepared for that seminar. Now what that means about being prepared for that seminar is to find out how do we teach them how to take their goals -- in some cases they've worked out good goals, in some cases they've worked out silly goals -- how are we going to get them to see, number 1: that they have to come to that seminar prepared -- but what are they prepared to commit themselves to? Then we're going to run into all the difficulties that all the lay people know -- they don't want to commit themselves because if they, they're going to hold accountable.

So how do we deal with them psychologically, theoretically, and educationally -- that's the question. Then, how do we teach them? And who is are expert going to be? It's somebody in general education that will have to come into that seminar that will show them how you take a goal and make it operative for a school. Then let's assume we even got them to do that. That was the point you were talking about Shmuel. Which of the various list of goals that they have -- and there are many curriculum -- and are now ready to be held accountable for.

Now if they have one, what are they going to do to get a school to learn how to work with that, to gear their curriculum to it, to deal with more lofty things like getting their teachers to understand that etc. What does it mean to undertake a goals project "savir" -- iteration number 2. Iteration number 2 is where do we expect the denominations to be in 2 years, in 3 years, in 5 years -- that's the assignment.



GOALS PROJECT TIMELINE STAGE ONE

IMMEDIATE:

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

DECEMBER:

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

JANUARY:

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

FEBRUARY:

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

MARCH - JUNE

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

Tel: 972-2-66 3833-

Fax: 972-2- 663-237-

Facsimile Transmission

To:	Mr Danny Bekarky, Madison	Date:	January 17., 1994
From:	Shmuel Wygoda, Jerusalem	No. Pages:	11
Fax Number:	001 608 262-9074		

Dear Danny,

It was good having the opportunity to work with you, even if this time it was quite short. I hope it will be longer next time!

Attached I send you as promised all the prints that were on the board while we were working .. I hope they will be of help to you.

Danny Marom and myself hope to finish our " homework " by next Tuesday.

We all hope you had a pleasant flight home, and that you family and friends are all well.

דרישת שלום

שמעון

1. Philosophy of Education
2. Vision for Educational Setting
3. Translated into Practice
4. Harvard
5. Miro

1. Community
2. Denominations
3. Settings
4. Players: rabbi,, educators,, lay leaders,, federation people,, community center people,, Board of Jewish education people

Inputs

Reality

Content analysis

Committees

Study

Educated Jew

Twersky

CIJE Staff
Harvard-CIJE == Discusses and Decides

Education/Engagement of Players:

Lay People = Commission
Clients
Educators
Experts
School
Teacher
Rabbi

M.I. & CIJE

Israel
Harvard
Locally: lead community
Regionally
Nationally: Sizer 1-4
Internationally

Staffs
Starts

= 15 You + Us
~~15~~

20-100 educators
~~20-100~~

Resources
Resources

National organizations & training institutions
National organizations & training institutions

Today
Today
Short-term
Short-term
Long-term
Long-term

Goals Project::

Catalyze vision-drivenness in lead communities and beyond via::

1. Develop a packet or arsenal of pertinent materials including conceptual pieces,, examples,, strategies & human resources ((including Sizer etc..))
2. Educate/encourage lead communities
3. Encourage denominations and others to be pro-active
4. Coalition of driven institutions in lead communities and beyond

AGENDA

1. A time to decide on commitment to goals project:
 - * Enough repetition
 - * Clarity will come with further involvement
 - * Great expectation versus vagueness
2. Restatement of the theory of the goals project (the whole which makes the parts clear)
 - * The premise of effectiveness associated with lead communities is bound up with vision-drivenness
 - * Stages 1-5 + evaluation: philosophy of education leads to portrait of a setting which leads to translation to practice which leads to various levels of planning ((teacher training, syllabus, curricula building, consensus building, etc.)) leads to implementation followed by evaluation at all the above levels ((which is critical because it holds the promise of accountability))
 - * Breaking the lock on Jewish education: hidden agreement to sustain mediocrity and limit resources
 - * Two major goals:
 1. Give and take/resonance/tension between theory and practice
 2. Building of a culture through deliberation and clarification of aims
 - (3. The above are facilitated through inquiry which is disciplined/red lines/integrity/screw-tightening/not just values clarification)
 - * To provide examples which are confidence building, inspiring, illustrative and demonstrative.
3. Factors to be considered in practice:
 - * Three audiences: lay, individual settings, denominations and others, 23 -
 - * Levers and obstacles/static (example: paying teachers for extra hours)
 - * Expectations/vagueness
 - * Anticipated request for goals from denominations and their preparation
 - * This is an extension of best practices
 - * CUE personnel, energy, priorities
 - * Availability of M.H. staff, adjunct staff, Exon, experts, consultants
 - * Budget
 - * Tolerance of failure
 - * Time
 - * Timeline (1-3 years, etc.)
4. Alternative routes available
5. Back to number 1.

ALTERNATIVE ROUTES

A. Education of lay leaders

- * Summer seminar -- the role of goals, educated Jew, goals in lead communities (state of the art and how to get involved)
- * Consultation on community-wide goals (example: Milwaukee visioning process and document)
- * Roadshow/educated Jew scholars/Ozick/Hartmann/Bellow
- * Pilot project with one goal (example: Israel Experience)

B. Work with Individual Settings

- * Work with one school on maximum involvement in goals process (work is in the school at all levels: lay, pro, parents, etc..)
- * Training of Exxon group of 155 consultants in order to facilitate coalition model or other possibilities
- * Lead schools in lead communities: medium involvement with medium number of schools ((6 or 7)) (work is on the school with an education committee with reps from lay, pro, PTA, and lead teachers)
- * Pilot project in one goal area across lead communities

C. Denominations

- * Two seminar route (see SW and DM document)
- * Educated Jew seminar (possibly for each denomination alone)
- * Content analysis
- * One denomination full attention
- * Pilot project --- 11 subject, example: Bible

SW DENOMINATIONS

Example:: YU

Seminar Number 1 (with CIJE consultants)

- * Clarify rationale of goals project
- * On basis of existing or easily accessible goals
- * Content analysis: Soloveitchick's Maimonides School/ the choice to learn moed instead of nezikim
- * Norman Lamm's book on the Volozhin Yeshiva curriculum
- * Twersky

Seminar Number 2: Internal Seminar (no consultants)

- * Translate raw materials into workable goals for different settings under the demand for accountability
- * Towards a plan for implementation outside lead communities by lead schools
- * Implementation

In-between the Two Seminars::

- * Identify working team
- * Familiarize working team with theory of the first seminar, schools in the field, and subject matter experts
- * Ongoing consultation, monitoring, etc.

Regarding CIJE Staff Meeting Agenda::

Enabling factor: future plan (3 months, 6 months)

GOALS PROJECT

Administrative Routes

① Education of Lay Leadership

- SUMMER SEMINAR
- a 60 minute session on Goals of Camp
- Camp Staff
- Phil. of Jewish Education

② University Summer

- MAXIMUM 1000 people
- 70% of \$15 "E" → 1000 people
- In a 5000 LCV → 1000 people
- Phil. of Jewish Education

③ Unit-Denominations

- 2 Seminars
- 500 people
- 1000 people
- 1000 people
- 1000 people

AGENCY

④ A firm of 1000 people

- 1000 people
- 1000 people

⑤ Program for 1000 people

- 1000 people
- 1000 people

⑥ The goal of 1000 people

- 1000 people
- 1000 people
- 1000 people
- 1000 people
- 1000 people

**THE GOALS PROJECT:
PROPOSAL OF CONTENT AND OUTCOMES OF THE MEETING
WITH DANNY PEKARSKY**

OUTCOME #1: TO DEFINE THE CONCEPTION OF WORKING WITH GOALS

SET COMMON TERMS FOR STAGES LEADING FROM EDUCATED JEW THROUGH TO EVALUATION (BACKGROUND DOCUMENTS = SF's PROLEGOMENON, DM's "THE THEORY OF THE GOALS PROJECT").

OUTCOME #2: TO DEFINE THE ASSIGNMENT

THE ASSIGNMENT IS FOR THE CIJE TO HELP THREE AUDIENCES::

- A) NATIONAL DENOMINATIONS *why*
 - B) COMMUNITIES AS A WHOLE - IN LEAD COMMUNITIES *in RESEARCH DOCUMENTS*
 - C) INDIVIDUAL EDUCATIONAL SETTINGS - IN LEAD COMMUNITIES *AT LEAST PARALLEL WITH WITH LEAD COMMUNITIES - IN RESEARCH DOCUMENTS*
- TO WORK WITH THEIR GOALS THOUGH::**

- A) EX-NIHILLO ARTICULATION OF GOALS
- B) MODIFICATION AND IMPROVEMENT OF EXISTING GOALS
- C) INVOLVEMENT IN THE DISCUSSION OF THE EDUCATED JEW
- D) BEGINNING THE PROCESS OF MOVING FROM GOALS TO PRACTICE

OUTCOME #3: TO SET THE STRATEGY FOR WORKING WITH EACH ONE OF THE AUDIENCES::

ITEMS ARE ARRANGED IN ORDER OF PROGRESSION:

A) NATIONAL DENOMINATIONS - TWO SEMINAR APPROACH: SEMINAR #1 = SET THE ASSIGNMENT; SEMINAR #2 = A FEW MONTHS LATER, COMPARE OUTPUTS; BETWEEN THE TWO SEMINARS: CAMPER SYSTEM. SEE DOCUMENT ENTITLED "A PRELIMINARY PLAN FOR THE INITIATION OF THE GOALS PROJECT".

B) COMMUNITY AS A WHOLE - SUGGESTION: IMMEDIATELY; EDUCATION OF LAY LEADERS ON ISSUES AND CONTENT RELATED TO GOALS/EDUCATED JEW; MID RANGE: MI CONSULTATION ON GOALS TO LEAD COMMUNITIES AT VARIOUS STAGES OF THE PLANNING PROCESS; LONG RANGE: (SF IDEA) RESEARCH ON CONSENSUS ON GOALS IN INDIVIDUAL EDUCATIONAL SETTINGS LEADING TO COMMUNITY ANNOUNCING SPECIFIC GOALS AS BEING ON THE COMMUNITY AGENDA; MI RESEARCH ON ALTERNATIVE CONCEPTIONS OF COMMUNITY WIDE GOALS FOR JEWISH EDUCATION.

C) INDIVIDUAL EDUCATIONAL SETTINGS - BACKGROUND DOCUMENT:
"FIRST THOUGHTS IN WAKE OF A GOALS PROJECT SIMULATION";
SUGGESTION: PILOT PROJECT WITH A TOTAL OF 6 "LEAD SCHOOLS"
(PERHAPS 2 FROM EACH LEAD COMMUNITY) - CHARED, ORTHODOX,
CONSERVATIVE, REFORM, JCCA, AND UNAFFILIATED (SHOULD COVER
TYPES OF PROGRAMS AS WELL, EG. EARLY CHILDHOOD EDUCATION,
SUPPLEMENTARY AND DAY SCHOOL, INFORMAL EDUCATION, ETC.); THIS
WOULD INVOLVE SEPARATE AND PLENARY CONSULTATIONS INCLUDING,
AT DIFFERENT LEVELS, STAFF AND LAY REPRESENTATIVES FROM EACH
SCHOOL AND DENOMINATION, CIJE STAFF, MI STAFF, AND OUTSIDE
EXPERTS (EG. SCHEFFLER).

*Parag
Mark*

OUTCOME #4: TO ARRIVE AT A FEASIBLE DIVISION OF LABOUR

SUGGESTION:

1) ONGOING ADMINISTRATION AND COMMUNICATION WITH
DENOMINATIONS, LEAD COMMUNITIES, AND INDIVIDUAL EDUCATIONAL
SETTINGS: CIJE STAFF (EXCLUDING SPECIAL SF HIGH LEVEL
MEETINGS)

2) PLANNING AND DESIGN OF VARIOUS PROJECTS: CIJE STAFF
(EXCLUDING ASPECTS RELATED TO THE EDUCATED JEW PROJECT)
WITH BACKGROUND RESEARCH AND CONSULTATION FROM MI STAFF.

3) IMPLEMENTATION:

ALWAYS: CIJE STAFF

AT SPECIFIC STRATEGIC POINTS IN ALL PROJECTS: MI STAFF
IN DENOMINATIONAL AND INDIVIDUAL EDUCATIONAL SETTINGS:

- DENOMINATIONAL CONSULTANTS (EG. BIELER FOR ORTHODOX);
- EDUCATED JEW SCHOLARS
- OUTSIDE CONSULTANTS

*MAPPING
OUT*

(i) H_T in w H_{kkkk} ? $hDOip^Ar$ wj hoG^AifJc $when$ $tv^Acss-cT$
ov#2i {f} -

ov#2i [f } -

DM

- *the assignment: to help the cije help the denominations, LC's, and educational institutions within LC's develop or improve upon their goals, begin the process of moving from goals to practice, get involved in a discussion of the educated Jew .*
- *emphasis in each case is on creating an environment which is conducive to a mode of operation based on consciousness of one's goals, on starting up the process rather than dictating specific methods and strategies.*
- *goals project / educated Jew project distinction and interrelation.*
- *the movement from formulation of goals to implementation to evaluation and back to formulation is a fluid flowing one rather than a mechanical or engineered progression which is not based on an interaction with the realities of the field.*
- *constraints such as the difficulty in creating consensus around goals, motivating teachers to change their ways in order to try out new goals, etc. are understood as a given; how we propose to deal with such constraints is the topic of our meetings.*
- *the distinction and interrelation between "substantive goals" (eg. study Bible to achieve an encounter with the transcendent realm) and "instrumental goals" (eg. increase the number of post bar-mitzvah students, students who undergo the Israel experience).*
- *the need to provide instances and examples in explaining the project*

2. alternative strategies for working with each of the three audiences
discussion and deliberation:

- too
HAVE
THESE

A) $9iuzT'Peaygjr$

3. summation of alternative strategies in preparation for february die staff meeting

**THE GOALS PROJECT:
PROPOSAL OF CONTENT AND OUTCOMES OF THE MEETING
WITH DANNY PEKARSKY**

OUTCOME #1: TO DEFINE THE CONCEPTION OF WORKING WITH GOALS

SET COMMON TERMS FOR STAGES LEADING FROM EDUCATED JEW THROUGH TO EVALUATION (BACKGROUND DOCUMENTS = SF'S PROLEGOMENON, DM'S "THE THEORY OF THE GOALS PROJECT")..

OUTCOME #2: TO DEFINE THE ASSIGNMENT

THE ASSIGNMENT IS FOR THE CIJE TO HELP THREE AUDIENCES:

- A) NATIONAL DENOMINATIONS**
 - B) COMMUNITIES AS A WHOLE - IN LEAD COMMUNITIES**
 - C) INDIVIDUAL EDUCATIONAL SETTINGS - IN LEAD COMMUNITIES**
- TO WORK WITH THEIR GOALS THOUGH:**
- A) EX NIHILO ARTICULATION OF GOALS**
 - B) MODIFICATION AND IMPROVEMENT OF EXISTING GOALS**
 - C) INVOLVEMENT IN THE DISCUSSION OF THE EDUCATED JEW**
 - D) BEGINNING THE PROCESS OF MOVING FROM GOALS TO PRACTICE**

OUTCOME #3: TO SET THE STRATEGY FOR WORKING WITH EACH ONE OF THE AUDIENCES

ITEMS ARE ARRANGED IN ORDER OF PROGRESSION:

A) NATIONAL DENOMINATIONS - TWO SEMINAR APPROACH: SEMINAR #1 = SET THE ASSIGNMENT; SEMINAR #2 = A FEW MONTHS LATER, COMPARE OUTPUTS; BETWEEN THE TWO SEMINARS: CAMPER SYSTEM. SEE DOCUMENT ENTITLED "A PRELIMINARY PLAN FOR THE INITIATION OF THE GOALS PROJECT".

B) COMMUNITY AS A WHOLE 2 SUGGESTION: IMMEDIATELY: EDUCATION OF LAY LEADERS ON ISSUES AND CONTENT RELATED TO GOALS/EDUCATED JEW; MID RANGE: MI CONSULTATION ON GOALS TO LEAD COMMUNITIES AT VARIOUS STAGES OF THE PLANNING PROCESS; LONG RANGE: (SF IDEA) RESEARCH ON CONSENSUS ON GOALS IN INDIVIDUAL EDUCATIONAL SETTINGS LEADING TO COMMUNITY ANNOUNCING SPECIFIC GOALS AS BEING ON THE COMMUNITY AGENDA; MI RESEARCH ON ALTERNATIVE CONCEPTIONS OF COMMUNITY WIDE GOALS FOR JEWISH EDUCATION.

C) INDIVIDUAL EDUCATIONAL SETTINGS - BACKGROUND DOCUMENT:
"FIRST THOUGHTS IN WAKE OF A GOALS PROJECT SIMULATION";
SUGGESTION: PILOT PROJECT WITH A TOTAL OF 6 "LEAD SCHOOLS",
(PERHAPS 2 FROM EACH LEAD COMMUNITY) - CHAREDI, ORTHODOX,
CONSERVATIVE, REFORM, JCCA, AND UNAFFILIATED (SHOULD COVER
TYPES OF PROGRAMS AS WELL, EG. EARLY CHILDHOOD EDUCATION,
SUPPLEMENTARY AND DAY SCHOOL, INFORMAL EDUCATION, ETC.), THIS
WOULD INVOLVE SEPARATE AND PLENARY CONSULTATIONS INCLUDING,
AT DIFFERENT LEVELS, STAFF AND LAY REPRESENTATIVES FROM EACH
SCHOOL AND DENOMINATION, CIJE STAFF, MI STAFF, AND OUTSIDE
EXPERTS (EG. SCHEFFLER).

OUTCOME #4: TO ARRIVE AT A FEASIBLE DIVISION OF LABOUR

Suggestion:

1) ONGOING ADMINISTRATION AND COMMUNICATION WITH
DENOMINATIONS, LEAD COMMUNITIES, AND INDIVIDUAL EDUCATIONAL
SETTINGS: CIJE STAFF (EXCLUDING SPECIAL SF-HIGH LEVEL
MEETINGS)

2) PLANNING AND DESIGN OF VARIOUS PROJECTS: CIJE STAFF
(EXCLUDING ASPECTS RELATED TO THE EDUCATED JEW PROJECT)
WITH BACKGROUND RESEARCH AND CONSULTATION FROM MI STAFF.

3) IMPLEMENTATION:

ALWAYS: CIJE STAFF

AT SPECIFIC STRATEGIC POINTS IN ALL PROJECTS: MI STAFF
IN DENOMINATIONAL AND INDIVIDUAL EDUCATIONAL SETTINGS:

- DENOMINATIONAL CONSULTANTS (EG. BIELER FOR ORTHODOX);;
- EDUCATED JEW SCHOLARS
- OUTSIDE CONSULTANTS

From:

< FHOME HQ. i

1 " : Mar. 13 1987 EST: 08:00:00 P02

GOALS FOR JEWISH EDUCATION IN LEAD COMMUNITIES

The Commission Jewish Education in North America did not deal with the issue of goals for Jewish education in order to achieve consensus. It would be impossible to avoid the issue of goals for Jewish education. When the recommendations of the commission would be acted upon, I;

With work in Lead Communities underway, the issue of goals can no longer be delayed 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, Carol Lightfoot and David Cohen have effectively argued that important education is dependent on a clear vision of goals.
- 3) The evaluation project in Lead Communities cannot be successfully undertaken without a clear articulation of goals.

Goals should be articulated for each of the institutions that are involved in education in the Lead Communities 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 is necessary to determine the status of this effort in the Lead Communities. There may be individual institutions (e.g. schools, JCCs) that have undertaken or completed a serious systematic consideration of their goals. It is important to learn from their experience and to ascertain whether an attempt has been made to develop curriculum and teaching methods 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 to the articulation of goals.

The CDE 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 - scholars, thinkers and institutions that have deliberated 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 have worked on the issue of goals for Jewish education. Furthermore, these institutions have been alerted to the fact that the institutions in the Lead Communities will need assistance in this area. They have expressed an interest in the project and a willingness to assist.

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: Professors Moshe Greenberg, Menahem Brinker, Isadore Twersky, Michael Rosenak, Israel Scheffler and Seymour Fox. Accompanied by

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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 practices. These scholars would be willing to work with the institutions of higher Jewish learning, and thus enrich their contribution 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 to an articulation of goals for 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 community-based consultations...

3. Offer seminars whose participants would include Lead Community representatives 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 help and expertise.

The issue 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.

Si 10 88 Barry Subur → FAULKNER QUOTE f&2 <HP

From: "Dan Pekarsky" <PEKARSKY@mail.soemadison.wisc.edu>
Reply-To: PEKARSKY@soemadison.wisc.edu
To: MANDEL@VMS.HUJI.AC.IL
Date: Thu, 24 Mar 1994 11:30:00 6006
Subject: Israel Seminar

Dear Danny, Shmuel, Barry, Gail, and Alan:

As all of you know, we're about to get involved in systematically developing the Summer Seminar in Israel concerning Goals. As an aid to my own thinking, I would find it enormously helpful if, prior to any conversations among us, each of us would independently develop a short document that sketches what the seminar might usefully look like or include. How, that is, might you imagine it looking? What would participants do? Under whose guidance? I am not hoping to get back from you anything terribly formal -- just some first thoughts.

It might be useful to keep in mind that we have said of the summer seminar that its primary purposes are: 1) to bring participants to an appreciation of the critical role that having a driving vision can play in rendering Jewish education more effective; 2) to have a chance to encounter some visions of a meaningful Jewish existence (or an educated Jew), and perhaps to think about one's own views on this matter; 3) to have a chance to better understand and to wrestle with the challenges that will face an institution that wants to become vision-driven (e.g., the difficulties that surround developing a compelling and shared vision, the challenges that surround translating a vision into educational terms; implementation under real world conditions, etc.); 4) to prepare participants to go back home and encourage efforts in this area in their local communities (including but not limited to developing a clientele for the local seminars).

I look forward to hearing from all of you concerning this matter. Whatever preliminary thoughts you have about the direction/substance of the seminar will prove invaluable.

Chag Same'ach.

Daniel Pekarsky

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DOCUMENT #1

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WHAT IS THE GOALS PROJECT?

The Goals Project is a multi-pronged effort to encourage Jewish educating institutions to become substantially more vision-driven than most typically are. To describe a Jewish educating institution as vision-driven is to say that it is animated by a vision or conception of the kind of Jewish human being it is trying to cultivate. The Goals Project will encourage vision through efforts to foster an appreciation among relevant constituencies of the importance of being vision-driven through activities designed to encourage educating institutions to work on the articulation of their underlying vision and to . . . and actualize the educational implications of these visions.

RATIONALE

From a rededucational sense, an institution's decisions concerning what directions to pursue, as well as how to interpret and prioritize them, need to be anchored in, and justified by, a coherent vision of what it is trying to achieve. That is, its efforts need to be guided by a compelling answer to the question of what kind of a Jewish person it is trying to cultivate. What constellation of beliefs, attitudes, skills, commitments, and dispositions, should we be cultivating? An adequate guiding vision does not offer a laundry list of such characteristics but exhibits how they fit together to compose a picture of a meaningful form of Jewish existence. Absent such a vision, not only are basic decisions concerning what goals to pursue hard to reasonably make, so too are decisions concerning other important matters, including the organization of the physical and social environment, appropriate forms of pedagogy, and the skills desirable in educators. In addition, the absence of a vision of the kind of human beings it is hoping to cultivate deprives an educational institution of an important basis for evaluating the success of its efforts.

The guiding principle of the Goals Project is that if Jewish educating institutions can become significantly more vision-driven than they typically are, the quality of Jewish education in the United States will be substantially enhanced. This principle can be defended on theoretical grounds, but not only on such grounds. There is also significant grounded literature from general education that identifies the presence of a substantive guiding vision as indispensable to an educating institution's success.

The contention that vision is indispensable in, of course, not intended to suggest the desirability of any particular vision. It is intended to suggest that it is important for each educating institution to identify or refine the vision appropriate to it and to look for ways to embody, or to better embody, this vision in its

everyday workings.. It is this effort that the Goals Project hopes to encourage.

The development of a substantive vision that is compelling to the relevant stakeholders and whose educational implications have been worked out in a meaningful way is a labor-intensive, intellectually and Jewishly demanding activity. It requires careful thinking, educational expertise of varied kinds, ingenuity, soul-searching, and study. And because it is likely that participants in this process will bring with them diverse and sometimes conflicting convictions, some serious deliberation and negotiation will need to go on among them. Not only is the work hard, it must be acknowledged that there are no guarantees of success. But it must also be stressed that the potential rewards for the participants in the process, both as individuals and as representatives of their institutions, can be very significant.

THE GOALS PROJECT'S AGENDA

The Goals Project will be spearheading a number of efforts to encourage vision-drivenness in Jewish education.

F247? A library of educational resources. The Goals Project has begun a process of gathering materials, both theoretical and practical, that speak to the importance of vision and its relationship to educational goals and practice, as well as to the process of becoming vision-driven. This library of materials will be made available to communities and educating institutions that are interested in fostering vision-drivenness.

A Summer Seminar in Jerusalem. The Summer Seminar will bring to Israel lay and professional leaders in Jewish education, primarily but not exclusively from Lead Communities, for an intensive period of study and planning. The seminar is designed to foster in participants an appreciation for the critical role that vision plays in Jewish education and to think through various issues that must be addressed if Jewish educating institutions, in general and in their local communities, are to become more vision-driven than they typically are. The seminar is designed with the expectation that on their return from the seminar, participants will collaborate with CUE in its efforts to encourage work in this arena in their home-communities.

The summer seminar will include the following elements:

1. Opportunities to develop an understanding of the ways in which (having a vision can contribute to the design and effectiveness of an educating institution, as well as a chance to look at empirical studies that suggest the power of vision.

2. A chance to read articles by and to meet with some exceptionally thoughtful individuals who have long pondered the question of what is an educated Jew, of what Jewish education

should be educating towards. Encountering and wrestling with the visions propounded by these individuals is designed not only to clarify for participants what it means to have a vision of a meaningful Jewish existence, but also to encourage them to develop or refine their own visions.

3. A chance to think through the educational implications of one or more of the visions encountered in the seminar: what implications does a given vision have for the determination and interpretation of educational priorities, as well as for such matters as the design of the educational setting, the training of educators, and so forth? The road from vision to education design is by no means an easy one, and the seminar will try to illuminate the kinds of knowledge that are necessary to make this journey, as well as significant challenges that need to be addressed along the way.

4. A chance to visit, via literature, via film, and/or via direct encounter, educating institutions that are vision-driven and to see the way the vision functions to give coherence and direction to their efforts.

5. A chance to wrestle with the difficult question: What kinds of techniques, processes and activities show promise of leading the relevant stakeholders in an educating institution to the development of a vision that will be compelling, shared, and concrete enough to offer practical educational guidance?

6. A chance to develop concrete, practical strategies for stimulating local educating institutions in the coming year to become engaged in the process of becoming more vision-driven.

Local seminars in Lead Communities. CUEE will sponsor a series of seminars in each Lead Community next year for the representatives of local educating institutions. To participate an institution will need to agree to come to all of the sessions and to have in attendance the key stakeholders from its professional and educational leadership. The seminars are designed to encourage local educating institutions to begin the process of becoming, or becoming more, vision-driven. It is the responsibility of the community's lay and professional leadership to develop the clientele for these seminars.

CONCLUDING COMMENTS

CXJE does not believe that becoming vision-driven is easy or that it is sufficient to remedy the ills of Jewish educating institutions. But it is convinced that it is indispensable to success, and it welcomes your participation in the effort to encourage more careful attention to "the vision thing" among educating institutions in Lead Communities and elsewhere.

DOCUMENT #2

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GOALS PROJECT SUMMER SEMINAR, JULY 10-14, 1994

INTRODUCTION

CUE's Goal Project is an effort to encourage Jewish educating institutions to become much more vision-driven than most today. To describe a Jewish educating institution as "vision-driven" is to say that it is animated by a vision or conception of the Jewish human being it is trying to cultivate. It is a question of the constellation of beliefs, attitudes, commitments and ways of trying to cultivate, and it has found many ways of embodying this answer in the institution's daily life. The Goals Project grows out of the conviction that the effectiveness of Jewish education in America will be substantially enhanced if its constituent institutions can become more vision-driven.

The CUE summer seminar is one of several activities organized by CUE to foster a climate and initiatives that will encourage vision-drivenness among Jewish educational institutions. The seminar brings to Israel lay and professional leaders in Jewish education, primarily but not exclusively from local communities, for a period of study and planning. The seminar is designed to foster an appreciation for the critical role that vision plays in Jewish education and to think through various issues that must be addressed if Jewish educating institutions are to become more vision-driven than they typically are. The seminar is designed with the expectation that on their return to their local communities, participants will collaborate with CUE in its efforts to encourage local initiatives in this important area.

TENTATIVE SCHEDULE OF EVENTS

DAY 11

9:00-11:00 Introduction to the seminar

Led by Alan Hoffmann, Seymour Fox, Daniel Peckarsky

Coffee-break

11:15-12:15 Vision, Goals, and Education: The Theme of the Goals Project

Presentation: Daniel Peckarsky

12-1 Lunch

1:30 Field Trip to a Vision-Driven Institution: Gush Etzion

Conversation with Ha-Rav Lichtenstein

Analysis of field-trip experience.

Return to Jerusalem by 6 pm.

DAY 2!

8:30 ~ 9 Coffee

9 - 9:45 Text Study

INCTO: Each day, beginning on Day 2, 45 minutes will be devoted to study of a classical Jewish text, Rabbinic or otherwise, that illuminates the subject of vision and education. These sessions will be guided by a gifted teacher - Who? Jonny Cohen, Mike Rosenax? Who?....]

9:45-noon Professor Greenberg's Vision of an Educated Jew

Guest: Professor Moshe Greenberg

Noon- 1 pm LUNCH

1 - 2:30 pm From vision to Educational Design: What would it mean to translate Greenberg's ideas into educational terms?

Small Group Activity, with help of Maron, Wygoda, Holtz, and Dorph

2:45 - 4 sharing/Debussing Products of Small Group Activity with Professor Greenberg

4 - 4:30 Coffee break

4:30 ~ 6:00 From Vision to Education Design - Theoretical Considerations

Daniel PeKarsky

DINNER BREAK

B - 10 Panel Discussion - 3 Educators Interpret the educational implications of Professor Greenberg's ideas, and Greenberg responds.

DAY 3

8:30 - 9 Coffee

9 - 9:45 Text Study

9:45 - 11:30 From vision to Practice: the Raah Experience

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Seymour Fox

11:30 - 12:30 LUNCH

12:30 - 6:30 pm Field-trip to a mission-driven secular-Zionist educating institution

DAY 4

8:30 9 Coffee

9 - 9:45 Text Study

5:45 - NOON On Developing A Shared Vision Under Mesey Conditions: perspective on a Problem

participants: Isa Aron, Seymour Fox, Barry Keltz, Daniel Pekarsky

Noon - 1 pm LUNCH

1 - 1 pm Towards the Development of A Shared Vision

-Small work-groups

COFFEE BREAK

3:30 - 5 Discussion

DINNER BREAK

3:30 - 6:30 SPECIAL EVENING PROGRAM [A very special speaker, to be determined, addressing a theme pertinent to our seminar]

DAY 5

8:30 - 9 COFFEE

9 - 9:45 Text Study

9:45 - noon Where do we go from here? What to do back home?

Hoffmann, Dorph, Holtz, Pekarsky

Noon - 1 Lunch

Afternoon Session Loose Ends and Evaluation of Seminar

APR-17-94 09:25 FROM: KINKO'S MADISON-WI,

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PAGE 1

DOCUMENT #3

per Abby's request for a description of the goals project:

Here is some copy for your Brochure, Abby. In addition to clearing this with Kandel Institute folks, I think it would be good if you could also fax a copy of this to Alan, Barry, and Gail for their final approval -- or even read it to them over the phone.

Oowlr/ about the confusion *1 this little pit*, X interpreted Alan's request for a short piece to be intended for a different purpose and wasn't thinking in terms of short paragraph to go into a brochure. If you think this piece needs stylistic or otherwise revisions, let me know. Feel free to call me at home up til midnight my time or early in the morning. I'm up at 5:30 am (my time) and leave the house usually by 6:10. By the way, perhaps it would be good to have a new paragraph beginning with the sentence "The seminar is designed..."

The Summer Seminar on Goals brings to Israel lay and professional leaders in Jewish education, primarily but not exclusively from Lead Communities, for a period of intensive study and planning. It is one of several activities organized by CUE to foster a climate and initiatives that will encourage Jewish educating institutions to become vision-driven. To describe a Jewish educating institution as vision-driven is to say that it is animated by a vision or conception of the kind of Jewish human being it is trying to cultivate. It has an answer to the question, "What kind of Jewish parson, featuring what constellation of beliefs, attitudes, commitments, and skills are we trying to cultivate?" and it has found meaningful ways of embodying this answer in the institution's daily life. The seminar is designed to foster an appreciation for the important role that vision should, but too often does not, play in Jewish education and to think through various issues that must be addressed if Jewish educating institutions are to become more vision-driven. Topics include: what visions are and how they give coherence and direction to the institution; the challenge, at the local level, of arriving at a vision that is shared, compelling, and concrete enough to guide practice; the process of devising educational arrangements that are informed by a designated vision; strategies for engaging local educating institutions in the effort to become vision-driven. The seminar will include a variety of activities, including field trips to local vision-driven institutions. The seminar is designed with the expectation that on their return to their local communities, participants will collaborate with CUE in its efforts to encourage local initiatives in this important area.

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DOCUMENT # 1

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RATIONALE

to make good educational sense, an institution's decisions concerning what ~~curricular~~ goals to pursue, as well as how to interpret and prioritize them, need to be anchored in, and justified by, a coherent vision of what it is trying to achieve. That is, its efforts need to be guided by a compelling answer to the following question: what kind of a Jewish person, featuring what constellation of beliefs, attitudes, skills, commitments, and dispositions, should we be cultivating? An adequate guiding vision does not offer a laundry-list of such characteristics but exhibits how they fit together to compose a picture of a meaningful form of Jewish existence. Absent such a vision, not only are basic decisions concerning curricular goals hard to make, so too are decisions concerning other important matters, including the organization of the physical and social environment, appropriate forms of pedagogy, and the skills desirable in educators. In addition, the absence of a vision of the kind of human beings it is hoping to cultivate deprives an educational institution of an important basis for evaluating the success of its efforts.

The guiding principle of the Goals Project is that if Jewish educating institutions can become significantly more vision-driven than they typically are, the quality of Jewish education in the United States will be substantially enhanced. This principle can be defended on theoretical grounds, but not only on such grounds. There is also empirically grounded literature from general education that identifies the presence of a substantive guiding vision as indispensable to an educating institution's success.

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6. A chance to develop concrete, practical strategies for stimulating local educating institutions in the coming year to become engaged in the process of becoming more vision-driven.

Local seminars in Lead Communities (and beyond). CUE will sponsor a series of seminars in each Lead Community next year for the representatives of local educating institutions. To participate an institution will need to agree to come to all of the sessions and to have in attendance the key stakeholders from its professional and educational leadership. The seminars are designed to encourage local educating institutions to begin the process of becoming, or becoming more, vision-driven. It is the responsibility of the community's lay and professional leadership to develop the clientele for these seminars.

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THE GOALS PROJECT'S AGENDA

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Per Abby's request for a description of the goals project:

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The summer Seminar on Goals brings to Israel lay and professional leaders in Jewish education, primarily but not exclusively from Lead Communities, for a period of intensive study and planning. It is one of several activities organized by CUE to foster a climate and initiative that will encourage Jewish educating institutions to become vision-driven. To describe a Jewish educating institution as vision-driven is to say that it is animated by a vision or conception of the kind of Jewish human being it is trying to cultivate. It has an answer to the question, "What kind of Jewish person, featuring what constellation of beliefs, attitudes, commitments, and skills are we trying to cultivate?" and it has found meaningful ways of embodying this answer in the institution's daily life. The seminar is designed to foster an appreciation for the important role that vision should, but too often does not, play in Jewish education and to think through various issues that must be addressed if Jewish educating institutions are to become more vision-driven. Topics include: what visions are and how they give coherence and direction to the educational process; the challenge, at the local level, of arriving at a vision that is shared, compelling, and concrete enough to guide practice; the process of devising educational arrangements that are informed by a designated vision; strategies for engaging local educating institutions in the effort to become vision-driven. The seminar will include a variety of activities, including field trips to local vision-driven institutions. The seminar is designed with the expectation that on their return to their local communities, participants will collaborate with CUE in its efforts to encourage local initiatives in this important area.

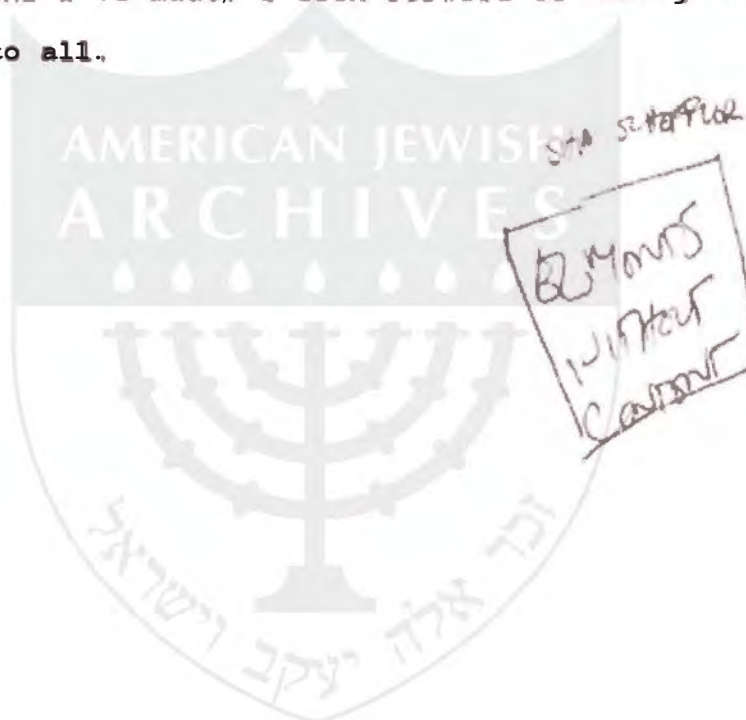
Document #2

From: Dan Pekarsky (PEKARSKY)
To: Marom
Date: Friday, April 15, 1994 2:59:59pm
Subject: Summer Seminar

One of the things I did not include heavily in my characterization Seminar was the role of the Mandel Institute staff. I wanted a chance to hear from you how you felt you could best be used. Please keep this in mind in reacting to the suggestions I've made. I look forward to hearing from you.

Regards to all.

D.P.



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To: Maron
Date: Friday, April 15, 1994 2:59 pm
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Regards to all.

D.P.

problem of wounded egos in a collaborative effort.. In any case, I think that this shows how closely linked the administrative and content issued of the seminar can be. This is a topic which I have discussed with Alan and the administrative staff. I hope that in your discussions on the summer seminar, the duality between content and administration gets broken down..

3. THE ISRAEL ELEMENT: Israel is both a resource and a detriment to this seminar. I understood from Alan that there were already some negative comments about the fact that the seminar is not in America. I do not know how such opposition might be handled. I imagine that one point is that the seminar is seeking out the ~~best~~ available resources on the international level in order to solve the problem of goals in North America. The Mandel Institute and the Educated Jew scholars are here, so...

*AT JMWG
PRINT*
O i s I don't think that there are educational aspects here which we might consider. First, we have to watch out for what I would call the "magic mountain" effect.. That is, the participants come to Jerusalem, have an intense quickie experience, and go back doing things exactly the same, blaming the seminar for being divorced from realities in the field. This is one of the reasons that I think you are right in emphasizing the library of historical and other materials which demonstrate that vision drivenness can and has been done. In addition, this is why I suggested that the seminar does not turn to the question of realities in Lead or other communities in relationship to goals development processes.. We have to consider what success would mean for each and every participant, what we would want them to do when they go home, and then plan accordingly..

Second, I think that Israeli education may indeed provide a vicarious example of the issues, dangers and possibilities involved in determining goals for Jewish education. I am not sure that we should risk a trip to any particular institution and say "here, this is a vision driven institution." Rather, I think it would be useful to examine aspects of Israeli education which relate to the problems which we will be discussing.

The point here, ironically, would be to show how difficult the problem of vision is in Jewish education in the Israeli as well as in the diaspora setting. Let us enable the participants to take out their frustrations against realities which constrain developing goals for Jewish education in relation to a context other than their own. Let them feel that if they deal with this issue in their own settings, they will be taking leadership in the Jewish world as a whole. Who better than American Jews to deal with the question of goals for Jewish education in a society which offers democratic rights and religious freedom! 1

groups. It is true that ~~times~~^{T*its} is a comfortable mode of discourse and it lends itself to the establishment of trust.. However, do such group discussions provide the kind of experience which remains in one's mind and even transform something in one's perspective? As Seymour has pointed out to me a number of times, a discussion between two or three people in front of a whole plenum can be equally if not ~~more~~^{more} effective.

Another problem which emerges from the collaborative nature of this undertaking is that of wounded egos.. It is, I think, a problem in all forms of adult education,, but how much more when you have such a diverse group of stakeholders in the Jewish community. Now you and I already know that ((sic)) the community really ought to respect its Jewish educators most of all, so we don't have to worry about our own dignity and self respect (!!?).. However,, how do we get everybody else to understand that they are all equally important! to the process of determining and implementing educational content.

Here we are,, the CIJE has turned to community lay leaders to mandate educational change,, to the federation people to plan and oversee it,, and to educators to implement it, and yet this can turn into quite a Polish Jewish family drama with everybody busying themselves with what's behind everybody else's underwear. Without getting into too much detail, the CIJE's experience seems to expose just how complex the relations between all these sectors can be (we know from our world, for example, about how educators can openly patronize lay leaders)).

My sense is that we have to overcome this problem on a number of levels. First, I think that every participant needs to be treated like a board member,, as if to say,, this is how Jewish education respects those who earnestly get involved in it. This may mean that every staff member should be responsible for the care and understanding of a given number of participants. Second, I think that there should be an atmosphere of the Philadelphian "constitutional congress" at this seminar ((the fact that the seminar room has no windows might be a useful detail here)). It is as if to say that we are all involved in some kind of happening here - not a regular conference with all its coffee and cake and cocktail party ambiance,, but a unique event,, an interesting opportunity. We have to consider what are the minimal conditions for this kind of atmosphere (eg. no "skipping class" allowed - full participation at all meetings, everybody eats together,, etc.) ^{v m ^}

Of course, none of this should be misconstrued as saying that the CIJE will provide whatever anybody needs for Jewish education. We have discussed the problem of promising too much a number of times. However, the idea is to associate a qualitative businesslike atmosphere in order to dispell the

than any one else will be capable of helping the participants move from the language of community leadership and planning to the language of education. And third, of course, we have the educators and planners on the CIJE and MI staff (Alan, Gail, Barry, yourself, Shmuel, Annette, and myself) who provide a wealth of personal experience on many different levels as a testimony to the intimate link between content and practice.

These resources are up against a serious set of constraints. As I mentioned above, issues of educational content raise the temperature of any discussion on Jewish existence, so we have to be careful about how we get the participants into the discussion in a fresh way, without letting it become politicized or banalized. How do we ignite this inquiry in an honest and inspiring way? Its a difficult pedagogical question.

Furthermore, we are asking ^{p'r'} them in a short time to open their minds to a new language, which they will not learn to speak well quickly. As I told you on the phone, my own experience in teaching the educated Jew materials to educators at the Jerusalem Fellows and the School for Educational Leadership has shown me that it takes lots of time and many raptures for even your basic distinction between instrumental goals and substantive aims to be internalized and clear. How do we get our audience to lower their defences and to bear the weight of the goals issue on their shoulders in four days? After many years of being comfortable in their own languages, both professional and Jewish, ~~hence this~~ is not going to be easy.

2. THE COLLABORATIVE EFFORT: The summer seminar provides a difficult challenge to those of us pityful academics who want to prove to ourselves that when it comes to our ideas about the world, we really do mean what we say. Here we have lay leaders, federation planners, scholars and educators entering into the arena of education in order to hammer out some common understandings about what and how things should be done. If ever there was a context which demonstrates Schwab's claims about the multifaceted and complex nature of the educational undertaking, about its working on so many levels at the same time, here it is. And yet, research has shown that education is plagued by an incapacity to develop successful collaborative relationships.

I am sure that we do not assume that we have the magic wand which will automatically grant us success in an area where many others have failed. What kind of unique modes of exchange will facilitate true discourse in this seminar? How will we train ourselves to implement these modes of exchange? How will we know we have succeeded? These and similar questions should keep us sweating from now until July. Just to get the ball rolling, I want to suggest that we do not necessarily assume that the best way is to break up into

the participants into the discussion of content,, to get them understand what is at stake in terms of their own personal, institutional and communal commitments to the aims of Jewish education..

hrM

I am reminded of a wonderful moment in a master class given by Isaac Stern to a young violinist in China.. It was filmed in a documentary called "From Mao to Mozart..". After witnessing a virtuoso,, but cold technical playing of a Mozart sonata, Stern sensitively approached the child violinist and invited him to play the music with instrument rather than the instrument with the music.. As they worked together,, what emerged was a tender,, if flawed,, rendition of the music through this child's own voice.. The child did alot to fight it, but in the end,, he had to become,, as you say,, "Animated" by the his own understanding of the music.. His unemotional face even cracked into a bittersweet anguish at a specific point in the playing..

7th 12th 19th 20th 21st 22nd 23rd 24th 25th 26th 27th 28th 29th 30th 31st

This seminar will have succeeded,, in my opinion,, if each participant comes out understanding what s/he does not necessarily have answers to,, but cannot avoid addressing.. The participants should understand that they need help in order to address content issues,, that they need the input of the community's finest minds,, its central ~~institutional~~ ~~institutions~~, and its more sensitive and professional educators.. v.) P.O.'s.

If all they come out with is the addition of words such as "vision-drivenness" and "institutional mobilization around goals" to their already technocratic social-planning and business lingo,, we will have failed.. No matter how much they may have been convinced by the argument for goals as a basis of effectiveness - and you know that this is a central strain in my own understanding of the goals project - we have to get these ~~powerful~~ people to go back to America with a sense of personal stake in the content of Jewish education..

Isn't it funny Danny that this is the kind of opportunity which drove us all into Jewish education and now that it is at our doorstep,, we find ourselves so involved in another mode of discourse ~~that we have forgotten~~ it? I feel that it was a necessary diversion,, because it is important to formulate the invitation to deal with content in professional terms which can capture the attention and trust of the community.. However,, the point remains.. This seminar provides an ultimate Jewish educational opportunity and challenge in that it finally enables us to get the community involved in the questions which have been bugging us for a long time.

I am assuming that we have three kind of resources for this task.. First,, we have the educated Jew project - its story,, rationale,, library of materials,, staff and of course,, its scholars.. Second,, we have Seymour Fox - who perhaps more

Dear Danny:

The following is a summary of what I would see as some of the educational challenges of the summer goals project seminar in Israel. Though it is an informal and free flowing document,, I hope it will be of use to you at your planning meeting on Friday. I have no objection to your sharing any or all of it with others at the meeting,, but I think you will see that it should be ~~highly~~ confidential otherwise..

1. ~~THE MOVE TO THE CONTENT OR SUBSTANCE OF EDUCATION~~: The goals project in general,, and the Israel summer seminar in particular mark a significant move towards the content or substance of education. After all the emphasis on "enabling options," it is an admission that Jewish education is a human endeavour which depends on powerful ideas just as much as personnel and community support. The best practices project was a first move in this direction,, but it is different in that it brought the best of what exists on the continent as a resource to the Lead Communities (LC's). The GP probes into what goes on in educational institutions in LC's or other communities and deals with it, hopefully,, for the sake of the continent as a whole..

In this sense,, the goal project's move to content is a very intimate and delicate one. It calls into question not only the haphazard manner in which Jewish education runs on the local level,, but also the very difficult substantive questions which confront American Jewry today. From our discussions over the years,, I think that you would agree that the problems of Jewish education in North America are also symptoms of deeper issues and ambivalences which have often been conveniently tucked under the rug. Ron Reynold⁵ (concludes in his doctoral research on this topic ~~that~~ "by ambiguous goals function as an effective conflict-management device by encompassing and subsuming the private goals of individual participants within the vague pronouncements,, which are objectionable to few."

At its deepest level,, the goals project exposes these issues and ambivalences and puts them right on the planning table. A close reading of your document on the goals project reveals that the attempt to discover a criterion by which one can allocate resources,, train staff,, design programs,, etc., will necessarily lead to an inquiry into the question of "what is a meaningful Jewish existence?"

I think that one of the educational challenges of the summer seminar is to facilitate a smooth move into the unique issues of educational content. That is not to say that every participant to come out with his/her own conception of the educated Jew. Far from it. It seems to me that one of the goals of the goals project seminar should be only to initiate

settings, they will be taking leadership in the Jewish world. Who better than committed American Jews should deal with the question of goals for Jewish education in a society which offers democratic rights and religious freedom?!

Correct me if I am wrong, but it appears to me that most of the participants will have been in Israel before. I say this in order to rule out the need to include a third element here, which is siteseeing and general Israel mongering. Mishkenot Shaananim is one of the most beautiful places in Jerusalem and it provides enough inspiration on this level. I do not think we need to worry ourselves about extracurricular activities. Rather, we should create a board room atmosphere which leaves no time for anything but business.

Nevertheless, I would still suggest two exceptions. First, I think it is important to have good Israeli lunches, which could be perhaps be followed by some musical interlude. Second, this might be a good opportunity to share some information on what is going on in Jewish education around the world as well as to familiarize the participants with the various institutions in Jerusalem which are resources for Lead and other community undertakings in education (Melton, Melitz, etc.).

Of course, all of this is my opinion and I would love to be shot down. So let us continue to be in touch on a regular basis. I hope that you will be able to tape the session on the goals project and on the summer seminar for us. Should there be any more comments to send on to you, I will do so through fax or Bitnet.

BeHatzlacha,

Danny Marom

Please note correction below

10 Abby

DOCUMENT #3

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~~educational process~~

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DOCUMENT #1

WHAT IS THE GOALS PROJECT?

The Goals Project is a multi-pronged effort to encourage Jewish educating institutions to become substantially more vision-driven than most typically are. To describe a Jewish educating institution as vision-driven is to say that it is animated by a vision or conception of the kind of Jewish human being it is trying to cultivate. The Goals Project will encourage vision-drivenness through efforts to foster an appreciation among relevant constituencies of the importance of being vision-driven and through strategies designed to encourage educating institutions to work towards the articulation of their underlying visions and to identify and actualize the educational implications of these visions. *an example*

RATIONALE

To make good educational sense, an institution's decisions concerning what curricular goals to pursue, as well as how to interpret and prioritize them, need to be anchored in, and justified by, a coherent vision of what it is trying to achieve. That is, its efforts need to be guided by a compelling answer to the following question: what kind of a Jewish person, featuring what constellation of beliefs, attitudes, skills, commitments, and dispositions, should we be cultivating? An adequate guiding vision does not offer a laundry-list of such characteristics but exhibits how they fit together to compose a picture of a meaningful form of Jewish existence. *scholar + work*
Absent such a vision, not only are basic decisions concerning curricular goals *hard to reasonably make*, so too are decisions concerning other important matters, including the organization of the physical and social environment, appropriate forms of pedagogy, and the skills desirable in educators. In addition, the absence of a vision of the kind of human beings it is hoping to cultivate deprives an educational institution of an important basis for evaluating the success of its efforts. *common knowledge*

The guiding principle of the Goals Project is that if Jewish educating institutions can become significantly more vision-driven than they typically are, the quality of Jewish education in the United States will be substantially enhanced. This principle can be defended on theoretical grounds, but not only on such grounds. *There is also empirically grounded literature from general education that identifies the presence of a substantive guiding vision as indispensable to an educating institution's success.* *common*

The contention that vision is indispensable is, of course, not intended to suggest the desirability of any particular vision. It is intended to suggest that it is important for each educating institution to identify or refine the vision appropriate to it and to look for ways to embody, or to better embody, this vision in its

everyday workings. It is this effort that the Goals Project hopes to encourage.

The development of a substantive vision that is compelling to the relevant stakeholders and whose educational implications have been worked out in a meaningful way is a labor-intensive, intellectually and Jewishly demanding activity. It requires careful thinking, educational expertise of varied kinds, ingenuity, soul-searching, and study. And because it is likely that participants in this process will bring with them diverse and sometimes conflicting convictions, some serious deliberation and negotiation will need to go on among them. Not only is the work hard, it must be acknowledged that there are no guarantees of success. But it must also be stressed that the potential rewards for the participants in the process, both as individuals and as representatives of their institutions, can be very significant.

THE GOALS PROJECT'S AGENDA

The Goals Project will be spearheading a number of efforts to encourage vision-drivenness in Jewish education.

A library of educational resources. The Goals Project has begun a process of gathering materials, both theoretical and practical, that speak to the importance of vision and its relationship to educational goals and practice, as well as to the process of becoming vision-driven. This library of materials will be made available to communities and educating institutions that are interested in fostering vision-drivenness.

Shul
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A Summer Seminar in Jerusalem. The Summer Seminar will bring to Israel lay and professional leaders in Jewish education, primarily but not exclusively from Lead Communities, for an intensive period of study and planning. The seminar is designed to foster in participants an appreciation for the critical role that vision plays in Jewish education and to think through various issues that must be addressed if Jewish educating institutions, in general and in their local communities, are to become more vision-driven than they typically are. The seminar is designed with the expectation that on their return from the seminar, participants will collaborate with CIJE in its efforts to encourage work in this arena in their home-communities.

The summer seminar will include the following elements:

1. Opportunities to develop an understanding of the ways in which having a vision can contribute to the design and effectiveness of an educating institution, as well as a chance to look at empirical studies that suggest the power of vision.

2. A chance to read articles by and to meet with some exceptionally thoughtful individuals who have long pondered the question of what is an educated Jew, of what Jewish education

should be educating towards. Encountering and wrestling with the visions propounded by these individuals is designed not only to clarify for participants what it means to have a vision of a meaningful Jewish existence, but also to encourage them to develop or refine their own visions.

3. A chance to think through the educational implications of one or more of the visions encountered in the seminar: what implications does a given vision have for the determination and interpretation of educational priorities, as well as for such matters as the design of the educational setting, the training of educators, and so forth? The road from vision to education design is by no means an easy one, and the seminar will try to illuminate the kinds of knowledge that are necessary to make this journey, as well as significant challenges that need to be addressed along the way.

4. A chance to visit, via literature, via film, and/or via direct encounter, educating institutions that are vision-driven and to see the way the vision functions to given coherence and direction to their efforts. } }

5. A chance to wrestle with the difficult question: What kinds of techniques, processes and activities show promise of leading the relevant stakeholders in an educating institution to the development of a vision that will be compelling, shared, and concrete enough to offer practical educational guidance?

6. A chance to develop concrete, practical strategies for stimulating local educating institutions in the coming year to become engaged in the process of becoming more vision-driven.

Local seminars in Lead Communities (and beyond). CIJE will sponsor a series of seminars in each Lead Community next year for the representatives of local educating institutions. To participate an institution will need to agree to come to all of the sessions and to have in attendance the key stakeholders from its professional and educational leadership. The seminars are designed to encourage local educating institutions to begin the process of becoming, or becoming more, vision-driven. It is the responsibility of the community's lay and professional leadership to develop the clientele for these seminars.

CONCLUDING COMMENTS

CIJE does not believe that becoming vision-driven is easy or that it is sufficient to remedy the ills of Jewish educating institutions. But it is convinced that it is indispensable to success, and it welcomes your participation in the effort to encourage more careful attention to "the vision thing" among educating institutions in Lead Communities and elsewhere.

DOCUMENT #2

GOALS PROJECT SUMMER SEMINAR, JULY 10-14, 1994

INTRODUCTION

CIJE's Goal Project is an effort to encourage Jewish educating institutions to become much more vision-driven than most are today. To describe a Jewish educating institution as vision-driven is to say that it is animated by a vision or conception of the kind of Jewish human being it is trying to cultivate. It has an answer to the question, "What kind of a Jewish person, featuring what constellation of beliefs, attitudes, commitments and skills are we trying to cultivate?", and it has found meaningful ways of embodying this answer in the institution's daily life. The Goals Project grows out of the conviction that the effectiveness of Jewish education in America will be substantially enhanced if its constituent institutions can become more vision-driven.

The CIJE Summer Seminar is one of several activities organized by CIJE to foster a climate and initiatives that will encourage vision-drivenness among Jewish educating institutions. The seminar brings to Israel lay and professional leaders in Jewish education, primarily but not exclusively from Lead communities, for a period of study and planning. The seminar is designed to foster an appreciation for the critical role that vision plays in Jewish education and to think through various issues that must be addressed if Jewish educating institutions are to become more vision-driven than they typically are. The seminar is designed with the expectation that on their return to their local communities, participants will collaborate with CIJE in its efforts to encourage local initiatives in this important area.

TENTATIVE SCHEDULE OF EVENTS

DAY 1:

9:00-11:00 Introduction to the seminar

Led by Alan Hoffmann, Seymour Fox, Daniel Pekarsky

Coffee-break

11:15-12:15 Vision, Goals, and Education: The Theory behind the Goals Project

Presentation: Daniel Pekarsky

12-1 Lunch

1-5 Field Trip to a Vision-Driven Institution: Gush Etzion

Conversation with Ha-Rav Lichtenstein

Analysis of field-trip experience.

Return to Jerusalem by 6 pm.

DAY 2:

8:30 - 9 Coffee

9 - 9:45 Text Study

[Note: Each day, beginning on Day 2, 45 minutes will be devoted to study of a classical Jewish text, Rabbinic or otherwise, that illuminates the subject of vision and education. These sessions will be guided by a gifted teacher - Who? Jonny Cohen, Mike Rosenak? Who?...]]

9:45-noon Professor Greenberg's Vision of an Educated Jew

Guest: Professor Moshe Greenberg

Noon- 1 pm LUNCH

1 - 2:30 pm From Vision to Educational Design: What would it mean to translate Greenberg's ideas into educational terms?

Small Group Activity, with help of Marom, Wygoda, Holtz, and Dorph

2:45 - 4 Sharing/Discussing Products of Small Group Activity with Professor Greenberg

4 - 4:30 Coffee-break

4:30 - 6:00 From Vision to Education Design - Theoretical Considerations

Daniel Pekarsky

DINNER BREAK

8 - 10 Panel Discussion - 3 Educators Interpret the educational implications of Professor Greenberg's ideas, and Greenberg responds.

DAY 3

8:30 - 9 Coffee

9 - 9:45 Text Study

9:45 -11:30 FROM Vision to Practice: the Ramah Experience

Seymour Fox

11:30 - 12:30 LUNCH

12:30 - 6:30 pm Field-trip to a vision-driven secular-Zionist
educating institution

DAY 4

8:30 - 9 Coffee

9 - 9:45 Text Study

9:45 - Noon On Developing A Shared Vision Under Messy
Conditions: Perspectives on a Problem

Participants: Isa Aron, Seymour Fox, Barry Holtz,
Daniel Pekarsky

Noon - 1 pm LUNCH

1 - 3 pm Towards the Development of A Shared Vision

Small work-groups

COFFEE BREAK

3:30 - 5 Discussion

DINNER BREAK

7:30 - 9:30 SPECIAL EVENING PROGRAM [A very special speaker, to be
determined, addressing a theme pertinent to our seminar]

DAY 5

8:30 - 9 COFFEE

9 - 9:45 Text Study

9:45 - noon Where do we go from here? What to do back home?

Hoffmann, Dorph, Holtz, Pekarsky

Noon - 1 Lunch

Afternoon Session Loose Ends and Evaluation of Seminar

Dear Danny:

The following is a summary of what I would see as some of the educational challenges of the summer goals project seminar in Israel. Though it is an informal and free flowing document,, I hope it will be of use to you at your planning meeting on Friday. I have no objection to your sharing any or all of it with others at the meeting,, but I think you will see that it should be confidential otherwise..

1. **THE MOVE TO THE CONTENT OR SUBSTANCE OF EDUCATION:** The goals project in general,, and the Israel summer seminar in particular mark a significant move towards the content or substance of education. After all the emphasis on "enabling options," it is an admission that Jewish education is a human endeavour which depends on powerful ideas just as much as on personnel and community support. The best practices project was a first move in this direction, but it is different in that it brought the best of what exists on the continent as a resource to the lead Communities. The goals project probes into what goes on in educational institutions in lead or other communities and deals with it,, hopefully,, for the sake of the continent as a whole.

In this sense,, the goal project's move to content is a very intimate and delicate one. It calls into question not only the haphazard manner in which Jewish education runs on the local level,, but also the very difficult substantive questions which confront American Jewry today.. From our discussions over the years,, I think that you would agree that the problems of Jewish education in North America are also symptoms of deeper issues and ambivalences which have often been conveniently tucked under the rug. Ron Reynolds concludes in his doctoral research on this topic with the claim that that Jewish education purposely uses ambiguous goals. "Ambiguous goals," he explains,, "function as an effective conflict-management device by encompassing and subsuming the private goals of individual participants within the vague pronouncements,, which are objectionable to few."

At its deepest level,, the goals project exposes these issues and ambivalences and puts them right on the planning table. A close reading of your document on the goals project reveals that the attempt to discover a criterion by which one can allocate resources,, train staff,, design programs,, etc.,, will necessarily lead to an inquiry into the question of "what is a meaningful Jewish existence?"

I think that one of the educational challenges of the summer seminar is to facilitate a smooth move into the unique issues of educational content. That is not to say that every participant needs to come out with his/her own conception of the educated Jew. Far from it. It seems to me that one of the

Dear Annette, Seymour, and Shmuel:

Enclosed please find three documents which Danny Bekarsky just sent to me now by fax (something broke down in the Bitnet communication, so I did not have these before).. These are all documents which he wants to make use of at this Friday's CIJE board and staff meetings and he has requested our input, if possible. I told Danny that I would do my best to get comments back to him as soon as possible.. This could be done by my summarizing comments which you or your secretaries could pass on to me, or by me writing a response and you making corrections/additions.. Please let me know how you would like to proceed, or if you think you will not have time for this.

DOCUMENT #1: A description of the goals project, which Danny wants to hand out to the board members and whoever else is interested.

DOCUMENT #2: A simulation of the summer seminar, which Danny wants to discuss internally with the CIJE staff..

DOCUMENT #3: A one page description of the summer seminar for the immediate interest of people who have said that they cannot decide whether or not to come unless they have sense of what will be involved in the seminar..

I have enclosed as well our joint communication to Danny as well as one which I personally wrote to him in response to an earlier draft of document #1.

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Dear Danny:

I finally have a response to your earlier letter about the content of the goals project seminar. It reflects major points in a deliberation with Seymour, Annette, Shmuel and myself. This deliberation preceded your recent document, which addresses some of our concerns. I am sending the letter separately, because here I want to respond to other questions which you sent me and which have arisen since your letter.

1. Regarding your short piece on the goals project. Since I do not know exactly who your audience is here and what you see as the purpose of the document it is hard for me to judge it. It is certainly beautifully written, logical and consistent. Does it give a place for your audience to "hang its hat on?" I do not know. I imagine that in the case of lay leaders the seductive part of the goals project is the possibility of demanding accountability from educators. In the case of federation pros, the important point might be that educational goals are of a particular and unique nature and that working with them demands different processes, inputs, and formulations than planning in other fields. Both these points find expression in your document, but the document is not written as if it was trying to emphasize them for specific audiences. I suppose that what I am saying is that I am not sure as to whether or not this document gets the value of the goals project across to specific audiences.

One thing which you might consider is linking the goals project into the line which leads from the Commission to the field. The Commission was designed to make a significant impact on Jewish education in North America as a whole. Lead communities have been set up by the Commission, among other reasons, "to determine the educational practices and policies that work best" (A Time to Act, page 17, 67). By doing this they will be able to make a contribution to the North American Jewish community as a whole. The Best Practices brings "the best" of what is going on in North America to lead communities in order to achieve this. The goals project is a second input which works in the opposite direction. An attempt will be made to develop more effective education locally and to share what contributes to this success with those outside lead communities.

The goals project is based on the assumption that the policy of being driven by a vision will produce practices which are more

effective. The Commission had to suspend a discussion on the content and vision of Jewish education in order to achieve consensus for common concerns. Effective education on the local level cannot avoid content and vision. It is the heart of the educational enterprise. Given good teachers and community support, it will be the organizing principle for systematic and profound effort...

2. Yes I am gathering an anthology of primary sources which enable one to demonstrate the power of vision and vision driven practice. In and of themselves, these sources will not be understandable. We need to discuss how they can be presented in a way which maximizes their impact. I hope to have a critical mass ready for the summer seminar and would hope to develop some form of live presentation for them. This provides a great opportunity to distinguish between vision and mission statements, etc.

3. I apologize for the delay on the Twersky piece. We are still working on a revised version of his paper, so I have nothing to offer there. As for a precis, let me try a little here. Twersky's paper presents a conception of Jewish education based on an halachic conception of Judaism. According to this conception, a Jew's first obligation is to practice mitzvot commanded by God. However, since Judaism is defined by a dialectical tension between the Jewish spiritual essence and its practical manifestation in halachah (this is what distinguishes Judaism from other religions - it is not enough to believe, one has to express belief in a myriad of actions and expressions in daily life), the actual practice of halachah has the capacity to enable the Jew to achieve high levels of religious understanding and experience. Whether or not this is achieved is a function of education

That is to say that in the context of practicing halachah, one is invited to study and understand its inherent conceptual depths.

According to Twersky, Maimonides was halachah's most apt spokesman in that his understanding and presentation of halachah works on both the practical and spiritual level. This applies to his presentation of each and every halachah as well as of the halachah as a whole. Consequently, Twersky suggests Maimonides' own discussions of the laws of Talmud Torah as well as his larger conception of halachic education as a basis for the determination of aims for Jewish education based on halachah.

According to Maimonides, understanding the conceptual depths of halacha involves a three pronged program of study involving learning on three levels simultaneously:

- a) Mikra - the study of written Torah for basic understanding and erudition;
- b) Mishna - the study of the oral Torah for a comprehensive view of the law and the basic necessary knowledge for its practical implementation;
- c) Gemara - the study of the written and oral Torah in terms of their conceptual depths; this includes Pardes or philosophical studies based on metaphysics and theology.

The ultimate goal of this program of study would be to habituate the student into a practice of halacha which is informed and inspired by an understanding of its spiritual depths. The result of such practice would be the exalted religious experience of Ahavat Hashem. At the same time, Ahavat Hashem drives the student to use his/her deeper understanding of the halachah to worship God on growing levels of sophistication. The practice of the mitzvah is the same for all, but the additional spiritual dimension leads to greater nuance and higher achievements on the subjective level (Avodat HaShem). The ideals of Ahavat HaShem and Avodat HaShem based on deeper conceptual understanding of the halachah is an ongoing and infinite one which can be achieved only through continuous practice and study.

Is this of any use?

4. Greenberg knows about the summer seminar and is ready to present his paper. We have not decided or closed down anything with the others yet.

Lets continue to be in close contact. I have no sense of your agenda until the summer seminar. When, where, to whom, how do you have to present the goals project? How is it perceived by the staff and various constituents in the field? Is it a priority? How is it understood? Misinterpreted? What expectations does it produce? Who sees it how? Who are resources for us? Perhaps we should start instituting a weekly phone call. What do you say?

Danny

Dear Danny:

I hope all is well with you and your family. As you requested, I passed on your query about renting an apartment this summer to Alan's secretary Abby and she is handling it.

I have had a chance to discuss your letter on the goals project summer seminar with Seymour, Annette and Shmuel. This will be a topic at our meetings with Alan Hoffman this week as well. A number of points emerged from these preliminary deliberations which I would like to share with you here:

1. The summer seminar is a launching point for the goals project. Consequently, in establishing a content for this seminar, it is important to consider not only the internal logical consistency of the topics to be presented and discussed. In addition, we need to consider in advance where the discussion could lead to and if we feel capable of providing an appropriate response. A seminar which excited the participants to the point at which they expected the CIJE to bring in a full staff of consultants into each school in their communities for a lengthy goals development effort would not necessarily be a success.

It may be more prudent to consider a seminar content which takes into account, as was stated in one of your earlier documents, that the CIJE is prepared to train those who would provide goals consultation to teams from schools (eg. lay leader, principal, and a Jewish studies curriculum specialist). This kind of thinking also brings us back to the possible role of the denominational training institutions in the goals project as well. We need to consider in advance that the eventual outcome of the discussion which begins at the seminar this summer can be a request for goals from the denominations on the part of local schools.

2. We found it useful to explore the content issue by asking ourselves what the participants should come out with at the end of the seminar? What would be the exam they could pass, as it were, if we were successful? A number of points emerged as desirable outcomes:

- understanding the serious effort necessary for developing visions for education: the complexity, the need for expertise in many areas, the need for disciplined and lengthy collaborative effort, the need for precision, coherence and care in articulation, the concern for issues of feasibility, the difficulties of establishing consensus around particular values, the difficulties of remobilizing an educational institution around new goals, etc. etc. (and all this as distinguished from "visioning" in the less serious sense);

- understanding the various levels upon which vision can inform practice including conceptions of the educated Jew, a portrait of a school, modes of planning and implementation (eg. the development of a culture or learning environment in the educational setting, of syllabus & curricula, of in-service teacher education, etc.) and evaluation;

- awareness and appreciation of various examples of authentic visions and successful vision-driven practices (historical and contemporary, including from the educated Jew project);
- preliminary implications for Jewish education in lead communities; this relates specifically to what we have referred to as the input of lay leaders as a "lever" for goals development (through their demand for accountability in institutions of Jewish education).

I hope that we can continue this discussion after we speak with Alan.

Danny

A handwritten signature in blue ink, appearing to be the letter 'D'.

Walc Se neck 8
.N.3

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Danny

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אלא שכתבתי / r
"הוא ש... ש... r/Q
tj.?

ate: Tue, 5 Apr 94 17:50 +0300
Message-id: <05040094175004@HUJIVMS>
From: <ALANHOF@HUJIVMS>
To: Daniel Pekarsky <danpek@macc.wisc.edu>
Cc: Danny Mardal <mardal@huji.ac.il>
Subject: Goals Seminar

Danny,

We need a more concrete description of the summer Goals Seminar for those who are considering attending. Basically, it should be a one page, rough draft of a day to day program which, of course, is still a basis for change. It can even be based on your "Summer, part 2" e-mail, dated Friday, April 1, from the section which begins "Although details ... " through " ... encourage."

I will be in America from Sunday, staying at the Mayflower.
Regards,
Talk to you next week
Alan

Wed, 06 Apr 94 20:08:56 +0300

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

Subject: Misc.

Hi, Danny. I hope you had a good Chag and that things are going well with you. A few misc. matters:

1. I'm sending you (in two parts) a draft of a short piece, some form of which may go to people interested in the Summer Seminar. It includes a sketch of some general ideas for the seminar. I am, by the way, still interested in getting something from you that articulates your own preliminary thoughts concerning how the time in Jerusalem should be spent. The sooner you could get something to me the better. Thanks.

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3. I am concerned that I still haven't seen a revised version of the Twersky piece (in English) and/or a precis of what his principal ideas are. Can you help me with this?

4. Whatever we do with the seminar, I'm pretty confident we'll want to use Greenberg. Seymour assured me he'd be available to us. This is worth confirming -- can you do so?

5. Are Twersky, Brinker, Rosenak, Jonny Cohen available to us? This would be very relevant to know.

I look forward to hearing from you.

Daniel

GP5 1
GP5 2

Wed, 06 Apr 94 20:12:10 +0300

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

Subject: summer-part1

Date: 4/01/1994 12:45 pm (Friday)

CIJE'S GOALS PROJECT

WHAT IS THE GOALS PROJECT?

The Goals Project is a multi-pronged effort to catalyze vision-drivenness in Jewish educating institutions. A vision-driven educating institution is one that is guided 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 educating institution as vision-driven is to say that it is animated by a vision or conception of the kind of Jewish human being it is trying to cultivate, that is, by a vision of a meaningful Jewish existence. The Goals Project will encourage vision-drivenness through efforts to foster an appreciation among relevant constituencies of the importance of being vision-driven and through strategies designed to encourage educating institutions to work towards the articulation of their underlying visions and to identify and actualize the educational implications of these visions.

RATIONALE

To make good educational sense, an institution's decisions concerning what curricular goals to pursue, as well as how to interpret and prioritize them, need to be anchored in, and justified by, a coherent vision of what it is trying to bring into being. To know what it is about, what it is really after, an institution must have a compelling answer to the following question: what kind of a Jewish person, featuring what

constellation of beliefs, attitudes, skills, commitments, and dispositions, should we be cultivating?

An adequate guiding vision does not only offer a laundry-list of such characteristics but also exhibits how they fit together to compose a picture of a meaningful form of Jewish existence. Absent such a vision, not only are basic decisions concerning curricular goals hard to reasonably make, so too are decisions concerning the organization of the physical and social environment, appropriate forms of pedagogy, the background and skills desirable in educators, etc. In addition, the absence of a vision of the kind of human beings one is hoping to cultivate deprives an educational institution of the most important basis for evaluating the success of its efforts.

Given the important role that a vision plays in guiding the work of an educating institution, it is very unfortunate - but also unfortunately true - that many Jewish educating institutions lack the sense of direction that grows out of having a clear and compelling vision of what they want to accomplish. True, educating institutions do often seem to have visions of sorts in the form of mission-statements; but typically, these mission-statements are too vague to offer any guidance, not very compelling to the institution's lay and professional leaders, and rarely even known in any serious way by the front-line educators. In the absence of compelling visions, many Jewish educating institutions evaluate their success by answers to questions like the following: Do students continue coming? Do they seem engaged? Are they non-disruptive? These are, of course, vital matters, but they do not offer a sufficient basis for determining or evaluating educational practice.

The guiding principle of the Goals Project is that enhancing the effectiveness of Jewish education in America will depend substantially on whether educating institutions can become significantly more vision-driven than most now are. This principle can be defended on theoretical grounds, but not only on such grounds. There is ample empirically grounded literature from general education that identifies the presence of a substantive guiding vision as indispensable to an educating institution's success.

The contention that vision is indispensable is, of course, not intended to suggest the desirability of any particular vision. It is intended to suggest that it is important for each educating institution to identify or refine the vision

appropriate to it and to look for ways to embody, or to better embody, this vision in its everyday workings. It is this effort that the Goals Project hopes to encourage.

THE ROAD LESS TRAVELLED

The Goals Project does not assume that it is easy for an educating institution to become vision-driven. In fact, the opposite is the case. For an institution to develop a vision that is not only shared but also genuinely compelling to the key stakeholders is itself a very significant and difficult. But as important as it is to achieve a vision that captures the imagination of critical stakeholders, it is but one step in the process of becoming vision-driven, and there is hard work ahead. One reason for this is that there is no formula that takes one from a vision of the kind of human beings or community one is hoping to bring into being to a picture of the educational environment that will correspond to and support this vision. Various understandings (concerning, for example, teaching, learning, human nature, human growth, the power of the social environment, and the characteristics of the parent and student community) enter into the effort to trace out the vision's educational implications and to understand how they might be embodied in practice.

In other words, the development of a vision that is compelling to the relevant stakeholders and whose educational implications have been worked out is a labor-intensive, intellectually and Jewishly demanding activity. It requires careful thinking, ingenuity, soul-searching, study, and a measure of negotiation among the participants. It is also true that there are no guarantees of success; but the potential rewards for the participants in the process, both as individuals and as representatives of their institutions, can be very significant.

Date: 4/01/1994 12:46 pm (Friday)

THE GOALS PROJECT'S AGENDA

The Goals Project will be spearheading a number of efforts to encourage vision-drivenness in Jewish education.

A library of educational resources. The Goals Project has begun a process of gathering materials, both theoretical and practical, that speak to the importance of vision and its relationship to educational goals and practice, as well as to the process of becoming vision-driven. This library of materials will be made available to communities and educating institutions that are interested in fostering vision-drivenness.

A Summer Seminar in Jerusalem. The Summer Seminar will bring to Israel lay and professional leaders in Jewish education, primarily but not exclusively from Lead Communities, for an intensive period of study and planning. The seminar is designed to foster in participants an appreciation for the critical role that vision plays in Jewish education and to think through various issues that must be addressed if Jewish educating institutions, in general and in their local communities, are to become more vision-driven than they typically are. The seminar is designed with the expectation that on their return from the seminar, participants will collaborate with CIJE in its efforts to encourage work in this arena in their home-communities.

Although details of the Summer Seminar are still being worked out, the following elements will be included:

1. Opportunities to develop an understanding of the ways in which having a vision can contribute to the design and effectiveness of an educating institution, as well as a chance to look at empirical studies that suggest the power of vision.

2. A chance to read articles by and to meet with some exceptionally thoughtful individuals who have long pondered the question of what is an educated Jew, of what Jewish education should be educating towards. Encountering and wrestling with the

visions propounded by these individuals is designed not only to clarify for participants what it means to have a vision of a meaningful Jewish existence, but also to encourage them to develop or refine their own visions.

3. A chance to think through the educational implications of one or more of the visions encountered in the seminar: what implications does a given vision have for the determination and interpretation of educational priorities, as well as for such matters as the design of the educational setting, the training of educators, and so forth? The road from vision to education design is by no means an easy one, and the seminar will try to illuminate the kinds of knowledge that are necessary to make this journey, as well as significant challenges that need to be addressed along the way.

4. A chance to wrestle with the difficult question: how stimulate the relevant stake-holders of an educating institution to work towards being vision-driven? How approach the task of developing a compelling and widely shared vision?

5. A chance to visit, via literature, via film, and/or via direct encounter, educating institutions that are vision-driven and to see the way the vision functions to given coherence and direction to their efforts.

6. A chance to develop concrete, practical strategies for engaging local educating institutions in the process of becoming more vision-driven.

Local seminars in Lead Communities (and beyond). CIJE will sponsor a series of seminars in each Lead Community next year for the representatives of local educating institutions. To participate an institution will need to agree to come to all of the sessions and to have in attendance the key stakeholders from its professional and educational leadership (typically, the Rabbi, the educational director, the Chairperson of the Board of Education, and a teacher). The seminars are designed to encourage local educating institutions to begin the process of becoming, or becoming more, vision-driven. It is the responsibility of the community's lay and professional leadership to develop the clientele for these seminars

CONCLUDING COMMENTS

CJJE does not believe that becoming vision-driven is easy or that it is sufficient to remedy the ills of Jewish educating institutions. But it is convinced that it is indispensable to success, and it welcomes your participation in the effort to encourage more careful attention to "the vision thing" among educating institutions in Lead Communities and elsewhere.

ate: Tue, 5 Apr 94 17:50 +0300
Message-id: <05040094175004@HUJIVMS>
From: <ALANHOF@HUJIVMS>
To: Daniel Polakovsky <dnpol@mac.wisc.edu>
Cc: Danny Merom <mandel@hujivms>
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In other words, the development of a vision that is compelling to the relevant stakeholders and whose educational implications have been worked out is a labor-intensive, intellectually and Jewishly demanding activity. It requires careful thinking, ingenuity, soul-searching, study, and a measure of negotiation among the participants. It is also true that there are no guarantees of success; but the potential rewards for the participants in the process, both as individuals and as representatives of their institutions, can be very significant.

Date: 4/01/1994 12:46 pm (Friday)

THE GOALS PROJECT'S AGENDA

The Goals Project will be spearheading a number of efforts to encourage vision-drivenness in Jewish education.

A library of educational resources. The Goals Project has begun a process of gathering materials, both theoretical and practical, that speak to the importance of vision and its relationship to educational goals and practice, as well as to the process of becoming vision-driven. This library of materials will be made available to communities and educating institutions that are interested in fostering vision-drivenness.

A Summer Seminar in Jerusalem. The Summer Seminar will bring to Israel lay and professional leaders in Jewish education, primarily but not exclusively from Lead Communities, for an intensive period of study and planning. The seminar is designed to foster in participants an appreciation for the critical role that vision plays in Jewish education and to think through various issues that must be addressed if Jewish educating institutions, in general and in their local communities, are to become more vision-driven than they typically are. The seminar is designed with the expectation that on their return from the seminar, participants will collaborate with CIJE in its efforts to encourage work in this arena in their home-communities.

Although details of the Summer Seminar are still being worked out, the following elements will be included:

1. Opportunities to develop an understanding of the ways in which having a vision can contribute to the design and effectiveness of an educating institution, as well as a chance to look at empirical studies that suggest the power of vision.

2. A chance to read articles by and to meet with some exceptionally thoughtful individuals who have long pondered the question of what is an educated Jew, of what Jewish education should be educating towards. Encountering and wrestling with the

visions propounded by these individuals is designed not only to clarify for participants what it means to have a vision of a meaningful Jewish existence, but also to encourage them to develop or refine their own visions.

3. A chance to think through the educational implications of one or more of the visions encountered in the seminar: what implications does a given vision have for the determination and interpretation of educational priorities, as well as for such matters as the design of the educational setting, the training of educators, and so forth? The road from vision to education design is by no means an easy one, and the seminar will try to illuminate the kinds of knowledge that are necessary to make this journey, as well as significant challenges that need to be addressed along the way.

4. A chance to wrestle with the difficult question: how stimulate the relevant stake-holders of an educating institution to work towards being vision-driven? How approach the task of developing a compelling and widely shared vision?

5. A chance to visit, via literature, via film, and/or via direct encounter, educating institutions that are vision-driven and to see the way the vision functions to given coherence and direction to their efforts.

6. A chance to develop concrete, practical strategies for engaging local educating institutions in the process of becoming more vision-driven.

Local seminars in Lead Communities (and beyond). CJE will sponsor a series of seminars in each Lead Community next year for the representatives of local educating institutions. To participate an institution will need to agree to come to all of the sessions and to have in attendance the key stakeholders from its professional and educational leadership (typically, the Rabbi, the educational director, the Chairperson of the Board of Education, and a teacher). The seminars are designed to encourage local educating institutions to begin the process of becoming, or becoming more, vision-driven. It is the responsibility of the community's lay and professional leadership to develop the clientele for these seminars

CONCLUDING COMMENTS

CIJE does not believe that becoming vision-driven is easy or that it is sufficient to remedy the ills of Jewish educating institutions. But it is convinced that it is indispensable to success, and it welcomes your participation in the effort to encourage more careful attention to "the vision thing" among educating institutions in Lead Communities and elsewhere.

From: "Dan Pekarsky"
Reply-To: PEKARSKY
To: ALANHOF
Date: Fri, 01 Apr 1994 12:48:00 -600
Subject: Summer-part2

Date: 4/01/1994 12:46 pm (Friday)
Subject: Summer-part2

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institutions lack the sense of direction that grows out of having a clear and compelling vision of what they want to accomplish. True, educating institutions do often seem to have visions of sorts in the form of mission-statements; but typically, these mission-statements are too vague to offer any guidance, not very compelling to the institution's lay and professional leaders, and rarely even known in any serious way by the front-line educators. In the absence of compelling visions, many Jewish educating institutions evaluate their success by answers to questions like the following: Do students continue coming? Do they seem engaged? Are they non-disruptive? These are, of course, vital matters, but they do not offer a sufficient basis for determining or evaluating educational practice.

The guiding principle of the Goals Project is that enhancing the effectiveness of Jewish education in America will depend substantially on whether educating institutions can become significantly more vision-driven than most now are. This principle can be defended on theoretical grounds, but not only on such grounds. There is ample empirically grounded literature from general education that identifies the presence of a substantive guiding vision as indispensable to an educating institution's success.

The contention that vision is indispensable is, of course, not intended to suggest the desirability of any particular vision. It is intended to suggest that it is important for each educating institution to identify or refine the vision appropriate to it and to look for ways to embody, or to better embody, this vision in its everyday workings. It is this effort that the Goals Project hopes to encourage.

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The Goals Project does not assume that it is easy for an educating institution to become vision-driven. In fact, the opposite is the case. For an institution to develop a vision that is not only shared but also genuinely compelling to the key stakeholders is itself a very significant and difficult. But as important as it is to achieve a vision that captures the imagination of critical stakeholders, it is but one step in the process of becoming vision-driven, and there is hard work ahead. One reason for this is that there is no formula that takes one from a vision of the kind of human beings or community one is hoping to bring into being to a picture of the educational environment that will correspond to and support this vision. Various understandings (concerning, for example, teaching, learning, human nature, human growth, the power of the social environment, and the characteristics of the parent and student community) enter into the effort to trace out the vision's educational implications and to understand how they might be embodied in practice.

In other words, the development of a vision that is compelling to the relevant stakeholders and whose educational implications have been worked out is a labor-intensive, intellectually and Jewishly demanding activity. It requires careful thinking, ingenuity, soul-searching, study, and a measure of negotiation among the participants. It is also true that there are no guarantees of success; but the potential rewards for the participants in the process, both as individuals and as representatives of their institutions, can be very significant.

From: "Dan Pekarsky"
Reply-To: PEKARSKY
To: ALANHOF
Date: Fri, 01 Apr 1994 12:48:00 -600
Subject: summer-part1

Date: 4/01/1994 12:45 pm (Friday)

Subject: summer-part1

CJUE'S GOALS PROJECT

WHAT IS THE GOALS PROJECT?

The Goals Project is a multi-pronged effort to catalyze vision-drivenness in Jewish educating institutions. A vision-driven educating institution is one that is guided 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 educating institution as vision-driven is to say that it is animated by a vision or conception of the kind of Jewish human being it is trying to cultivate, that is, by a vision of a meaningful Jewish existence. The Goals Project will encourage vision-drivenness through efforts to foster an appreciation among relevant constituencies of the importance of being vision-driven and through strategies designed to encourage educating institutions to work towards the articulation of their underlying visions and to identify and actualize the educational implications of these visions.

RATIONALE

To make good educational sense, an institution's decisions concerning what curricular goals to pursue, as well as how to interpret and prioritize them, need to be anchored in, and justified by, a coherent vision of what it is trying to bring into being. To know what it is about, what it is really after, an institution must have a compelling answer to the following question: what kind of a Jewish person, featuring what constellation of beliefs, attitudes, skills, commitments, and dispositions, should we be cultivating? An adequate guiding vision does not only offer a laundry-list of such characteristics but also exhibits how they fit together to compose a picture of a meaningful form of Jewish existence. Absent such a vision, not only are basic decisions concerning curricular goals hard to reasonably make, so too are decisions concerning the organization of the physical and social environment, appropriate forms of pedagogy, the background and skills desirable in educators, etc. In addition, the absence of a vision of the kind of human beings one is hoping to cultivate deprives an educational institution of the most important basis for evaluating the success of its efforts.

Given the important role that a vision plays in guiding the work of an educating institution, it is very unfortunate - but also unfortunately true - that many Jewish educating

visions encountered in the seminar: what implications does a given vision have for the determination and interpretation of educational priorities, as well as for such matters as the design of the educational setting, the training of educators, and so forth? The road from vision to education design is by no means an easy one, and the seminar will try to illuminate the kinds of knowledge that are necessary to make this journey, as well as significant challenges that need to be addressed along the way.

4. A chance to wrestle with the difficult question: how stimulate the relevant stake-holders of an educating institution to work towards being vision-driven? How approach the task of developing a compelling and widely shared vision?

5. A chance to visit, via literature, via film, and/or via direct encounter, educating institutions that are vision-driven and to see the way the vision functions to give coherence and direction to their efforts.

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CONCLUDING COMMENTS

CIJE does not believe that becoming vision-driven is easy or that it is sufficient to remedy the ills of Jewish educating institutions. But it is convinced that it is indispensable to success, and it welcomes your participation in the effort to encourage more careful attention to "the vision thing" among educating institutions in Lead Communities and elsewhere.

Date: 14 Mar 94 21:44:00 EST
From: "Alan D. Hoffmann" <73321.1220@CompuServe.COM>
To: Abby Pitkowsky <ABBY@vms.huji.ac.il>
Cc: Gail Dorph <73321.1217@CompuServe.COM>,,
Ellen Goldring
<GOLDRIEB@ctrvax.vanderbilt.edu>,,
Alan Hoffmann <73321.1220@CompuServe.COM>,,
Barry Holtz <73321.1221@CompuServe.COM>,,
Virginia Levi <73321.1223@CompuServe.COM>,,
Danny Merom <mandel@vms.huji.ac.il>,,
Daniel Pekarsky
<PEKARSKY@mail..soemadison.wisc.edu>

Subject: Goals Seminar in July

Abby,,

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

alan

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

Subject: +Postage Due+goals seminar
Date: 113-Mar-94 at 09:14
From: INTERNET:MANDEL@vms.huji.ac.il,
INTERNET:MANDEL@vms.huji.ac.il

To: Alan D. Hoffmann,73321.1220
73321,1220

Cc: abby@hujivms

Subject: goals seminar

Hi Alan,

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

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

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

ABBY AND ALL THE GANG::

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

2. What is the ir deadline for RSVP?

WE DON'T HAVE ONE

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

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

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

NO..

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

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

ALAN

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Council for Initiatives
in
Jewish Education

Date sent: 3/21

Time sent:

No. of Pages (incl. cover): 1/1

To: ADOH

From: Jimmy Leach

Organization:

Phone Number:

Phone Number: 216-391-1852

Fax Number:

Fax Number: 216-391-5440

Comments:

Alan - Am faxing to you and SF/AH
today. Will mail to others tomorrow.

S

MINUTES: CIJE LEAD COMMUNITIES SEMINAR - ATLANTA

DATE OF MEETING: March 8-9, 1994

DATE MINUTES ISSUED: March 21, 1994

PRESENT: Janice Alper, Lauren Azoulai, Chaim Botwinick,
Steve Chervin, Ruth Cohen, Gail Dorph, Jane Gellman,
Ellen Goldring, Roberta Goodman, Stephen Hoffman,
Alan Hoffmann, Barry Holtz, Virginia Levi, Daniel
Fekarsky, William Robinson, Ina Regosin, David Sarnat,
William Schatten, Arnold Sidman, Louise Stein, Julie
Tammara

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

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

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.

II.. 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 CIJE. 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.

- 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 GIVE 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.

GIVE 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 Arom, 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

Page 4

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.

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 Concerns

A. Milwaukee

1. 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 process 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..

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

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

Reply-To: PEKARSKY@soemadison.wisc.edu

To: MANDEL@VMS.HUJI.AC.IL

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

Subject: Goals Project

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

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

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

Hit <CR> for next page, ; to skip to next part...

BMAIL>

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

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

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

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

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

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

Danny

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

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

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

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

I. Introductory

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

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

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

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

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

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

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

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

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

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

III. What is the Goals Project?

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

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

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

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

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

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

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

IV. ON THE HORIZON: FIRST STEPS

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

B. SUMMER SEMINAR IN ISRAEL.

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

to the development of effective educational institutions.

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

END OF PART I -- PART II FOLLOWS.

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

From: "Dan Pekarsky" <PEKARSKY@mail.soemadison.wisc.edu>
Reply-To: PEKARSKY@soemadison.wisc.edu
To: MANDEL@VMS.HUJ.AC.IL
Date: Fri, 04 Mar 1994 10:26:00 -0000
Subject: Atlanta-Part II

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

Subject: Atlanta-Part II

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

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

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

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

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

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

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

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

D. THE COALITION OF VISION-DRIVEN INSTITUTIONS

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

V. QUESTIONS/REACTIONS, ETC.

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

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

FAX TRANSMISSION:

**TO: MR ALAN HOFFMANN
c/o WYNDHAM MIDTOWN HOTEL, ATLANTA, GEORGIA
FAX #: 001 404-870-1530**

**FROM: DANNY MAROM,
MANDEL INSTITUTE, JERUSALEM
FAX #: 011 972 2 619-951**

DATE: MARCH 6TH 1994

Dear Alan:

In the course of a meeting with Seymour and Shmuel, we understood that the CIJE is about to move forward with the goals project at the lead communities meetings this week in Atlanta. Of course, we will be willing to provide consultation and support for the of the initiatives discussed and decided upon at the meetings in Israel or New York - summarized in Danny Pekarsky's document on these discussions and on the presentation of the goals project at Atlanta (which we just received today).

We are presently arranging a phone call with Danny Pekarsky for tomorrow (probably 8.00 AM Wisconsin time) in order to discuss his document. In addition, the goals project is on the agenda for Seymour and Annette's phone call with Mort on Wednesday.

Please let us know whatever inputs you would like to have into these conversations. You will be able to reach us through fax, bitnet, or phone.

Sincerely,

Danny Marom

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

A. MAIN POINTS:

1. Overall plan is to arrive at the development of a coalition of vision-driven institutions from lead and other communities..

2. The role of the CIJE is to be a catalyst, not to do hands on work in institutions..

3. Concern for lack of knowledge in this area and pool of able resource people calls for a gradual development of this coalition..

4. The plan for this gradual development is as follows:

a) development of a library of materials demonstrating the power of vision ((currently being collected by Marom))..

b) summer seminar in Israel: for lay and pro leaders in Lead Communities and other interested communities, based on educated Jew project and theory of goals driven education, should empower participants to begin to get involved with vision in their communities, will end with announcement of coalition..

c) cije sponsored set of seminars concerning vision and goals in Lead Communities and beyond: this is not yet the coalition; rather, these will be clones of the Israel seminar, but with the goal of getting people to start up goals processes in their communities/institutions and to be part of the coalition; though preference will be given to Lead Communities, no standards will have to be met in order to get into these seminars..

d) the development of the coalition of vision driven institutions: for Lead Communities and others,, but participants will have to meet certain standards - including an in-house staff person to run the local goals show; participants from Lead communities will be given preference,, but if the lay and pro leadership ((especially participants of the Israel Seminar)) do not generate a clientele for next year's seminars,, they will not take place..

5. The above will be presented together with a larger discussion of vision in education in Atlanta..

6. The focus will be on working with lay and pro leadership in the communities.. The training institutions will not be dealt with at this stage of the project..

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B. ISSUES:

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

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

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

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

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

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

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

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

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

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

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TO PLANNING WEEK
Tried - MAY 4
IN SCHOOL
4 MONTHS
4 weeks

CJSB - MI
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Goals
Seminar

Preparation points towards the Goals Seminar

July 10-14, 1994

if only 4:00 - 7:00 PM every day

BLON
be drink

A. Mishkenot Shaananim, Beit Meisdorf; (accommodations, mtg place, meals)

- 1- Go and see the rooms (do we want flowers and fruits in the rooms?), Check aircondition.
2. Find out exact number of rooms available.
 - a. Need to know who needs to be alone and who will share.
3. Tell Mishkenot exact numbers of room needed.
4. Fishbein hall. Do we want to use it? Check aircondition.
5. Think about the possibility of having small group meeting guests living rooms.
6. Prepare menus for meals (take Tisha B'Av into consideration) Which meal will be provided during the day?
7. Which caterer? (Nomi or Mishkenot's services - go and sample.)
8. What about the idea of Beit Meisdorf for meetings? Check aircondition.
 - a. How many rooms do we want to occupy?
 - b. How often do we want to meet there?
 - c. How do we deal with the meals that are available at Meisdorf's private dining room.

check room
check

Deliverance
of Goals
in 100 years

more for
more for
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more for

9. Mtg at Hovevei - do we want to have one or two mtgs there, maybe something informal depending on number of participants.

B. Participants:

1. Send informational letter with:
 - a. Costs and availability of rooms at Miskenot.
 - b. Deadline date of return of commitment.
 - c. Description of content of seminar.
 - d. Means of transportation to and from airport.
 - e. Contact person in Israel with phone, fax etc info.
 - f. General atmosphere of seminar.
 - g. Weather description.
2. When will we receive information about who is coming and when.
3. Danny Pekarsky. Where do we look for an apartment for him and his family.
4. What will be the deadline date for the participants to let us know if they are coming?
5. Make a list of participants with:
 - a. His role in the community.
 - b. Details about dates of arrival and departure
 - c. Required accommodations before and after seminar
 - d. Special requirements.

6. Upon arrival distribute a list of general information regarding banks, taxi, telephone information for International calls etc.

7. What should be the general atmosphere of the seminar: formal, informal, black tie?

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Tzvi. Inbar

J. Smith 615.8005
Pro Head of Cal. Pantheons

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APB

C. Transportation

1. To and from airport? Nesher?
2. In Jerusalem?

D. Content and materials

1. What material is needed for the seminar (books, reading material, slides for presentation, etc)
2. Make a document with short bio of participants to distribute.
3. Do we have other special guests like Twersky? If so do they receive special treatment?
4. What will be the day to day schedule? From hour to hour.
5. Decide if at all when to be at Meisdorf.
6. Technical equipment, what will be needed (easel, overhead projector, slide projector).
7. Who is taking minutes? (is Ginny coming).

E. Miscellaneous

1. Prepare budget.
2. Do we want photographer for opening/closing mtgs?
3. Prepare staff working schedule.
4. Do we want to organize something special like a special dinner or ceremony?
5. Do we want to give them a gift at the end of the seminar? Like a book.
6. Do we need access to phone in Fisher hall?
7. Are we recording the seminar.

From: "Dan Pekarsky"
Reply-To: PEKARSKY
To: MANDEL
Date: Mon, 18 Apr 1994 11:41:00 -600
Subject: Re: Seminar -Reply

It was good talking with you today, Danny; but I am concerned that you haven't received my last email communications. Please let me know a.s.a.p. if this one arrives.

One follow-up comment concerning the "Schedule" piece that Seymour felt was premature. I think it's important to note that nobody who recommended developing viewed it as a substitute for "the sweat" of thinking through the program conception; rather, it was suggested as a way of responding to expressions of concern on the part of some potential clients of the seminar who wanted a concrete feel for what the seminar might look like. There was no thought on our part that we would in any way be bound by the schedule-document, or that it would obviate the need for serious thinking concerning what we wanted to accomplish at the seminar. Seymour may well be right that even the limited intention that informed this particular effort was misguided; but it is important to know that the intent was limited in the way I specified above. I'd be grateful if you'd convey this to him -- along with thanks (to you as well) for the many helpful reactions to the documents that you offered. Thanks.

DP

Dear Danny::

1. Let me clarify as to the comment on the sweat faster on the schedule.. It was not Seymour's comment, but my own, made in response to what I thought was a different explanation of what the document in question was about. I thought you said that it was going to be the basis for your staff meeting on Friday..

2. As for Seymour's comments on Hirschorn, I think I got it right without my notes.. He said to be prepared to deal with the possibility that Hirschorn might say in his introduction to your presentation that the goals project is going to be carefully connected to evaluation, i.e., to evaluation based on the commitments of institutions to specified goals rather than evaluation with no goals.. He added that Hirschorn might speak of the goals project as gathering goals so as to offer institutions of Jewish education guidance..

3. I have included my own document which outlines what I see as the educational challenge of the summer seminar ((it includes comments made by Shmuel as well)). I hope you find it useful..

4. Any other comments will come through fax or e-mail..

Lehitra "ot,,



Danny Marom

((for the sake of efficiency,, and because I like it,, we might say "Daniel" in referring to me and "Danny" in referring to you. Either way,, we both know that "the Lord is my Judge."))

Dear Danny:

The following is a summary of what I would see as some of the educational challenges of the summer goals project seminar in Israel. Though it is an informal and free flowing document,, I hope it will be of use to you at your planning meeting on Friday. I have no objection to your sharing any or all of it with others at the meeting,, but I think you will see that it should be confidential otherwise..

1. THE MOVE TO THE CONTENT OR SUBSTANCE OF EDUCATION:: The goals project in general,, and the Israel summer seminar in particular mark a significant move towards the content or substance of education. After all the emphasis on "enabling options," it is an admission that Jewish education is a human endeavour which depends on powerful ideas just as much as on personnel and community support. The best practices project was a first move in this direction,, but it is different in that it brought the best of what exists on the continent as a resource to the lead Communities. The goals project probes into what goes on in educational institutions in lead or other communities and deals with it,, hopefully,, for the sake of the continent as a whole..

In this sense,, the goal project's move to content is a very intimate and delicate one. It calls into question not only the haphazard manner in which Jewish education runs on the local level,, but also the very difficult substantive questions which confront American Jewry today.. From our discussions over the years,, I think that you would agree that the problems of Jewish education in North America are also symptoms of deeper issues and ambivalences which have often been conveniently tucked under the rug. Ron Reynolds concludes in his doctoral research on this topic with the claim that that Jewish education purposely uses ambiguous goals. "Ambiguous goals," he explains,, "function as an effective conflict-management device by encompassing and subsuming the private goals of individual participants within the vague pronouncements,, which are objectionable to few."

At its deepest level,, the goals project exposes these issues and ambivalences and puts them right on the planning table. A close reading of your document on the goals project reveals that the attempt to discover a criterion by which one can allocate resources,, train staff,, design programs,, etc.,, will necessarily lead to an inquiry into the question of "what is a meaningful Jewish existence?"

I think that one of the educational challenges of the summer seminar is to facilitate a smooth move into the unique issues of educational content. That is not to say that every participant needs to come out with his/her own conception of the educated Jew. Far from it. It seems to me that one of the

goals of the goals project seminar should be only to initiate the participants into the discussion of content,, to get them understand what is at stake in terms of their own personal, institutional and communal commitments to the aims of Jewish education.

I am reminded here of a wonderful moment in a master class given by Isaac Stern to a young violinist in China.. It was filmed in a documentary called "From Mao to Mozart." After witnessing a virtuoso,, but cold technical playing of a Mozart sonata,, Stern sensitively approached the child violinist and invited him to play the music with instrument rather than the instrument with the music.. As they worked together,, what emerged was a tender,, if flawed,, rendition of the music through this child's own voice.. The child did alot to fight it,, but in the end,, he had to become,, as you say,, "animated" by his own understanding of the music.. The transformation occurred just when his unemotional face cracked into a bittersweet anguish at a specific point in the playing.

What will be the equivalent here? The seminar will have succeeded,, in my opinion,, if each participant comes out understanding what s/he does not necessarily have answers to,, but cannot avoid addressing.. The participants should understand that they need help in order to address content issues,, that they need the input of the community's finest minds,, its central institutions ((denominations)), and its more sensitive and professional educators.

If all they come out with is the addition of phrases such as "vision-drivenness" and "institutional mobilization around goals" to their already technocratic social-planning and business lingo,, we will have failed.. No matter how much they may have been convinced by the argument for goals as a basis of effectiveness - and you know that this is a central strain in my own understanding of the goals project - we have to get these influential people to go back to America with a sense of personal stake in the aims and content of Jewish education.

Isn't it funny Danny that this is the kind of opportunity which drove us all into Jewish education and now that it is at our doorstep,, we find ourselves so involved in another mode of discourse? I feel that it was a necessary diversion,, because it is important to formulate the invitation to deal with content in professional terms which can capture the attention and trust of the community.. However,, the point remains.. This seminar provides an ultimate Jewish educational opportunity and challenge in that it finally enables us to get the community involved in the questions which have been bugging us for a long time..

I am assuming that we have three kind of resources for this task. First, we have the educated Jew project - its story, rationale, library of materials,, staff and of course, its scholars. Second,, we have Seymour Fox - who perhaps more than any one else will be capable of helping the participants move from the language of community leadership and planning to the language of education. And third,, of course,, we have the educators and planners on the CIJE and MI staff (Alan, Gail, Barry, yourself,, Shmuel,, Annette,, and myself) who provide a wealth of personal experience on many different levels as a testimony to the intimate link between content and practice.

These resources are up against a serious set of constraints. As I mentioned above,, issues of educational content raise the temperature of any discussion on Jewish existence,, so we have to be careful about how we get the participants into the discussion in a fresh way,, without letting it become politicized or banalized. How do we ignite this inquiry in an honest and inspiring way? Its a difficult pedagogical question..

Furthermore,, we are asking the participants to,, in a short time,, open their minds to a new language, which they will not learn to speak well quickly.. As I told you on the phone,, my own experience in teaching the educated Jew materials to educators at the Jerusalem Fellows and the School for Educational Leadership has shown me that it takes lots of time and many raptures for even your basic distinction between instrumental goals and substantive aims to be internalized and clear. How do we get our audience to lower their defences and to bear the weight of the goals issue on their shoulders in four days? After many years of being comfortable in their own languages,, both professional and Jewish,, this is not going to be easy..

2. THE COLLABORATIVE EFFORT: The summer seminar provides a difficult challenge to those of us pityful academics who want to prove to ourselves that when it comes to our ideas about the world,, we really do mean what we say. Here we have lay leaders,, federation planners,, scholars and educators entering into the arena of education in order to hammer out some common understandings about what and how things should be done. If ever there was a context which demonstrates Schwab's claims about the multifaceted and complex nature of the educational undertaking,, about its working on so many levels at the same time,, here it is. And yet,, research has shown that education is plagued by an incapacity to develop successful collaborative relationships.

I am sure that we do not assume that we have the magic wand which will automatically grant us success in an area where many others have failed. What kind of unique modes of exchange will facilitate true discourse in this seminar? How will we train ourselves to implement these modes of exchange?

How will we know we have succeeded? These and similar questions should keep us sweating from now until July. Just to get the ball rolling, I want to suggest that we do not necessarily assume that the best way is to break up into groups. It is true that this is a comfortable mode of discourse and it lends itself to the establishment of trust. However, do such group discussions provide the kind of experience which remains in one's mind and even transform something in one's perspective? As Seymour has pointed out to me a number of times, a discussion between two or three people in front of a whole plenum can be equally if not more effective.

Another problem which emerges from the collaborative nature of this undertaking is that of wounded egos. It is, I think, a problem in all forms of adult education, but how much more when you have such a diverse group of stakeholders in the Jewish community. Now you and I already know that (sic) the community really ought to respect its Jewish educators most of all, so we don't have to worry about our own dignity and self respect (!?). However, how do we get everybody else to understand that they are all equally important and interdependent in this process of determining and implementing educational content.

Here we are, the CIJE has turned to community lay leaders to mandate educational change, to the federation people to plan and oversee it, and to educators to implement it, and yet this can turn into quite a Polish Jewish family drama with everybody busying themselves with what's behind everybody else's underwear. Without getting into too much detail, the CIJE's experience seems to expose just how complex the relations between all these sectors can be (we know from our world, for example, about how educators can openly patronize lay leaders).

My sense is that we have to overcome this problem on a number of levels. First, I think that every participant needs to be treated like a board member, as if to say, this is how Jewish education respects those who earnestly get involved. This may mean that every staff member should be responsible for the care and understanding of a given number of participants. Second, I think that there should be an atmosphere of the Philadelphian "constitutional congress" at this seminar (the fact that the seminar room has no windows might be a useful detail here). It is as if to say that we are all involved in some kind of happening here - not a regular conference with all its coffee and cake and cocktail party ambience, but a unique event, an interesting opportunity. We have to consider what are the minimal conditions for this kind of atmosphere (eg. no "skipping class" allowed - full participation at all meetings, everybody eats together, etc.).

Of course, none of this should be misconstrued as saying that the CIJE will provide whatever anybody needs for Jewish education. We have discussed the problem of promising too much a number of times. However, the idea is to associate a qualitative businesslike atmosphere in order to dispell the problem of wounded egos in a collaborative effort. In any, case, I think that this shows how closely linked the administrative and content issue of the seminar can be. This is a topic which I have discussed with Alan and the administrative staff. I hope that in your discussions on the summer seminar, the duality between content and administration gets broken down.

3. THE ISRAEL ELEMENT: Israel is both a resource and a detriment to this seminar. I understood from Alan that there were already some negative comments about the fact that the seminar is not in America. I do not know how such opposition might be handled. I imagine that one point is that the seminar is seeking out the best available resources on the international level in order to solve the problem of goals in North America. The Mandel Institute and the Educated Jew scholars are here, so...

I do think that there are real educational aspects to this issue which we might consider. First, we have to watch out for what I would call the "magic mountain" effect. That is, the participants come to Jerusalem, have an intense quickie experience, and go back doing things exactly the same, blaming the seminar for being divorced from realities in the field. This is one of the reasons that I think you are right in emphasizing the library of historical and other materials which demonstrate that vision drivenness can and has been done. In addition, this is why I suggested that the seminar does turn at some point to the question of realities in Lead or other communities in relationship to goals development processes. We have to consider what success would mean for each and every participant, what we would want them to do when they go home, and then plan accordingly.

Second, I think that Israeli education may indeed provide a vicarious example of the issues, dangers and possibilities involved in determining goals for Jewish education. I am not sure that we should risk a trip to any particular institution and say "here, this is a vision driven institution." Rather, I think it would be useful to examine aspects of Israeli education which relate to the problems which we will be discussing.

The point here, ironically, would be to show how difficult the problem of vision is in Jewish education in the Israeli as well as in the diaspora setting. Let us enable the participants to take out their frustrations against realities which constrain developing goals for Jewish education in relation to a context other than their own. Let them feel that if they deal with this issue in their own

settings,, they will be taking leadership in the Jewish world. Who better than committed American Jews should deal with the question of goals for Jewish education in a society which offers democratic rights and religious freedom?!

Correct me if I am wrong,, but it appears to me that most of the participants will have been in Israel before. I say this in order to rule out the need to include a third element here,, which is siteseeing and general Israel mongering. Mishkenot Shaananim is one of the most beautiful places in Jerusalem and it provides enough inspiration on this level. I do not think we need to worry ourselves about extracurricular activities.. Rather,, we should create a board room atmosphere which leaves no time for anything but business..

Nevertheless,, I would still suggest two exceptions.. First,, I think it is important to have good Israeli lunches,, which could be perhaps be followed by some musical interlude.. Second,, this might be a good opportunity to share some information on what is going on in Jewish education around the world as well as to familiarize the participants with the various institutions in Jerusalem which are resources for Lead and other community undertakings in education ((Melton,, Melitz,, etc.)).

Of course,, all of this is my opinion and I would love to be shot down. So let us continue to be in touch on a regular basis. I hope that you will be able to tape the session on the goals project and on the summer seminar for us. Should there be any more comments to send on to you,, I will do so through fax or Bitnet..

BeHatzlacha,

Danny Marom

DOCUMENT #1

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WHAT IS THE GOALS PROJECT?

The Goals Project is a multi-pronged effort to encourage Jewish educating institutions to become substantially more vision-driven than most typically are. To describe a Jewish educating institution as vision-driven is to say that it is animated by a vision or conception of the kind of Jewish human being it is trying to cultivate. The Goals Project will encourage vision-drivenness through efforts to foster an appreciation among relevant constituencies of the importance of being vision-driven and through strategies designed to encourage educating institutions to work towards the articulation of their underlying visions and to identify and actualize the educational implications of these visions.

RATIONALE

To make good educational sense, an institution's decisions concerning what curricular goals to pursue, as well as how to interpret and prioritize them, need to be anchored in, and justified by, a coherent vision of what it is trying to achieve. That is, its efforts need to be guided by a compelling answer to the following question: what kind of a Jewish person, featuring what constellation of beliefs, attitudes, skills, commitments, and dispositions, should we be cultivating? An adequate guiding vision does not offer a laundry-list of such characteristics but exhibits how they fit together to compose a picture of a meaningful form of Jewish existence. Absent such a vision, not only are basic decisions concerning curricular goals hard to reasonably make, so too are decisions concerning other important matters, including the organization of the physical and social environment, appropriate forms of pedagogy, and the skills desirable in educators. In addition, the absence of a vision of the kind of human beings it is hoping to cultivate deprives an educational institution of an important basis for evaluating the success of its efforts.

The guiding principle of the Goals Project is that if Jewish educating institutions can become significantly more vision-driven than they typically are, the quality of Jewish education in the United States will be substantially enhanced. This principle can be defended on theoretical grounds, but not only on such grounds. There is also empirically grounded literature from general education that identifies the presence of a substantive guiding vision as indispensable to an educating institution's success.

The contention that vision is indispensable is, of course, not intended to suggest the desirability of any particular vision. It is intended to suggest that it is important for each educating institution to identify or refine the vision appropriate to it and to look for ways to embody, or to better embody, this vision in its

Per Abby's request for a description of the goals project:

Here is some copy for your Brochure, Abby. In addition to clearing this with Mandel Institute folks, I think it would be good if you could also fax a copy of this to Alan, Barry, and Gail for their final approval -- or even read it to them over the phone. Sorry about the confusion re: this little piece. I interpreted Alan's request for a short piece to be intended for a different purpose and wasn't thinking in terms of short paragraph to go into a brochure. If you think this piece needs stylistic or otherwise revisions, let me know. Feel free to call me at home up till midnight my time or early in the morning. I'm up at 5:30 am (my time) and leave the house usually by 6:10). By the way, perhaps it would be good to have a new paragraph beginning with the sentence "The seminar is designed..."

The Summer Seminar on Goals brings to Israel lay and professional leaders in Jewish education, primarily but not exclusively from Lead Communities, for a period of intensive study and planning. It is one of several activities organized by CIFE to foster a climate and initiatives that will encourage Jewish educating institutions to become vision-driven. To describe a Jewish educating institution as vision-driven is to say that it is animated by a vision or conception of the kind of Jewish human being it is trying to cultivate. It has an answer to the question, "What kind of Jewish person, featuring what constellation of beliefs, attitudes, commitments, and skills are we trying to cultivate?", and it has found meaningful ways of embodying this answer in the institution's daily life. The seminar is designed to foster an appreciation for the important role that vision should, but too often does not, play in Jewish education and to think through various issues that must be addressed if Jewish educating institutions are to become more vision-driven. Topics include: what visions are and how they give coherence and direction to the education; the challenge, at the local level, of arriving at a vision that is shared, compelling, and concrete enough to guide practice; the process of devising educational arrangements that are informed by a designated vision; strategies for engaging local educating institutions in the effort to become vision-driven. The seminar will include a variety of activities, including field trips to local vision-driven institutions. The seminar is designed with the expectation that on their return to their local communities, participants will collaborate with CIFE in its efforts to encourage local initiatives in this important area.

everyday workings. It is this effort that the Goals Project hopes to encourage.

The development of a substantive vision that is compelling to the relevant stakeholders and whose educational implications have been worked out in a meaningful way is a labor-intensive, intellectually and Jewishly demanding activity. It requires careful thinking, educational expertise of varied kinds, ingenuity, soul-searching, and study. And because it is likely that participants in this process will bring with them diverse and sometimes conflicting convictions, some serious deliberation and negotiation will need to go on among them. Not only is the work hard, it must be acknowledged that there are no guarantees of success. But it must also be stressed that the potential rewards for the participants in the process, both as individuals and as representatives of their institutions, can be very significant.

THE GOALS PROJECT'S AGENDA

The Goals Project will be spearheading a number of efforts to encourage vision-drivenness in Jewish education.

File A library of educational resources. The Goals Project has begun a process of gathering materials, both theoretical and practical, that speak to the importance of vision and its relationship to educational goals and practice, as well as to the process of becoming vision-driven. This library of materials will be made available to communities and educating institutions that are interested in fostering vision-drivenness.

A summer Seminar in Jerusalem. The Summer Seminar will bring to Israel lay and professional leaders in Jewish education, primarily but not exclusively from Lead Communities, for an intensive period of study and planning. The seminar is designed to foster in participants an appreciation for the critical role that vision plays in Jewish education and to think through various issues that must be addressed if Jewish educating institutions, in general and in their local communities, are to become more vision-driven than they typically are. The seminar is designed with the expectation that on their return from the seminar, participants will collaborate with CJE in its efforts to encourage work in this arena in their home-communities.

The summer seminar will include the following elements:

1. Opportunities to develop an understanding of the ways in which having a vision can contribute to the design and effectiveness of an educating institution, as well as a chance to look at empirical studies that suggest the power of vision.

2. A chance to read articles by and to meet with some exceptionally thoughtful individuals who have long pondered the question of what is an educated Jew, of what Jewish education *65* *per*

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should be educating towards. Encountering and wrestling with the visions propounded by these individuals is designed not only to clarify for participants what it means to have a vision of a meaningful Jewish existence, but also to encourage them to develop or refine their own visions.

3. A chance to think through the educational implications of one or more of the visions encountered in the seminar: what implications does a given vision have for the determination and interpretation of educational priorities, as well as for such matters as the design of the educational setting, the training of educators, and so forth? The road from vision to education design is by no means an easy one, and the seminar will try to illuminate the kinds of knowledge that are necessary to make this journey, as well as significant challenges that need to be addressed along the way.

4. A chance to visit, via literature, via film, and/or via direct encounter, educating institutions that are vision-driven and to see the way the vision functions to give coherence and direction to their efforts.

5. A chance to wrestle with the difficult question: What kinds of techniques, processes and activities show promise of leading the relevant stakeholders in an educating institution to the development of a vision that will be compelling, shared, and concrete enough to offer practical educational guidance?

6. A chance to develop concrete, practical strategies for stimulating local educating institutions in the coming year to become engaged in the process of becoming more vision-driven.

Local seminars in Lead Communities (and beyond). CIJE will sponsor a series of seminars in each Lead Community next year for the representatives of local educating institutions. To participate an institution will need to agree to come to all of the sessions and to have in attendance the key stakeholders from its professional and educational leadership. The seminars are designed to encourage local educating institutions to begin the process of becoming, or becoming more, vision-driven. It is the responsibility of the community's lay and professional leadership to develop the clientele for these seminars.

CONCLUDING COMMENTS

CIJE does not believe that becoming vision-driven is easy or that it is sufficient to remedy the ills of Jewish educating institutions. But it is convinced that it is indispensable to success, and it welcomes your participation in the effort to encourage more careful attention to "the vision thing" among educating institutions in Lead Communities and elsewhere.

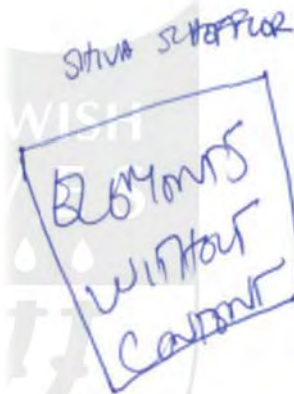
Document #2

From: Dan Federsky (FEDERSKY)
To: Maroon
Date: Friday, April 15, 1994 2:59:42pm
Subject: Summer Seminar

One of the things I did not include heavily in my characterization Seminar was the role of the Mandel Institute staff. I wanted a chance to hear from you how you felt you could best be used. Please keep this in mind in reacting to the suggestions I've made. I look forward to hearing from you.

Regards to all.

D.P.



DOCUMENT #3 #2

GOALS PROJECT SUMMER SEMINAR, JULY 10-14, 1994

INTRODUCTION

CIJE's Goal Project is an effort to encourage Jewish educating institutions to become much more vision-driven than most are today. To describe a Jewish educating institution as vision-driven is to say that it is animated by a vision or conception of the kind of Jewish human being it is trying to cultivate. It has an answer to the question, "what kind of a Jewish person, featuring what constellation of beliefs, attitudes, commitments and skills are we trying to cultivate?", and it has found meaningful ways of embodying this answer in the institution's daily life. The Goals Project grows out of the conviction that the effectiveness of Jewish education in America will be substantially enhanced if its constituent institutions can become more vision-driven.

The CIJE Summer Seminar is one of several activities organized by CIJE to foster a climate and initiatives that will encourage vision-drivenness among Jewish educating institutions. The seminar brings to Israel lay and professional leaders in Jewish education, primarily but not exclusively from Lead communities, for a period of study and planning. The seminar is designed to foster an appreciation for the critical role that vision plays in Jewish education and to think through various issues that must be addressed if Jewish educating institutions are to become more vision-driven than they typically are. The seminar is designed with the expectation that on their return to their local communities, participants will collaborate with CIJE in its efforts to encourage local initiatives in this important area.

TENTATIVE SCHEDULE OF EVENTS

DAY 1

9:00-11:00 Introduction to the seminar

Led by Alan Hoffmann, Seymour Fox, Daniel Pekarsky

Coffee-break

11:15-12:15 Vision, Goals, and Education: The Theory Behind the Goals Project

Presentation: Daniel Pekarsky

12-1 Lunch

1-5 Field Trip to a Vision-Driven Institution: Gush Etzion

Conversation with Ha-Rav Lichtenstein

Analysis of field-trip experience.**Return to Jerusalem by 6 pm.****DAY 2:****8:30 - 9 Coffee****9 - 9:45 Text Study**

[Note: Each day, beginning on Day 2, 45 minutes will be devoted to study of a classical Jewish text, Rabbinic or otherwise, that illuminates the subject of vision and education. These sessions will be guided by a gifted teacher - Who? Jonny Cohem, Mike Rosenak? Who?.....]

9:45-noon Professor Greenberg's Vision of an Educated Jew**Guest: Professor Moshe Greenberg****Noon- 1 pm LUNCH**

1 - 2:30 pm From Vision to Educational Design: What would it mean to translate Greenberg's ideas into educational terms?

Small Group Activity, with help of Marom, Wygonka, Holtz, and Dorph

2:45 - 4 Sharing/Discussing Products of small Group Activity with Professor Greenberg

4 - 4:30 Coffee break

4:30 - 6:00 From Vision to Education Design - Theoretical Considerations

Daniel Pekarsky**DINNER BREAK**

8 - 10 Panel Discussion - 3 Educators Interpret the educational implications of Professor Greenberg's ideas, and Greenberg responds.

DAY 3**8:30 - 9 Coffee****9 - 9:45 Text Study****9:45 - 11:30 From Vision to Practice: the Ramah Experience**

Seymour Fox

11:30 - 12:30 LUNCH

12:30 - 6:30 pm Field trip to a vision-driven secular-Zionist educating institution

DAY 4

8:30 - 9 Coffee

9 - 9:45 Text Study

9:45 - Noon On Developing A Shared Vision Under Messy Conditions: Perspectives on a Problem

Participants: Iss Aron, Seymour Fox, Barry Holtz, Daniel Pekarsky

Noon - 1 pm LUNCH

1 - 3 pm Towards the Development of A Shared Vision

Small work-groups

COFFEE BREAK

3:30 - 5 Discussion

DINNER BREAK

7:30 - 9:30 SPECIAL EVENING PROGRAM [A very special speaker, to be determined, addressing a theme pertinent to our seminar]

DAY 5

8:30 - 9 COFFEE

9 9:45 45 Text Study

9:45 - noon Where do we go from here? What to do back home?

Hoffmann, Dorph, Holtz, Pekarsky

Noon - 1 Lunch

Afternoon Session Loose Ends and Evaluation of Seminar

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(VJ5 Abby)

DOCUMENT #3

Per Abby's request for a description of the goals project:

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FOR USE AT GOALS SESSION ON 2/10-11, 1994

TO: VIRGINIA F. LEVI
FROM: DAN PEKARSKY
DATE: FEBRUARY 7, 1994
SUBJECT: TOWARDS AN AGENDA FOR THE GOALS PROJECT

I. INTRODUCTION

The Goals Project is a multi-pronged effort to catalyze what might be called "vision-drivenness" in Jewish educational institutions. To refer to an educating 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 a meaningful Jewish existence. The Goals Project will encourage vision-drivenness by educating relevant individuals, groups, and institutions concerning the importance of vision-drivenness and through various 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.

This principal aim of this report is to set forth, for purposes of our deliberation, some fairly concrete ideas -- or, rather, options -- about how the Goals Project should proceed. Prior to describing these ideas, the framework for discussion will be laid out in three brief sections, respectively entitled Rationale, Caveats, Clarifications.

Many of the ideas expressed in this report summarize ideas developed in the course of discussions among CIJE staff in North America and an intensive set of meetings at the Mandel Institute in Jerusalem held in January, 1994.

Rationale. Along with "Best Practices" and "Monitoring and Evaluation", the Goals Project has been associated with the CIJE conception and agenda from the very beginning. The reasons for this are simple but compelling.

The Goals Project is predicated on the idea that much of what passes for Jewish education today is lacking in any sense of direction, much less a compelling sense of direction. That is, the enterprise is not informed by 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, the principal focus of 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. As I have noted in another CIJE memorandum, the

upshot of this is that the de facto criteria of success in Jewish education become the following: Do the students continue coming? Are they non-disruptive? Do they seem engaged? Though these are, of course, vital matters that educators need to attend to, they do not establish a sufficient basis for determining educational practice.

To put the matter positively, 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 and featuring what kinds of activities, one would like to bring into being. This is, of course, important and part of what the Goals Project is interested in. Notice, however, that decisions concerning the kind of educational environment one would like to bring into being are themselves dependent on answering a more fundamental question: namely, what kinds of human beings, featuring what constellation of attitudes, understandings, commitments, and dispositions, should Jewish educational institutions be trying to nurture? What is one's vision of a meaningful Jewish existence? If Jewish educators and those that employ them are to take us significantly beyond where we now are, they need to be guided by thoughtful answers to such questions. This conclusion seems to us sound not only on theoretical grounds; there is also ample, empirically grounded literature from general education that identifies the existence of a substantive guiding vision as a critical ingredient of a thriving educational environment.

The contention that vision is indispensable is, of course, not intended to suggest the desirability of any particular vision. It does, however, represent an endorsement of the view that each educating institution should be hard at work identifying the vision appropriate for it, and then looking for ways to better embody this vision in the institution's culture and educational activities. It is this effort that the Goals Project will try to encourage and support.

Caveats. A few caveats are in order:

1. Being able to articulate a guiding vision of a meaningful Jewish existence and really being committed to that vision are two very different things. The power of a vision to influence practice for the better probably depends substantially on genuine commitment to the vision.
2. For a guiding vision to really guide, it is important that front-line educators as well as lay and professional leaders come to identify strongly with it.
3. The road from a compelling vision of a meaningful Jewish existence to the design and implementation of appropriate educational arrangements is long, complex, and under-determined. In particular, no unique set of educational arrangements can be deduced from any given vision of a meaningful Jewish existence. The movement from vision to a characterization of educational

arrangements that offer promise of realizing that vision presupposes a host of beliefs not contained in the original vision, as well as considerable imagination; and the movement from a portrait of optimal educational arrangements to actual practice in the real world in which we live is also anything but simple. [Time permitting, these points concerning the relationship between vision and practice will be elaborated in an appendix to this document.]

Clarifications. The more clarity there is concerning the nature and scope of the Goals Project, the more likely it is that we will proceed fruitfully. With this in mind, I want to stress or reiterate a few basic points that may help to clarify the enterprise.

1. The Goals Project is closely linked to but is not identical with the Educated Jew Project. The Educated Jew Project is a long-term research endeavor that involves identifying a discrete number of visions of an educated Jew, or a meaningful Jewish existence, and then trying in a systematic way to think through what, educationally speaking, they might imply. The ideas, articles, and personnel associated with the Educated Jew Project are resources available to CIJE's Goals Project, but how they are used and at what stage needs to be decided on a case-by-case basis. It may, in some but not all instances, be a mistake to have some instances for the Goals Project to be the "Educated Jew" materials at the center of its efforts to stimulate serious thinking about goals.
2. Elsewhere I have drawn a distinction between two important, inter-related but nonetheless different, kinds of goals: substantive educational goals (that derive from a vision of a meaningful Jewish existence) and instrumental goals that a community or an institution sets for itself. Instrumental goals identify desiderata that are likely to contribute to success no matter what one's substantive vision might be (for example, increasing to a given level the number of appropriately qualified educational leaders or teachers in a school or community; increasing the number of students in Jewish educational settings like schools, summer camps, Israel programs, etc.) It has elsewhere been noted that the two kinds of goals are not as independent of each other as the distinction might suggest, but that is not my concern here. The important question concerns whether the Goals Project should be looking at both kinds of goals or only at the substantive educational goals. While reflection on instrumental goals will go on in the Goals Project, its primary mandate is to stimulate progress in the area of substantive educational goals. [If this is true, we need to be giving more thought as a group to the arena in which instrumental goals -- which are, I believe, invaluable -- will be developed for communities and institutions.]

- 3, What is the appropriate clientele for the Goals Project? 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 (and, in fact, as will be seen below, it may be fruitful to go beyond them)..

II. SOME CONCRETE PROPOSALS

There are many possible ways in which CIJE might try to encourage serious and productive attention to questions of vision and goals, and it is an open question precisely how much or what we should be doing. Relevant considerations include the following:

- a) What seem to be fruitful ways of encouraging productive work in this area?
- b) What human and financial resources will be required by these different strategies, and are they available to us?
- c) What is the appropriate time-frame within which we should be working?

Below I summarize a number of strategies that have been under discussion within CIJE and the Mandel Institute. In putting some of these concrete ideas on the table, the expectation is not that one or all of them will be accepted but that they will provide a springboard to serious deliberation concerning what the Goals Project should be doing. My hope is that by the end of the February 10 meeting we will have arrived at a preliminary decision concerning a set of strategies that seem both feasible and fruitful, as well as the rudiments of a plan of action. The decision made might be to endorse one or more of the strategies discussed below, in the form presented or in a revised form; or it might be to pursue an as-yet unidentified route.

III. SOME STRATEGIES TO BE CONSIDERED

A. Encouraging vision-drivenness via educational efforts.

Whatever CIJE accomplishes with the Goals Project will depend in large part on whether the relevant groups, institutions, communities, and individuals come to recognize the important role of vision-drivenness in education. The need to nurture such an appreciation poses a serious educational challenge for CIJE. How this challenge is to be addressed will vary with different contexts; but there are certain general things we can be doing which may have a high payoff across these contexts. In particular, the Goals Project should work systematically to develop a library of materials that explain the importance of and

exemplify vision-drivenness. Such a resource bank would include the following:

1. Thoughtful, readily understandable discussions of what it means to be guided by a vision, of the way vision-drivenness can contribute to the development, implementation, and evaluation of educational practices, and of the accumulating evidence from the world of general education that being vision-driven pays rich educational dividends.
 2. One picture, the saying goes, is worth a thousand words. Examples of flourishing educating institutions that are vision-driven will be invaluable, particularly if accompanied by vivid accounts of the ways in which the vision informs what goes on in the institution. Such examples could come from the world of Jewish education but also from general education. The Waldorf school that grows out of the work of Rudolph Steiner has been pointed to as a possibly interesting example.
 3. Examples of institutions that have gone through a serious goals-defining process and have, through this process, succeeded in transforming what they are doing in fruitful ways. Examples might well be found in the work of the Coalition of Essential Schools, as documented in their journal, HORACE.
 4. "The future as history." Following the lead of the Carnegie Commission in A NATION PREPARED, CIJE would do well to commission one or more articles that vividly present educating institutions of the kind we -- or some segment of them -- might hope to see ten or twenty years down the road. The challenge would be i) to make the institution(s) come alive in an appealing way, and ii) to show how, down to its very details, it reflects a particular animating vision. The suggestion that more than one such article be commissioned reflects our sense that we would want to see portraits reflecting more than one vision of a meaningful Jewish existence.
 5. The "Educated Jew" project is a potentially rich resource, particularly as the philosophical conceptions that are its starting-point are translated into portraits of educational institutions that adequately reflect that vision.
8. Strategies for working with individual educational institutions
1. A Coalition of Vision-Driven Institutions

This proposal is that a coalition be established for educating 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.

While some institutions from Lead Communities might well be interested in and qualify for membership in the coalition, the proposal does not assume that the coalition will be limited to Lead Communities. On the contrary, the hope is that institutions in other communities would want to enter the process.

It is far from clear how many institutions would be interested in participating in the coalition or would qualify. If the coalition were to begin with only two or three institutions, this would by no means be a disaster; indeed, it might be desirable. If, on the other hand, a host of institutions were both interested and able to meet the standards for entry, this might create some resource-problems for CIJE. In particular, it might well require CIJE to identify appropriate individuals in Jewish education from around the country who could serve as consultants or resources to the member-institutions as they set about their work. Identifying who such people might be and getting clearer on their availability is something that is probably worth getting started on.

If CIJE is to pursue this proposal, a variety of important tasks lie on the immediate horizon. It might also be useful to invite an articulate representative of the Coalition of Essential Schools to meet with us so that we can benefit from that coalition's experience and insight.

2. Identify a single institution, or perhaps one or two within each lead community, and work intensively with each one on issues of goals.

This proposal is in a sense more modest than the Coalition proposal (A., above). The intuition that informs it is that, particularly given possibly scarce human resources available to the project, we would be better off pouring these resources intensively into one or a few settings than to risk squandering them by trying to address the needs of too many institutions. It is conceivable that by investing a whole lot of thought and energy into one institution, we are likely to have greater success than if we try to work

to remain in good standing. Member institutions would be offered a variety of CIJE-resources designed to facilitate and support their efforts.

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- C. Strategies for working with Lead Community lay and professional leadership.

1. A planning seminar (Planned for this summer).

This seminar would be designed to engage lay and professional leadership, especially within Lead Communities, around the theme of Vision 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 begin thinking about what's involved in trying to use such a vision to guide educational practice;
- e. A chance to develop a strategy for engaging educating institutions in their local communities in the goal-setting process. If such a seminar is to take place, a number of decisions need to be made fast. For example, when and for how long will it take place? Where will it take place -- in Israel or in the United States? Who will be the faculty? Who will be invited to participate? Should it be limited to the lay and professional leadership in the Lead communities or should it be opened to a broader clientele? If the latter, who should be included in this broader clientele?

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 a strategic planning experience that put "visioning" at the center, CIJE could initiate a serious conversation designed to unearth and develop the substantive ideals, the educational visions, that underlie the proposals that emerged from the Strategic Planning process. And if it turns out that these substantive ideals prove elusive, this could be a fruitful catalyst for serious discussions of questions of vision and goals.

- D. 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. The question is how to do this. Below a few possible directions in which to proceed are identified.

1. Encourage the denominations to clarify and more adequately articulate their own guiding visions of a meaningful Jewish existence. This could be done in more than one way. One route would be to use existing vision-statements as guides, or in any case, as springboards for further clarification. Another route might be to ask them to identify an educating institution that adequately exhibits what the denomination represents and strives for, and then to do a content analysis of the basic assumptions concerning the aims of education that seem to be implicit in that institution's practice.
2. Encourage national denominational institutions to work intensively with one or more carefully selected educating 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.
3. The kinds of efforts articulated in A. and B. might be launched via a series of two or more seminars that involve the denominational leaders in reflecting on these matters, as well as on ways of getting their constituent institutions to take issues of vision and goals seriously. Whether such seminars should be limited to members of any given denomination or should be cross-denominational would have to be decided; conceivably, the initial seminar that launches the project at the denominational level would be inter-denominational, while those that follow would be intra-denominational.

E. 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.

One could also imagine national denominational organizations making an agreement to explore one or more dimensions of Jewish education in this way. Such an agreement could give rise to some fascinating results: for one would expect that if the denominations approached any given dimension of Jewish education - from the teaching of Hebrew to the teaching of Israel to the teaching of Bible - seriously and with careful attention to their different visions of a meaningful Jewish existence and the aims of Jewish education, important differences in educational emphasis and direction would emerge.

IV. CONCLUDING COMMENTS

My hope is that the foregoing discussion will suffice to stimulate and guide our discussion at our February meetings. Such discussion might profitably focus on

- a) unclarities, incompleteness or mis-statements found in this document;
- b) the adequacy of the various proposals and ways of improving them;
- c) pertinent proposals not articulated in this document. Ideally, we will emerge with the rudiments of a strategy at each of the major levels discussed above.

Based on the foregoing, I would recommend the following agenda for our February 10 meeting:

1. Summarizing/refining/rethinking the basics:
 - a) Underlying assumptions and key distinctions that inform and define the goals project;
 - b) the levels at which the goals project is to work;
 - c) considerations pertinent to a decision concerning which strategy or strategies to adopt.
2. Summary, discussion and assessment of the major proposals represented in this report, as well as additional proposals that seem promising.
3. Action:
 - a) Decide on one or more proposals to pursue, and
 - b) Develop a plan of action, including a division of labor.

Dear Danny:

Bravo on your document. It is written beautifully and I think it will open up the discussion well, both for the the CIJE lay and staff. I gave copies to Shmuel and to SF and Annette, just before they went out of town. If it hasn't been already, Shmuel's summary of the proposal will be faxed over to you as soon as he comes back from miluim (what is your fax number?)

A few minor points for your consideration:

1. In relation to the general statement on the project:

a) It may be important to openly state that what we are calling vision is not the same as formulating a mission statement or the popular activity called "visioning." I do not mean that you have to spell out the whole story for the readers, but only to warn them that what we are talking about goes beyond these well known but inappropriate forms of planning. This could latch on to your suggestion that vision involves answering questions such as "What is a meaningful Jewish existence?" or can be a separate point in the caveats.

b) It could be important to stress that developing vision is not only an exercise in clarification and planning but also in culture-building in educational institutions. The promise of effectiveness as derived from vision relates equally to this aspect as it does to the others.

2. In the caveats, don't points #1 and #2 go together?

3. Regarding point #3 in the caveats:

a) The formulation "beliefs not contained in the original vision" may be misleading. The point here is that moving from vision to practice involves lots of extrapolative inquiry, delineation, clarification, and perhaps

consultation with experts.. This is a lengthy painstaking process which demands time and commitment..

b) Though it is indeed unnecessary to spell out the whole theory of moving from theory to practice,, don't the people who read this have to know enough about the nature of this process in order to be able to appreciate the proportion of the efforts involved in the proposals later suggested? Also, this discussion appropriately raises the question of the recruitment and training of the "exxon" group of educators for the implementation of a number of these proposals (a point which you pick up later)..

3. The last part of point #3 of the clarifications is unclear grammatically..

4. In point #2 of the clarifications, it may be useful to add a third possibility for the question of substantive vs. instrumental goals: the creating of a tension - or as I called it a "resonance"- between the two. The formulation is unimportant here.. What seems to me to be important is the idea that one of the goals of the goals project is to create this tension. Furthermore, and this is a corollary of the tension point, it should perhaps be stressed that the move from philosophy to practice is an ongoing and endless one..

5. In point #2b of the strategies for working with individual institutions, it should perhaps be stressed that the rationale is not only that working with one school is do-able, but that if one truly succeeds the impact can be much greater than mediocre success in a number of institutions. Also, it provides an opportunity for learning by doing, before moving on to bigger and better efforts. The same applies to point #5 about pilot projects.

6. Point #3b on to LC leadership could mention the possibility of helping a LC derive substantive goals by undertaking

a study of what is of common interest all across the board in lead community schools.

7. At some place in point #4 relating to the denominations, it might be useful to add that the assignment of getting the denominations to be proactive about seeing their visions through in constituent schools would involve a consideration of questions of how, not only questions of what. I.e., how would they motivate schools to work with centrally formulated goals? How and who would they undertake in-service training around centrally formulated goals? etc..

8. Regarding the agenda::

a) Perhaps joined to the word "discussion" should be some sense of weighing the pros and cons of each proposal. In order to facilitate this, it could be important to present an analysis of each of the proposals in terms of the very criteria which you suggest at the beginning of your discussion on the proposals in the document (what will bear fruit? what resources will be required and are available to us? what is the appropriate time frame?))..

b) You may want to consider adding to point #3: "decide on who and how the decision on the goals project will be communicated to LC's." My sense is that there is impatience and expectation to hear something on this on the part of some of the leadership which has already heard about the project.

Take Care,

Daniel Marom

P.S. I have started to do some library searching for descriptions of vision driven practice. I have specifically looked for the crazies like Plato, Aristotle, Pestalozzi, Tolstoy, Neill, Dewey, Ahad Ha'am, Rosensweig, Buber, who actually developed and wrote about institutions which were expressions of

their philosophies. Who would you add
to this list?

}

Date: 05 Apr 94 03:09:13 EDT

From: "Alan D. Hoffmann"

To: Abby Pitkowsky

Subject: Israel Seminar

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

Subject: +Postage Due+Israel Seminar

Date: 28-Mar-94-at 14:53

From: INTERNET:ALANHOF

To: Alan D. Hoffmann

Date: Mon, 28 Mar 94 8:50 +0200

Subject: Israel Seminar

From: "Dan Pekarsky"

Date: Thu, 24 Mar 1994 11:53:00 -600

Subject: Israel Seminar

Dear Danny, Shmuel, Barry, Gail, and Alan:

As all of you know, we're about to get involved in systematically developing the Summer Seminar in Israel concerning Goals. As an aid to my own thinking, I would find it enormously helpful if, prior to any conversations among us, each of us would independently develop a short document that sketches what the seminar might usefully look like or include. How, that is, might you imagine it looking? What would participants do?

Under whose guidance? I am not hoping to get back from you anything terribly formal --just some first thoughts.

It might be useful to keep in mind that we have said of the summer seminar that its primary purposes are: 1) to bring participants to an appreciation of the critical role that having a driving vision can play in rendering Jewish education more effective; 2) to have a chance to encounter some visions of a meaningful Jewish existence (or an educated Jew), and perhaps to think about one's own views on this matter; 3) to have a chance to better understand and to wrestle with the challenges that will face

an institution that wants to become vision-driven (e.g., the difficulties that surround developing a compelling and shared vision, the challenges that surround translating a vision into educational terms; implementation under real world conditions, etc.); 4) to prepare participants to go back home and encourage efforts in this area in their local communities (including but not limited to developing a clientele for the local seminars).

I look forward to hearing from all of you concerning this matter. Whatever preliminary thoughts you have about the direction/substance of the seminar will prove invaluable.

Chag Same'ach.

Daniel Pekarsky

ate: Tue, 5 Apr 94 17:50 +0300
Message-id: <05040094175004@HUJIVMS>
From: <ALANHOF@HUJIVMS>
To: Daniel Pekarsky <dnp@mac.wisc.edu>
Cc: Danny Meram <dmeram@hujivms>
Subject: Goals Seminar

Danny,

We need a more concrete description of the summer Goals Seminar for those who are considering attending. Basically, it should be a one page, rough draft of a day to day program which, of course, is still a basis for change. It can even be based on your "Summer, part 2" e-mail, dated Friday, April 1, from the section which begins "Although details . . . " through " . . . encourage."

I will be in America from Sunday, staying at the Mayflower
Regards,
Talk to you next week
Alan

Wed, 06 Apr 94 20:08:56 +0300

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

Subject: Misc.

Hi, Danny. I hope you had a good Chag and that things are going well with you. A few misc. matters:

1. I'm sending you (in two parts) a draft of a short piece, some form of which may go to people interested in the Summer Seminar. It includes a sketch of some general ideas for the seminar. I am, by the way, still interested in getting something from you that articulates your own preliminary thoughts concerning how the time in Jerusalem should be spent. The sooner you could get something to me the better. Thanks.

2. The document speaks of developing a resource library of materials that deal with issues of vision and the development of vision. In my recollection, you were going to coordinate the development of this library of materials and were going to begin gathering some. Do I recall this correctly? If so, have you been able to make progress in this arena?

3. I am concerned that I still haven't seen a revised version of the Twersky piece (in English) and/or a précis of what his principal ideas are. Can you help me with this?

4. Whatever we do with the seminar, I'm pretty confident we'll want to use Greenberg. Seymour assured me he'd be available to us. This is worth confirming -- can you do so?

5. Are Twersky, Brinker, Rosenak, Jonny Cohen available to us? This would be very relevant to know.

I look forward to hearing from you.

Daniel

Wed, 06 Apr 94 20:12:10 +0300

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

Subject: summer-part1

Date: 4/01/1994 12:45 pm (Friday)

CLUE'S GOALS PROJECT

WHAT IS THE GOALS PROJECT?

The Goals Project is a multi-pronged effort to catalyze vision-drivenness in Jewish educating institutions. A vision-driven educating institution is one that is guided 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 educating institution as vision-driven is to say that it is animated by a vision or conception of the kind of Jewish human being it is trying to cultivate, that is, by a vision of a meaningful Jewish existence. The Goals Project will encourage vision-drivenness through efforts to foster an appreciation among relevant constituencies of the importance of being vision-driven and through strategies designed to encourage educating institutions to work towards the articulation of their underlying visions and to identify and actualize the educational implications of these visions.

RATIONALE

To make good educational sense, an institution's decisions concerning what curricular goals to pursue, as well as how to interpret and prioritize them, need to be anchored in, and justified by, a coherent vision of what it is trying to bring into being. To know what it is about, what it is really after, an institution must have a compelling answer to the following question: what kind of a Jewish person, featuring what

constellation of beliefs, attitudes, skills, commitments, and dispositions, should we be cultivating?

An adequate guiding vision does not only offer a laundry-list of such characteristics but also exhibits how they fit together to compose a picture of a meaningful form of Jewish existence.

Absent such a vision, not only are basic decisions concerning curricular goals hard to reasonably make, so too are decisions concerning the organization of the physical and social environment, appropriate forms of pedagogy, the background and skills desirable in educators, etc. In addition, the absence of a vision of the kind of human beings one is hoping to cultivate deprives an educational institution of the most important basis for evaluating the success of its efforts

Given the important role that a vision plays in guiding the work of an educating institution, it is very unfortunate - but also unfortunately true - that many Jewish educating institutions lack the sense of direction that grows out of having a clear and compelling vision of what they want to accomplish. True, educating institutions do often seem to have visions of sorts in the form of mission-statements; but typically, these mission-statements are too vague to offer any guidance, not very compelling to the institution's lay and professional leaders, and rarely even known in any serious way by the front-line educators. In the absence of compelling visions, many Jewish educating institutions evaluate their success by answers to questions like the following: Do students continue coming? Do they seem engaged? Are they non-disruptive? These are, of course, vital matters, but they do not offer a sufficient basis for determining or evaluating educational practice.

The guiding principle of the Goals Project is that enhancing the effectiveness of Jewish education in America will depend substantially on whether educating institutions can become significantly more vision-driven than most now are. This principle can be defended on theoretical grounds, but not only on such grounds. There is ample empirically grounded literature from general education that identifies the presence of a substantive guiding vision as indispensable to an educating institution's success

The contention that vision is indispensable is, of course, not intended to suggest the desirability of any particular vision. It is intended to suggest that it is important for each educating institution to identify or refine the vision

appropriate to it and to look for ways to embody, or to better embody, this vision in its everyday workings. It is this effort that the Goals Project hopes to encourage.

THE ROAD LESS TRAVELLED

The Goals Project does not assume that it is easy for an educating institution to become vision-driven. In fact, the opposite is the case. For an institution to develop a vision that is not only shared but also genuinely compelling to the key stakeholders is itself a very significant and difficult. But as important as it is to achieve a vision that captures the imagination of critical stakeholders, it is but one step in the process of becoming vision-driven, and there is hard work ahead. One reason for this is that there is no formula that takes one from a vision of the kind of human beings or community one is hoping to bring into being to a picture of the educational environment that will correspond to and support this vision. Various understandings (concerning, for example, teaching, learning, human nature, human growth, the power of the social environment, and the characteristics of the parent and student community) enter into the effort to trace out the vision's educational implications and to understand how they might be embodied in practice.

In other words, the development of a vision that is compelling to the relevant stakeholders and whose educational implications have been worked out is a labor-intensive, intellectually and Jewishly demanding activity. It requires careful thinking, ingenuity, soul-searching, study, and a measure of negotiation among the participants. It is also true that there are no guarantees of success; but the potential rewards for the participants in the process, both as individuals and as representatives of their institutions, can be very significant.

Date: 4/01/1994 12:46 pm (Friday)

THE GOALS PROJECT'S AGENDA

The Goals Project will be spearheading a number of efforts to encourage vision-drivenness in Jewish education.

A library of educational resources. The Goals Project has begun a process of gathering materials, both theoretical and practical, that speak to the importance of vision and its relationship to educational goals and practice, as well as to the process of becoming vision-driven. This library of materials will be made available to communities and educating institutions that are interested in fostering vision-drivenness.

A Summer Seminar in Jerusalem. The Summer Seminar will bring to Israel lay and professional leaders in Jewish education, primarily but not exclusively from Lead Communities, for an intensive period of study and planning. The seminar is designed to foster in participants an appreciation for the critical role that vision plays in Jewish education and to think through various issues that must be addressed if Jewish educating institutions, in general and in their local communities, are to become more vision-driven than they typically are. The seminar is designed with the expectation that on their return from the seminar, participants will collaborate with CIJE in its efforts to encourage work in this arena in their home-communities.

Although details of the Summer Seminar are still being worked out, the following elements will be included:

1. Opportunities to develop an understanding of the ways in which having a vision can contribute to the design and effectiveness of an educating institution, as well as a chance to look at empirical studies that suggest the power of vision.

2. A chance to read articles by and to meet with some exceptionally thoughtful individuals who have long pondered the question of what is an educated Jew, of what Jewish education should be educating towards. Encountering and wrestling with the

visions propounded by these individuals is designed not only to clarify for participants what it means to have a vision of a meaningful Jewish existence, but also to encourage them to develop or refine their own visions.

3. A chance to think through the educational implications of one or more of the visions encountered in the seminar: what implications does a given vision have for the determination and interpretation of educational priorities, as well as for such matters as the design of the educational setting, the training of educators, and so forth? The road from vision to education design is by no means an easy one, and the seminar will try to illuminate the kinds of knowledge that are necessary to make this journey, as well as significant challenges that need to be addressed along the way.

4. A chance to wrestle with the difficult question: how stimulate the relevant stake-holders of an educating institution to work towards being vision-driven? How approach the task of developing a compelling and widely shared vision?

5. A chance to visit, via literature, via film, and/or via direct encounter, educating institutions that are vision-driven and to see the way the vision functions to given coherence and direction to their efforts.

6. A chance to develop concrete, practical strategies for engaging local educating institutions in the process of becoming more vision-driven.

Local seminars in Lead Communities (and beyond). CIJE will sponsor a series of seminars in each Lead Community next year for the representatives of local educating institutions. To participate an institution will need to agree to come to all of the sessions and to have in attendance the key stakeholders from its professional and educational leadership (typically, the Rabbi, the educational director, the Chairperson of the Board of Education, and a teacher). The seminars are designed to encourage local educating institutions to begin the process of becoming, or becoming more, vision-driven. It is the responsibility of the community's lay and professional leadership to develop the clientele for these seminars

CONCLUDING COMMENTS

CJIE does not believe that becoming vision-driven is easy or that it is sufficient to remedy the ills of Jewish educating institutions. But it is convinced that it is indispensable to success, and it welcomes your participation in the effort to encourage more careful attention to "the vision thing" among educating institutions in Lead Communities and elsewhere.

1
fax

to: Professor Daniel Pekarsky,, Department of Educational
Policy
Studies,, and specify URGENT. Sometimes these things don't get
to
me quickly.

Thanks for the information about Scheffler.. Please send him
my
regards. I look forward to hearing,, via your comments,, about
his
thoughts on our project.

As I re-read my message to you,, here's the point the I find
myself repeating in several contexts.. I hear the concerns
you
express about certain possibilities we're considering,, and I
think those concerns need to be taken seriously.. But I would
be
more comfortable if,, even as we explore these concerns and
the
desirability of the possibilities they respond to,, we could
be
investigating who might be available to work with us if we
were
to take one or more of these routes.. If it were February,, I
don't think I'd be feeling this way;; but given that we're
about
to enter May, I'm concerned that we not delay thinking about
possible personnel for the seminar until we've done with our
deliberating.
I look forward to hearing from you.

D.P.

Date: 4/28/1994 12:55 pm ((Thursday))
Received: by HUJIVMS via SMTP(128.104.30.17) (HUYMail-V61);
Thu, 28 Apr 94 21:00:19 +0300
Received: by dogie.macc.wisc.edu;
id AA11587; 5.57/42; Thu, 28 Apr 94 12:59:52 -0500
From: "Dan Pekarsky" <PEKARSKY@mail.soemadison.wisc.edu>
Reply-To: PEKARSKY@soemadison.wisc.edu
To: MANDEL@VMS.HUJI.AC.IL
Date: Thu, 28 Apr 1994 12:58:00 -600
Subject: seminar
X-Gateway: iGate, (WP Office) vers 4.03 - 1032
Mime-Version: 1.0
Message-Id: <2DBFF989.8A97.0002@mail.soemadison.wisc.edu>
Content-Type: TEXT/PLAIN; Charset=US-ASCII; name="ENCLOSURE"
Content-Transfer-Encoding: 7BIT
Subject: seminar

Gail, Barry, Alan:

I have forwarded to you Daniel Marom's reactions to the letter I sent him and the rest of you, as well as my own initial reactions. As you will note, he has expressed some concerns about biting off more than we can chew, and he has suggested that getting our participants to better understand what visions are and how critical they are in education -- and to do so in such a way that they will want and feel the need to keep the discussion going - is the heart of what we should do about. The implication is that it may be premature to be wrestling with, or encouraging them to wrestle with, "how" questions. I myself have a lot of sympathy for his view that we should not at this stage make strong promises re: the "how" issue, though I think that addressing the "how" question is an important way of their coming to understand the complexity of becoming vision-driven. The challenge, of course, is that they come away feeling that they have a better understanding of something important, that their community's investment in their trip has been worth it in terms they can explain when they go home, and that they - and we - have a sense of where we go after the seminar.

In any event, please read his thoughtful memo carefully in preparation for our conversations next week. They need to be

carefully pondered as we continue the planning process.
Please
feel free to respond with any reactions you might have prior
to
Tuesday.

I look forward to our being in touch..

COPIES TO (MH) AND (SF) AND (SW)

Received: by HUIVMS via SMTP(128.104.30.17) (HUIVMail-V61);

Mon, 25 Apr 94 03:51:11 +0300

Received: by dogie.macc.wisc.edu;

id AA07167; 5.57/42; Sun, 24 Apr 94 19:50:38 -0500

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

Reply-To: PEKARSKY@soemadison.wisc.edu

To: MANDEL@VMS.HUJI.AC.IL

Date: Sun, 24 Apr 1994 19:48:00 -600

Subject: Seminar

X-Gateway: iGate, (WP Office) vers 4.03 - 1032

Mime-Version: 1.0

Message-Id: <2DBB13A7..8A97..0000@mail..soemadison.wisc.edu>

Content-Type: TEXT/PLAIN; Charset=US-ASCII

Content-Transfer-Encoding: 7BIT

Sorry I missed your call, Daniel, and I'm afraid that this is not the best moment for an extensive message. Here are some basics, though:

1. Thanks for your very thoughtful piece about the summer. I found it stimulating and helpful -- both where I agreed and where I disagreed. More on these two areas when we talk. You clearly put a lot of hard and productive work into this piece, and I was grateful to have the benefit of it prior to our Friday meeting. By the way, Alan, Gail, and Barry also had a chance to read it in preparation for our meeting on Friday.

2. We had a productive meeting on Friday, but I wasn't able to tape it. I am drafting notes from it and will send them on to you. We spent the time wrestling with kinds of outcomes we're hoping for, given the diversity and needs of our clientele. By the end of the meeting, we felt the need for another extensive meeting -- so I'll be returning to NY a week from this Tuesday for an all-day session.

→ APPENDED
HERE →

3. Even as we feel strongly - as you do about the need to devote adequate time to conceptual issues,, we are impressed by how little time there is between now and July. With that in mind,, we feel the need to nail down not schedule but people we want to use as soon as possible. I would be grateful if you would explore the following a.s.a.p.: a) the availability of a cracker-jack Jewish texts teacher (Rosenak? Jonny Cohen? Someone else you have strong confidence in?) to work with our students possibly each day of the seminar; b) Since a critical piece of the seminar concerns issues we discussed in January about moving from vision to goals to educational design, it would be of the utmost importance if we had available two people representing thoughtful but very different approaches to this problem. Perhaps Seymour is one of them; if so, we only need one other such person. Some folks with expertise in this area would be invaluable..

My instinct is not to commit to anybody yet,, but to find out availability -- if possible before the end of this week, so that we know where we are.

Clearly, it's also relevant whether Brinker and/or Twersky are available to us -- but even here, I don't want to commit til we've thought through what we're doing. The only thing in this area I am very confident about is that we'll want to use Greenberg.

There's a third kind of person whose availability I'd like it if you could check out: someone - a very powerful speaker - who could address the group (possibly at the beginning of the seminar) concerning the relationship between the problem of Jewish continuity and the need for the Jewish community to identify visions of Jewish existence that contemporary Jews and their children will find existentially and otherwise meaningful. That is, we need to remember that "visions of a meaningful jewish existence" are not just important for educational purposes; rather, they are important because they focus on one of the most critical of contemporary Jewish problems, and one that

contributes weightily to the problem of continuity. This kind of a lecture would provide a linkage between Jewish continuity and vision -- as prelude to narrowing our attention to the place of vision in education. Any names come to mind??

Finally,, based on the copy I got from Abby re: publicity and conversations with Alan,, Gail and Barry,, we've been working over a revised draft. It should be getting back to Abby soon..

I will be in touch soon. Feel free to call me Monday night ((say,, at 11:30 pm my time)) if you want to talk further..

I look forward to our being in touch.

Danny

Dear Danny:

The following is a summary of what I would see as some of the educational challenges of the summer goals project seminar in Israel. Shmuel has gone over it and made some changes and additions as well. Though it is an informal and free flowing document, I hope it will be of use to you at your planning meeting on Friday. I have no objection to your sharing any or all of it with others at the meeting, but I think you will see that it should be confidential otherwise.

1. THE MOVE TO THE CONTENT OR SUBSTANCE OF EDUCATION: The goals project in general, and the Israel summer seminar in particular mark a significant move towards the content or substance of education (to be distinguished from "subject matter," content or substance applies to ideas which govern the whole of the educational undertaking, including assumptions about the learner, teacher, setting, etc.). After all the emphasis on "enabling options," it is an admission that Jewish education is a human endeavour which depends on powerful ideas just as much as on personnel and community support. The best practices project was a first move in this direction, but it is different in that it brought the best of what exists on the continent as a resource to the lead Communities. The goals project probes into what goes on in educational institutions in lead or other communities and deals with it, hopefully, for the sake of the continent as a whole.

In this sense, the goal project's move to content is a very intimate and delicate one. It calls into question not only the haphazard manner in which Jewish education runs on the local level, but also the very difficult substantive questions which confront American Jewry and the whole Jewish world today. From our discussions over the years, I think that you would agree that the problems of Jewish education in North America are also symptoms of deeper issues and ambivalences which have often been conveniently tucked under the rug. Ron Reynolds concludes in his doctoral research on this topic with the claim that that Jewish education purposely uses ambiguous goals. "Ambiguous goals," he explains, "function as an effective conflict-management device by encompassing and subsuming the private goals of individual participants within the vague pronouncements, which are objectionable to few."

At its deepest level, the goals project exposes these issues and ambivalences and puts them right on the planning table. A close reading of your document on the goals project reveals that the attempt to discover a criterion by which one can allocate resources, train staff, design programs, etc., will necessarily lead to an inquiry into the question of "what is a meaningful Jewish existence?"¹

I think that one of the educational challenges of the summer seminar is to facilitate a smooth move into the unique issues of educational content. That is not to say that every participant needs to come out with his/her own conception of the educated Jew. Far from it. It seems to me that one of the goals of the goals project seminar should be only to initiate the participants into the discussion of content, to get them understand what is at stake in terms of their own personal, institutional and communal commitments to the aims of Jewish education and to correspondingly begin clarifying their own aims to themselves.

I am reminded here of a wonderful moment in a master class given by Isaac Stern to a young violinist in China. It was filmed in a documentary called "From Mao to Mozart." After witnessing a virtuoso, but cold technical playing of a Mozart sonata, Stern sensitively approached the child violinist and invited him to play the music with instrument rather than the instrument with the music. As they worked together, what emerged was a tender, if flawed, rendition of the music through this child's own voice. The child did a lot to fight it, but in the end, he had to become, as you say, "animated" by his own understanding of the music. The transformation occurred just when his unemotional face cracked into a bittersweet anguish at a specific point in the playing.

What will be the equivalent here? The seminar will have succeeded, in my opinion, if each participant comes out understanding what s/he does not necessarily have answers to, but cannot avoid addressing. The participants should understand that they need help in order to address content issues, that they need the input of the Jewish community's finest minds, its central institutions, and its more sensitive and professional educators.

If all they come out with is the addition of phrases such as "vision-drivenness" and "institutional mobilization around goals" to their already technocratic social-planning and business lingo, we will have failed. No matter how much they may have been convinced by the argument for goals as a basis of effectiveness - and you know that this is a central strain in my own understanding of the goals project - we have to get these influential people to go back to America with a sense of personal stake in the aims and content of Jewish education.

Isn't it funny Danny that this is the kind of opportunity which drove us all into Jewish education and now that it is at our doorstep, we find ourselves so involved in another mode of discourse? I feel that it was a necessary diversion, because it is important to formulate the invitation to deal with content in professional terms which can capture the attention and trust of the community. However, the point remains. This seminar provides an

ultimate Jewish educational opportunity and challenge in that it finally enables us to get the community involved in the questions which have been bugging us for a long time.

I am assuming that we have three kind of resources for this task. First, we have the educated Jew project - its story, rationale, library of materials, staff and of course, its scholars. Second, we have Seymour Fox - who perhaps more than any one else will be capable of helping the participants move from the language of community leadership and planning to the language of education. And third, of course, we have the educators and planners on the CIJE and MI staff (Alan, Gail, Barry, yourself, Shmuel, Annette, and myself) who provide a wealth of personal experience on many different levels as a testimony to the intimate link between content and practice.

These resources are up against a serious set of constraints. As I mentioned above, issues of educational content raise the temperature of any discussion on Jewish existence, so we have to be careful about how we get the participants into the discussion in a fresh way, without letting it become politicized or banalized. How do we ignite this inquiry in an honest and inspiring way? Its a difficult pedagogical question.

Furthermore, we are asking the participants to, in a short time, open their minds to a new language, which they will not learn to speak well quickly. As I told you on the phone, my own experience in teaching the educated Jew materials to educators at the Jerusalem Fellows and the School for Educational Leadership has shown me that it takes lots of time and many raptures for even your basic distinction between instrumental goals and substantive aims to be internalized and clear. How do we get our audience to lower their defences and to bear the weight of the goals issue on their shoulders in four days? After many years of being comfortable in their own languages, both professional and Jewish, this is not going to be easy.

2. THE COLLABORATIVE EFFORT: The summer seminar provides a difficult challenge to those of us pityful academics who want to prove to ourselves that when it comes to our ideas about the world, we really do mean what we say. Here we have lay leaders, federation planners, scholars and educators entering into the arena of education in order to hammer out some common understandings about what and how things should be done. If ever there was a context which demonstrates Schwab's claims about the multifaceted and complex nature of the educational undertaking, about its working on so many levels at the same time, here it is. And yet, research has shown that education is plagued by an incapacity to develop successful collaborative relationships.

I am sure that we do not assume that we have the magic wand which will automatically grant us success in an area where many others have failed. What kind of unique modes of exchange will facilitate true discourse in this seminar? How will we train ourselves to implement these modes of exchange? How will we know we have succeeded? These and similar questions should keep us sweating from now until July. Just to get the ball rolling, I want to suggest that we do not necessarily assume that the best way is to break up into groups. It is true that this is a comfortable mode of discourse and it lends itself to the establishment of trust, especially when we consider that we want people not to be shy about talking about something which is foreign to them. However, do such group discussions provide the kind of experience which remains in one's mind and even transform something in one's perspective? As Seymour has pointed out to me a number of times, a discussion between two or three people in front of a whole plenum can be equally if not more effective.

Another problem which emerges from the collaborative nature of this undertaking is that of wounded egos. It is, I think, a problem in all forms of adult education, but how much more when you have such a diverse group of stakeholders in the Jewish community. Now you and I already know that (sic) the community really ought to respect its Jewish educators most of all, so we don't have to worry about our own dignity and self respect (!?). However, how do we get everybody else to understand that they are all equally important and interdependent in this process of determining and implementing educational content (especially with the baggage of "why hasn't it been done this way in the past?")?

Here we are, the CIJE has turned to community lay leaders to mandate educational change, to the federation people to plan and oversee it, and to educators to implement it, and yet this can turn into quite a Polish Jewish family drama with everybody busying themselves with what's behind everybody else's underwear. Without getting into too much detail, the CIJE's experience seems to expose just how complex the relations between all these sectors can be (we know from our world, for example, about how educators can openly patronize lay leaders).

My sense is that we have to overcome this problem on a number of levels. First, I think that every participant needs to be treated with equal respect and much care, as if to say, this is how Jewish education treats those who earnestly get involved. This may mean that every staff member should be responsible for the care and understanding of a given number of participants. Second, I think that there should be an atmosphere of the Philadelphian "constitutional congress" at this seminar (the fact that the seminar room has no windows might be a useful detail here). It is as if to say that we are all involved in some kind of

happening here - not a regular conference with all its coffee and cake and cocktail party ambience, but a unique event, an interesting opportunity. We have to consider what are the minimal conditions for this kind of atmosphere (eg. no "skipping class" allowed - full participation at all meetings, everybody eats together, etc.).

Of course, none of this should be misconstrued as saying that the CIJE will provide whatever anybody needs for Jewish education. We have discussed the problem of promising too much a number of times. However, the idea is to associate a qualitative businesslike atmosphere in order to dispell the problem of wounded egos in a collaborative effort. In any, case, I think that this shows how closely linked the administrative and content issue of the seminar can be. This is a topic which I have discussed with Alan and the administrative staff. I hope that in your discussions on the summer seminar, the duality between content and administration gets broken down.

3. THE ISRAEL ELEMENT: Israel is both a resource and a detriment to this seminar. I understood from Alan that there were already some negative comments about the fact that the seminar is not in America. I do not know how such opposition might be handled. I imagine that at one point is that the seminar is seeking out the best available resources on the international level in order to solve the problem of goals in North America. The Mandel Institute and the Educated Jew scholars are here, so...

I do think that there are real educational aspects to this issue which we might consider. First, we have to watch out for what I would call the "magic mountain" effect. That is, the participants come to Jerusalem, have an intense quickee experience, and go back doing things exactly the same, blaming the seminar for being divorced from realities in the field. This is one of the reasons that I think you are right in emphasizing the library of historical and other materials which demonstrate that vision drivenness can and has been done. In addition, this is why I suggested that the seminar does turn at some point to the question of realities in Lead or other communities in relationship to goals development processes. We have to consider what success would mean for each and every participant, what we would want them to do when they go home, and then plan accordingly.

Second, I think that Israeli education may indeed provide a vicarious example of the issues, dangers and possibilities involved in determining goals for Jewish education. I am not sure that we should risk a trip to any particular institution and say "here, this is a vision driven institution." Rather, I think it would be useful to examine aspects of Israeli education which relate to the problems which we will be discussing.


There is the danger,, of course,, of "Oh here are the Israelis trying to teach us about them again!" However, the point here,, ironically,, would be to show how difficult the problem of vision is in Jewish education in the Israeli as well as in the diaspora setting. Let us enable the participants to take out their frustrations against realities which constrain developing goals for Jewish education in relation to a context other than their own. Let them feel that if they deal with this issue in their own settings, they will be taking leadership in the Jewish world.. Who better than committed American Jews should deal with the question of goals for Jewish education in a society which offers democratic rights and religious freedom?!!

Correct me if I am wrong,, but it appears to me that most of the participants will have been in Israel before.. I say this in order to rule out the need to include a third element here,, which is siteseeing and general Israel mongering.. Mishkenot Shaananim is one of the most beautiful places in Jerusalem and it provides enough inspiration on this level.. I do not think we need to worry ourselves about extracurricular activities. Rather,, we should create a board room atmosphere which leaves no time for anything but business..

Nevertheless,, I would still suggest two exceptions.. First,, I think it is important to have good Israeli lunches, which could be perhaps be followed by some musical interlude.. Second, this might be a good opportunity to share some information on what is going on in Jewish education around the world as well as to familiarize the participants with the various institutions in Jerusalem which are resources for lead and other community undertakings in education (Melton, Melitz,, etc..).

Of course,, all of this is my opinion and I would love to be shot down. So let us continue to be in touch on a regular basis. I hope that you will be able to tape the session on the goals project and on the summer seminar for us.. Should there be any more comments to send on to you,, I will do so through fax or Bitnet.

BeHatzlacha,


Danny Marom

Date: Thu, 28 Apr 94 8:44 +0300
From: <MANDEL@HUJIVMS>
To: abby
Subject: Summer seminar(a)
Date: 4/24/1994 7:27 pm (Sunday)

Subject: Summer seminar(a)

Date: 4/24/1994 7:24 pm (Sunday)
Subject: Summer seminar(a)

Themes/Concerns, etc. emerging out of the 4/22 meeting between
Gail, Barry, Alan, and Danny re: the Goals Seminar

1. We need to grow clear concerning the outcomes of the seminar
--what we want them to come away with, to take home. (One way to
approach this would be to take each of themes identified under
"topics" and to ask what outcomes we hope for in that domain.)

Different kinds of outcomes were entertained: a) knowledge and
appreciation of certain matters(for example, of the importance
of vision in the educational process; "meaningful Jewish
existence" not just a tool to guide education but the problem of
our time and one intimately connected to the problem of
continuity; an understanding of what vision is and how it differs
from, say, a mission statement, etc.) b) the acquisition of
certain skills; c) an agenda of activity after they return from
the seminar.

2. We took note of a number of vision-driven institutions that
may be worth looking at in our efforts to understand a) what a
vision is, b) what it might mean for a vision to be embodied in
practice - how the vision shapes practice. Examples included: a)
Steiner schools/Waldorfs; b) the Dewey School; c) Lightfoot's
discussion of St. Paul's in THE GOOD HIGH SCHOOL; d) Camp Ramah;
e) a secular Kibbutz. f) Heilman on a Haredi Yeshiva. (Note: Will
one of you track down the relevant materials a.s.a.p.:
Heilman, Lightfoot and the Waldorf piece in TC Record--and
distribute among us xeroxed copies.)

3. Issue of "vision" needs to be presented not only as an
invaluable guide to education but as connected to the problem of
Jewish continuity in contemporary life. The point is this: until
being Jewish is something that people find powerfully meaningful
(in part because it speaks to the need for existential
meaning, but also for other reasons), the problem of Jewish
continuity will remain with us. Having a vision is important
because it offers guidance to education --but also because

educating towards some vision of a meaningful Jewish existence is the point of the enterprise. (Who could lead such a session? What would it look like?)

4. In addition to images of vision-driven institutions, we thought it important that people see images of the opposite — for example, Heilman and Schoem on supplemental Schools (Barry and Gail: can you find these essays and distribute among us?) In this connection we considered a distinction between "visions" and "visions in use" —that is, the visions actually implicit in practice that might be uncovered by an anthropologist).

5. We drew a distinction between a vision-statement (or mission statement) and a portrait/image of the desired product of a Jewish education — an image that would integrate the elements and would in doing so make clear how the life that is pictured is filled with personal meaning. It was noted that this bears a real resemblance to the "educated Jew" project agenda; the major difference is that this is more narrative perhaps. It was thought that it might be a good exercise for our seminar participants to try their hand at such portraits; perhaps, beyond this, such integrated portraits would prove better guides to educating institutions than traditional mission statements.

6. We thought some about compelling raw materials that might be of value to us - films, short stories. (e.g. Marva Collins in Chicago, STAND AND DELIVER)

7. A possible day was painted organized around the theme of moving from vision to practice: a) Acquaintance with a vision (perhaps the day before); b) homework assignment: as individuals, try to image an educational institution committed to that visions --its goals, its content, etc.; c) Morning session: in small groups, starting with what people developed as individuals, try to come up with a portrait of an educational institution modelled on the vision in question; d) in the afternoon, a session that brings in two "pros" in this area who bring different approaches to the problem of moving from vision to practice -- their job is to explain how they would make the move from vision to practice --what kind of knowledge they would need, what guiding principles, etc. OUTCOME: Understanding of the complexity of this journey and some possible handles on how to approach it.

Note: such a day might be the occasion for Seymour to do something fairly systematic concerning the process and product of the Ramah effort to generate curriculum.

8. The conversation with Bob H. suggested an important question to be considered at the seminar: what do people need (at local institutional levels) in order to meaningfully work towards a

guiding vision? The possibility of encouraging study aimed at acquainting local people with a number of such visions as part of the enterprise (as distinct from a values-clarification approach) was discussed.

9. Another point to emerge out of the discussion with Bob concerned our clientele.

First, they will include some sophisticated people and we need to be careful to organize the seminar in ways that give them ways that don't patronize them and give them ways to actively contribute to the seminar's outcomes and insights.

Second, the variety of levels of sophistication that they will represent, Judaically and otherwise, makes it difficult to find an appropriate seminar-level. What may be novel for some may prove old-hat/simplistic to others...and there is a danger that some of the less sophisticated folks will be driven into passivity, overwhelmed by some of the others. Some concern was

Date: Thu, 28 Apr 94 8:38 +0300
From: <MANDEL@HUJIVMS>
To: abby
Subject: Summer seminar(2)
Date: 4/24/1994 7:29 pm (Sunday)
Subject: Summer seminar(2)

Date: 4/24/1994 7:26 pm (Sunday)
Subject: Summer seminar(2)

expressed that in opening up the seminar beyond the initial lead-community lay/prof. leadership we may have complicated the group dynamic and our own planning significantly. Given the clientele we are now assembling there will not be any initial knowledge of one another, trust amongst them, etc., and the levels of sophistication are much more variegated.

10. Yet a third theme to emerge out of the Conversation with Bob Hirt concerns how to involve the denominations both in and after the seminar so that they play a fruitful role..

11. We took note of the fact that we are late in the year, and that even as we need to do some serious conceptual work, we cannot afford not to begin making some fairly practical decisions --for example, concerning personnel we will need to lead sessions. The reason is simple: people are already way into the process of making summer plans. We have to identify people we need within the next couple weeks and pin them down. It is not too early now to check out availability of potential teachers like Johnny Cohen, Marc Silverman, Debbie Wiseman, etc. What others should we be asking the Mandel Institute to inquire about??

12. We took note of the fact that of the things we think important to the project there are some we feel much more competent with than others --and that we should organize the seminar with an eye towards building on these strengths, rather than feeling that at this state everything needs to get equal billing.

TOWARDS OUR NEW YORK MEETING

As a way of forwarding our work prior to our next meeting, I'd like to suggest the following assignment for each of us.

Below I list some themes, each of which might represent a day or half a day. For each, please list: a) desirable outcomes; b) relevant raw materials (stories, articles, movies, etc.); c) possible activities both within and beyond the seminar room

setting; d) particular individuals that could lead/catalyze the topic. **NOTE:** If it's easier, feel free to do the exercise relying not on my summary of themes below but on the list of topics in the publicity that will be going out. By the way, the only reason I elaborated about the first point below is that it is not one that we discussed at length, and I wanted you to have a sense of what I had in mind.

If each of us could do this as background to our NY meeting, and if each of us had a chance to see each other's documents before then, this could enormously facilitate our work.

Here are the topics:

1. JEWISH CONTINUITY AND THE QUESTION OF A MEANINGFUL JEWISH EXISTENCE

"Meaningful Jewish existence" -- the concept is important not only because of its role in guiding education but, more fundamentally, because the problem of Jewish continuity itself reflects the fact that too many Jews do not find their identity and commitments as Jews to be sufficiently meaningful to warrant taking their place in an engaged way in the life of the Jewish People. What I have in mind here is some fairly powerful, inspirational thinker who can create the larger human context for our work by stressing the crisis of meaning within Judaism, the search - not necessarily successful - by many outside of the Jewish orbit, and the need for the Jewish community to identify and initiate its members into forms of Jewish existence that will meet their basic human needs. **WHO MIGHT GIVE SUCH A TALK? WHAT READINGS MIGHT BE APPROPRIATE? WHAT DISCUSSIONS/ACTIVITIES MIGHT GO ALONG WITH IT?**

2. WHAT DO VISIONS OF A MEANINGFUL JEWISH EXISTENCE LOOK LIKE? HOW DO THEY DIFFER FROM A MISSION-STATEMENT?

(How many do we look at in addition to, say, Greenberg's? Do we encourage them to try to clarify their own?)

3. THE WAYS IN WHICH HAVING A VISION CAN/DOES GUIDE THE EDUCATIONAL PROCESS -- IN THEORY AND VIA EXAMPLES OF VISION DRIVEN INSTITUTIONS.

4. THE PROCESS OF MOVING FROM VISION TO GOALS/CURRICULUM/DESIGN OF THE ENVIRONMENT, ETC.

5. ENGAGING THE STAKEHOLDERS OF AN EDUCATING INSTITUTION IN THE PROCESS OF ARTICULATING A SHARED AND COMPELLING VISION: WHO NEEDS TO PARTICIPATE? THROUGH WHAT KIND OF A PROCESS?

6. ANALYSIS AND REFLECTION CONCERNING THE CURRENT REALITY; THE ABSENCE OF ANY - MUCH LESS - A COMPELLING VISION; OR, GIGANTIC GAP BETWEEN VISION, WHAT ACTUALLY GOES ON, AND OUTCOMES.

7. THE WORK BACK HOME: WHAT CONCRETE EFFORTS CAN/SHOULD SPRING FROM THE PARTICIPANTS' STUDY IN THE SEMINAR. IF THEY ARE TO LEAD PARTICULAR KINDS OF ACTIVITIES, DO WE PREPARE THEM FOR THESE ACTIVITIES IN ISRAEL?

I WOULD, OF COURSE, WELCOME, OTHER TOPICS YOU THINK CRITICAL AND/OR RECONCEPTUALIZATIONS. Please try to get to this as soon as possible. Let's fax/email or results to one another.

03/1/95 67 (H) AND (GR) 349 SW

Received: by HUJIVMS via SMTP((128.104.30.17)) (HUYMail-V61);

Mon, 25 Apr 94 03:51:11 +0300

Received: by dogie.macc.wisc.edu;

id AA07167; 5.57/42; Sun, 24 Apr 94 19:50:38 -0500

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

Reply-To: PEKARSKY@soemadison.wisc.edu

To: MANDEL@VMS.HUJI.AC.IL

Date: Sun, 24 Apr 1994 19:48:00 -600

Subject: Seminar

X-Gateway: iGate, (WP Office) vers 4.03 - 1032

Mime-Version: 1.0

Message-Id: <2DBB13A7.8A97.0000@mail.soemadison.wisc.edu>

Content-Type: TEXT/PLAIN; Charset=US-ASCII

Content-Transfer-Encoding: 7BIT

Sorry I missed your call, Daniel, and I'm afraid that this is not the best moment for an extensive message. Here are some basics, though:

1. Thanks for your very thoughtful piece about the summer. I found it stimulating and helpful -- both where I agreed and where I disagreed. More on these two areas when we talk. You clearly put a lot of hard and productive work into this piece, and I was grateful to have the benefit of it prior to our Friday meeting. By the way, Alan, Gail, and Barry also had a chance to read it in preparation for our meeting on Friday.

2. We had a productive meeting on Friday, but I wasn't able to tape it. I am drafting notes from it and will send them on to you. We spent the time wrestling with kinds of outcomes we're hoping for, given the diversity and needs of our clientele. By the end of the meeting, we felt the need for another extensive meeting -- so I'll be returning to NY a week from this Tuesday for an all-day session.

→ APPENDED
11/27/95 →

3. Even as we feel strongly - as you do about the need to devote adequate time to conceptual issues,, we are impressed by how little time there is between now and July. With that in mind,, we feel the need to nail down not schedule but people we want to use as soon as possible. I would be grateful if you would explore the following a.s.a.p.: a) the availability of a cracker-jack Jewish texts teacher (Rosenak? Jonny Cohen? Someone else you have strong confidence in?) to work with our students possibly each day of the seminar; b) Since a critical piece of the seminar concerns issues we discussed in January about moving from vision to goals to educational design, it would be of the utmost importance if we had available two people representing thoughtful but very different approaches to this problem. Perhaps Seymour is one of them; if so, we only need one other such person. Some folks with expertise in this area would be invaluable..

My instinct is not to commit to anybody yet,, but to find out availability -- if possible before the end of this week,, so that we know where we are.

Clearly, it's also relevant whether Brinker and/or Twersky are available to us -- but even here, I don't want to commit til we've thought through what we're doing. The only thing in this area I am very confident about is that we'll want to use Greenberg.

There's a third kind of person whose availability I'd like it if you could check out: someone - a very powerful speaker - who could address the group (possibly at the beginning of the seminar) concerning the relationship between the problem of Jewish continuity and the need for the Jewish community to identify visions of Jewish existence that contemporary Jews and their children will find existentially and otherwise meaningful. That is, we need to remember that "visions of a meaningful Jewish existence" are not just important for educational purposes; rather, they are important because they focus on one of the most critical of contemporary Jewish problems, and one that

contributes weightily to the problem of continuity. This kind of a lecture would provide a linkage between Jewish continuity and vision -- as prelude to narrowing our attention to the place of vision in education. Any names come to mind??

Finally, based on the copy I got from Abby res publicity and conversations with Alan, Gail and Barry, we've been working over a revised draft. It should be getting back to Abby soon.

I will be in touch soon. Feel free to call me Monday night (say, at 11:30 pm my time) if you want to talk further.

I look forward to our being in touch.

Danny

Dear Danny:

The following is a summary of what I would see as some of the educational challenges of the summer goals project seminar in Israel. Shmuel has gone over it and made some changes and additions as well. Though it is an informal and free flowing document,, I hope it will be of use to you at your planning meeting on Friday. I have no objection to your sharing any or all of it with others at the meeting, but I think you will see that it should be confidential otherwise.

1. THE MOVE TO THE CONTENT OR SUBSTANCE OF EDUCATION: The goals project in general,, and the Israel summer seminar in particular mark a significant move towards the content or substance of education ((to be distinguished from "subject matter," content or substance applies to ideas which govern the whole of the educational undertaking, including assumptions about the learner,, teacher,, setting,, etc.)). After all the emphasis on "enabling options," it is an admission that Jewish education is a human endeavour which depends on powerful ideas just as much as on personnel and community support. The best practices project was a first move in this direction,, but it is different in that it brought the best of what exists on the continent as a resource to the lead Communities. The goals project probes into what goes on in educational institutions in lead or other communities and deals with it,, hopefully,, for the sake of the continent as a whole.

In this sense,, the goal project's move to content is a very intimate and delicate one. It calls into question not only the haphazard manner in which Jewish education runs on the local level,, but also the very difficult substantive questions which confront American Jewry and the whole Jewish world today. From our discussions over the years,, I think that you would agree that the problems of Jewish education in North America are also symptoms of deeper issues and ambivalences which have often been conveniently tucked under the rug. Ron Reynolds concludes in his doctoral research on this topic with the claim that that Jewish education purposely uses ambiguous goals. "Ambiguous -goals," he explains,, "function as an effective conflict-management device by encompassing and subsuming the private goals of individual participants within the vague pronouncements, which are objectionable to few."

At its deepest level,, the goals project exposes these issues and ambivalences and puts them right on the planning table. A close reading of your document on the goals project reveals that the attempt to discover a criterion by which one can allocate resources,, train staff, design programs,, etc., will necessarily lead to an inquiry into the question of "what is a meaningful Jewish existence?"

I think that one of the educational challenges of the summer seminar is to facilitate a smooth move into the unique issues of educational content. That is not to say that every participant needs to come out with his/her own conception of the educated Jew. Far from it. It seems to me that one of the goals of the goals project seminar should be only to initiate the participants into the discussion of content, to get them understand what is at stake in terms of their own personal, institutional and communal commitments to the aims of Jewish education and to correspondingly begin clarifying their own aims to themselves.

I am reminded here of a wonderful moment in a master class given by Isaac Stern to a young violinist in China. It was filmed in a documentary called "From Mao to Mozart." After witnessing a virtuoso, but cold technical playing of a Mozart sonata, Stern sensitively approached the child violinist and invited him to play the music with instrument rather than the instrument with the music. As they worked together, what emerged was a tender, if flawed, rendition of the music through this child's own voice. The child did a lot to fight it, but in the end, he had to become, as you say, "animated" by his own understanding of the music. The transformation occurred just when his unemotional face cracked into a bittersweet anguish at a specific point in the playing.

What will be the equivalent here? The seminar will have succeeded, in my opinion, if each participant comes out understanding what s/he does not necessarily have answers to, but cannot avoid addressing. The participants should understand that they need help in order to address content issues, that they need the input of the Jewish community's finest minds, its central institutions, and its more sensitive and professional educators.

If all they come out with is the addition of phrases such as "vision-drivenness" and "institutional mobilization around goals" to their already technocratic social-planning and business lingo, we will have failed. No matter how much they may have been convinced by the argument for goals as a basis of effectiveness - and you know that this is a central strain in my own understanding of the goals project - we have to get these influential people to go back to America with a sense of personal stake in the aims and content of Jewish education.

Isn't it funny Danny that this is the kind of opportunity which drove us all into Jewish education and now that it is at our doorstep, we find ourselves so involved in another mode of discourse? I feel that it was a necessary diversion, because it is important to formulate the invitation to deal with content in professional terms which can capture the attention and trust of the community. However, the point remains. This seminar provides an

ultimate Jewish educational opportunity and challenge in that it finally enables us to get the community involved in the questions which have been bugging us for a long time.

I am assuming that we have three kind of resources for this task. First, we have the educated Jew project = its story, rationale, library of materials, staff and of course, its scholars. Second, we have Seymour Fox - who perhaps more than any one else will be capable of helping the participants move from the language of community leadership and planning to the language of education. And third, of course, we have the educators and planners on the CIJE and MI staff (Alan, Gail, Barry, yourself, Shmuel, Annette, and myself) who provide a wealth of personal experience on many different levels as a testimony to the intimate link between content and practice.

These resources are up against a serious set of constraints. As I mentioned above, issues of educational content raise the temperature of any discussion on Jewish existence, so we have to be careful about how we get the participants into the discussion in a fresh way, without letting it become politicized or banalized. How do we ignite this inquiry in an honest and inspiring way? Its a difficult pedagogical question.

Furthermore, we are asking the participants to, in a short time, open their minds to a new language, which they will not learn to speak well quickly. As I told you on the phone, my own experience in teaching the educated Jew materials to educators at the Jerusalem Fellows and the School for Educational Leadership has shown me that it takes lots of time and many raptures for even your basic distinction between instrumental goals and substantive aims to be internalized and clear. How do we get our audience to lower their defences and to bear the weight of the goals issue on their shoulders in four days? After many years of being comfortable in their own languages, both professional and Jewish, this is not going to be easy.

2. THE COLLABORATIVE EFFORT: The summer seminar provides a difficult challenge to those of us pityful academics who want to prove to ourselves that when it comes to our ideas about the world, we really do mean what we say. Here we have lay leaders, federation planners, scholars and educators entering into the arena of education in order to hammer out some common understandings about what and how things should be done. If ever there was a context which demonstrates Schwab's claims about the multifaceted and complex nature of the educational undertaking, about its working on so many levels at the same time, here it is. And yet, research has shown that education is plagued by an incapacity to develop successful collaborative relationships.

I am sure that we do not assume that we have the magic wand which will automatically grant us success in an area where many others have failed. What kind of unique modes of exchange will facilitate true discourse in this seminar? How will we train ourselves to implement these modes of exchange? How will we know we have succeeded? These and similar questions should keep us sweating from now until July. Just to get the ball rolling, I want to suggest that we do not necessarily assume that the best way is to break up into groups. It is true that this is a comfortable mode of discourse and it lends itself to the establishment of trust, especially when we consider that we want people not to be shy about talking about something which is foreign to them. However, do such group discussions provide the kind of experience which remains in one's mind and even transform something in one's perspective? As Seymour has pointed out to me a number of times, a discussion between two or three people in front of a whole plenum can be equally if not more effective.

Another problem which emerges from the collaborative nature of this undertaking is that of wounded egos. It is, I think, a problem in all forms of adult education, but how much more when you have such a diverse group of stakeholders in the Jewish community. Now you and I already know that (sic) the community really ought to respect its Jewish educators most of all, so we don't have to worry about our own dignity and self-respect(!?). However, how do we get everybody else to understand that they are all equally important and interdependent in this process of determining and implementing educational content (especially with the baggage of "why hasn't it been done this way in the past?")?

Here we are, the CIJE has turned to community lay leaders to mandate educational change, to the federation people to plan and oversee it, and to educators to implement it, and yet this can turn into quite a Polish Jewish family drama with everybody busying themselves with what's behind everybody else's underwear. Without getting into too much detail, the CIJE's experience seems to expose just how complex the relations between all these sectors can be (we know from our world, for example, about how educators can openly patronize lay leaders).

My sense is that we have to overcome this problem on a number of levels. First, I think that every participant needs to be treated with equal respect and much care, as if to say, this is how Jewish education treats those who earnestly get involved. This may mean that every staff member should be responsible for the care and understanding of a given number of participants. Second, I think that there should be an atmosphere of the Philadelphia "constitutional congress" at this seminar (the fact that the seminar room has no windows might be a useful detail here). It is as if to say that we are all involved in some kind of

happening here = not a regular conference with all its coffee and cake and cocktail party ambiance,, but a unique event,, an interesting opportunity. We have to consider what are the minimal conditions for this kind of atmosphere (eg. no "skipping class" allowed - full participation at all meetings,, everybody eats together,, etc.)).

Of course,, none of this should be misconstrued as saying that the CIJE will provide whatever anybody needs for Jewish education. We have discussed the problem of promising too much a number of times. However,, the idea is to associate a qualitative businesslike atmosphere in order to dispell the problem of wounded egos in a collaborative effort.. In any,, case,, I think that this shows how closely linked the administrative and content issue of the seminar can be. This is a topic which I have discussed with Allan and the administrative staff. I hope that in your discussions on the summer seminar,, the duality between content and administration gets broken down.

3. THE ISRAEL ELEMENT: Israel is both a resource and a detriment to this seminar. I understood from Alan that there were already some negative comments about the fact that the seminar is not in America. I do not know how such opposition might be handled. I imagine that one point is that the seminar is seeking out the best available resources on the international level in order to solve the problem of goals in North America. The Mandel Institute and the Educated Jew scholars are here,, so...

I do think that there are real educational aspects to this issue which we might consider. First,, we have to watch out for what I would call the "magic mountain" effect. That is,, the participants come to Jerusalem,, have an intense quickee experience,, and go back doing things exactly the same,, blaming the seminar for being divorced from realities in the field. This is one of the reasons that I think you are right in emphasizing the library of historical and other materials which demonstrate that vision drivenness can and has been done. In addition,, this is why I suggested that the seminar does turn at some point to the question of realities in Lead or other communities in relationship to goals development processes. We have to consider what success would mean for each and every participant,, what we would want them to do when they go home,, and then plan accordingly.

Second,, I think that Israeli education may indeed provide a vicarious example of the issues,, dangers and possibilities involved in determining goals for Jewish education. I am not sure that we should risk a trip to any particular institution and say "here,, this is a vision driven institution." Rather,, I think it would be useful to examine aspects of Israeli education which relate to the problems which we will be discussing.

There is the danger,, of course,, of "Oh here are the Israelis trying to teach us about them again!" However,, the point here,, ironically,, would be to show how difficult the problem of vision is in Jewish education in the Israeli as well as in the diaspora setting. Let us enable the participants to take out their frustrations against realities which constrain developing goals for Jewish education in relation to a context other than their own. Let them feel that if they deal with this issue in their own settings, they will be taking leadership in the Jewish world. Who better than committed American Jews should deal with the question of goals for Jewish education in a society which offers democratic rights and religious freedom?!!

Correct me if I am wrong,, but it appears to me that most of the participants will have been in Israel before.. I say this in order to rule out the need to include a third element here,, which is siteseeing and general Israel mongering.. Mishkenot Shaananim is one of the most beautiful places in Jerusalem and it provides enough inspiration on this level.. I do not think we need to worry ourselves about extracurricular activities. Rather,, we should create a board room atmosphere which leaves no time for anything but business..

Nevertheless, I would still suggest two exceptions.. First,, I think it is important to have good Israeli lunches,, which could be perhaps be followed by some musical interlude.. Second,, this might be a good opportunity to share some information on what is going on in Jewish education around the world as well as to familiarize the participants with the various institutions in Jerusalem which are resources for Lead and other community undertakings in education (Melton, Melitz, etc.).

Of course,, all of this is my opinion and I would love to be shot down. So let us continue to be in touch on a regular basis. I hope that you will be able to tape the session on the goals project and on the summer seminar for us. Should there be any more comments to send on to you, I will do so through fax or Bitnet.

BeHatzlacha,


Danny Marom

Date: Thu, 28 Apr 94 8:34+0300
From: <MANDEL@HUJI.VMS>
To: abby
Subject: Summer seminar
From: "Dan Pekarsky" <PEKARSKY@mail.soemadison.wisc.edu>
To: MANDEL@VMS.HUJI.AC.IL
Date: Wed, 27 Apr 1994 08:41:00 -600
Subject: Summer seminar

Hi, Daniel. I am going to be emailing you two additional pieces --they are really one piece that will come in two parts. These two pieces will summarize some of the meeting we had in New York last week and suggests the work-plan we've undertaken towards another meeting in New York next week. If you are able to react to these documents, and to do the exercise that Gail, Barry, and I will be doing towards next week's meeting, that would be fantastic. After that meeting, it will, I think, be fruitful for you and me to have a conversation about where it went and we're going.

Were you able to follow-up on any of the things mentioned in my last (post-New York) communication?

I look forward to being in touch. Regards to everyone there.

With us everything is well, though a bit hectic.

Dear Danny:

Sorry I was not able to get back to you faster. I have been subsumed completely by your old teacher Scheffler's visit. Your name came up in the conversation and he speaks of you fondly. Among other things we talked about the goals project and I will send a summary of his comments on to you together with other materials in response to your queries on Monday morning your time. Since the bitnet might miss you, please tell me where to fax you my material.

In the meantime, let me fill you in on a number of comments and factual items.

1. A general comment: Let me underline the claim made in point #12 that we should not feel that "everything needs to get equal billing." Our goal, I think, is to get just enough across so that people want to get into the discussion. I believe that this will happen if we qualitatively deal with two or three points rather than try to get the whole vision story across. For example, I think that we need to distinguish between the goal of getting the participants themselves deeply into the discussion about meaningful Jewish existence and giving them enough understanding of this discussion to realize that its seriousness and utility. I assume that your query about the text teachers assumes the former (I could not tell for sure from your summary about this and other assumptions which were being made about the seminar). This would be in my opinion biting off more than we can chew in a few days. They might need to understand texts only for Greenberg, etc., and for them, Shmuel, Barry, myself, etc. could certainly suffice.

Perhaps the same applies to your comment about two opinions in relation to how to move from vision to practice. Are you assuming that there will be enough time at the seminar to discuss more than the need for vision itself? It seems to me that questions of why and what precede questions of how, so why even raise one opinion about how to do this? I want the weekend to think about what two or three points which I suggest that the seminar focus upon. I will send the results in the fax.

2. Regarding the linkage between continuity and vision: though I am not sure that this is the route we should go either, I do know that we have a resource here. Seymour and Scheffler's have been discussing this since the commission and have already committed an answer to writing (draft form). They worked on this during Scheffler's visit. You might want to consider speaking to Seymour about whether he would be prepared to share the paper or to orally present the results of his and Scheffler's inquiry.

3. Regarding the various examples of vision driven and non vision driven schools. I myself went to visit a Steiner school and teacher training center and have much to report on this, with materials which they gave me. As for Lightfoot, the whole discussion between pages 316 to 323 on "Permeable boundaries and institutional control" as an element in goodness in high schools is useful. The discussion of Highland Park on pages 321-22 is a powerful example of what can happen without vision. As for Jewish education, I think that Seymour's article on and stories about Ramah are very useful, as is his story

about the Melton Faculty seminar. Tzvi Lamm's book on the Zionist youth groups is useful too. Heilman's "Inside the Jewish School," the longer unpublished version, is an excellent example of a "content analysis" - i.e. a description which shows that practice assumes a vision even if it is not aware of that vision. It describes the underlying culture of a supplementary school. This kind of description forces one to ask oneself - is this what I want my school to be doing. Conversely, Barry Holtz's best practices on supplementary schools claims that the best schools constantly consider and reconsider their goals. He must have a story there too. I also have a beautiful example of the opposite of vision drivenness in Acky's description of how Jewish history is taught in the diaspora. On top of all these, I have examples from early Zionism, the volozhin yeshiva, progressive education, and much more. I have also tried a one page description of a school which is vision driven. It seems to me that the problem here is how to make use of these or any other examples. I think we should beware of examples which claim to tell the whole story. I do not think we need more than a short and light session for such examples. Just to tickle the spine and prove that it can be done. These people need to begin thinking about how they would want to create visions in their own contexts. Too many examples can bog this down. I'll try to send you some of these materials by fax.

Danny, since I am concerned for your health, time and pocket, please know that if you need something quickly from me, you can phone me from your home and I will call you back immediately so that you do not have to pay. If this also saves you time in writing summaries, please lets do it that way. I ask only that you don't phone me about work on Shabbat.

As I said, I'll try to send all the rest on Monday morning your time.

Daniel

Dear Annette and Seymour:

Enclosed please find a draft of the opening chapter for the series on the educated Jew. You will recall that I had been working with Deborah Reich when she decided to quit on us. What emerged was that she was able to do editing, but not comfortable trying to write with/for us. At that point, I felt I had learned enough about an appropriate tone and content for the paper and decided to continue writing by myself. I am sure that you will note that the language is still very much in need of editing, however, the question here is if the document gives us a sufficient basis in order for all of us to now proceed with an editor. I believe that I could have continued to work on this paper for even more time, but it seems to me that it would be wise and appropriate to stop here and let us consider what to do with it now. Of course, you may find it totally unacceptable, in which case we would need to think about how we can proceed.

Please note that I decided to reintroduce comments on methodology after we thought it would be wise to leave them out. I did this because I thought that these comments were necessary for the full understanding of what is included in the series. This is an issue which you may want to address.

Please note as well that the preface, subtitles and footnotes have been written after having benefitted from comments made by Simon Caplan. Simon felt that in order to make the paper a bit more accessible to lay leaders and other members in our diverse audience, it would be useful for me to introduce the paper with a general preface, to include subtitles which simplify the structure of the paper, and to remain as detailed and broad as I can in the footnotes for those who want to find their particular niche in the paper. Simon even did me the favour of writing an example of a preface to the paper and I used it as a basis for my own. I still need to consult with Seymour as to many of the footnotes (especially those in which writings of his which I do not know about may be relevant and useful) and to check out references in the library.

Finally, I have left the issue of the social scientists in the paper, despite the fact that we have not, as of yet, considered its possible solution.

I hope that we get a chance to discuss this paper soon.

Shabbat Shalom,

Danny

**COUNCIL FOR INITIATIVES
IN
JEWISH EDUCATION**

FAX COVER SHEET

Date sent: 4/19

Time sent:

No. of Pages (incl. cover): 11

To: Seymour Fox

From: Alan Hoffmann

Organization:

Phone Number:

212 972*2

Phone Number: 212 532 2360

Fax Number:

619-951

Fax Number: 212 532 2646

COMMENTS:

Hi Sufyrac! Your earlier lengthy fax was 2
versions of the same thing. Rushmore got
shorter version. Take care & my best to
you —

Alan



Chair

Morton Mandel

April 18, 1994

Via Fax: 410-659-0552

Vice Chairs

Billie Gold
Matthew Maryles
Lester Pollack
Maynard Wishner

Mr. David Hirschhorn
The Blaustein Building
P.O. Box 238
Baltimore, MD 21203

Dear David:

Honorary Chair
Max Fisher

I look forward to seeing you at our Board meeting on Thursday. Mort and I think it is particularly appropriate that you will be introducing Prof. Daniel Pekarsky's presentation on the Goals Project since you have had such a central hand in shaping the emergence of our thinking about Goals over the past few years.

Board

David Arnow
Daniel Bader
Mandell Benman
Charles Brontman
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Seymour Martin Lipsei
Florence Melton
Melvin Merlans
Charles Reiner
Esther Leah Ritz
Richard Scheuer
Isamar Schorsch
David Teutsch
Isidore Twersky
Bennett Yanowitz

During the work of the Commission, you raised the issue of the outcomes of Jewish education even though you understood that the Commission could at that stage not deal with this central topic. You understood the need for the Commission, constituted as it was, to be a body which had to work through the building of consensus and that a discussion about the goals of Jewish education would necessarily involve different approaches to Jewish educational outcomes.

It was you, too, together with David Arnow who pressed us so strongly to make evaluation of Jewish educational programs a central part of the agenda of the Commission. Seymour has told me how much you and your foundation is committed to uncovering new knowledge and the building and funding of a research agenda became one of the central recommendations of the North American Commission. This thrust has led to our project on Monitoring Evaluation and Feedback in the lead communities where, to the best of my knowledge, we presently have the largest single research and evaluation project in North American Jewish education.

Today we see that even the evaluation enterprise is limited when we do not have clarity and focus on the goals of Jewish education. The work of the Mandel Institute in Jerusalem on the Educated Jew Project and then the CIJE's Goals Project is a first major step in remedying that which the North American Commission left undone.

Executive Director
Alan Hoffmann

David Hirschhorn
April 18, 1994

Page 2

We will be very happy if, on Thursday, you can share your pleasure at these developments with the entire Commission and maybe even indicate your own commitment to supporting this part of the work of CIJE.

I am enclosing a short bio of Prof. Daniel Pekarsky together with a very brief description of the work of the Goals Project. I look forward to seeing you on Thursday morning.

Yours most warmly,



Alan D. Hoffmann

Encl.



Daniel Pekarsky is Professor and former Chairperson in the Department of Educational Policy Studies at the University of Wisconsin-Madison. He did his doctoral work at Harvard University, where he specialized in philosophy of education. In addition to work he has done as a Jewish educator in congregational and other settings, he has also been involved over the years in the education of Jewish educators..

In 1987-88, he served on the faculties of the Jerusalem Fellows and of the Melton Center for the Study of Jewish Education in the Diaspora at the Hebrew University. More recently, he took an extended leave from the University of Wisconsin in order to direct the Cleveland Fellows Program at the Cleveland College of Jewish Studies..

APR -1994 (TUE) 14:33 C. I. J.E.

TEL: 532 2646

P. 005

APR. 94 (TUE) 12:44 UW-MAD. SCHOOL OF ED

TEL: 608 262 9074

P. 001

BIOGRAPHICAL SKETCH FOR DANIEL PEKARSKY

Daniel Pekarsky is a Professor, and former Chairperson, in the Department of Educational Policy Studies at the University of Wisconsin-Madison. His scholarly work and teaching focus on the ethics of educational policies and practices, on the education of character, and on Jewish education. He is a recipient of the university's Distinguished Teaching Award and the author of many articles dealing with educational issues.

After a childhood that included 5 years in Jerusalem shortly after the founding of the State of Israel, Professor Pekarsky went on to Brandeis University, where he majored in Sociology and earned a Bachelor of Arts degree in 1968*. Professor Pekarsky pursued doctoral work at Harvard University under the direction of Professor Israel Scheffler; he completed a Ph.D. in Education, with a specialization in philosophy, in 1976.

Professor Pekarsky's involvement in Jewish education has been extensive and varied. In addition to holding administrative positions directing two congregational educational programs, Professor Pekarsky has had sustained experiences teaching young children, adolescents, and adults in Jewish educational settings. In 1987-1988 he served as a Visiting Professor on the faculties of the Jerusalem Fellows and of the Melton Center for Jewish Education in the Diaspora at the Hebrew University. Since 1988 he has served as the North American faculty representative of the Jerusalem Fellows Program. In 1990 Professor Pekarsky took a leave-of-absence from the University of Wisconsin-Madison in order to direct the Cleveland Fellows Program. This Master's level graduate program in Jewish education was an outgrowth of the work of Cleveland's Commission on Jewish Continuity and has been an integral part of Cleveland's efforts to address personnel needs in Jewish education. Since his return to the University of Wisconsin in the fall of 1993, Professor Pekarsky has served as a consultant to the Cleveland Fellows Program and to the Council on Initiatives in Jewish Education.

Post-it brand fax transmittal memo 7871

To	Ginny Levi	From	Dan Pekarsky
cc	CIFE	Co.	UW Madison
Dept		Phone	
Fax	532-2646	Fax	608 262 9074

CIJE'S GOALS PROJECT

WHAT IS THE GOALS PROJECT?

The Goals Project of the Council on Initiatives in Jewish Education grows out of the conviction that effectiveness in Jewish, as in general, education depends substantially on whether educating institutions are vision-driven. To describe a Jewish educating institution as vision-driven is to say that it is animated by a vision or conception of the kind of Jewish human being and the kind of Jewish community it is trying to bring into being. Guided by the belief that Jewish educating institutions need to become significantly more vision-driven than they typically are, the Goals Project is an effort to encourage vision-drivenness in Jewish education. It will do so in two ways: first, through efforts to foster an appreciation among relevant constituencies of the importance of being vision-driven; and second, through strategies designed to encourage educating institutions to develop their underlying visions and to identify and actualize the educational implications of these visions.

RATIONALE

To make good educational sense, an institution's decisions concerning what educational goals to pursue, as well as how to interpret and prioritize them, need to be anchored in, and justified by, a coherent vision of what it is trying to achieve. That is, its efforts need to be guided by compelling answers to the following questions: what kind of a Jewish person, featuring what constellation of beliefs, knowledge, attitudes, skills, commitments, and dispositions, should we be cultivating? And what form of Jewish community, defined by what purposes, ethos, patterns of activity, customs, norms, and forms of human relationship, are we trying to encourage? An adequate guiding vision does not offer a laundry-list of miscellaneous characteristics to be cultivated in students but exhibits how they fit together to compose a picture of a meaningful form of Jewish existence. Absent such a vision, not only are basic decisions concerning educational goals hard to reasonably make, so too are decisions concerning other important matters, including the organization of the physical and social environment, appropriate forms of pedagogy, and the skills desirable in educators. In addition, the absence of a vision of the kind of human beings and community it is hoping to cultivate deprives an educational institution of an important basis for evaluating the success of its efforts.

The importance of vision-drivenness can be defended on theoretical grounds, but not only on such grounds. There is also a body of research from general education that identifies the presence of a substantive guiding vision as indispensable to an educating institution's success.

The contention that vision is indispensable is, of course, not

APR. -19' 94 (TUE) 14:15 C.I.J.E.

TEL:532 2646

P. 007

APR. 949'194 (TUE) 12:45 UW-MAN. SCHOOL OF ED

TEL:608 262 9874

P. 003

intended to suggest the desirability of any particular vision. It is intended to suggest that it is important for each educating institution to identify or refine the vision appropriate to it and to look for ways to embody, or to better embody, this vision in its everyday workings. It is this effort that the Goals Project hopes to encourage.

The development of a substantive vision that is compelling to the relevant stakeholders and whose educational implications have been worked out in a meaningful way is a labor-intensive, intellectually and Jewishly demanding activity. It requires careful thinking, educational expertise of varied kinds, ingenuity, soul-searching, and study. And because it is likely that participants in this process will bring with them diverse and sometimes conflicting convictions, some serious deliberation and negotiation will need to go on among them. Not only is the work hard, it must be acknowledged that there are no guarantees of success. But it must also be stressed that the potential rewards for the participants in the process, both as individuals and as representatives of their institutions, can be very significant.

THE GOALS PROJECT'S RESOURCES AND AGENDA

In its efforts to encourage Jewish educating institutions to become vision-driven, CIJE benefits from the resources and the ongoing support of the Mandel Institute for the Advanced Study and Development of Jewish Education. Of special value to the Goals Project is the Mandel Institute's Educated Jew Project, which explores a number of significant conceptions of an educated Jew and then examines the implications of these conceptions for the goals and organization of Jewish education. The Educated Jew Project has developed through significant contributions by some extraordinary Jewish thinkers and educational theorists, including Professors Israel Scheffler and Isadora Tvarsky of Harvard University, Professors Manachem Brinker, Moshe Greenberg and Michael Rosenak of the Hebrew University, and Professor Seymour Fox, Haim Shmuel Wygoda, and Daniel Maron of the Mandel Institute. The contributions of such individuals to CIJE's Goals Project has been and will continue to be invaluable.

In collaboration with the staff of the Mandel Institute and the Educated Jew Project, the Goals Project is launching a number of initiatives designed to encourage vision-drivenness in Jewish educating institutions. The principal initiatives are summarized below.

A library of educational resources. The Goals Project has begun a process of gathering materials, both theoretical and practical, that speak to the importance of vision and its relationship to educational goals and practice, as well as to the process of becoming vision-driven. This library of materials will be made available to communities and educating institutions that are interested in fostering vision-drivenness.

APR. -1994 (TUE) 14:15 C.1.D.E.

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P. 008

APR. -1994 (TUE) 14:24 60W4MADSC60000F0EDD

TEL: 6008 2322 93047

P. 004

* Summer Seminar in Jerusalem. The Summer Seminar will bring to Israel lay and professional leaders in Jewish education, primarily but not exclusively from Lead Communities, for an intensive period of study and planning. The seminar is designed to foster in participants an appreciation for the critical role that vision plays in Jewish education and to offer them an opportunity to grapple with critical issues that must be addressed if Jewish educating institutions, in general and in their local communities, are to become more vision-driven than they typically are. The seminar is designed with the expectation that on their return from the seminar, participants will collaborate with CIJE in its efforts to encourage work in this arena in their home-communities.

Local seminars in Lead Communities (and beyond). CIJE will sponsor a series of seminars in each Lead Community next year for the representatives of local educating institutions. To participate an institution will need to agree to come to all of the sessions and to have in attendance the key stakeholders from its professional and educational leadership. The seminars are designed to encourage local educating institutions to begin the process of becoming, or becoming more, vision-driven. It is the responsibility of the community's lay and professional leadership to develop the clientele for these seminars.

CONCLUDING COMMENTS

CIJE does not believe that becoming vision-driven is easy or that it is sufficient to remedy the ills of Jewish educating institutions. But it is convinced that it is indispensable to success, and it welcomes your participation in the effort to encourage more careful attention to vision and goals among educating institutions in Lead Communities and elsewhere.

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To make good educational sense, an institution's decisions concerning what educational goals to pursue, as well as how to interpret and prioritize them, need to be anchored in, and justified by, a coherent vision of what it is trying to achieve. That is, its efforts need to be guided by compelling answers to the following questions: what kind of a Jewish person, featuring what constellation of beliefs, knowledge, attitudes, skills, commitments, and dispositions, should we be cultivating? And what form of Jewish community, defined by what purposes, ethos, patterns of activity, customs, norms, and forms of human relationship, are we trying to encourage? An adequate guiding vision does not offer a laundry-list of miscellaneous characteristics to be cultivated in students but exhibits how they fit together to compose a picture of a meaningful form of Jewish existence. Absent such a vision, not only are basic decisions concerning educational goals hard to reasonably make, so too are decisions concerning other important matters, including the organization of the physical and social environment, appropriate forms of pedagogy, and the skills desirable in educators. In addition, the absence of a vision of the kind of human beings and community it is hoping to cultivate deprives an educational institution of an important basis for evaluating the success of its efforts.

The effort to develop a substantive vision that is compelling to the relevant stakeholders and whose educational implications have been worked out in a meaningful way is a labor-intensive, intellectually and Jewishly demanding activity; nor are there any guarantees of success. But it must also be stressed that the potential rewards for the participants in the process, both as individuals and as representatives of their institutions, can be very significant.

ABR: -19' 94 (TIME) 14:16 C. L. J.E.

TEL: 532 2646

P. 0100

ABR: 918' 94 (TIME) 12:47 UW-MAD. SCHOOL OF ED

TEL: 608 262 9074

P. 0085

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In collaboration with the staff of the Mandel Institute and the Educated Jew Project, the Goals Project is launching a number of initiatives designed to encourage vision-drivenness in Jewish educating institutions. The principal initiatives include the following:

1. Development of a library of materials concerning the importance and the process of becoming vision driven. This library will be made available to interested communities and educating institutions:

2. A summer seminar on Goals in Jerusalem for lay and professional leaders from Lead Communities and elsewhere. The seminar is designed to foster an appreciation for the critical role that vision plays in education and to think through critical issues that must be addressed if Jewish educating institutions are to become more vision-driven. Participants are expected to launch local efforts in this arena on their return home.

3. Local seminars in Lead Communities (and beyond). CIJE will sponsor a series of seminars in each Lead Community next year for representatives of local educating institutions. These seminars are designed to encourage these institutions to understand and wrestle with the issues that need to be addressed in order to begin the process of becoming, or becoming more, vision-driven.

CONCLUDING COMMENTS

CIJE does not believe that becoming vision-driven is easy or that it is sufficient to remedy the ills of Jewish educating institutions. But it is convinced that it is indispensable to success, and it welcomes your participation in the effort to encourage more careful attention to vision and goals among educating institutions in Lead Communities and elsewhere.

SF/AH/SW

Received: by HUIVMS via SMTP(128.104.30.17) (HUYMail-V61);
Thu, 28 Apr 94 20:49:10 +0300
Received: by dogie.macc.wisc.edu;
id AA11379; 5.57/42; Thu, 28 Apr 94 12:43:13 -0500
From: "Dan Pekarsky" <PEKARSKY@mail.soemadison.wisc.edu>
Reply-To: PEKARSKY@soemadison.wisc.edu
To: MANDEL@vms.huji.ac.il
Date: Thu, 28 Apr 1994 12:42:00 -600
Subject: Re: Summer seminar(a) -Reply
X-Gateway: iGate, (WP Office) vers 4.03 - 1032
Mime-Version: 1.0
Message-Id: <2DBFF5B5.8A97.0000@mail.soemadison.wisc.edu>
Content-Type: TEXT/PLAIN; Charset=US-ASCII
Content-Transfer-Encoding: 7BIT

Dear Daniel,

Thanks very much for your response to my letter. A few specific comments in response to yours:

1. One of the things we've been thinking about is engaging the participants in a process of studying a few classical Jewish texts, possibly texts that deal with educational issues and perhaps with characterizations of "a meaningful Jewish existence" that emerge within the tradition. The reasons include the following: a. the experience of text study is one that the participants may not all have had, and it is important for them as they think about what a meaningful Jewish existence is to have had the experience of Torah lee'shma; b. the experience of studying a text together may create a nice atmosphere and build the bonds of community; c) they may encounter some fruitful ideas that will enrich the seminar. Although the experience might also illuminate their understandings of and reactions to Greenberg, it was with a) - c) in mind that I asked if you would try to identify an available and gifted teacher who would be appropriate for these purposes. Whether in the end we want to go this route is still an open question, but I don't think we can afford to postpone trying to identify who might do this well until a decision is made about this.

2. Your caution about biting off more than we can chew is well-taken and it needs to be heeded. It is true that understanding what visions are and their critical role in education is the critical part of this seminar, and that what

we want is for the participants to go home a)) understanding these matters, and b)) committed to the notion that this is the route that needs to be pursued locally.. At the same time, while we have no expectation or hope that participants will emerge from the seminar with "the how" in hand, understanding that the road from vision to practice is a difficult one will probably best be achieved by having an opportunity to wrestle concretely with the problem of moving from the vision to educational goals and to practice.. The point of bringing in people who have perspectives on this problem is not to turn our participants into adept practitioners but to give them an understanding of the problem and of how such a problem might be approached.. It was with this in mind that I requested ((and would still like)) the names of people who might be helpful in this domain.. Should we decide that this is not a route to go, that's fine; but in the meantime, it would be helpful to know who might be available and potentially helpful..

3.. I am interested in the skepticism you express concerning the desirability of linking continuity and vision.. Can you explain your concern more fully? I would be very interested in seeing the Scheffler/Seymour piece - both for myself and for possible use - if it's allowable - at the seminar; I will explore this with Seymour and would be grateful if you would let him know of my interest.. Independent of this, I would still be interested in knowing if there is a powerful speaker we might draw on to discuss the general point.. Though this might not be the route we ultimately go, I'd like to know if any speakers who might be available this summer come to mind..

4. Please send me the Acky description you referred to concerning "the opposite of vision-drivenness," as well as other pertinent materials..

My fax # at the UW is 608-262-9074.. This is not my own or the department's fax, but the School of Education's.. Address the

fax

to: Professor Daniel Pekarsky,, Department of Educational Policy Studies, and specify URGENT. Sometimes these things don't get to me quickly.

Thanks for the information about Scheffler.. Please send him my regards. I look forward to hearing,, via your comments,, about his thoughts on our project..

As I re-read my message to you,, here's the point the I find myself repeating in several contexts.. I hear the concerns you express about certain possibilities we're considering,, and I think those concerns need to be taken seriously.. But I would be more comfortable if,, even as we explore these concerns and the desirability of the possibilities they respond to,, we could be investigating who might be available to work with us if we were to take one or more of these routes.. If it were February,, I don't think I'd be feeling this way; but given that we're about to enter May, I'm concerned that we not delay thinking about possible personnel for the seminar until we've done with our deliberating.
I look forward to hearing from you..

D.P.

Date: 4/28/1994 12:55 pm ((Thursday))
Received: by HUJIVMS via SMTP(128.104.30.17) (HUyMail-V61);
Thu, 28 Apr 94 21:00:19 +0300
Received: by dogie.macc.wisc.edu;
id AA11587; 5.57/42; Thu, 28 Apr 94 12:59:52 -0500
From: "Dan Pekarsky" <PEKARSKY@mail.soemadison.wisc.edu>
Reply-To: PEKARSKY@soemadison.wisc.edu
To: MANDEL@VMS.HUJI.AC.IL
Date: Thu, 28 Apr 1994 12:58:00 -600
Subject: seminar
X-Gateway: iGate, (WP Office) vers 4.03 - 1032
Mime-Version: 1.0
Message-Id: <2DBFF989.8A97.0002@mail.soemadison.wisc.edu>
Content-Type: TEXT/PLAIN; Charset=US-ASCII; name="ENCLOSURE"
Content-Transfer-Encoding: 7BIT
Subject: seminar

Gail, Barry, Alam:

I have forwarded to you Daniel Marom's reactions to the letter I sent him and the rest of you, as well as my own initial reactions. As you will note, he has expressed some concerns about biting off more than we can chew; and he has suggested that getting our participants to better understand what visions are and how critical they are in education -- and to do so in such a way that they will want and feel the need to keep the discussion going - is the heart of what we should do about. The implication is that it may be premature to be wrestling with, or encouraging them to wrestle with, "how" questions. I myself have a lot of sympathy for his view that we should not at this stage make strong promises re: the "how" issue, though I think that addressing the "how" question is an important way of their coming to understand the complexity of becoming vision-driven. The challenge, of course, is that they come away feeling that they have a better understanding of something important, that their community's investment in their trip has been worth it in terms they can explain when they go home, and that they - and we - have a sense of where we go after the seminar.

In any event, please read his thoughtful memo carefully in preparation for our conversations next week. They need to be

carefully pondered as we continue the planning process.
Please
feel free to respond with any reactions you might have prior
to
Tuesday.

I look forward to our being in touch.

COPIES TO AH AND CF AND CW

Received: by HUIVMS via SMTP(128.104.30.17) (HUYMail-V61);

Mon, 25 Apr 94 03:51:11 +0300

Received: by dogie.macc.wisc.edu;

id AA07167; 5.57/42; Sun, 24 Apr 94 19:50:38 -0500

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

Reply-To: PEKARSKY@soemadison.wisc.edu

To: MANDEL@VMS.HUJI.AC.IL

Date: Sun, 24 Apr 1994 19:48:00 -600

Subject: Seminar

X-Gateway: iGate, (WP Office) vers 4.03 - 1032

Mime-Version: 1.0

Message-Id: <2DEB1BA7..8A97..0000@mail.soemadison.wisc.edu>

Content-Type: TEXT/PLAIN; Charset=US-ASCII

Content-Transfer-Encoding: 7BIT

Sorry I missed your call, Daniel, and I'm afraid that this is not the best moment for an extensive message. Here are some basics, though:

1. Thanks for your very thoughtful piece about the summer. I found it stimulating and helpful -- both where I agreed and where I disagreed. More on these two areas when we talk. You clearly put a lot of hard and productive work into this piece, and I was grateful to have the benefit of it prior to our Friday meeting. By the way, Alan, Gail, and Barry also had a chance to read it in preparation for our meeting on Friday.

2. We had a productive meeting on Friday, but I wasn't able to tape it. I am drafting notes from it and will send them on to you. We spent the time wrestling with kinds of outcomes we're hoping for, given the diversity and needs of our clientele. By the end of the meeting, we felt the need for another extensive meeting -- so I'll be returning to NY a week from this Tuesday for an all-day session.

3. Even as we feel strongly - as you do about the need to devote adequate time to conceptual issues,, we are impressed by how little time there is between now and July. With that in mind, we feel the need to nail down not schedule but people we want to use as soon as possible. I would be grateful if you would explore the following a.s.a.p.: a) the availability of a cracker-jack Jewish texts teacher (Rosenak? Jonny Cohen? Someone else you have strong confidence in?) to work with our students possibly each day of the seminar; b) Since a critical piece of the seminar concerns issues we discussed in January about moving from vision to goals to educational design, it would be of the utmost importance if we had available two people representing thoughtful but very different approaches to this problem. Perhaps Seymour is one of them; if so, we only need one other such person. Some folks with expertise in this area would be invaluable..

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→ OFFERED
→ WHO IS IT FOR
→ GELBERG?

My instinct is not to commit to anybody yet,, but to find out availability -- if possible before the end of this week,, so that we know where we are..

Clearly, it's also relevant whether Brinker and/or Twersky are available to us -- but even here,, I don't want to commit til we've thought through what we're doing. The only thing in this area I am very confident about is that we'll want to use Greenberg.

There's a third kind of person whose availability I'd like it if you could check out: someone - a very powerful speaker - who could address the group (possibly at the beginning of the seminar) concerning the relationship between the problem of Jewish continuity and the need for the Jewish community to identify visions of Jewish existence that contemporary Jews and their children will find existentially and otherwise meaningful. That is, we need to remember that "visions of a meaningful jewish existence" are not just important for educational purposes; rather, they are important because they focus on one of the most critical of contemporary Jewish problems, and one that

contributes weightily to the problem of continuity. This kind of a lecture would provide a linkage between Jewish continuity and vision -- as prelude to narrowing our attention to the place of vision in education. Any names come to mind??

Finally,, based on the copy I got from Abby re: publicity and conversations with Alan,, Gail and Barry,, we've been working over a revised draft. It should be getting back to Abby soon.

I will be in touch soon. Feel free to call me Monday night ((say,, at 11:30 pm my time)) if you want to talk further.

I look forward to our being in touch.

Danny

issues that must be addressed if Jewish educating institutions are to become more vision-driven. The seminar is offered with the expectation that on their return to their local communities, participants will collaborate with CIJE in its efforts to encourage local initiatives in this important area.

Topics include:

- a. What visions are, why they are important, and how they give coherence and direction to the educational process;
- b. The challenge, at the local, institutional level, of identifying a vision that is shared, compelling, and concrete enough to guide practice;
- c. The process of developing goals and educational practices that are informed by a designated vision;
- d. Plans and strategies for engaging communal and institutional stakeholders back home in efforts to develop vision-driven educating institutions.

WHERE and WHEN?

The Goals Seminar will take place in Jerusalem. It will start Sunday, July 10, 1994 at 9:00 am and will end Thursday, July 14, 1994 at 8:00 pm. The seminar will include daily morning and afternoon sessions as well as at least two evening sessions. Participants are expected to attend all sessions of the seminar.

ACCOMMODATIONS/RATES

Accommodations will be at Mishkenot Sha'ananim in the picturesque neighborhood of Yemin Moshe. Mishkenot Sha'ananim is Jerusalem's official guest house. At its completion in 1860, it was the most important building outside the Old City walls and marked the beginnings of modern Jerusalem. Although it has gone through restorations and renovations, the original structure still remains, which creates an atmosphere of simplicity, elegance and charm. We are very fortunate to be able to host our seminar in this unique establishment and to give you the opportunity to learn in a house whose guests include world-famous writers, philosophers, artists, and musicians from around the world.

Available are:

	<u>Single</u>	<u>Double</u>
One bedroom; full bath	\$ 87	\$101
One bedroom suite: bedroom, living room, full bath	\$ 95	\$108
Two bedroom suite: two separate bedrooms, each of which may accommodate two people, two full bathrooms, living room	\$126	\$137

CUE = GOALS SEMINAR REGISTRATION FORM

(Please Print)

 ~~I plan to attend the Goals Seminar~~

Name: _____

Title: _____

Home Address: _____

Work Address: _____

Home Ph: () _____ **Fax:** () _____

Work Ph: () _____ **Fax:** () _____

Room Type Desired: ~~One Bedroom~~ ~~Single~~ ~~Double~~

One Bedroom
 ~~Suite~~ ~~Single~~ ~~Double~~

Two Bedroom
 ~~Suite~~ ~~Single~~ ~~Double~~

(For those sharing) I would like to share a room with:

(For those sharing a two bedroom suite): I would like to share a suite with:

1. _____

2. _____

3. _____

There are several availabilities at Mishkenot Sha'ananim during the Shabbat preceding and the Shabbat following the seminar. Please indicate whether you will be in need of these Shabbat accommodations and when you are intending on arriving and departing.

Date of Arrival: _____

Date of Departure: _____

If you will be arriving before the seminar and have plans for other accommodations, please let us know how we can contact you in Israel.

Address: _____

Tel: () _____

Signature: _____

All accommodations include breakfast.. Please let us know your preference as soon as possible so that we may try to honor your wishes..

GENERAL

For reservations and information regarding the seminar, please contact Caroline Biran or Abby Pitkowsky at our CIJE Jerusalem office::

CIJE
POB 4556
91044 Jerusalem
Israel

Tel: 972-2-617-418
Fax: 972-2-619-951
E-Mail: internet:Abby@vms.huji.ac.il

In the United States you may write or call Virginia Levi at::

CIJE
■ P.O. Box 94553
Cleveland, OH 44101

Tel: 216-391-1852
Fax: 216-391-5430
E-Mail: 73321.1223@compuserve.com

Received: by HUIVMS via SMTP(128.104.30.17) (HUYMail=V61);
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id AA11379; 5.57/42; Thu, 28 Apr 94 12:43:13 -0500
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Date: Thu, 28 Apr 1994 12:42:00 -600
Subject: Re: Summer seminar(a) -Reply
X-Gateway: iGate, ((WP Office)) vers 4.03 - 1032
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knowing if there is a powerful speaker we might draw on to discuss the general point. Though this might not be the route we

ultimately go, I'd like to know if any speakers who might be available this summer come to mind.

4. Please send me the Aeky description you referred to concerning "the opposite of vision-drivenness," as well as

other pertinent materials.

My fax # at the UW is 608-262-9074. This is not my own or the department's fax, but the School of Education's. Address the

Conch
Boulevard

To: Daniel Marom
From: Daniel Peckarsky
Urgent -- Please let him
~~know~~ that this has
arrived as soon as
~~Piki.W.~~ Thank you.

SUMMER SEMINAR CURRICULUM DRAFT (1)

DAY 1

9:30 to Noon: Introduction to the Seminar

Greetings -- Seymour Fox, Alan Hoffmann, Daniel Pekarsky

Introductions - Participants introduce themselves (name, professional role, institutional affiliation, as well as response to a carefully selected question - to be determined - that helps to launch our seminar).

Agenda for the seminar: what we will be doing (activities, kinds of questions we'll be exploring); some desired outcomes and what are reasonable and unreasonable expectations in the way of outcomes; what's expected of participants; rules of the game.

Comment on the opportunities and the challenges posed by the diversity in outlook, experience, position, sophistication - Jewishly and educationally - of the participants, and the consequent imperative importance of careful listening and responsible responding.

The origins and presuppositions of the Goals Project, including a) an explanation of what we mean by "vision" (including the distinction between the vision of an ideal educating institution and the vision of "the product" we want to cultivate in its social and individual dimensions) and b) some discussion of the Educated Jew Project in its relationship to the Goals Project, c) the importance of "vision" both in relation to the problem of Jewish continuity and the development of effective educational practices; d) the need for a vision to be shared, compelling, and relatively concrete; e) the importance of work in this area as part of a comprehensive effort, not as a substitute for such an effort? f) the difference between having a mission-statement and being vision-driven.

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LUNCH BREAK

1 - 5 PM WHAT DO VISION-DRIVEN INSTITUTIONS LOOK LIKE? HOW DOES THE VISION INFORM PRACTICE

In this session we examine two or three vision-driven institutions - the Heilman "Defenders of the Faith" piece and a second one (my inclination at this moment in time is to use Dewey, drawing on his own and other accounts of the Dewey school; but other possibilities

1

include Lightfoot's account of St. Paul's School, or the TC Record discussion of Waldorf). Ideally, we could see a powerful movie that exhibits a vision-driven school -- any ideas? If Heilman is in Israel, perhaps he could be invited to discuss the way in which the institution he describes is vision-driven.

Jer

THE QUESTION: in what sense are these institutions vision-driven and what impact does the vision have on their effectiveness?

The institutions, their underlying visions are described, with special attention to the ways in which the vision guides the selection and interpretation of goals and practices, as well as assessment. Something more subtle about the way the vision helps create the ethos or sense of purpose of the institution would also be appropriate.

The "kitchen", as it emerges at Eton, the Dewey School, the Social Efficiency classroom, and/or at Summerhill might be relevant here (though this will depend on the number of people who've been with us for earlier sessions). If not the kitchen, some other example of the way a particular element of an educational institution is interpreted in radically different terms (Re: goals, clientele, etc.) depending on the underlying vision.

NOTE: 1. to do the proposed afternoon activity well will require our participants to do some advance reading. 2. Though I'm not sure we need them to read this material, the Fred Newman piece on "content-driven" education is pertinent to this discussion.

7 7

HOMEWORK IN PREPARATION FOR DAY 2: Participants will be asked to read the Greenberg essay and to write down a paragraph identifying what they take to be the most important features of his vision of a meaningful Jewish existence, followed by a second paragraph in which they briefly set out their principal personal reaction to what he is proposing.

Handwritten notes:
 read
 6/14
 1/10/7

DAY 2: WHAT DOES A VISION OF A MEANINGFUL JEWISH EXISTENCE LOOK LIKE?

9 - 9:15 Orientation to the day

9:15 = 11:15

Break into work-groups of approximately 5 individuals each for discussion of Greenberg's ideas. The discussion has the following foci:

a) Sharing their understanding of and initial reaction to Greenberg's view, as articulated in their homework assignment;

b) Analyzing Greenberg's position systematically using a grid which we provide which invites them to look at his vision in two distinct but inter-related ways: first, in relation to its constituent skills, attitudes, beliefs, understandings, dispositions, cherished activities; and second, in relation to the way concepts like "God", "the Jewish People", "Torah", "Mitzvot", and "the Land of Israel" enter into G.'s vision of a meaningful Jewish life; c) identifying questions and concerns to raise with Greenberg.

11:15 - Noon

Using a couple of organizing questions, compare and contrast what they've found; prepare for session with Professor Greenberg. This session should draw their attention to the strengths and limitations of the grid as a vehicle of articulating what a vision of an educated Jew or a meaningful Jewish existence is.

LUNCH Noon - 1 pm

1 - 3 PM: A Conversation with Moshe Greenberg

3 - 3:30 - Break

3:30 - 5

SYMPOSIUM: ALTERNATIVES TO GREENBERG

Representatives of two different views (who passionately dissent from Greenberg's view) are invited to react to Greenberg's position as compared with their own. One of these should represent a different substantive answer to the question of "a meaningful Jewish existence," and the other should probably be Brinker's delineation of "the liberal response", according to which education offers students opportunities to make their own decisions. The intent of this session is to help participants better see what choices are explicitly or implicitly made in the development of a vision.

5:15 - 6

Small group discussions, or perhaps one-on-one discussions: personal reactions to Greenberg's vision of a meaningful Jewish existence, in light of the day's discussions.

focusing on Ramah because it (as Greenberg may well be interpreted to be) is identified with the Conservative Movement,, these hesitations are overcome by two other considerations: a) the importance of giving a prominent position in the seminar to a non-school-based educational environment,, and b) our recommendation that after discussion of Ramah, participants have the chance to encounter the founders of other vision-driven institutions (animated by different orientations).

- 4 - 5:00:: CONCLUDING COMMENTS ON THE MOVEMENT FROM VISION TO EDUCATIONAL DESIGN: A SKETCH OF DIFFERENT PARADIGMS,, THE COMPLEXITY OF THE EFFORT,, AND THE KINDS OF EXPERTISE THAT ARE NECESSARY = AND AVAILABLE TO JEWISH EDUCATING INSTITUTIONS EMBARKING ON THIS PATH.

Seymour Fox,, Daniel Pekarsky

DAY 4 FROM VISION TO REALITY ((CONT.))

NOTE: Day 4 is designed to do three different kinds of things: a) to give participants an opportunity to continue developing insights concerning the ways in which visions get actualized and the constraints and other considerations that need to be taken into account; b) a chance for them to more fully appreciate the value of doing the seminar in Israel,, where they can visit with a number of significant Jewish thinkers and visit some very interesting educating institutions; c) a chance to look at vision-driven institutions representing a variety of ideological stripes..

A conversation with Walter Ackerman [if he's available and interested] concerning his project/book about people who have started institutions. Then,, one or more of the following:

A visit to the Hartmann Institute,, and a conversation with David Hartmann and Noam Zion concerning the vision animating the Hartmann Institute and the way Hartmann set about turning it into a reality..

and/or:

A visit to Pardes and a Conversation with its founder (or current director) concerning the ideal animating it and its development.

and/or a chance for Isa Aren to discuss the development of the Havurah School, which she helped found.

DISCUSSION

DAY 5 FROM AIMLESSNESS TO VISION - ON GETTING FROM HERE TO THERE: PERSPECTIVES ON A PROBLEM

A discussion that focuses attention on significant debates concerning the way an institution that seems listless and visionless can move towards the development of a compelling vision. To whom does the vision need to be compelling in order for progress to be made? How does it come to be compelling and shared by the relevant stakeholders? What is the role of leadership in this process? Relevant texts might include Edgar Schein's book on organizational culture, which highlights the role of a leader in selling and embedding change in an institution; and the very different view of thinkers like Henry Levin who believe that visions must arise out of dialogue and negotiation amongst all the stakeholders. Ideally, we will find among participants in the seminar thoughtful and articulate spokespersons for these and other perspectives.

[As I have mentioned in conversations with a number of you, while I am personally somewhat sympathetic to Levin's notion that stakeholders need to participate in the shaping of the vision they will be supporting, I am troubled by the ways in which his approach turns into a crude mix of values-clarification and negotiation. There is a need, which his model does not address, for the participants to do some serious learning (concerning, for example, the kinds of visions that a Greenberg, or a Twersky, or their own denomination, propound) prior to deciding on their own vision. I believe that in developing a model for local communities, we need to make provision for this -- via content seminars that are formal parts of the process.]

Another possibility: to look carefully at the ideas of Peter Senge, author of THE FIFTH DISCIPLINE.

PM

WHERE DO WE GO FROM HERE? THE WORK AHEAD

This all-important session still needs to be filled in: it needs to provide closure to the seminar, to graphically articulate what's been accomplished, and to give them a chance to react to the experience. But it also needs to lead in very concrete ways to our work and theirs next year. Though we have sketched out an agenda for next year (see, for example, the La Guardia document), it will be important to revisit it drawing on their input in light of the seminar experience.

CONCLUDING DINNER

NOTE: In an earlier draft of the seminar, the following section was built into Day 4. Though this is open for re-consideration, it seemed wise to drop it in favor of looking, on day 4, at the development of vision-driven institutions in Israel.

THE REALITY ON THE GROUND IN EDUCATING INSTITUTIONS

Using Schoem's and/or Heilman's essay on typical supplementary schools, describe and analyze the chasm between avowed vision/mission, on the one hand, and educational realities/outcomes, on the other. The session would emphasize that "the problem" can be very differently diagnosed and that different diagnoses would suggest very different remediation-strategies. Depending on our analysis, we could decide that our problem is one of a) doing a better job of "marketing our vision" to relevant stakeholders, or b) finding ways of embodying the vision in practice, or c) developing an altogether new vision.

NAME	STATUS	POSITION	CATEGORIES	FROM
Robert Aronson	?			
Chaim Botwinick	YES	Executive Director of BJE	Pro./Federation	Baltimore
Botwinick's assistant	?			Baltimore
Steve Chervin	?			
Ruth Cohen	YES (conf.)	Project Director (MJF)	Pro./Fed. + Ed.	Milwaukee
John Coleman	YES	Pres. Chicago Fed. of Jewish Phil.		Chicago
Aryeh Davidson	YES	Head of Ed. at JTS	Pro./Educator (conservative)	New York
Jane Gellman	YES	Co-chair of Com. on Vis. & Intiat.	Lay Leader	Milwaukee
Marc Gurvis	YES (conf.)			Cleveland
Robert Hirt	YES (conf.)	Y.U.	Pro./Educator (Orthodox)	New York
Richard Meyer	YES			Milwaukee
Ina Regozin	?			Milwaukee
Judith Ginsberg	?	Covenant Foundation		New York
Alvin Katz	?	Chairman J. Continuity	Lay Leader	
Lawrence Katz	?			
Sara Lee	?	Director of School of Ed. (HUC)	Lay Leader/Ed. (Reform)	L. A.
John Ruskay	?		(Conserv)	New York
William Schatten	?			
Barry Schrage	?			Boston

[illegible]

MAY 16 1994

David Hirschhorn

BLAUSTEIN BUILDING
BALTIMORE, MD 21201

NATIONAL ADDRESS
POST OFFICE BOX 311
BALTIMORE, MD 21201

May 11, 1994

Mr. Alan D. Hoffmann, Executive Director
Council for Initiatives in Jewish Education
P.O. Box 94553
Cleveland, Ohio 44101

Dear Alan:

I refer to your letter of April 27 inviting Mrs. Hirschhorn and myself to attend the summer Goals Seminar in Jerusalem in July.

The description of the seminar is most interesting and I would have very much enjoyed participating; however, my current schedule and travel plans do not accommodate a trip to Israel in July. Please put me on the list to receive minutes of this seminar.

Many thanks for the invitation and my best regards.

Sincerely,



DH:mah



reconstructionist rabbinical college
Church Road and Greenwood Avenue
Wyncore, PA 19085

MAY 16 1994

Dr. David A. Teutsch, President

May 9, 1994

Dr. Alan Hoffmann
CIJE
P.O. Box 94553
Cleveland, Ohio 44101

Dear Alan:

Thanks for your letter of April 27 regarding my coming to "The Goals Project" seminar. Unfortunately,, notice of the conference arrived much too late for me to be able to reshuffle my plans; ironically,, I will arrive in Israel only five days after the conference is over. If you will be in Israel then,, I would be delighted to follow up with some sort of meeting to get ourselves up to speed.

I am inviting Barbara Penzner to attend the seminar on our behalf. She is a Reconstructionist rabbi who,, as you probably know, has spent the year studying in Jerusalem. Before that she was the head of the Jewish Continuity effort for the Boston Federation.

The prospect of having the College work closely with the CIJE along the lines of piloting a reinvigorated approach to education through the entire leadership of a movement is a most exciting one. I do hope that we can continue our conversations about that.

Best wishes,,


Dr. David A. Teutsch
President

DAT/ds

Dear Seymour:

Enclosed please find the following items:

a) Danny Pekarsky's bitnet in response to my request for his proposed schedule for the goals project seminar. Alan has seen it and Shmuel has heard it and both already shot Danny and Barry's idea down. In order to make the discussion useful, I suggest we focus on the earlier document which I sent Danny and which I have enclosed here as well. You will recall that it sets out a basic agenda for the seminar. A serious problem, however, is that two divergent conceptions and agendas for this seminar are emerging in America and Israel. Even if we could control what happens at the seminar, those who run the goals project in America afterwards have to believe in it.

Alan is especially concerned about what I have called the need for "closing with a discussion of next steps in the goals project." He wants people to go home with speech in hand and actually suggests the writing of the speech to occupy the closing day for the seminar. I think that this might be a useful point for our discussion because it brings us out of the question of how to present the argument for goals and into that of how the seminar will further the goals project. Also, Alan wants us to consider if we want people like Ray Levi, visiting educators from Toronto's Bialik School, etc. to participate. I am afraid that the meeting will go in 70 different directions without solving anything. In my opinion, the goal of the meeting should be to close down the conception of the seminar and to activate each of the staff with specific assignments.

b) A draft of the letter I want to send on Tuesday to Michael Meyer (+ his paper). I don't think that we can wait for an answer on the Harvard dates before we honour him with a response to his efforts. The letter has a number of purposes in mind. First, I tried to give Meyer the sense that we read and discussed his paper seriously and respectfully. Second, I wanted to get across the sense that what we want is not a commentary on Jewish education in contemporary conditions, but rather a larger discussion of Jewish education from the perspective of a view of Jewish existence. I tried to accomplish this by relating to his other scholarly works (excluding the one on Reform so as not to limit him), by asking for clarifications on methodology and on his conception of liberalism in Jewish education. Third, I wanted him to focus on the American example, since I believe that it is the heart of his discussion and of what the reform have to offer. Please let me know if the letter is acceptable and if you want to make changes as soon as possible.

3. I could not help but include this article on "Ben Gurion and Public Education" for your holiday reading (excuse all the scribbles). It is by Shimon Resheff, and was published in an English language anthology on B.G.'s leadership. I simply have not been able to forget some of the fascinating revelations which emerged from this historical piece - including that B.G. saw education as more important than military; that he had and pursued a vision of education as a basis for the existence of the whole state, and that his successes and failures in implementing his vision have been largely ignored by historians and scholars. What this article taught me was also that just as much as it may be true that revolutionary

societies provide an opportunity to engage in developing visions and aims for education, it may also be true that they are bad frameworks to do so because so much else is happening. We may be living in a time when the need for vision in Israeli society is only emerging. This gave me much inspiration to continue with my doctorate in full gear. If you have time, you may find it interesting as well.

I hope to have the "speech" for the board meeting ready for you just after the holiday.

I hope that you do enjoy this holiday, since, as you know, it is the holiday of Jewish education.

חג שמח,

Danny Marom

[2J [H1 PEKARSKY@mail.soemadison.wisc.edu =>
MANDEL@vms.huji.ac.il; 13/05/94,, 18:18:27

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ASCII (PEKARSKY@soemadison.wisc.edu)

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Received: by HUJIVMS via SMTP(128.104.30.17) (HUyMail-V61);
Fri,, 13 May 94 18:18:26 +0300

Received: by dogie.macc.wisc.edu;

id AA08513; 5.57/42; Fri,, 13 May 94 10:16:36 -0500

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

Reply-To: PEKARSKY@soemadison.wisc.edu

To: MANDEL@vms.huji.ac.il

Date: Fri,, 13 May 1994 10:15:00 -600

Subject: Re: Revised precis -Reply

X-Gateway: iGate,, (WP Office) vers 4.03 - 1032

Mime-Version: 1.0

Message-Id: <2DD399D2.8A97.0001@mail.soemadison.wisc.edu>

Content-Type: TEXT/PLAIN; Charset=US-ASCII

Content-Transfer-Encoding: 7BIT

I never put a curriculum document in the mail,, Daniel,, the reason

being that Barry and I had to postpone our phone conversation until Thursday and are speaking again today ((Friday morning))..

My conversation with Barry yesterday was extremely helpful and

resulted in putting a new and potentially powerful idea on the

agenda for the seminar: an opportunity for serious discussion with 2 or 3 individuals who,, guided by a vision, have been involved in the launching of new Jewish educational institutions..

There may be a lot to be learned here,, and this could give us the

opportunity to make good use of Israel-based resources.. It could

also allow us to do more outside of the Conservative Judaism orbit. Among the possibilities: along with asking Seymour to analyze the development of Ramah ((we have a number of pertinent

materials on this)), we might pay a visit to the Hartman Institute and meet with Hartman, or to Pardes; a conversation with Ackie - who,, if I remember correctly,, is writing a book dealing with visionaries who've started institutions - might be

interesting.. Right now,, we're trying to figure out if this route

really makes sense,, given our principal purposes for the seminar;

and if so,, whether something else, and if so what, has to give

in order to pursue it.

I'll be in touch soon,, and will fax you whatever we have before

your meeting with Seymour on Tuesday.. Give me a call between now

and then if you have any thoughts in wake of the La Guardia memo

and this note.

Shabbat Shalom and Chag Same'ach..

By the way,, though I'm somewhat nervous about the number of very

different kinds of people who will be sitting around the table in

Jerusalem,, I think the seminar has the potential to be quite exciting..

On a different,, and somewhat sobering,, note,, I'm forwarding to

you a recent correspondence I had with Fred Newmann concerning

our project. The correspondence underscores the extent to which

our venture is both pioneering and of uncertain outcome.

All the best.

One last comment: as of next Friday,, I'll be in Cleveland for two

weeks and can be reached c/o Cleveland College of Jewish Studies

-- 216-464-4050.

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MANDEL@VMS.HUJI.AC.IL; 13/05/94,, 18:18:50
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ASCII ((PEKARSKY@soemadison.wisc.edu)
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Date: 5/13/1994 10:00 am ((Friday))
Subject: "Transformed" schools

Files: m0:MESSAGE

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Date: 5/12/1994 12:03 pm ((Thursday))
Subject: "Transformed" schools

Dear Fred:

I know it's a very busy time in the year,, and I know you
might
not have time to respond to my questions/request. That said,
I'd
like to ask for your help on a couple of matters..

I am in the middle of a project in the area of Jewish
education
that is concerned with understanding the failure of Jewish
educating institutions and with the development of
reform-strategies. In exploring this area, I came across and
greatly profited from your "Beyond Common Sense" piece. I
would
be grateful if you could send me an extra copy of that one (I
seem to have misplaced my own) and any other recent articles
of
yours that address the problem of conditions for meaningful
reform. Essays that further develop your claims concerning
the
need for Content-driven reforms would be especially valuable.

Beyond this,, I have a more general,, crudely framed, question that

I was hoping you could help me with. There is literature concerning "good schools",, there is literature concerning "bad

schools",, and there is literature that talks about conditions that need to be satisfied if a school is to travel the journey

towards effectiveness ((however the latter is understood)). Are

there also articles and/or books that graphically describe a particular educational institution's journey from, say,, mediocrity/aimlessness to effectiveness? One or more pieces of

this kind would be invaluable for my work right now.. I'd be grateful for any suggestions you might have..

If you're around in June and have time,, I'd also like a chance to

chat with you about the project I'm engaged in..

Thanks in advance for any suggestions..

Daniel Pekarsky

[2J [H3 PEKARSKY@mail.seemadison.wise.edu =>
MANDEL@VMS.HUJI.AC.IL; 13/05/94,, 18:20:54
; * SMTP-MAIL
ASCII (PEKARSKY@mail.seemadison.wise.edu)
BMAIL-S-MP,, This is a multi-part message. Hit <CR> to
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name = ENCLOSURE

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Content-Type: TEXT/PLAIN; Charset=US-ASCII; name="ENCLOSURE!
Content-Transfer-Encoding: 7BIT

Date: 5/13/1994 10:00 am ((Friday))
Subject: Re: "Transformed" schools -Forwarded
Forwarded mail received from:
SOEDHAN::soel::soel.internet:"FNEWMANN@mac.wise.edu"
"Files: m0:MESSAGE,, m1:iHEADER

BMAIL-S-EOP End of this message part.. <CR> to continue:

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name = ENCLOSURE

Content-Type: TEXT/PLAIN; Charset=US-ASCII; name="ENCLOSURE"
Content-Transfer-Encoding: 7BIT

Date: 5/13/1994 8:34 am ((Friday))
Subject: Re: "Transformed" schools

I'll send the "common sense" article under separate cover,
along with some other

things. Unfortunately, I don't think there is any solid
empirical research that

shows that content driven reforms produce better results for
students. Neither
do I know of any case studies that show how schools have
really improved through
policy driven initiatives. There may be various stories
written of how great
certain schools are, but these are usually self-serving
accounts with virtually
no independent objective verification.

Give me a call in June and we'll try to get together. Have
you talked with Adam

Gamoran who is also working on the study of Jewish education?

Best wishes.

Dear Danny:

The following is a summary of what I would see as some of the educational challenges of the summer goals project seminar in Israel. Shmuel has gone over it and made some changes and additions as well. Though it is an informal and free flowing document,, I hope it will be of use to you at your planning meeting on Friday. I have no objection to your sharing any or all of it with others at the meeting,, but I think you will see that it should be confidential otherwise..

1. THE MOVE TO THE CONTENT OR SUBSTANCE OF EDUCATION:: The goals project in general,, and the Israel summer seminar in particular mark a significant move towards the content or substance of education ((to be distinguished from "subject matter," content or substance applies to ideas which govern the whole of the educational undertaking,, including assumptions about the learner,, teacher,, setting,, etc.)). After all the emphasis on "enabling options," it is an admission that Jewish education is a human endeavour which depends on powerful ideas just as much as on personnel and community support. The best practices project was a first move in this direction,, but it is different in that it brought the best of what exists on the continent as a resource to the lead Communities.. The goals project probes into what goes on in educational institutions in lead or other communities and deals with it,, hopefully,, for the sake of the continent as a whole..

In this sense,, the goal project's move to content is a very intimate and delicate one. It calls into question not only the haphazard manner in which Jewish education runs on the local level,, but also the very difficult substantive questions which confront American Jewry and the whole Jewish world today. From our discussions over the years,, I think that you would agree that the problems of Jewish education in North America are also symptoms of deeper issues and ambivalences which have often been conveniently tucked under the rug. Ron Reynolds concludes in his doctoral research on this topic with the claim that that Jewish education purposely uses ambiguous goals. "Ambiguous goals," he explains,, "function as an effective conflict-management device by encompassing and subsuming the private goals of individual participants within the vague pronouncements, which are objectionable to few."

At its deepest level,, the goals project exposes these issues and ambivalences and puts them right on the planning table. A close reading of your document on the goals project reveals that the attempt to discover a criterion by which one can allocate resources,, train staff,, design programs,, etc., will necessarily lead to an inquiry into the question of "what is a meaningful Jewish existence?"

I think that one of the educational challenges of the summer seminar is to facilitate a smooth move into the unique issues of educational content. That is not to say that every participant needs to come out with his/her own conception of the educated Jew. Far from it. It seems to me that one of the goals of the goals project seminar should be only to initiate the participants into the discussion of content,, to get them understand what is at stake in terms of their own personal,, institutional and communal commitments to the aims of Jewish education and to correspondingly begin clarifying their own aims to themselves.

I am reminded here of a wonderful moment in a master class given by Isaac Stern to a young violinist in China. It was filmed in a documentary called "From Mao to Mozart." After witnessing a virtuoso,, but cold technical playing of a Mozart sonata, Stern sensitively approached the child violinist and invited him to play the music with instrument rather than the instrument with the music.. As they worked together,, what emerged was a tender,, if flawed,, rendition of the music through this child's own voice.. The child did alot to fight it,, but in the end,, he had to become,, as you say,, "animated" by the his own understanding of the music.. The transformation occured just when his unemotional face cracked into a bittersweet anguish at a specific point in the playing.

What will be the equivalent here? The seminar will have succeeded,, in my opinion,, if each participant comes out understanding what s/he does not necessarily have answers to,, but cannot avoid addressing.. The participants should understand that they need help in order to address content issues, that they need the input of the Jewish community's finest minds, its central institutions, and its more sensitive and professional educators..

If all they come out with is the addition of phrases such as "vision-drivenness" and "institutional mobilization around goals" to their already technocratic social-planning and business lingo, we will have failed. No matter how much they may have been convinced by the argument for goals as a basis of effectiveness - and you know that this is a central strain in my own understanding of the goals project - we have to get these influential people to go back to America with a sense of personal stake in the aims and content of Jewish education..

Isn't it funny Danny that this is the kind of opportunity which drove us all into Jewish education and now that it is at our doorstep, we find ourselves so involved in another mode of discourse? I feel that it was a necessary diversion, because it is important to formulate the invitation to deal with content in professional terms which can capture the attention and trust of the community. However, the point remains. This seminar provides an

ultimate Jewish educational opportunity and challenge in that it finally enables us to get the community involved in the questions which have been bugging us for a long time.

I am assuming that we have three kind of resources for this task. First, we have the educated Jew project - its story, rationale, library of materials, staff and of course, its scholars. Second, we have Seymour Fox - who perhaps more than any one else will be capable of helping the participants move from the language of community leadership and planning to the language of education. And third, of course, we have the educators and planners on the CIJE and MI staff (Alan, Gail, Barry, yourself, Shmuel, Annette, and myself) who provide a wealth of personal experience on many different levels as a testimony to the intimate link between content and practice.

These resources are up against a serious set of constraints. As I mentioned above, issues of educational content raise the temperature of any discussion on Jewish existence, so we have to be careful about how we get the participants into the discussion in a fresh way, without letting it become politicized or banalized. How do we ignite this inquiry in an honest and inspiring way? Its a difficult pedagogical question.

Furthermore, we are asking the participants to, in a short time, open their minds to a new language, which they will not learn to speak well quickly. As I told you on the phone, my own experience in teaching the educated Jew materials to educators at the Jerusalem Fellows and the School for Educational Leadership has shown me that it takes lots of time and many raptures for even your basic distinction between instrumental goals and substantive aims to be internalized and clear. How do we get our audience to lower their defences and to bear the weight of the goals issue on their shoulders in four days? After many years of being comfortable in their own languages, both professional and Jewish, this is not going to be easy.

2. THE COLLABORATIVE EFFORT: The summer seminar provides a difficult challenge to those of us pityful academics who want to prove to ourselves that when it comes to our ideas about the world, we really do mean what we say. Here we have lay leaders, federation planners, scholars and educators entering into the arena of education in order to hammer out some common understandings about what and how things should be done. If ever there was a context which demonstrates Schwab's claims about the multifaceted and complex nature of the educational undertaking, about its working on so many levels at the same time, here it is. And yet, research has shown that education is plagued by an incapacity to develop successful collaborative relationships.

I am sure that we do not assume that we have the magic wand which will automatically grant us success in an area where many others have failed. What kind of unique modes of exchange will facilitate true discourse in this seminar? How will we train ourselves to implement these modes of exchange? How will we know we have succeeded? These and similar questions should keep us sweating from now until July. Just to get the ball rolling, I want to suggest that we do not necessarily assume that the best way is to break up into groups. It is true that this is a comfortable mode of discourse and it lends itself to the establishment of trust, especially when we consider that we want people not to be shy about talking about something which is foreign to them. However, do such group discussions provide the kind of experience which remains in one's mind and even transform something in one's perspective? As Seymour has pointed out to me a number of times, a discussion between two or three people in front of a whole plenum can be equally if not more effective.

Another problem which emerges from the collaborative nature of this undertaking is that of wounded egos. It is, I think, a problem in all forms of adult education, but how much more when you have such a diverse group of stakeholders in the Jewish community. Now you and I already know that (sic) the community really ought to respect its Jewish educators most of all, so we don't have to worry about our own dignity and self-respect (!?). However, how do we get everybody else to understand that they are all equally important and interdependent in this process of determining and implementing educational content (especially with the baggage of "why hasn't it been done this way in the past?")?

Here we are, the CIEE has turned to community lay leaders to mandate educational change, to the federation people to plan and oversee it, and to educators to implement it, and yet this can turn into quite a Polish Jewish family drama with everybody busying themselves with what's behind everybody else's underwear. Without getting into too much detail, the CIEE's experience seems to expose just how complex the relations between all these sectors can be (we know from our world, for example, about how educators can openly patronize lay leaders).

My sense is that we have to overcome this problem on a number of levels. First, I think that every participant needs to be treated with equal respect and much care, as if to say, this is how Jewish education treats those who earnestly get involved. This may mean that every staff member should be responsible for the care and understanding of a given number of participants. Second, I think that there should be an atmosphere of the Philadelphian "constitutional congress" at this seminar (the fact that the seminar room has no windows might be a useful detail here). It is as if to say that we are all involved in some kind of

happening here - not a regular conference with all its coffee and cake and cocktail party ambiance, but a unique event, an interesting opportunity. We have to consider what are the minimal conditions for this kind of atmosphere (eg. no "skipping class" allowed - full participation at all meetings,, everybody eats together,, etc.)).

Of course,, none of this should be misconstrued as saying that the CIJE will provide whatever anybody needs for Jewish education.. We have discussed the problem of promising too much a number of times.. However,, the idea is to associate a qualitative businesslike atmosphere in order to dispell the problem of wounded egos in a collaborative effort.. In any, case,, I think that this shows how closely linked the administrative and content issue of the seminar can be. This is a topic which I have discussed with Alan and the administrative staff.. I hope that in your discussions on the summer seminar,, the duality between content and administration gets broken down..

3. THE ISRAEL ELEMENT: Israel is both a resource and a detriment to this seminar. I understood from Alan that there were already some negative comments about the fact that the seminar is not in America. I do not know how such opposition might be handled. I imagine that one point is that the seminar is seeking out the best available resources on the international level in order to solve the problem of goals in North America. The Mandel Institute and the Educated Jew scholars are here,, so...

I do think that there are real educational aspects to this issue which we might consider. First,, we have to watch out for what I would call the "magic mountain" effect.. That is,, the participants come to Jerusalem,, have an intense quickee experience,, and go back doing things exactly the same,, blaming the seminar for being divorced from realities in the field. This is one of the reasons that I think you are right in emphasizing the library of historical and other materials which demonstrate that vision drivenness can and has been done. In addition,, this is why I suggested that the seminar does turn at some point to the question of realities in Lead or other communities in relationship to goals development processes.. We have to consider what success would mean for each and every participant,, what we would want them to do when they go home,, and then plan accordingly..

Second,, I think that Israeli education may indeed provide a vicarious example of the issues,, dangers and possibilities involved in determining goals for Jewish education. I am not sure that we should risk a trip to any particular institution and say "here,, this is a vision driven institution." Rather,, I think it would be useful to examine aspects of Israeli education which relate to the problems which we will be discussing..

There is the danger,, of course,, of "Oh here are the Israelis trying to teach us about them again!" However,, the point here,, ironically,, would be to show how difficult the problem of vision is in Jewish education in the Israeli as well as in the diaspora setting.. Let us enable the participants to take out their frustrations against realities which constrain developing goals for Jewish education in relation to a context other than their own.. Let them feel that if they deal with this issue in their own settings,, they will be taking leadership in the Jewish world.. Who better than committed American Jews should deal with the question of goals for Jewish education in a society which offers democratic rights and religious freedom?!

Correct me if I am wrong,, but it appears to me that most of the participants will have been in Israel before.. I say this in order to rule out the need to include a third element here,, which is siteseeing and general Israel mongering.. Mishkenot Shaananim is one of the most beautiful places in Jerusalem and it provides enough inspiration on this level.. I do not think we need to worry ourselves about extracurricular activities. Rather,, we should create a board room atmosphere which leaves no time for anything but business..

Nevertheless,, I would still suggest two exceptions.. First,, I think it is important to have good Israeli lunches,, which could be perhaps be followed by some musical interlude.. Second,, this might be a good opportunity to share some information on what is going on in Jewish education around the world as well as to familiarize the participants with the various institutions in Jerusalem which are resources for Lead and other community undertakings in education ((Melton,, Melitz,, etc..).

Of course,, all of this is my opinion and I would love to be shot down.. So let us continue to be in touch on a regular basis.. I hope that you will be able to tape the session on the goals project and on the summer seminar for us.. Should there be any more comments to send on to you,, I will do so through fax or Bitnet.

BeHatzlacha,,


Danny Marom

BITNET FROM DANNY PEKARSKY ON LATEST GOALS PROJECT MEETINGS

Date: 5/06/1994 1:46 pm ((Friday))
Subject: Revised precis

Here is a precis of the La Guardia meetings, revised some after a conversation with Barry Holtz on Friday morning. As I wrote and read it, I found myself impressed by how much we accomplished last Tuesday -- though conceptually and otherwise, there's still a lot to do. In particular, it seems unlikely that we can meaningfully do everything described in the file that is attached; there will need to be some hard choices, choices that should be driven by what we most want to accomplish. All the best.

THE LAGUARDIA MEETING: MAIN THEMES AND OUTCOMES

PARTICIPANTS: Dorph, Hoffmann, Holtz, Pekarsky, Wygoda

PLAN OF ACTION: Review the statement of "Desired outcomes" for the seminar developed by Pekarsky with attention to clarity and suitability, and to then use the revised/clarified statement of outcomes as a basis for thinking about the seminar.

The meeting began over lunch ((before the arrival of Hoffmann and Wygoda)) with a review of three inputs: a) Daniel Marom's most recent fax summarizing his thoughts about the upcoming seminar; b) Pekarsky's list of desired outcomes; and c) Dorph's list of desired outcomes. Our sense was that these three pieces pointed in very similar directions, and, after discussion of issues suggested by the documents, we agreed to use Pekarsky's list as a basis for proceeding.

THE LIST OF DESIRED OUTCOMES WE BEGAN WITH: Participants....

1. Feel that participation has been worth the effort, and can identify specific benefits. (The nature of these benefits will depend on the other outcomes, but might include such things as new understandings, insights, or skills; a sense for the importance of being vision-driven; a plan of action; networking; personal growth)
2. Feel that they've been taken seriously as intellects and as sources of insight and knowledge.
3. Understand what visions are and can point to examples of them.
4. Appreciate the importance of vision in relation to a) Jewish continuity and b) educational design.
5. "Own" examples of vision-driven institutions.
6. Understand the ways and extent to which Jewish educating institutions are not vision-driven, as well as the consequences of this weakness.
7. Appreciate that the development of personal and shared visions is difficult, energizing along the way, and do-able.
8. Appreciate that the effort to embody a vision in a living educational setting is complex, labor-and-time-intensive, energizing, and do-able.
9. Come away with a better sense of what they need to know, committed to learning more, and eager to encourage local efforts in this arena.
10. Understand what the next steps are: what events, activities, and efforts will be taking place when (both locally and nationally); their responsibilities in the process; role of CIRT; role of denominations.

definition might be "A form of Jewish existence that the individual experiences as personally meaningful, so much so that he/she desires to identify with Judaism and the Jewish community and to encourage such identification in his/her children." This is, however, a strictly formal definition, and it is important that individual institutions fill it in with specific understandings of the kinds of things that will create the sense of meaningfulness..

4. In offering a seat of the pants, intuitive response to the question concerning what counts a vision of a meaningful Jewish existence, Pekarsky suggested that it includes answers to questions concerning the place of Israel, God, Mitzvot, Torah, and the Jewish People in one's world-view. In response to this, a concern was voiced about the desirability of encouraging what is essentially a theological inquiry amongst our participants and in the institutions we work with; but, on the other hand, questions were raised concerning our ability to proceed in our efforts without getting more clarity on such matters. It was pointed out that one of the merits of Greenberg's paper is that it succinctly does offer answers to such larger issues.

In any event, this conversation raised the question: Is it really necessary for a principal or a school to have substantive answers to such theological questions, or is it possible to proceed with something more minimal -- namely, with a commitment to address such questions within the school? This discussion led into the next point (See B. below)

B. In relation to Outcome #5, there was a discussion of what counts as a "vision-driven" institution. Is it an institution that represents a specific answer to basic questions, e.g., concerning God, Mitzvot, etc. -- or is it sufficient if the institution commits itself to dealing in some meaningful way with such topics. The latter commitment might be carried out via a classical liberal approach, according to which students would be meaningfully exposed to a number of perspectives on a given topic and then be encouraged to develop their own views..

The discussion of this point revolved around the question: is this "liberal" approach adequate to our situation and to the needs of our students? Does it represent "a different kind of vision" or "an absence of vision" -- a declaration that we have no vision, except that you should develop your own vision (which might be called a liberal rather than a specifically Jewish vision). The discussion, which was left before there was any closure, points to an issue that we felt might be worth taking up at the seminar itself. One could even imagine writing up a brief dialogue that simulates the dialogue we had on this point as a trigger to discussion.

C. Some discussion focussed on what participants should "come away with". Alan stressed that they needed to feel -- indeed, to know -- that the seminar would lead into and contribute to an articulable plan of action to be embarked on beginning next year. Based on our knowledge of the clientele for this seminar (ranging from Rick Meyer to the Steins), our sense is that for them to come away feeling "We've learned how important this is; and we know that we need to do a lot more learning," is important but not sufficient. They need a clear sense of a tangible future into which the seminar leads. This point leads on to the next ((See D))

D. We returned to a discussion we've had in the past concerning what will happen beyond the summer seminar. Reiterating and further clarifying this may be very valuable as we think about the organization and content of the seminar. Here is our tentative plan of action:

1. LOCAL SEMINARS: As planned, hold a set of seminars in each of the Lead Communities next year for representatives of local educating institutions who meet the (fairly minimal) requirements for participation in the seminars. The seminars could be a variant of the Summer Seminar (depending on our experience with the summer seminar), but will differ because we'll be dealing with educating institutions rather than community-representatives. We may want to be encouraging them to begin the process of developing a vision (via steps to be determined)..

We also spoke about the importance of including in, or as an accompaniment to seminar, a content-piece designed to encourage participants to encounter and wrestle with a number of conceptions of a meaningful Jewish existence as they develop their own guiding educational visions. (Clearly this is an arena in which denominational involvement - see #3 below - will be very pertinent).. In stressing this content piece, we differentiate our approach from any number of other approaches emphasizing vision which invite people "to envision" without expecting them to be challenged by the views of people who may have pondered the issues at stake longer and more deeply than most of us have. Our sense has been that such an encounter could greatly enrich the deliberations.

Conceivably, at least one of the seminars might be a joint one, that is, for the participants from each of the local seminars. This would afford opportunities to network, trade experiences with the effort, begin building a trans-local sense of esprit de corps. It's also conceivable that some real "pro" in this area, e.g. a Senge, a Drucker, a Sizer, a Levin, could be featured at such a seminar.

The point of these seminars: to educate about the importance of vision-drivenness, but also to encourage efforts in this direction.

2. TRAINING A CADRE OF INDIVIDUALS WHO WILL WORK WITH THE FIELD: It will be announced that while CIJE will not directly work with educating institutions that want to work systematically towards vision-drivenness, it is prepared to train a group of individuals who will work with such institutions.

((Unresolved questions include the following:: a. what kinds of people are desirable for this role? b. what would the training look like? c. would they be employees of individual institutions or of the communities? d. would CIJE or local bodies be responsible for identifying the appropriate individuals?))

3. DENOMINATION-ORIENTED SEMINARS: If the summer seminar goes as we hope and enthusiasm is generated, there may well be a demand placed on denominational bodies and training institutions to help institutions address "the content piece," that is, the development of a guiding vision of a meaningful Jewish existence.

With this in mind, CIJE will announce and organize a seminar for next fall or winter for the representatives of national denominational institutions. Here the issues discussed in the summer will be addressed, with special attention to the ways in which denominational personnel and institutions can move the process along.

4. COALITION OF VISION-DRIVEN INSTITUTIONS: Lurking in the background, there remains the notion of a Coalition of Vision-Driven Educating Institutions. We will have to consider whether, or under what conditions, it will prove desirable to go ahead with this idea - and if yes, when to announce it as part of "the plan."

HOW SHOULD THE SPECIFIED OUTCOMES BE APPROACHED IN THE SUMMER SEMINAR: SEMINAR CONTENT AND STRATEGIES - THE CURRICULUM

To facilitate our discussion, we agreed that certain outcomes need not be focussed on at this time, since they will be achieved fairly spontaneously if we do a good job with some of the others. #1s 1, 2, and 9 were in this category.

As it turned out, although we imagined that we would proceed outcome-by-outcome in this part of the meeting, the discussion developed in a much more integrated way. Below are themes and, in some cases, activities that showed promise. The caveat is that it may well be impossible to do a good job with all the things described below -- hence, the probable need to make some hard choices.

I. THE GREENBERG PIECE

A. Because of the character of his essay, because of the work done in the Mandel Institute based on that essay, and because of his availability during our seminar, we thought long and hard about ways to use Greenberg's vision as a springboard to much that we want to accomplish at the seminar. Greenberg is a wonderful point of entry into the following important discussions:

1. What counts as "a vision" of a meaningful Jewish existence? What are the elements? On the one hand, this can focus attention on the way in which a vision addresses and interprets then nature and significance of "God", "Torah," "The Jewish People", "Israel", and the relationship between them to our surrounding cultural milieu; on the other hand, the "elements" question focusses on formal features of a vision -- that is, on the way the portrait it presents is made up of such things as dispositions, skills, attitudes, knowledge, patterns of activity, commitments, beliefs, etc..

2. An opportunity for participants to begin, or continue, a process of reflecting on their own visions of a meaningful Jewish existence, something that should happen as they encounter and react to Greenberg's.

3. From vision to goals: How might one approach this effort?

4. From goals to education and practice: a chance to introduce participants to the importance, as well as to the issues and complexities of this movement..

B. In relation to these various themes, we began to think about the kinds of activities that might be valuable in relation to the Greenberg piece. These include the following:

1. Read the Greenberg essay.

2. An exercise based on the Greenberg essay designed to encourage participants a) to develop an active understanding of his ideas, and b) to react to his view in personal terms and thus to use it as a way of clarifying their own ideas about a meaningful Jewish existence. [Note: we must be careful about whether we want to ask them to think about Greenberg's vision as an educational vision for their community, or whether we want to ask them about how they, as individual Jews, respond to his ideas.]

3. A chance to discuss Greenberg's ideas in group-settings, to see what the major questions, issues are.

4. A chance to meet with Professor Greenberg to discuss his ideas and participants' questions and concerns..

5. In order to encourage both a better understanding of Greenberg and an understanding of the kinds of questions that a vision answers and the elements it includes,, we discussed an exercise designed to get participants to analyze Greenberg's vision in a fairly systematic way.. They would be given a list of fairly concrete questions that focus their attention on the vision's elements (along lines suggested in A.1. above).. Along with the analytical piece of the exercise would be an effort to encourage them to discern an elementary,, core idea that is at the heart of and animates the entirety of the vision, e.g. "We are a studying community."

6. An exercise ((perhaps in the context of #5)) designed to get them to think about what educational goals flow from Greenberg's vision -- with an emphasis not just on,, say,, "identification with the Jewish People" but on the way in which this notion is understood by Greenberg.. The exercise will need to highlight the way in which the real meaning of the goal depends on its relationship to the total vision.

7. An exercise designed to illustrate the difficulty and complexity of moving from goals to educational design..

a. Participants would be asked to take one particular goal and then,, possibly in small groups,, develop an educational strategy for realizing it.

b. A subsequent exercise in which participants are given a series of questions that encourage them to identify the many assumptions of different kinds that inform the move from goals to educational design -- and the basis, or lack thereof, for these varied assumptions..

c. A discussion, probably best led by Seymour,, that engages participants in Socratic conversation and reflection on what informed their efforts to move from goals to practice..

d. A presentation by Daniel Marom concerning the ways in which he and other Mandel Institute staff have been wrestling with this issue and where they've gone with it.

e. A discussion, perhaps led by Daniel Pekarsky,, concerning different approaches in the education literature to the problem of embodying a vision in educational environments..

II. PORTRAITS OF VISION-DRIVEN INSTITUTIONS

We imagined looking at three very different kinds of institutions - both ideologically and institutionally. Possibilities are: St. Paul's School as described by Sarah Lightfoot, Heilman's portrait of a Haredi Yeshiva in DEFENDERS OF THE FAITH, and Camp Ramah.

The aim is to show how the vision gives coherence and direction to the enterprise -- but also, how, depending on the vision, this direction is very, very different.

III. INSTITUTIONS THAT ARE NOT VISION-DRIVEN

Through reading and discussing theoretical pieces that point to the ills that flow from the absence of vision-drivenness (e.g. Newmann, THE SHOPPING MALL HIGH SCHOOL, Heilman's and Shoem's pieces on supplemental schools ETC.) and looking at examples of institutions that are not vision-driven, participants will be led to better understand why having a vision is important and what happens in its absence.

An exercise that we think might be powerful in relation to this material is the following:

- A. Students are presented with a case in which there is a great chasm between the institution's avowed mission and what the institution looks like and accomplishes. The first part of the exercise is to simply describe the gap.
- B. Participants are asked to suggest some different hypotheses that might account for the gap (e.g., Nobody knows or identifies with the vision; or, there's been no effort to translate the vision into practice)
- C. Further analysis designed to better understand the problem, e.g., What does ignorance of, or disidentification with the vision, signify?
- D. In the concluding part of the exercise, participants would be brought to understand how, depending on their diagnosis of the problem, different kinds of strategies would suggest themselves. This last discussion would include some conversation about how one would go about assessing proposed diagnoses and strategies.

IV. INSTITUTIONS THAT HAVE TRAVELLED FROM EGYPT TO SINAI; INSTITUTIONS THAT HAVE BECOME VISION-DRIVEN.

- A. Examples (if we can find them)
- B. What are the critical variables? To what extent is leadership a key issue? What styles of leadership are effective? Competing views of the role of the leader in the change process.

V. GETTING STARTED

Ways of thinking about the process of catalyzing the movement towards vision-drivenness in educating institutions..

Among the issues to be explored is the following:: different approaches to the problem of generating a vision that is sufficiently shared,, compelling,, and concrete to play a significant role.

Relevant materials might include the work of Senge in THE FIFTH DISCIPLINE and ideas expressed by Levin and Sizer in their respective efforts to catalyze educational reform..

VI. WHERE DO WE -- CIJE AND THE PARTICIPANTS -- GO FROM HERE? BEYOND THE SUMMER SEMINAR

To whoever reads this::

Sorry that the last few items are described so briefly,, but I wanted to get this done in time for my telephone meeting Friday morning with Barry Holtz..

A few concluding comments::

1. Note that this document does not discuss the question of how to make use of individuals like Isa Aron who might be coming to the seminar. This needs to be addressed soon..
2. A second unaddressed issue is whether it is possible and/or desirable to include a second vision ((additional to Greenberg's) in the seminar -- and if so,, which one. Here are the considerations we discussed.

IN FAVOR OF A SECOND VISION: A. A better understanding of what a vision is; B. Participants will better appreciate the existential and moral choices implicit in,, say,, Greenberg's vision by seeing how someone else, equally thoughtful,, makes very different judgments and choices; C. An opportunity to see the ways in which, educationally speaking,, different visions pull practice in very different directions; D. A more political consideration: if the only vision in the curriculum is Greenberg's (which bears an affinity to Conservative Judaism) and Ramah is also part of the curriculum (which we think it should be),, will people be upset that other kinds of views have not been seriously examined?

AGAINST A SECOND VISION: As it is,, we may not have enough time for everything we want to do in the seminar. To introduce a second vision in a meaningful way is not possible given the time-constraints in the seminar.

If we were to decide that it is possible to find a meaningful way to introduce a second vision, the question is, "Whose?" The critical question is, "Whose would be most worth looking at?" Twersky's may be well-developed ((though the North American staff have not seen its latest incarnations)), and it might be reassuring to the Orthodox community that his ideas are getting serious play in the seminar; but does a Greenberg-Twersky combination put the center of gravity of the discussion much further to "the Right" than many of the participants are? Would it be worth looking at a "more liberal" vision? Brinker's vision meets the "more liberal" criterion and he's likely to be fruitfully provocative and thought-provoking; moreover, his vision of liberalism as applied to Jewish education might be very worth discussing. BUT: are his views too much grounded in Israeli life to be optimally useful with this audience? And does the fact that his view presupposes a sense of connection with "the family", whereas in the States it is nurturing that very sense of connectedness that is of concern, work against his usefulness in the seminar context? A third possibility would be to look the vision of a thinker not included in the "Educated Jew" project -- for example, Buber, and to ask someone like Rosenak to develop the vision.

3. The conversation with Barry Holtz this morning gave rise to an interesting Jewish conceptualization of the challenges of the Goals Project. In my memo, in speaking of institutions that had travelled from mediocrity to vision-drivenness as institutions that had gone from Egypt to Sinai. Barry spoke of their going from Sinai to Israel. As we played around with the different implications, we arrived at something like this: From Egypt to Sinai -- this is the road from Visionlessness to Vision; from Sinai to Israel -- this is the effort to take that vision and make it come alive in the everyday life of the community. Jointly these images seem to capture much that the Goals Project is about.

4. Barry Holtz and I agreed that between now and Tuesday, I will take the various ideas discussed as possible ingredients in the seminar and try to come up with a conceptualization that will enable us to decide which of them to include, with what emphasis, etc. On Tuesday, or before, I will send this draft out to the core-staff working on the seminar for feedback.

Shabbat Shalom to all.

Danny Pekarsky

Agenda for Goals Telecon Thursday, May 26, 1994

1. Participation - VFL to report
2. Danny Pekarsky: response to Merom memo on first draft of curriculum
3. Day by day schedule
4. Responsibility for sessions
5. DP and GZD visits to communities before seminar
6. Time table for detailed draft of program
7. "Campers"
"Campers"
8. Date and time of next telecon

AMERICAN JEWISH
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Day one off - F/OFFLE JARMILUS
Day two - FROM GREENBERG
Day 3 - RANAN SHAY
Day 4 - REAP
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Day six - F2
Day seven - F2

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ALTERNATIVE etc.

- Waf* Ppfwi Q* JHh

- LICHTENSTEIN IN GERMANY

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- MONTAGS every night

Day one - F2

Day two - F2

Day three - F2

Day four - F2

Day five - F2