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CIJE Goals Project seminars and reports. Gamoran, Adam.
"Monitoring, Evaluation, and Feedback in Lead Communities:
A Three-Year Outline," 1994.

For more information on this collection, please see the finding aid on the
American Jewish Archives website.

kinds of theories and helpers may prove invaluable.

CONVERSATION WITH GREENBERG: OPEN-ENDED

-but it is crucial for Fox, Marom et al to be prepared with questions, comments, etc. that will help enliven or re-direct the discussion if this proves necessary. Before participants conclude the preceding evening's session in which they study Greenberg and/or at the end of the morning session, they should have a chance to frame questions. This might be as simple as giving them 5 minutes to jot down questions they may want to raise.

ALTERNATIVES TO GREENBERG (Marom—and Fox?)

The key here is

a) to highlight the diversity of views represented in the Educated Jew Project, with some attention to one or two powerful examples of fundamental differences of opinion.

b) This might be an occasion to highlight the formal elements that enter into a vision. For example,

1. each vision, however differently, takes a position concerning the importance of the Land of Israel, the status and importance of Mitzvot, "God", the desirability and kind of study that's desirable, the amount of pluralism that's desirable, etc.

2. each vision encourages a particular constellation of skills, understandings, and attitudes; each may differently understand the relationship between the individual and the group.

3. Equally important, implicit if not explicit in each vision is a different conception of why Jewish continuity is important, about what meaningful Jewish continuity is, and about what a meaningful Jewish existence is

c). One powerful example of the way differences in vision translate into differences in goals and educational design.

d) Reiterate, if the point has not been strongly made in earlier sessions, that a Reform alternative is now being developed.

e) Brief preparation for Brinker.

ALTERNATIVES TO GREENBERG (2): OPEN-ENDED CONVERSATION WITH BRINKER. YOU WHO KNOW HIM KNOW MUCH BETTER THAN I DO HOW BEST TO ENGAGE HIM. THIS SAID:

1. It's important that some of his differences with Greenberg emerge;
2. It is important that the pluralistic dimension of his emerge clearly, as well as his emphasis on autonomy.

For many of our participants, this will probably be an issue from the very beginning -- and Brinker will speak to this concern very well. This may put on the agenda the question: "What might a "liberal" approach to Jewish education that encourages autonomous choice look like in a U.S. synagogue or in a JCC? In the U.S., where a prior sense of belonging to the Jewish people cannot be assumed, could such an approach be problematic? What implications would the Liberal approach have for curriculum design, etc.? >

TOWARDS SHARED VISION (1)

Holtz and Dorph introduce the exercise, explaining that the point is to surface insights, an understanding of obstacles (and possible ways around them), concerns, and strategies. Each group will need a facilitator and someone who is prepared to report back to the group what they have come up with. Conceivably, a grid with different categories/questions will be helpful. For example:

1. Who are the stakeholders that need to be engaged initially?
2. Through what processes will you engage these stakeholders in the effort to begin thinking about goals and vision?

ETC.

Developing this set of questions might be worthwhile for Barry and Gail. It might help give the participants guidance.

Perhaps the sub-groups are asked to articulate their conclusions on large sheets which are taped in the room.

TOWARDS SHARED VISION II (Dorph and Holtz) In this session, Barry and Gail process the work accomplished in the small sub-groups, looking for convergence of opinion, differences, issues, strategies and insights.

This is also a session in which they articulate some guiding CIJE principles in this domain -- so that the participants do not come away thinking, "Nice discussion - but no emerging sense of direction."

SHARING LOCAL CONCERNS AND EXPERIENCES

Dorph

This session offers them an opportunity to share with the group what they've chosen to share concerning local efforts, insights, issues. Gail moderates — but this is their session. I am assuming that in this session no more than 4 communities are represented — Baltimore, Milwaukee, Cleveland -- and possibly Boston. But I'm nervous about including Boston, which is a very small delegation ~ it might not leave enough time for the others.

DAY 5

CASE-STUDY (Pekarsky and Epstein)

Kyla will present a recent effort on the part of her very large Reform Congregational Community in Cleveland to develop a guiding vision that includes but goes beyond the school. She stresses that, for them, the whole synagogue, and not just the school, is the educational institution. She takes them through the process with attention to such questions as: what concerns gave rise to it? Whose concerns were they? Who initiated the process - and how? What did the process look like? What were problems along the way? What were the outcomes? How, if at all, did the outcomes feed back into the life of the institution? etc.

She will raise some of her own questions and concerns and invite comments from the group.

It is possible that we will break into smaller sub-groups to discuss what ideas, strategies might be generalizable beyond this case-study. These ideas would then be brought back to the group as a whole.

TOWARDS A COMMUNITY-WIDE AGENDA

This session is designed to prepare them for their effort to articulate a community-plan (over lunch). There are two parts to the session, although the precise content of each may vary depending on what happens over the week. As of now:

MIKE ROSENAK

The plan is that Mike will speak about a language that can be shared and create a measure of unity among the diverse groups in a community even as they set about interpreting the key concepts very differently in light of their own views and commitments. The possibility of a community-wide vision that is articulated in this shared language -- and is more than fluff - is discussed.

HOFFMANN

Returns to theme that developing a plan for encouraging vision-drivenness in local educating institutions is only one part but an important part of developing a community-wide vision in the domain of Jewish education and beyond.

Hoffmann articulates the planning task, to be accomplished over lunch. A series of guiding questions (Dorph and Holtz might prepare this) might be helpful. These questions might to some extent parallel the kinds of questions they used for their exercise the day before (even though the exercise dealt with the institutional level).

WORK GROUPS

DISCUSSION OF COMMUNITY PLANS

Here Gail moderates. Representative of each community puts the community's plan on the board, and there is an open-ended discussion. Things that haven't been decided but need to be are raised—for example, who within the delegation will take the lead.

CJE AND THE LOCAL COMMUNITIES: NEXT STEPS

I leave this to Alan; but some discussion of the Local Seminars might be useful - including their views on their possible value and character.

EVALUATION SESSION

We may want to develop a short questionnaire for them to answer, followed by an opportunity to meet in small groups for a few minutes to reflect on what they've gotten out of the experience and how it might have been strengthened.

RECEPTION AT HOVEVEI ZION

Annette greets everyone and make some comments about the Mandel Institute.

DINNER AND SUMMATION

???

EDUCATIONAL INSTITUTIONS AS HOTHOUSES OF INTELLECTUAL ACTIVITY

Hence, the least that one could expect in responsible educational institutions would be ongoing and intensive thinking about the aims of practice. Before, in between, and after the estimated 13,000 hours of classroom experience which one encounters in school, should lay an even greater number of hours of intense philosophizing, conceptualizing, deliberating, and appraising among those who educate. Behind the closed doors of board rooms, teachers rooms, consultation rooms and professional resource centers in schools, one would expect to be privy to hothouses of intellectual activity.

Indeed, researchers have repeatedly characterized effective educational institutions (includes informal education) as places in which there is a conscious and a concerted effort on the part of all involved in the educational process in achieving a "common vision." This common vision should not be confused with the kind of general statements one often sees in a school's brochure or mission statement. To be sure, it will express a school's philosophy about the sort of graduate it considers to be well prepared for life. However, the common vision will also serve as a set of clearly formulated instructional goals which provide a working basis for all the administrative and professional activity in the school.

In such an institution, the common vision will guide board members and administrators in setting and resetting priorities, developing policy, and allocating resources appropriately. At the same time, it will serve as a rationale and mandate for those who design and implement educational programs. They will use the common vision as criteria for the selection of subject matter and curricular materials and it will help them decide which teaching methods their staff should master through local professional training.

Educators in the such an institution will view their practice as an ongoing attempt to implement the instructional goals which are delineated in the common vision. They will apply teaching methods and materials differently in diverse situations so that these will assist them in achieving the said goals in each case. Their deep understanding and internalization of the common vision will prepare them to adequately deal with the estimated 1000 interpersonal exchanges in which they will be engaged per day (Jackson, p. 11).

Since the integrity of such an institution depends to some degree on practicing what is taught, ideally, even support staff (administrative, maintenance, library, etc.) would also be called upon to embody the common vision in their workstyle. In essence, the sum total of all the

efforts to bring the common vision to fruition would add up to something of a sub-culture in the school.. Theoretically,, it should be possible in such an institution to at any point ask any one of its working members "how is what you are doing right now meant to achieve the school's aims?" and in turn receive a responsible answer.

It would be mistaken to view this as a description of a closed environment. Undoubtedly,, the work of those who reduce educating to a closed system of indoctrination ((conditioning for specific responses)) will also be guided by coherent practice in the implementation of specified objectives. However,, this will be a caricaturized instrumentalization of the kind of educational institution described above. In such a closed system there will be no room for a reappraisal of aims.. There is no real exchange or interaction here between the school and the world.. Whatever the impact of teaching on students, whatever happens in the outside world,, this Babel-like undertaking will not allow its aims to be a topic for discussion.. To the contrary!! Here aims are transformed into a kind of platform.. Rather than suggest a set of principles for practice,, they serve as a dogma which must be propagated through practice. Inevitably,, teaching becomes a form of dictation and study becomes a form of obedience and imitation.

Common visions assume an open environment.. It is precisely where the aims of education are not a given that they must be agreed upon on the basis of a shared continuous commitment to a specific view of what it means to be well prepared for living in the world.. Even when instructional goals have been effectively implemented and students have internalized the desired knowledge, attitudes, skills, and values, it may be discovered that such a common vision is itself misguided.. Moreover, significant changes and new educating influences in the world outside of the school can and do render educational visions obsolete (examples = the fall of communism, aids, the divorce rate, assimilation rate, the peace process, the Russian aliyah, yerdah, Iraqi war, unemployment).. Consequently,, it is precisely in order to develop feasible aims for education that an institution must create an open ended process which allows those involved to arrive at a common vision.. For the same reason, it must attempt to sustain the poignancy of this vision through constant reevaluation in the light of what it promises and of what is developing in the world outside.

/ Seen this way, schools should be places where ideas are truly tested out = living laboratories for conceptions of morality, society, science, aesthetics, etc. as they are related to human personality and development.. The deliberations on the visions which guide them should engage not only those involved in educating, but all who have a direct stake in the particular ideas which are being faithfully implemented. This includes both parents who want

to take some measure of responsibility for the lives and development of their own children ((in the case of adolescent and adult education the students themselves will have a stake)) and philosophers,, psychologists,, social scientists,, subject matter specialists,, and other academicians who are interested in evaluating the practical validity of their ideas..

One could argue that even those upon whom education has an indirect impact have a stake in the visions which guide practice in schools. Since there is no guarantee that good citizens are born that way,, society has a vested interest in educational vision. Without education,, the rule of law may be left exclusively in the hands of law enforcers ((DEWEY IN CREMIN)) and the democratic process in the hands of demagogues. Similarly,, since instructional goals in schools have serious consequences for the quality of the work force,, they have a direct impact on the business and professional communities as well. One can demonstrate similar implications for those concerned with arts & culture,, sports,, environment,, health,, and almost all other areas of public concern. In essence,, when one considers their actual and potential impact,, the aims of education should one of the central items on the public agenda..

* 3/15/94 22:09 FROM: KINKOS OF ROCKVILLE

ID:

PAGE 2

Fax Memorandum

TO, Gail Dorph
Council for Initiatives in Jewish Education

FROM: Shulamith R. Elster

RE: Mochoh L'Morim

DAH.. Shavu' Tov!

My best guess now is that Essie mailed the resource book instead of sending it UPS. At heel Ex. I've not been able to reach her... I think they are away for the week-end. If I finish what I have to do around here Mtt, tonight I'll try to round up the memo regarding the "agreement" and get it to you via fax while you are still working on this during the day on Sunday.

I expect to be "around the house" Sunday afternoon and evening so we can talk on the phone if you have opportunities. I would like to speak with you before the 'formal' meeting on Wednesday so that you and I can both be on the same page.

One of my close friends (in-law) described Pesach as the holiday on which they freed the slaves and enslaved the woman. The point is the comment that you cannot have a Pesach that is both kosher and Samid... it just doesn't work that way.

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

Adam Gamoran

University of Wisconsin, Madison

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

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

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

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

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

- (1) What is the *process* of change in lead communities? This question calls for field research in the lead communities. It requires a combination of qualitative and quantitative data, and offers formative as well as summative evaluation—that is, feedback as well as monitoring for the lead communities.
- (2) What are the *outcomes* of change in lead communities? Does the project emphasize increased participation? Should we expect a rise in general Jewish literacy? Such questions are especially challenging because the specific outcomes have yet to be defined. By asking about goals in lead communities, the evaluation project will stimulate participants to think about their own visions and establish a standard by which changes can be measured in later years.

Field Research In Lead Communities

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

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

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

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

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

the success of lead communities: mobilizing community support, and building a profession of Jewish education.

Field researchers will address these questions in the following way:

1. Supplement community self-studies with additional quantitative data, as determined following a review of the self-studies in all of the lead communities. For example, what are the educational backgrounds of Jewish teachers? How much turnover exists among educators in the community?
2. Use these data, along with interviews and observations in the field, to gain an understanding of the state of Jewish education in the community at the outset of the lead community process.
3. Attend meetings and interview participants in order to monitor the progress of efforts to improve the educational delivery system, broadly conceived.
4. Report on a regular basis to provide feedback for participants in the lead communities.
5. Write periodic reports describing and interpreting the process and products of change to date. An important contribution to the report would be to discuss the operative goals of programs in the lead community. The report would also assess progress toward the Commission's goals, and would speak frankly about barriers to implementing the plans of the local commission. In this way, the report would serve as formative evaluation for the community and the CUE.
6. Replicate the initial data collection a year later, and continue monitoring progress toward the commission plan.
7. Issue a report which would describe educational changes that occurred during the two years, and present an assessment of the extent to which goals are being addressed. The report would include the following:

- (a) Description of the goals that have been decided upon.

This will include cognitive goals such as desired achievements in subject matter areas (e.g., Jewish history, Bible, Hebrew). Where appropriate, it will describe and attempt to measure attitudinal and behavioural goals (e.g., measures of Jewish identity, involvement in synagogue life, attitudes to Israel and to Jews throughout the world).

Every effort will be made to discover goals for a community as a whole. They will range from quantitative goals (e.g., participation rates in post-bar/bat-mitzvah education, family involvement in family education programs), as well as elements that will be agreed upon by the community-at-large (e.g., involvement in the destiny of the State

of Israel and of Jews throughout the world, increased religious observances [according to specific denominational interpretations], changing the climate of the community concerning Jewish education, increased rates of involvement in community affairs).

- (b) Monitor initial steps taken toward reaching these goals.
- (c) Qualitative assessment of program implementation.
- (d) Tabulation of changes in rates of participation in Jewish education, which may be associated with new programs.
- (e) The resources of the Mandel Institute-Harvard University Program of Scholarly Collaboration and its project on alternative conceptions of the educated Jew will be made available by the CUE to those working on the goals aspect of the monitoring-evaluation-feedback project in the lead communities.

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

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

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

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

Director of monitoring, evaluation, and feedback: The field researchers will be guided by a director of monitoring, evaluation, and feedback. The director will be responsible for providing leadership, establishing an overall vision for the project. Further responsibilities would include making final decisions in the selection of field researchers; participating in the training of field

researchers and in the development of a detailed monitoring and feedback system; overseeing the formal and informal reports from field researchers; and guiding plans for administration of surveys and tests in the lead communities. It will also involve coordination and integration of the work on goals that is being led by Prof. Pekarsky.

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

FOR OF/AM

Date: 26 Jan 94 23:17:51 EST

x From: Gail Dorph

To: "internetmandel"

Subject: Israel goals seminar

Danny,

I talked with Danny Pekarsky about his time in Israel. He said it was very good. Just finished talking with Alan as well. I'm about to confirm with the lead communities that the goals seminar will take place in Israel during the second week of July. We're delighted and looking forward to the sessions. We're relying on Danny Pekarsky to hold on to this from our side and on you to hold on to this from the Mandel Institute--Israel side, gail

Comes day — Thursday afternoon and Friday

Dear Alan, Danny.. and Shmuel::

Further to our conversations in preparation for the goals project meeting on Tuesday,, I want to summarize some of my thoughts. These comments have benefitted from Seymour's responses as well. You may want to share these with the other members of the staff at your meeting::

1) I think that we all agree that since time is indeed dwindling we need to consider the range of our topic before we go on to planning details. It is precisely because of this that I suggest that we still consider one last major conceptual piece. We need to draw a portrait off how we see the dialogue with the participants in the seminar emerging.. Having done this we can then ask ourselves how we can respond if the discussion goes in this or that direction.. Part of this exercise would also be to determine what issues we do not want to get into at the seminar..

As I see it, after taking account the time and resources available,, the dialogue should begin with a strong, simple statement on the need for goals development in Jewish education. From our experience in teaching about this at the Jerusalem Fellows and the School for Educational Leadership,, it seems that there are many possible levels on which to begin this statement ((including,, of course,, appropriate texts,, most of which we have shared among us in our deliberations on the goals project and/or which are in my collection)). For example::

a) the common sense argument that you need goals for responsible decisionmaking,, effective planning & implementation,, and for evaluation;;

b) the findings of policy analysts that effective educational institutions are defined by vision-drivenness ((Smith, Lightfoot));

c) the findings of policy analysts ((Smith,, Cohen,, Newmann)) on the failure the recent waves of reform in light of their failure to address educational goals;;

d) examples of the power of vision from the history of Jewish and general education;;

e) the argument that Jewish continuity is related to the founding of education on meaningful conceptions of Jewish existence;;

By the way,, in our teaching,, we have discovered that it takes a long time for any of these points to "seep in" and that repeating the same argument from a number of these perspectives is often helpful.

Having made this statement, I would see the conversation moving in the following directions (not necessarily in this order, but with separate attention to each item):

a) rediscovering the power of the above statement through clarification, questions, answers, deliberations between participants with different backgrounds, consideration of counter arguments, personal anecdotes, comparison of perspectives from the workplace, etc.;

b) considering some of the unique aspects and issues in educational goals development through a very preliminary presentation and discussion, with examples (eg. at the level of the educated Jew project, at the level of board decisionmaking, at the level of program development and teacher training, etc.);

c) entering into a discussion on a particular set of goals through discourse on one or more of the conceptions developed in the educated Jew project;

d) closing with a discussion of next steps in the goals project through a presentation of available resources (eg. CIJE staff and brokerage to experts in the field, denominations, Mandel Institute consultation to CIJE, Educated Jew project and scholars) and possible routes;

Note that I have not included a systematic discussion of or program for "how" to engage in goals development. This line of discourse will have succeeded if the participants feel the desire to further participate in the goals project through ongoing seminars. Having been persuaded by the argument for goals development, having grasped the serious, disciplined and demanding nature of goals development efforts, and having been given a clear sense of the real resources available for a goals development effort in lead and other communities, they would be motivated to tell others the goals project story and to continue participating in the learning and development process.

With this, or a corrected or alternative version of the discourse, I believe it is possible to move on to the nitty gritty.

2) The understanding that one must enter into the discussion of Jewish content is indeed part of the seminar. This should be distinguished from a full fledged entry into issues of meaningful Jewish existence (as Hartman's Institute or Clal would do). I do not think that we need to do more than whet tongues, convey an example, etc. in order to reach this goal. Learning Jewish texts is not essential, except perhaps as a preparation for Greenberg's paper. Between Shmuel, Gail, Barry and myself, I think we have enough staff for this.

3)) Should we get across even one conception ((not program)) of how to move from aims to practice,, it would be ~~ווייניג~~. Between Seymour and Danny and all the other members of the CIJE and MI staff,, we have enough staff available for this discussion.. Consider,, as well,, that in later stages the conversation will continue with the same people.

4)) Appended please find,, as requested, two examples of what happens without clear goals/vision.. The first is Acky's description of what happens in the teaching of Jewish history in the diaspora and the second is from Lightfoot's comments on "permeable boundaries and institutional control" as a marker for "goodness" in schools.. I have many more juicy pieces like these ((including positive statements and portraits)).

I do regret not being able to participate with you all at this meeting.. At the same time, I would be thrilled if these comments are at all useful.

Daniel Marom

ACKY

provides a lesson "...vital for human progress: the exaltation of the power of the Idea as against the power of the environmental circumstance...."¹²

A later view, responding in large measure to the rise of Hitler to power in Nazi Germany and the simultaneous increase of overt anti-Semitism in the United States, found in Jewish history a means of developing a "spiritual resistance to the demoralizing effects of anti-Semitism".¹³ A knowledge of the Jewish past -- its glories, its heroes, its suffering -- would lead the child to identify with his people and nurture that sense of belonging which was the first line of defense against the feelings of inferiority and fear aroused by hate.¹⁴ That particular moment in the history of the Jews in America was a seeming vindication of Zionist ideology and lent credence to the claim that to teach Jewish history is to teach "...the record of our exile...it is to remind us of that bitter truth and reality... (History) must emphasize that we have been in exile for 2500 years, that we still remain in exile, and that our lives have been forged in exile... (the student) must be taught to understand the difference between the land in which he lives and Eretz Yisrael... the study of history should open his eyes and bring him to realize that he is in exile".¹⁵

The coming together of third and fourth generation American Jewish children and a new sensitivity and tolerance in American society to ethnic diversity is the background to a more recent formulation of the goals of history teachings. The subject still comes to "develop within the student a growing sense of pride in his/her Jewishness". Identification with Jews and Judaism, however, no longer requires the assurance of "compatibility with American ideals". Indeed the purpose of instruction is to "project Jewish history as unfolding the notion of specialness" and to teach "...what makes the Jew different".¹⁶ The definition of purpose clearly assumes that the children who today attend Jewish schools in the United States take their identity as Americans for granted. It also suggests that the ground of their Jewishness must be portrayed in new terms. Much of the foregoing is, of course, applicable to Jewish schools everywhere in the Diaspora.

There is a striking discrepancy between the complex and often elusive goals and objectives of history instruction and the amount of time allotted to the subject in the curricula of Jewish schools. Rarely does a school devote more than an hour a week to history -- and in many cases even less. Generally speaking the formal study of history begins in the fourth grade and continues through the sixth, the last year of the elementary school. It is expected that the course of Jewish history -- from Shivat Zion to the rise of the State of Israel -- will be covered during the three-year period. Even the most generous estimate does not go beyond a total of 90 hours of instruction spread over three grades. It is a masterful teacher indeed who can achieve the stated goals in the available time.

The task of the teacher is further complicated by the fact that most of the material at our disposal provides next to no guidance or direction for classroom practice. What we have referred to here as curricula are really no such thing and exhibit next to none of the commonplaces of careful curriculum design. The following, a history "curriculum" reproduced in its entirety but in some repetitive detail, is typical and all too common:

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WK

Twenty historical portraits which highlight a prominent personality of a particular period. For example: ...The Return to Zion -- Ezra and Nehemiah; ...The Destruction of the Second Temple -- Yochanan ben Zakai; ...German Jewry -- Rashi; ...The Zionist Movement -- Herzl;

From the Return to Zion to The Destruction of the Second Temple.

From the Destruction of the Second Temple (highlighting Jewish self-government in the land of Israel after the destruction) to the Crusades.

The Crusades, German Jewry, Spain, Jews in Europe at the end of the Middle Ages, The Expulsion from Spain to the Edicts of 1648.

The Modern Period -- from the French Revolution to the establishment of the State.

There is no need to elaborate on the deficiencies of such a statement. The teacher is left to his/her own devices in the setting of objectives, he/she is given no help regarding methods and materials, there is no pattern of evaluation and so on. What in fact happens in schools where curriculum is comprehended in such limited terms is that content, mode of instruction and interpretation are all determined by the textbooks.¹⁷

The exceptions to the material cited above, albeit few in number, provide examples of a more sophisticated curriculum design; among other things they illustrate the variations which are possible in a program of instruction with subject matter of the richness of history. The curricula to which we refer here share certain characteristics: they offer a rationale for the scheme of organization they have adopted; they specify, in varying degrees of explicitness, the ideology which forms their view of the subject; they set goals, objectives and outcomes, although the distinctions are not always clear; and they delineate content, sometimes in considerable detail. They are all alike in leaving the choice of method and instructional material to the school or individual teacher.

The Master Curriculum for the Teaching of Toldot Yisrael in the Jewish School in the Diaspora, published in 1976 by the Department of Education and Culture in the Diaspora of the World Zionist Organization, is a nine-year program for grades 4-12.¹⁸ It is divided into three three-year "cycles" -- grades 4-6; 7-9; 10-12. The "modular" pattern of organization, similar in a sense to Bruner's idea of the "spiral curriculum",¹⁹ permits the individual school or teacher to use any one of the units without necessarily adopting the entire curriculum. The choice of content and points of emphasis in each cycle presumably reflect the needs, interests and abilities of pupils at each stage. The first "cycle", the "experiential", introduces the pupil to "people and events principally from the period of the Patriarchs through the end of the Second Temple and from the modern period to our own time; the purpose of instruction at this level is to "...impress the child and to bring him to identify with the nation's heroes".²⁰ The second "cycle", the "informational", presents the history of Israel chronologically from its very beginnings to our own time with particular emphasis on certain central themes

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GROUP PORTRAIT

students reaching out to one another through a haze of drugs in order to reduce feelings of isolation and dislocation. Drugs are the great "leveler," providing a false sense of connection and lessening the nagging pain. A minority of students are spared the loneliness and only a few can articulate "the problem," but it is visible to the stranger who misses "the school spirit."¹

Ideological fervor is an important ingredient of utopian communities. Distant from the realities of the world and separated from societal institutions, these communities can sustain distinct value structures and reward systems. In his book *Asylums*, Erving Goffman makes a distinction between "total institutions" that do not allow for any intercourse with the outer world and organizations that require only a part of a person's time, energy, and commitment. In order to sustain themselves, however, all institutions must have what Goffman calls "encompassing tendencies" that wrap their members up in a web of identification and affiliation, that inspire loyalty.⁹

Schools must find way of inspiring devotion and loyalty in teachers and students, of marking the boundaries between inside and outside, of taking a psychological hold on their members. Some schools explicitly mark their territories and offer clear rules of delineation. Parochial schools, for instance, are more encompassing than public schools because they vigorously resist the intrusions of the outer world and frame their rituals and habits to purposefully contrast with the ordinary life of their students. Parents who choose to send their children to parochial schools support the values and ideological stance of the teachers and the clear separation between school life and community norms.¹⁰ Quaker schools often mark the transition from outside to inside school by several minutes of silence and reflection at the beginning of the school day. After the noise, energy, and stress of getting to school, students must collect themselves and be still and silent. Those moments separate them from non-school life and prepare them to be encompassed by the school's culture.

Although I am not urging schools to become utopian communities or total institutions, I do believe that good schools balance the pulls of connection to community against the contrary forces of separation from it. Administrators at Kennedy vividly portray their roles as a "balancing act." They walk the treacherous "tightrope" between closed and open doors, between autonomy and symbiosis. Schools need to provide asylum for adolescents from the rugged demands of outside life at the same time that they must always be interactive with it. The interaction is essential. Without the connection to life beyond school, most students would find the school's rituals empty. It is this connection that motivates them.

On Goodies in High Schools

punctuality, and poise; and the immediate rewards that keep them involved in school.

The connections to church and religion, though less clearly etched, underscore the fervor attached to education by generations of powerless, illiterate people. The superintendent of Atlanta uses spiritual metaphors when he urges parents and students to join the "community of believers." Carver faculty and administrators reinforce the religious messages and link them to themes of self-discipline, community building, and hard work at school. Hogans's rhetoric is culturally connected, clearly articulated, and visibly executed in student programs, assemblies, and reward ceremonies. The ideology is legible and energizing to school cohesion.

One sees a similar enthusiasm and ideological clarity at Milton Academy. Humanism and holistic medicine are broad labels that refer to a responsiveness to individual differences, to a diversity of talent, and to the integration of mind, body, and spirit in educational pursuits. Headmaster Pieh offers a subtle and complex message about providing a productive and nurturant ethos that will value individual needs; the registrar develops a hand-built schedule so that students can receive their first choices of courses, and teachers know the life stories and personal dilemmas of each of their students. Underneath the New England restraint of Milton, there is a muted passion for humanism. Students talk about the special quality of relationships it provides ("They want us to be more humane than human beings in the real world"), teachers worry over the boundaries between loving attention and indulgence, and the director of admissions offers it as the primary appeal of Milton, a distinct difference from the harsh, masculine qualities of Exeter. Although Carver and Milton preach different ideologies, what is important here is the rigorous commitment to a visible ideological perspective. It provides cohesion within the community and a measure of control against the oscillating intrusions from the larger society.

Highland Park lacks this clear and resounding ideological stance. The educational vision shifts with the times as Principal Benson and his teachers listen for the beat of change and seek to be adaptive. Although the superb record of college admissions provides institutional pride, it does not replace the need for a strong ideological vision. Rather than creating institutional cohesion, the quest for success engenders harsh competition among students. The persistent complaints from many students that they feel lost and alone is in part a statement about the missing ideological roots. Without a common bond, without a clear purpose, the school fails to encompass them and does not take psychological hold on their energies. The director of counselling at Highland Park observes

MEMO: 23/1/94

TO: SEYMOUR FOX

FROM: DANIEL MAROM

RE: REPORT ON MEETINGS WITH PROFESSOR DANNY PEKARSKY
ON THE CUE'S GOALS PROJECT

Dear Seymour:

The following is a report on the meetings we held with Professor Danny Pekarisky on the Goals Project. These meetings were convened at the Institute in the period between Wednesday, January 12 and Sunday, January 16. You, Shmuel, Danny and I met for over twenty hours during this period in order to assist Danny and the CUE in considering various aspects in the planning and implementation of the Goals Project in Lead Communities ("LC's").

The deliberations were focused in four major areas:

1) Establishing a common understanding of the theoretical basis of the Goals Project:

We began the deliberations by attempting to arrive at a common formulation of the theoretical basis of the Goals Project. The reasoning here was that discrepancies in this understanding would keep us from moving into a detailed discussion of possibilities for implementation. As it turned out, though each of us had studied the documents and written communications which summarize and refine the theory of the Goals Project, there was still much room for "setting the ground rules straight." Indeed, it took almost half of our meeting time to ensure an appropriate level of common understanding.

The following are major points which emerged from this effort:

- a) The central thesis of the Goals Project is that effective education derives from an ongoing attempt to implement a profound and informed philosophical vision of the desired aims or ends of the educational process.
- b) This thesis has two aspects. On the one hand, there is a technical aspect. The thesis assumes that educational aims which are the product of thorough philosophical inquiry and which are clearly and distinctly formulated will guide those who must implement them more effectively. Such aims will focus educators' creative energies and provide them with a criteria by which to evaluate the success of their activities. On the other hand is an organizational aspect. The assumption here is that by developing consensus and mobilizing the efforts of various players within an educational institution around a common vision, one can develop in that institution an atmosphere or culture whose impact will be that of a whole which is greater than its parts. In such an environment, the educational message will have a chance to engage students in multiple modes and contexts and will thereby have a greater capacity for impact.

c) Ideally, progressing from the formulation of a philosophical vision to its actual implementation would happen in a number of stages. Stage #1 would be to develop the philosophical vision of the desired ends of education. Stage #2 would be to "translate" this philosophical vision into an actual description of an educational institution at work. Stage #3 would be to derive operative principles, guidelines, or goals from this description. Stage #4 would be to design educational programs which attempt to achieve these goals and to train staff to work with them accordingly. Stage # 5 would be to actually implement these programs. This would be followed by an evaluation of the implementation. This evaluation would seek out ways of improving practice by locating difficulties and errors at any one of the above stages. This development would then be transformed into an ongoing attempt at implementing the vision or refining its formulation.

d) Since what should emerge from this ideal is an ongoing process, the task of setting the ideal into motion can begin at any one of the above stages. Where to set up or enter this process is a matter for deliberation in relation to the specific resources, players, and circumstances who are involved with a given educational setting or initiative.

2) (Considering the resources, players and obstacles involved in implementing the Goals Project:

After generating a common understanding around these points, we then moved on to discuss the realities with which the Goals Project should be concerned. The deliberations on this topic were focused in four areas and can be summarized as follows:

a) The audiences: The Goals Project will deal with three audiences.

- lay leaders, planners, and educational leaders (Rabbis, Bureau of Jewish Education staff, etc.) in LC's;

- decisionmakers, administrators & educators in individual educational settings (formal and informal) in LC's;

- leadership and staff of the denominations (including JCCA and possible others on the national level).

The decisionmaking process will vary with each audience. Though it is important to consider each audience in terms of the realities of these decisionmaking processes, it would be mistaken to lose sight of the larger picture when planning initiatives and activities. It was agreed that planning for the Goals Project would necessitate prior research and assessment of where each of these audiences are today vis-a-vis goals development and what could be done with each one of them in short and long-term perspective.

b) The resources: The range of resources for the Goals Project is very wide. One axis includes *people*. Danny Pekarsky and the staff of the CIJE will have to decide how much of their total time and energy they will want to devote to the Goals Project. Since it is they who will be working with and in LC's on an ongoing basis, their decision will determine the scope of the Goals Project. The Institute staff will be available for consultation and special inputs. This applies as well to special consultants such as the scholars of the Educated Jew Project and experts on goals in education (both those who have studied this topic and those who have created success in working with goals in their institutions). Finally, there is a group of talented senior educators who, for an appropriate fee, could be trained to work closely with those in individual educational settings in order to develop their goals.

Another axis relates to the task of presenting the rationale for goals development to the various audiences. On this axis would be *printed matter* such as historical and contemporary descriptions of vision driven educational practices and institutions (including from the materials on best practices); narratives of successful attempts to introduce reform in education through goals development; the published papers of the Educated Jew project; vivid and imaginative "future histories" of vision-driven Jewish educational practices and institutions; research which points out the necessity of addressing goals in order to develop effective educational practice; etc.

A third axis relates to the task of engaging the respective audiences in a process of seeking out and working with their goals. On this axis would be *moments or situations* which can naturally serve as "springboards" to the discussion of goals. Examples would be: lay leaders' demand of educators for accountability in achieving common goals; a request for assistance in goals development made by individual settings in LC's to the denominations; a study or evaluation of current educational practice which points to a significant discrepancy between actual and desired outcomes; an impassioned and informed call for action in education by leaders in the community; a fresh and energetic initiative made by an inspired educational leader; a public debate on an issue in education; etc.

It was stated that planning for the Goals Project would seem to necessitate the amassing of specific names, materials, and strategies on each of these axes. Such a pool of resources would facilitate the implementation of the project as well.

c) The perception of the project: Despite the fact that the basic idea for the Goals Project has been presented only a number of times to various players among the three audiences, it has already generated much response. Lay leaders in LC's have expressed an identification with the project's emphasis on accountability. Consequently, there is a sense among some of high expectations from the Goals Project in LC's. One group of lay leaders has even expressed a desire to become familiar with alternative conceptions of aims for Jewish education. On the other hand, there seems to be a certain degree of

vagueness concerning the Goals Project as well as a lack of understanding about the unique character of developing and working with goals in education. This has led us to suggest that if, indeed, the CIJE intends to convene a summer seminar in Israel on the Educated Jew Project for LC lay and professional leaders, it should deal, in addition, with the role of goals in education in general and in LC's.

The denominations, after having been warned about the request for assistance in formulating and pursuing goals on the part of their constituents in LC's, have also begun to consider how they might play a role in the Goals Project. Though the response to this warning has varied from denomination to denomination, our sense was that they might feel as if the goals statements which they have already produced in various curricular and other published documents could be the basis for their input into LC's. Hence, it was suggested that the bulk of the effort here would have to be in helping the denominations clarify what is involved in helping their local constituents work with denominational goals as well as in refining the formulations of those goals. In relationship to the latter, it was reported that all the denominations have expressed an interest in benefitting from the research of the Educated Jew Project.

d) Obstacles: What emerged at many different moments in these meetings is that efforts at developing and working with goals can be both considerably demanding in terms of time and energy as well as politically loaded. It was reported that vagueness in formulating goals, despite the constraint it puts on developing effective practice, can often be a useful and efficient way of preserving a safe status quo. Consequently, as was demonstrated by a simulation experiment, efforts at goals development in even a single school will need to be persistent and spread out over a long period of time in order to affect local decisionmaking processes and build consensus around new goals. These and other similar considerations called for careful attention to questions of priority, scope, personnel and budget for the Goals Project. In addition, it was suggested that alternative routes for implementation should be considered in terms of what they could lead to in one, three, and five years time.

An additional factor which was suggested in the deliberations in this area was the limitation of the Goals Project to settings in LC's. Since goals development is so demanding, energy will be best invested in working with institutions with a high level of motivation as well as with leadership and personnel which is committed from the outset. This consideration led us to revisit the possibilities of working with a coalition of motivated and committed educational institutions within and beyond LC's (moving back to the 23 communities which applied for LC status).

3. Mapping out possibilities for implementation of the Goals Project:

At this point, the meetings focused on mapping out possibilities for the implementation of the Goals Project in light of all of the above.

In general, it was stated that the Goals Project should seek to catalyze vision-drivenness in lead communities and beyond via:

- a packet or arsenal of pertinent materials including conceptual pieces, examples, strategies & human resources;
- education/encouragement of lead communities in working with their goals;
- education/encouragement of the denominations and others to be pro-active in developing their goals and getting others to work with them;
- developing a coalition of vision-driven institutions in LC's and beyond

An attempt was made to set out a wide array of possible routes for the implementation of the Goals Project with each of the three audiences. In each case, these ranged from undertaking an intensive and comprehensive effort in one or more exemplary institutions or subject matter areas (eg. Bible, Jewish History), to mid-range involvement with a group of decisionmakers and educators from a larger number of institutions, to an effort focused on developing catalysts for involvement with goals (eg. generating public debate on the aims of Jewish education through lectures, conferences, reports, etc.).

At one point in this deliberation, a full-fledged suggestion was presented for working with one of the denominations. This suggestion pointed to the CIJE's focusing the attention of the executive leadership and staff of this denomination on goals statements taken from internal resources (an analysis of the practice of a leading school in light of its goals; an historical study of the curricular goals of the denomination's institutional role model for education), while introducing them to methods of developing goals and to one of the scholars from the Educated Jew Project. Having done this, the CIJE would then help the denomination "translate" these "raw materials" into usable goals, as well as recruiting personnel and developing a plan for the implementation of these goals in settings in and beyond LC's.

4. Preparing Danny Pekarsky for the CIJE staff meeting in February:

The meetings concluded with a discussion of the agenda on the Goals Project for the CIJE staff meeting in February. It was proposed that the agenda should include:

- a clear statement of the theory of the Goals Project;
- a summary of factors to be considered in implementation;
- a presentation of alternative routes available for implementation;
- a discussion of the "pros and cons" of each of these routes in light of the above;
- a clear commitment to a specific set of implementation routes.

It was suggested that an effective way to arrive at the last item on this proposed agenda would be a concerted staff effort to develop a future plan for the Goals Project.

It was agreed that Danny Pekarsky would take on the assignment of developing a background document and agenda for the CIJE's discussion of the Goals Project at its February staff meeting and that you, Shmuel, and I would make suggestions and additions if we had any. Also Shmuel volunteered to prepare a background document on the denominations vis-a-vis the Goals Project and I did the same regarding the task of amassing past and present examples and descriptions of vision-driven education as well as of successful reform efforts through goals development.

Daniel Marom

From: "Dan Pekarsky"
} Reply-To: PEKARSKY@soemadison.wisc.edu
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Date: Tue, 25 Jan 1994 14:35:00 -600
Subject: draft-part1

TOWARDS AN AGENDA FOR THE GOALS PROJECT -- PART 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.

From: "Dan Pekarsky"
Reply-To: PEKARSKY
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Date: Tue, 25 Jan 1994 14:36:00 -600
Subject: Draft-part2

AGENDA FOR GOALS PROJECT - PART II

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 in 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 role 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).

From: "Dan Pekarsky"
Reply-To: PEKARSKY
To: MANDEL
Date: Tue, 25 Jan 1994 14:38:00 -600
Subject: Draft-part3

AGENDA FOR THE GOALS PROJECT -- PART III

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.

SOME STRATEGIES TO BE CONSIDERED

1. 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 pay-off 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:

A. 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.

B. 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.

C. 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.

D. "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 "we" - 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.

E. 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.

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Date: Tue, 25 Jan 1994 14:39:00 -600
Subject: Draft-part4

AGENDA FOR GOALS PROJECT - PART IV

2. Strategies for working with individual educational institutions

A. 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 some thing 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.

B. Identify lead institutions, out perhaps two 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.

3. Strategies for working with Lead Community lay and professional leadership.

A. 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:

1. opportunities for participants to come to appreciate the important role that vision and goals can play in guiding the educational process; 2. a chance to begin or continue working through their own visions of a meaningful Jewish existence; 3. a chance to encounter other such views, including but not limited to formulations developed in the "Educated Jew" project; 4. a chance to begin thinking about what's involved in trying to use such a vision to guide educational practice; 5. 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 decision 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?

Date: Tue, 25 Jan 1994 14:40:00 -600

Subject: Draft-part5

AGENDA FOR THE GOALS PROJECT - PART V

B. 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 visions and goals.

4. 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.

A. 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.

B. Encourage each denomination 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.

C. 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.

5. 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.

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, incompletenesses 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.

From: "Dan Pekarsky"
Reply-To: PEKARSKY
To: MANDEL
Date: Tue, 25 Jan 1994 14:42:00 -600
Subject: draft-part6

AGENDA FOR THE GOALS PROJECT - PART VI

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. A summary and discussion 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 Alan,, Barry,, Danny,, Gail,, and Shmuel::

The following are my thoughts on what a "simulation" for the goals seminar might be. It is based on an exercise which Shmuel and I undertook on the mission statement for Jane Gellman's new school in Milwaukee. What emerged from that exercise was that it could be possible to enter into a goals searching process by setting up an interchange between outside experts and representatives of an educational institution.

In this particular exercise,, the focus of the interchange was a mission statement. Our conclusion,, however,, was that it would be possible to create such an interchange around any authentic expression of the institution's vision or even only a part of its program. Sources for this may include a curriculum,, a model lesson,, or a "thick" description or set of observations on what goes on in the institution's culture.

What we tried to simulate was the role of the outside experts. That is,, we tried to latch on to gnostic hints of a larger vision in the mission statement and respond to them in a way which could lead to a deeper goals formulation process.

For example,, we considered how we could "explode" this specific mission statement's reference to the aim of generating "the ability to engage in independent Jewish study." We asked ourselves questions such as,, "What constitutes the capacity for independent Jewish study?" "Does it include the motivation for that study?" "What specific subject matter does it focus upon?" "Does it assume that a pluralism of Jewish values - i.e. that the learner can and should reach whatever conclusions s/he may as long as they are based on study of authentic texts?"

Then we considered various possible answers to these sorts of questions as they emerge from the conceptions of the educated Jew or from systems of Jewish education with which we are acquainted. These,, we thought,, could provide us with content for an interchange beyond merely asking questions.. Finally,, we considered how the discussion of this specific aim might be fruitful with different constituents from within an educational institution,, so as to develop a strategy for an effective response (administrators,, educators,, lay leaders).. In each case,, the question was how we might ignite the goals formulation process for each of the constituents in a constructive way and how we might bring the various discussions together.

My suggestion is to actually undertake a similar kind of exchange in relationship to a specific mission statement,, lesson plan,, curriculum,, etc. The audience and the staff would be given the focus-document in advance. Then they would witness the simulated interchange between a representative or group of representatives. Finally,, they

would respond to the simulation by commenting on its applicability to their local communities and institutions of education.

The first problem here is obviously which focus-document and representative to choose. It would be possible to use Sam Heilman's "Inside the Jewish School" as an example of a reading of a given school's culture and then to try to demonstrate what it would mean to engage in a goals seeking process in response to this document. In a way,, Heilman's piece may expose deep chords in the American Jewish educational agenda - a desire to keep the family together, but through just being together rather than through specific Jewish content. Consequently, it could have significance for many people in our audience. However, I would rule out this possibility because it would be impossible to simulate the other side of the discussion. We have no representative for the school Heilman was describing.

So the question really is if there is somebody in our audience who would be willing to enter into this kind of simulation. You suggested Kyle, whom I do not know. From those I do know, we may consider Ray Levia or Beverly Gribbetz, both of whom have claimed to be doing goals searching in their institutions (and have some written materials to show for it). Another possibility would be for us to ask a group of the participants to design a mission statement for a theoretical institution and to play make believe all the way. However, I think that this might fail to carry across an authentic portrait of what such an exchange may involve. Finally, an exciting possibility would be to bring in outsiders - people who do not know what the seminar is about - to participate in this simulation. A possibility would be Melitz, which has an "ideology" statement. Since I worked there, I think I know how this "ideology" does and does not reflect what the institution is about. Other Israel experience programs may be an alternative.

An important point to take into account is that in the simulation, the role of the "outside experts" would not be that taken by the CIJE, but rather by those whom the CIJE will train. We have said it a number of times, but it is important to remind ourselves constantly that CIJE cannot promise more than it can deliver. On this level, it may be important to consider as well, how the simulation addresses political realities in the goals development process. Still, it would be enough to raise the issues without giving answers other than to say "this is what we hope to deal with in the local goals seminars and in the coalition of goals driven institutions."

Let me know if there is anything else I can do on this.

Lehitraot. Daniel



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/CIJE on the basis of the fourth draft of its. "HEBREW/JUDAICA MISSION STATEMENT (3/9/93)" (appended to this document), we have arrived at the following set of first thoughts on the goals defining process in lead communities:

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

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

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

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

- can be evaluated.

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

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

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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. Although 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-CIE 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-CIE 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-CIE 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

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

*Milwaukee Jewish Day School
(~~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:

on the area of I know!
~~PRO~~

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.

Suggested steps for the involvement of the Denominations and Training Institutions in the Goals project.

Introduction.

In the course of the last year and a half, the denominations and their training institutions have been informed about the Mandel's Institute " Educated Jew project " They also know that the Lead Communities are likely to turn to them for help in defining the goals which should guide their educational endeavors. At the present time, little efforts have been generated by the Denominations to meet this challenge successfully. The purpose of this short paper, is to suggest possible steps through which the denominations could become more knowledgeable about and more involved with the elaboration and clarification of goals for the educational settings which are affiliated with them.

Given that the various denominations differ from each other mainly on their ideological Weltanschauung, the suggested steps have to take into account these different approaches. The following being but a proposal it will focus on one denomination as an example of what could be done with each of the main denominations.

*** Seminar 1.**

In order to start the thinking process about Goals on a common ground, it is suggested to have an initial seminar, that would be attended by the core group that will coordinate the efforts on defining Goals at Yeshiva University, plus CUE and MI consultants.

Desired outcomes:

The purpose of this first seminar is to clarify the Goals Project, its scope, and the steps involved in it.

Agenda:

In order to define the Goals Project for the Orthodox educational world, three possible routes could be suggested:

- * Defining Goals on the basis of existing material (curricula, mission statements, etc) produced by Yeshiva University, or by educational settings that belong formally or informally to the YU world.

* Defining Goals on the basis of the content analysis of particular educational settings. For example, the choices made by Rabbi J.B. Soloveitchik with regards to the syllabus of the Maimonides School he created in Boston: the decision to teach only some tractates of the Talmud, or some books of the Bible, the decision to have the exact same curriculum for boys and girls at Maimonides etc etc.

* Defining Goals for the Orthodox world on the basis of Rabbi Norman Lamm's book on the Volojin Yeshiva. The book is a thorough analysis of the conceptual framework and the curricular content of the institution that has become the paradigm of all the Yeshivot in Europe Israel and America. An analysis of the book is therefore likely to shed light on the Goals of contemporary Orthodox education, particularly if this is done in taking into account the many differences between the original model and its contemporary North American replications.

* Defining Goals on the basis of Rabbi I. Twersky's papers for the Educated Jew project. These papers which have for basis an analysis of Maimonides educational philosophy and ruling, may serve as a basis for discussion on the educational Goals for the entire Orthodox world. Furthermore, Rabbi Twersky could guide some of these discussions.

Recruitment of the YU Goals Project team.

It is suggested that at the end of this initial seminar Yeshiva University appoints a team of scholars, educators both from YU and from educational settings that are based on a similar ideology. The YU people that will have attended the initial seminar will present the Goals project to the all the team members, will familiarize them with the theory of the first seminar, and will set the means required to elaborate a first set of Goals that could be offered to the schools that will request them, both in Lead Communities and in Communities at large.

The Second Goals Seminar.

Once the team will be familiar with the project, it is suggested that it has a second seminar that will be attended only by this team. It is reasonable to assume that this will be an seminar that will take place over a series of meetings.

Desired outcomes:

The purpose of this second seminar will be to translate the "raw" material, into workable Goals for the various educational settings .

Agenda:

- * Choose the most appropriate outcomes from the options of possibilities suggested during the first seminar, or on any other basis suggested by YU Goals Project team.
- * Translate the chosen option into usable goals adapted to the needs of the various settings that will want to implement them.
- * Stress the importance of accountability in each initiative or publication. For example in the area of Hebrew, the goals should not only specify that the students at the end of grade 12 will be fluent in Hebrew, but should also clearly define what such fluency entails and how it could be measured. The team will be made aware that appropriate modes of evaluation will be put in place in order to help the educational settings meet with increased success the challenge set by the goals.
- * Identify "lead schools" in which the suggested goals will be implemented initially, and prepare the means for this implementation.

The second goals seminar will not be attended by CIJE-MI representatives. However, it is suggested that after each meeting of this seminar, a coordinator from CUE should be in touch with the coordinator from YU to hear about the progress made by the team, and possibly suggest alternative routes that may be considered.

Here's a precis of my Milwaukee presentation, including issues that arose. I will be sending a copy of this on to Bill Robinson as well, because a reading of his document on vision-driven communities helped to focus some of my thinking about how to approach the Milwaukee presentation. Thanks to Bill and a long ride down to Milwaukee, I feel like I'm developing a better sense than I had about how to approach the notion of a vision-driven community. See text of this document for details.

In any event, conceptually, I now find myself thinking in terms of different kinds of visions: personal visions (e.g. the educated Jew); shared visions (dealing with the same theme); institutional visions (what is, a vision of what an optimal educational environment might look like); and, finally, a community-vision (as articulated in the attached file). Exploration of the relationships between them could prove very useful, I think.

I hope this proves helpful to you, Gail, as you think about your Baltimore presentation. As I said over the phone, people seemed friendly and engaged. What the impact in fact was is hard for me to judge.

Talk to you soon.

THE MILWAUKEE PRESENTATION

Background. Prior to the Milwaukee presentation, I had been briefed concerning several concerns they might have, including the following: 1. Are they being abandoned by CUE, as it moves to expand? 2. What's next? What will be the outcomes and payoff of seminar participation? 3. What will the seminar look like?

I had prepared to organize my remarks around the following themes: background assumptions of the Goals Project; hoped-for outcomes of the seminar and the work ahead next year; the content of the seminar - the themes explored; the kinds of activities we will be engaging in; what CUE does and does not have to offer in the way of an approach to the problem of encouraging vision-drivenness.

In fact, these were principal matters that I discussed --but jogged by an early morning reading of a very helpful memo Bill Robinson had written at my request, I remembered that Milwaukee was very interested in the question of a COMMUNITY VISION. On the way down to Milwaukee, I found myself thinking a lot about this theme, and in the hour or so I had before my presentation, I made it into the starting-point of my presentation. I mention this because I feel that it this piece may in fact represent a contribution to the conceptual map of the Goals Project, and I will summarize what I had to say about this below.

Whether the meeting went well or not, I couldn't tell. In attendance were Louise, Jane, Ina, Jane's husband, Rick Meyer, Ruth, Jay Roth, and Tzivia Blumberg. Everyone was polite, and the people we were particularly concerned about - Jay, Jane's husband, and Rick --all seemed actively involved and asked questions. Whether they came away feeling this seminar would be worth their while I'm not sure.

When pressed for their hopes and questions:

1. Rick expressed his hope that the seminar would not be overly- academic, that it wouldn't shy away from practical concerns. He also expressed his interest in having a chance to talk during the seminar about how it and the Goals Project fit into the Lead Community effort.

2. A real issue for a number of them, rightly, was this: how is it possible in institutions featuring so much diversity to develop a shared vision that (in the name of consensus) so vague that it elicits no passion.

3. A question was also raised about whether we would discuss different models for encouraging institutions in the direction of shared visions. I intimated that there were several models that we are familiar with, and that the seminar would indeed focus on this general problem. I stressed that while CUE has some decided ideas about this issue, especially concerning crucial ingredients, it has no formula to offer and, indeed, would welcome an opportunity for all of us to wrestle with this issue during the seminar.

4. Another issue that arose: the case of JCCs, and what vision- drivenness might mean in that kind of a setting.

5. CUE was cautioned not to assume that local institutions have not done anything in the areas we're interested in; we should perhaps begin by asking them what they have accomplished. We should also not assume that they will feel they have much to learn from us. (I responded that this is where their help will be invaluable, that is, in bringing institutions to the table with an open mind).

6. When will there be breaks -- so that I can schedule meetings, etc.? Is the schedule concrete in that ways? I responded that two evenings were free and that there would be breaks of 1 to 2 hours in the afternoon, but that the schedule they are getting at this point doesn't go down to this level of specificity. Meyer, who asked this, seemed satisfied.

7. What clothes are appropriate? I said that with the exception of the visit to the Yeshiva, they should wear whatever's comfortable. Bermuda shorts are fine. (Louise's question)

8. A concern was expressed that they get the materials soon, especially by those leaving early.

DP'S PRESENTATION RECONSTRUCTED

I want to begin by locating the Summer Seminar in a larger context. The question I want to begin with is this: "What does it mean for a community to say that it cares about Jewish continuity? What is it committing itself to if it seriously announces this as its central concern?" My suggestion is that answering this question offers a sterling-opportunity to articulate a community- vision.

Communities might choose to answer this general question in many ways. I could, for example, imagine a community interpreting its "caring about Jewish continuity" as entailing the following:

1. We are a caring community. We are a community that in varied ways communicates to its members that they are cared about and that their basic needs will be met. To say that we are a caring community is also to say that we offer our members meaningful opportunities to be the givers of care to others (not just the receivers).

2. We are a community that offers its members opportunities for activities they will find personally meaningful. What these activities are -- whether in the realm of celebration or prayer, social action, study, meeting the needs of others - needs to be determined; but the key is for the community to offer its members opportunities for engagement that they might not otherwise have.

3. We are a community that takes education seriously. Just as it is not self-evident what it means to be a caring community or a community that provides its members with avenues for meaningful

engagement, so too, it is not self-evident what it means to be a community that takes education seriously. But here is one thing it does not mean: it doesn't mean that the community announces works towards a vision of an ideal Jew and then proceeds to try to actualize it. Such matters, which are at the heart of the Goals Project, are more appropriately addressed at local, institutional levels.

But to say that a community shouldn't be in the business of articulating and trying to actualize its own vision of an ideal Jew doesn't mean that it is stuck with articulating "motherhood and apple pie" kinds of goals. On the contrary, a community that announces itself to be serious about education can articulate a coherent vision of itself with some real bite. Here are some possible elements:

1. We are a community that works hard to encourage its constituent institutions to develop an adequate personnel base. We are committed to their being an able educational director working full-time in each sizeable institution and we will do what we can to raise the educational level of the educators.
2. We are a community in which everybody - including lay and professional community leaders - is engaged in serious learning, and will work hard to make this image of ourselves a reality.
3. We are a community that develops meaningful educational opportunities for those (say, inter-marrieds) who may be currently excluded from our purview.
4. While we as a community do not have a vision of a meaningful Jewish existence which we represent, we believe it important to do what we can to encourage our constituent, local institutions to become vision-driven, and we commit ourselves to using our energies and resources to making this happen.

#4, which brings us to the Goals Seminar, has thus been introduced in a larger context -- a context that focusses on what it might mean to be a community that is seriously concerned about Jewish continuity and that believes Jewish education is integrally related to this effort. Against this background, I turn to the Goals Seminar.

THE GOALS SEMINAR

Background assumptions:

1. Goals are critical tools in the educational process; they are the basis for decisions of various kinds and for assessment, etc.
2. In many typical Jewish educating institutions, goals are often non-existent (Teach Chumash--or Israel, etc., as though the subject came tagged with a goal). Even where is an avowed goal, efforts to realize it are at best symbolic in the sense that there's been no systematic effort to assess the likelihood that the arrangements in place can achieve the avowed purposes. I focused on Prayer in this connection, developing this example in some detail, with attention to the thoughtlessness of our goals/efforts: is proficiency really enough? what does it mean to teach prayer to children whose views on God may be very non-traditional? what's the real impact of the activities we've designed in this arena, etc.? I also stressed, in this connection, that goals are often disembodied - that is, they're not anchored in a vision which explains why they're important.

3. It is critical that Jewish educating institutions move towards goals and vision-drivenness — hence, the Goals Project.

Seminar outcomes: Here are the points I stressed.

1. Knowledgeability of participants concerning what it means to be goals-and-vision-driven, of the dimensions and complexity of the effort to move in this direction;

2. Conviction that the effort to become vision-driven is critical and needs to be encouraged.

3. A plan of action for engaging the local community and local institutions in the process, with special attention to the local seminars.

4. A sense of partnership with CIJE and other participating communities and bodies in this general effort.

Seminar content. I stressed the following:

1. What visions are and the ways they can inform decision-making.

2. What vision-driven institutions look like.

3. Translation from vision to educational design and practice.

4. The challenge and problematics of developing shared and compelling vision.

5. The development of a community plan of action in this arena.

Seminar form: a mix of activities, including field-trip, lectures, small group discussions that encourage reflection, learning, and deliberation, examining a case-study, etc. The seminar will be demanding, but we've worked hard to create sessions that will be individually engaging and with a rhythm that will keep people awake and with us.

Next steps. Under this heading I discussed the local seminars and who we would expect to be participating. I described this as the beginning of a process -- a process that not all participating institutions would necessarily continue with beyond this stage. I didn't but perhaps should have discussed the next stage at which we would be training one of "their" people to push the process along at institutional levels.

What CIJE has to offer. Do we have an approach? Here's what I said.

1. No formulae about how to become vision-driven will apply across the board. Institutions differ in their history, in their culture, in their leadership, and these matters are all pertinent to deciding how to proceed.

2. While aware of models that emphasize visionary leadership and of other models that emphasize consensus-building (a la values clarification), our own model a. recognizes that both may enter in, though in varying ways depending on the institution, and b. insists that a process of serious study of different conceptions of what we should be educating towards needs to be part of the process.

3. The major stakeholders == in a congregation, Rabbi, educational leader, and lay leader - need to be involved and supportive of the effort.

4. "Having a vision" may not be an all-or-nothing matter. The important thing is to make progress towards being more vision-driven.

5. It is tempting to dismiss the effort to become vision- driven in advance --on the grounds that "it's impossible." CIJE's view is that all the practical considerations that might be used to snuff out the effort need to be acknowledged but cannot interfere with the effort to understand what we're committed to and what would be entailed by a serious effort to realize this.

6. Brutal honesty! Institutions need to be brutally honest with themselves concerning what it is they are really committed to and prepared to realize - what really matters to them. They also need to be brutally honest in assessing the relationship between their hopes and the educational practices they now have in place. Such honesty must infuse the process.

Assignment. I briefly described the portraits-assignment and explained the rationale for it.

PROFESSIONAL EDUCATION AS A MODEL FOR ALL EDUCATION
THE CASE OF MEDICAL EDUCATION

LEVEL ONE: PHYSIOLOGY,, CHEMISTRY,, PHYSICS
LEVEL TWO: PHYSIOLOGY,, CHEMISTRY PHYSICS FOR MD'S
LEVEL THREE: INTEGRATION/ECLECTIC OF ABOVE IN ORDER
 TO DEVELOP A TREATMENT PROGRAM FOR PATIENTS
LEVEL FOUR: TREATMENT OF PARTICULAR PATIENT
LEVEL FIVE: TREATMENT AND FOLLOW UP

THERE ARE DIFFERENT SORTS OF MOVEMENTS ON EACH LEVEL:

- MOVEMENT FROM LEVEL ONE TO TWO IS VERTICAL
- MOVEMENT FROM LEVEL TWO TO THREE REQUIRES "READYING" OR
"TRANSLATION" OF SUBJECT MATTER
- MOVEMENT FROM LEVEL THREE TO FOUR IS LATERAL
OR "APPLICATION"
- FOLLOW UP INVESTIGATES POSSIBLE SOURCES OF SUCCESS
OR FAILURE ON ALL THE ABOVE LEVELS.

CIJE AND THE COMMUNITIES: POSSIBLE NEXT STEPS IN OUR COLLABORATION

Below is a description of a two-stage process through which CIJE might work with local communities beyond the summer seminar.

STAGE 1 ^ ^

Should be available to everyone with the support of community

CIJE offers a set of some three or four seminars next year, designed for critical stakeholders in local educating institutions. These seminars are designed to heighten their understanding and appreciation of the ways in which vision and goals are relevant to the improvement of their educational efforts; to guide them into a careful analysis of their current goals and/or vision-statement and of the ways these are or are not adequately reflected in their institutions; to help them grow more aware of the different arenas, levels and approaches that might be adopted in the effort to become more goals-sensitive or vision-driven; to encourage some thoughtful reflection concerning what a desirable vision for each institution might be, possibly through encouraging dialogue with the kinds of visions represented in the Educated Jew Project. *→ offshoot*

STAGE 2:

Example

By the time they will have finished Stage 1, institutions would have a good sense of the challenges involved in undertaking a serious commitment to become significantly more goals-sensitive and vision-driven. Those among them that are prepared to move on to the next stage and can meet the specified requirements for participation would be invited into the second stage. In the second stage, each participating institution would be involved a systematic effort to begin making serious progress in the arena of goals. In order to participate, institutions would have to agree to a number of expectations. Though these need to be clarified, they might include: a) an expectation that specified kinds of study on the part of key stakeholders be a part of the process; b) the institution's identification of an individual who would guide the process along; c) a willingness to address in the process a number of critical issues that need attention if progress towards vision-drivenness has a chance of being substantial, e.g. issues of evaluation.

At stage 2, CIJE's role is to work with the individuals selected by the institutions to guide their process along. CIJE would help to train these individuals and to provide them with appropriate kinds of counsel and support. As part of their entry into the process, these institutional guides would have to develop a proposed set of goals and a course of action, which would then be reviewed and strengthened in consultation with the CIJE staff. It is likely that along the way the various institutional guides would be convened for special sessions, some of them devoted to the sharing of the insights and concerns arising out of their work.

W. A. P.

A. Documentation

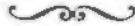
B. How will we know if it is successful

C. The Co-act

#3

NOV 25 1993

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November 18, 1993

Dear Alan,

For some reason, which you will probably understand better than I, it seemed important to me that you have a copy of this before we next meet. I sensed that you were trying to get a better read on "whence I come from" as a Jewish lay leader. Perhaps this will help to fill in the blanks. It is a longer version (actually the distributed version) of a speech I gave at the GA in Montreal on Wednesday. The reception simply stunned me. I received a spontaneous three minute standing ovation from a group of the most senior "I've seen and heard everything" Federation leaders we have. I obviously struck a chord which leaves me feeling hopeful. The next question, of course, is ... so now what? That's a little harder to answer, but I have great faith in grass roots efforts. The impetus for change may come from leaders, but the work of sea-change comes from the bottom up. I see lots of opportunities.

Stay well and travel safely. I shall see you in Jerusalem.

Sincerely,



GA ADDRESS

"Intergenerational Philanthropy--Reflections from the Next Generation"

When first asked to speak to this group, I wondered if I might have anything to say that you had not already thought of or heard. But as I reflected more carefully upon the assignment and received more information about your concerns, a conviction emerged that I might have something to say worth hearing. I will leave that judgement to you, but I must thank you for offering me this wonderful opportunity to address something I care deeply about--intergenerational philanthropy.

I was told what you wanted to hear is how we have managed the task in our family. How it is that we are now into the third generation of active Jewish philanthropists in the Meyenthoft family. And I will do that. But not in a proscriptive fashion--for what works for one family in one set of circumstances may not be workable or even conceivable for another. I would be delighted to answer specific mechanical questions during the question and answer period but I would like to use this formal address as a theoretical vehicle, to explore together the factors that have impacted my development as a Jewish philanthropist.

Further, I understand that you want me to make a connection between intergenerational Jewish philanthropy and Federation. What role can Federation play in expediting the transfer of philanthropic responsibility from one generation to the next while assuring that the primary beneficiary remains the Jewish people?

Good questions all. Important concerns. But you may be putting the cart before the horse. There may be other questions that need to be answered first and I may be the right person to both raise and react to them... because I am a product of the educational system your generation created and reflect the influence of your communal vision. In short, I think I turned out exactly the way you expected. I had a classic reform Sunday School education until confirmation (I was not Bat mitzvah). I come from a prominent Jewish family with a strong philanthropic tradition. I saw the example of my parents' and grandparents' dedication all the years of my childhood and young adulthood. I watched more what my elders did than what they said. And to their credit, they spent more time doing than talking about philanthropy. The lesson took root in that place where children know who they are because their parents live their lives according to their values. I did not need to question their example because there was no disparity between their professed beliefs and their public behavior. I simply assumed I would do similar things with my life.. I did not rebel against it or question its validity. I was a Religion major with a minor in Jewish Studies at Duke University where I got a heavy dose of theology and a dusting of biblical exegesis. I married straight out of college and had our first child 18 months later by which time I had already been recruited by our Federation, called "The Associated" in Baltimore.

I have been working in Federation in one form or another for the past eighteen years. I chaired Young Women's Leadership, the Federation Communications Committee, two different divisions of Women's Division campaign and the recent Women's Division Strategic

Planning process. I served three terms as a Federation trustee, helped to launch and bury a misguided effort to gather together the third and fourth generations of some of Baltimore's wealthiest Jewish families, served on the 1988 Strategic Planning Task Force, and on at least twenty other adhoc or standing committees over the years. Currently, I chair the Harry Greenstein Committee, an Associated sponsored \$50,000 annual social services grant competition open to the entire community through a publicized RFP process. I serve on the steering committee off the Educational Forum for Jewish Philanthropy, and sit on the executive committee off the newly formed Center for the Advancement of Jewish Education in my capacity as Co-chair of Financial Resource Development (Federation speak for fundraising). I am in. You got me young. You got me committed. And you keep me that way by giving me work that is usually worthy and challenging. Although I could easily hide behind a family gift or simply ride in on it with each annual campaign I don't because the act would be a lie. I cannot claim adulthood on the one hand and disavow it on the other by letting my parents assume my adult responsibilities. Making my own gift to campaign is one off the ways I assert my right to adult citizenship in this community. All three of my siblings share this belief for the message we received in our household was incontrovertible. It is not enough to talk about your convictions, you must act upon them as well. We each give independent gifts to Federation commensurate with our individual resources and reflective off our commitment to it. We have always done so. The core of philanthropy must contain this principle in order to preserve the fruits it might yield. Personal responsibility comes first. Tsedakah isn't about money; it's about justice and using the means that all of has at our disposal to assure as much justice as we can in the world. Philanthropists are lucky, we simply have a bigger hammer than most. Money can do pretty powerful things, but in order to appreciate that, you have to know what it feels like to give it up first. You can't learn that when someone else does it all for you. (Two of us have even established our own philanthropic funds). So here I stand. The model of a young (relatively speaking) Jewish leader. You look at me and you are proud. The system you purposefully created has trained me. And I am incredibly grateful for what I have learned.

Much of what I know about leadership I attribute to your training. Almost everything I know about fundraising I attribute to you (other than what is genetically encoded). Foremost the confidence to do it. A great deal of what I know about organizational life I first learned in Federation. And because I had the good fortune to be in Baltimore, I also learned another invaluable lesson--what a successful, respectful lay/professional partnership can yield, in results and satisfaction. It set the standard for that engagement everywhere else I have worked. And that is as it should be. We have poured money and energy into creating some of the most effective non-profit organizations operating in North America. We have created the structures, secured the resources and provided the leadership. But aside from assuring the efficient and judicious management of limited communal resources, Federation has historically only had one other major goal.

The goal was always to raise money for Jews. That is the business of Federation. To raise enough money to support the work of all the constituent agencies we needed. That was the end. To raise money for Jews. The means were Holocaust and Israel. I have no beef

with that. It was critical, some might argue imperative to redeem ourselves from the ashes, to grimly and joyously rebuild ourselves in full view of the disavowing world. The same world that turned its back on the conflagration of our people because the fire was too hot, too big, too scary, too smoky, or simply because they had better things to do than to stand around and watch a fire.

Holocaust and Israel went together. They were our modern day Exodus--from the brink of destruction, redemption. Pretty stirring stuff. You'd have to be a hard-hearted soul not to respond to the call. Fortunately, Jews are neither known for their hard hearts nor their unwillingness to hope and to give (cultural mythologies aside). American Jews are amongst the most generous and optimistic peoples of the Earth. But we made a mistake, ladies and gentlemen, we made a very big mistake. We got caught up in our success and forgot that we were dealing with the means to an end-- not an end in and of itself. We were raising money for Jews ...not raising Jews. I am a product of the generation raised on Shoah and Israel as the reason for being Jewish and I can tell you it doesn't work. The statistics, those damning awful statistics on intermarriage and voluntary Jewish identification tell you that as well. But the statistics are merely the symptom of the disease. Why would Jews abandon Judaism in numbers and ways that 20 years ago would be almost unthinkable? I'll tell you why. We didn't give them good enough reasons for staying. We forgot the lessons of our own history. We the people of history, children of the God who invented history, forgot to study our own history.

If we had, we would have known that the crisis mentality we have so carefully cultivated is not what sustained Judaism throughout the millennia of the diaspora. Yes, we anticipated and knew incredible hardship and isolation almost everywhere we made our homes, yet we thrived or we managed or we survived. Not because we were good fundraisers and community builders, but because we shared a common faith that revolved around Torah. To be a Jew does not mean to be a good fundraiser. Tsedakah detached from Torah is simply not good enough. Where in the Ten Commandments (not the ten suggestions-- these are moral imperatives, you understand)... where does it say "Thou shalt raise money?" It isn't there. Don't look for it. You won't find it. Nothing even comes close. Except perhaps in a paradoxical way "You shall have no other Gods before me."

In the aftermath of the Holocaust and the birth of Israel, with momentous and undeniable needs, we launched the notion that these two events were what granted our lives meaning. We created a post-modern mantra that inextricably linked Holocaust to Israel to diaspora Jewry. A vectored definition of faith. "I am a Jew because of the Six Million;" "I am a Jew because Israel exists" became our morning and evening catechisms. The ties that bound us to these articles of faith were guilt, grief, fear, hope and money. Since the business of Federation is raising money and since we have some of the most competent lay and professional leaders in the non-profit world, it didn't take us long to realize we had happened on an unbeatable combination, a veritable goldmine for fundraising. What we didn't understand was the inestimable damage this formula would do to our youngsters and ourselves as we encouraged its thorough permeation of our Jewish culture. You can't make

values out of psychological impulses and challenges—yet that is what we tried to do. Guilt is not a Jewish value (despite what Philip Roth and countless Jewish stand-up comics would have us believe); grief is not a value but an unavoidable, painful life experience which Judaism both embraces and proscribes through an extraordinarily humane public and private process; fear is not a value but an emotion we struggle to control in order to act; hope is not a value but the quality that ought to infuse our values; and money we've often managed to make. The problem is the first three, guilt, grief and fear, were supposed to trigger the release of money and sustain hope. The proposition that Holocaust and Israel are reason enough for Americans to be Jews is a spiritually bereft injunction. It might release our wallets but it won't release our souls. It flies in the face of the thousands of years of survival that preceded 1940. It suggests that these two watershed events obscure all that came before, obviate what made us great and sustained us to this day... our full history of growth and change and our continuing faith in God.

I hold our leadership accountable for this flawed ideology. When we needed the money, the mechanisms, the energy, we rallied and responded as no other people have before or since. It was a heady experience for a tiny people—so heady, so powerful a feeling that we got high on the experience, began to nurture and foster a crisis identity in ourselves. This is where we did best... showed our best face to the world, defied all the stereotypes crafted to provide comfortable justification for our "disappearance". What better way to savor our fledgling power than to sustain a sense of crisis, to constantly invoke guilt, fear and grief? What better way to inadvertently still the spirit of a people than to put us into a constant state of vigilance... to suggest that vigilance and money might supercede faith and learning or worse should inform what we believed and learned? You taught us to revel in our capacity to put out fires. But who stopped to ask the question after each fire was extinguished—"What will sustain us as Jews for the sake of ourselves and the world? The most successful diaspora Jews in history?" If anyone had stopped to ask the question they might have gone back to our history and answered "What has always sustained us, faith, learning and action." Writing a check is action. Some might argue it is an act of faith. I would have to agree with them. My concern is when that act becomes the central act of faith, when the primary proclamation "I am a Jew" takes place at a fundraising dinner rather than publicly in a synagogue or privately in our homes. Standing up at the Big Gifts Event of the Federation campaign and proclaiming "This year, on behalf of my family, my children and grandchildren I am proud to announce a gift, an increase of 18%" is not the spiritual equivalent of standing up in synagogue and reciting the "Shema" or lighting the shabbat candles at our dinner table and blessing our children. Our leaders, both secular and religious, have been dazzled by the things that money can buy—bigger and better synagogues, day schools for every denomination, complex institutional networks, security, visibility, and, in some cases, lives. I am not opposed to any of that. I think they are all good uses of money. What concerns me is what we have sold out in the process.

In our riches and unprecedented success (we have almost accomplished the ultimate disappearing act—completely vanishing into the culture), we have grown intellectually lazy and cowardly. We have lost or are at risk to lose the very thing we claim to value most... our

children. We turn away from the tough and complex questions because they are too painful, too risky, too potentially divisive of the consensus we have labored to these many decades to build. We are afraid to proffer answers because we might offend or distress. And I ask since when were these the primary concerns of Jewish discourse? Where in our history is it written that Jews should ignore problems, avoid conflict and deny truth? All in the name of consensus? Were these strategies ever the contents of our people's survival kit? I would ask us to look farther back than we have in order to go farther forward. There are lessons to be learned but few of them reside in the Holocaust and the founding of the State of Israel. My gut told me that when I was twelve. Experience tells me that now that I am forty. The lessons we need to study are in the quirky, testy, brilliant history of our Bible, our sacred texts, our laws, our imprint on every culture and country we have encountered in the diaspora. Our great strength, our uncommon strength has always been the capacity for vision, for seeing a better way to be, to do, to work, to play. We have always been a people of aspiration. Inspiration followed on the tails of faith. We need to reawaken that capacity in ourselves.

I see a day when the statement I am a Jew will be a proud proclamation- the definitive statement of an integrated Jewish life. A life in which there are no seams, no disjunctions between our public and our private Jewish selves.

I see a day when the top federation leadership will serve on the Boards of synagogues not because that's where the money or the power is but because that is where we will learn how to be Jews. And we who sit inside of both structures will learn to speak the language of each so that true cooperation between synagogue and federation may occur. Because the one will no longer be able to survive without the other and our communities will be better off for it.

I see a day when we will no longer hail the Ramah movement, or the Jewish Day School, or the Israel Experience or any other educational program or moment as the critical formative Jewish experience. The "if-only-we-pour-our-resources-into-this-one-program-we-will-make-Jews!" Because we will finally understand that the making of a Jew is a life-long endeavor. That part of being a Jew means a commitment to constantly learning what it means to be a Jew. We won't be content to let ourselves off the hook that easily because each of us will have taken responsibility for our own Jewish education. We will be committed to a continuum of Jewish education that begins at birth and ends at death because we will understand that that is what we are commanded to do.

I see a day when every federation will expect its leadership to participate in Torah Study groups so that the work we do will be grounded in who we are.

I see a day when we will identify as Jews by religion and know what that means because our shuls are full on shabbat, our Sunday schools, Religious schools and Day schools are bursting at the seams and we have waiting lists for Jewish teachers in financially

secure, first-rate University-based teaching programs. Because Jewish teachers are now compensated at an honorable and just rate and are admired and respected for the critical work they do.

I see a day when Federations close for the Jewish holidays and every Jewish professional and lay leader is in synagogue because they cannot imagine being anywhere else.

I see a day when the real reformation of Jewish education begins. It will be the day we cease to see Jewish education as something we painfully undertook for ourselves or inflicted on our kids so they might conduct themselves with a reasonable measure of confidence on their Bar or Bat Mitzvah (that is to say they did not embarrass us or themselves in front of all our friends and relatives) The transformation of that notion of Jewish education for ALL Jews may have a radical impact not only on what we teach our children when they are young but on what kind of Jews they become. It may in fact, herald the beginning of a true renaissance in Jewish childhood education. Because changing our expectations enables us to reframe the questions! Changing the ends alters the means. If we see Jewish education as an affirmation of our on-going potential for growth, a lifelong expression of faith, then we no longer have to concern ourselves with the prohibitions of time. We will no longer be product-driven-that is, looking for a "finished" Jew at age 13 or 16 or 21. Instead we will be process-driven-looking for a child who is beginning to think Jewishly and behave Jewishly and approaches the venture with joy rather than loathing and trepidation.

I see a day when what will be etched into the sides of our buildings and mounted on our entry walls are not the names of our donors but quotations from Torah that inspire us even as they remind us and the world at once of who we are, where we come from and where we think we might be going. (Names of the donors can go underneath).

I see a day when seminaries, well funded and stable, are overflowing with applicants for the Rabbinate. Only the best and the brightest qualify and the grand tradition of talmudic interpretation is exuberantly celebrated. Because our Rabbis, regardless of denomination, will serve congregations who want them to interpret and teach text. And Torah from which we have historically drawn our strength will become a newly resonant resource for both contemporary worship and behavior.

I see a day when Federations around the country will be front and center on the pressing social crises besetting our society. When a discussion about a Federation contribution to a homeless shelter run by the Catholic Charities does not center on the question "What have the Catholics done for us lately?" but "How well is the shelter run?" Because we will understand that the first question is the wrong question. It's not a Jewish question. And the second question will lead to the one that must follow...how will we affirm a renewed determination to act out tikkun olam in our own communities?

I see a day when American Jews visit Israel not because it is the thing to do, or an

obligatory pilgrimage. But because not to go there would be a denial of who we are. We would be drawn to the land because we would know it to be the land of our history, the place where our story began. We would know that we could not be faithful storytellers without experiencing what our ancestors once knew and what contemporary Israeli's now enjoy--the vibrancy of living in a state where the majority of the citizens are Jews, where nothing Jewish is strange or foreign, where Judaism, in fact, informs governance. The freedom to be who we are without worrying about the "other".

I see a day when we will not need to raise money because we are in crisis but because we are in health. Confident, thriving, knowledgeable Jewish communities with progressive programs that reach out to the world beyond us, and compassionate institutions that take care of our needy and assure that every Jew has the opportunity and knows she has the responsibility to view Jewish education and learning as a lifelong pursuit.

You have listened well and you are waiting for me to make the connection. What's the connection between my observations, philanthropy, federation and the next generation? I think it is this. As your children we should not reject what you've built--an irreplaceable contribution of bricks and mortar as well as elaborate institutional networks. It is your legacy to us and it is a fine one. But now we have to make it ours. We have to create other models of means to a new end. The new end is to create Jews, right here in America because America needs us and we need America. This is the place where we can truly be a light unto the nations. We really have to believe this else there is no reason for our tradition to continue. Unless we believe that we were chosen for a purpose by God and accepted the offer freely, the notion of the chosen people erodes to a pathetic, arrogant position. Chosen by whom then and to what end? To bring bagels and nova scotia to the western world? To be self-appointed emissaries of the good, the right and the true? That's pretty thin ground to be treading on. If we're going to be Jews we can only do it through our history and our history was birthed in covenant. We were given this magnificent text to live our lives by because embodied in it is one of the grandest frameworks ever conceived for mankind. It gives us ways of seeing and behaving in the world. Ways that have lasting merit because of the principles which ground them. We also have to believe that each one of us has a personal responsibility for learning and understanding the text. "For this commandment which I command thee this day, it is not too hard for thee, neither is it far off. It is not in heaven that shouldest say: 'Who shall go up for us to heaven, and bring it to us, and make us hear it that we may do it?' Neither is it beyond the sea, that thou shouldest say: 'Who shall go over the sea for us, and bring it unto us, and make us hear it that we may do it?' But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it." We are each charged with knowing it, living it. It is that knowledge which ought to inform our work in the community. Not the other way around. Working in the community cannot be the principal informant of our Judaism.

Now how did I get here? And let me be perfectly clear about where here is. Here is a place where I respect and support Federation's rightful place in Jewish communal life. We need our agencies. They each serve a just and genuine purpose. We should have the option

off acting out our cultural, athletic and social impulses in the company of Jews. We must take care of Jews no matter where they live in this world. Of all the lessons of the Holocaust that is the most salient, that is the one worth passing on. The infrastructure Federations have created and now support are critical to the sustenance of the the richly diverse Jewish communities we must serve in the midst of our increasingly complex society.

Neither am I cynical about the work we do and please note the we. After 18 years, I consider myself a member of the enterprise, not a disenchanted 60's refugee standing mistrustfully on the sidelines. I admire it. I value it. But it is no longer the place I look to define myself as a Jew. It is one of the places I work to act out my convictions as a Jew, but it is no longer the place I look to define myself as a Jew. And I reached this conclusion because of the responsibility I have been sharing with my siblings for the past 14 years and because of where that responsibility led me in the past 18 months.

In 1978, Bob Hiller the then Executive Director of the Associated Jewish Charities, approached my parents, Lyn and Han'ey Meyerhoff with a somewhat radical idea: he wanted them to set up a philanthropic fund at the Associated that would then be turned over to us to distribute as we saw fit. The advantage of a philanthropic fund was that the Associated would bear responsibility for fund fiscal and administrative management in exchange for owning the fund assets while we, novices to philanthropy, would be able to focus our energies entirely on the central task: learning to give money away responsibly and effectively. This strategy was the most creative he could imagine them taking to prepare us for future management of philanthropies of significant magnitude. Our parents, after overcoming some initial resistance to the idea--a reasonable concern since Joe was still in college and the rest of us (3 sisters, Terry, me and Zoh) were in our twenties--quickly embraced the proposal with characteristic enthusiasm and generosity.

Our first meeting took place over 14 years ago on April 16, 1979 at which time we reached our first agreement. We all shared a keen sense that this money ~~was~~ may not ours personally--that it ~~was~~ intended to serve the community and not our particular ends or charitable responsibilities. In those 14 years, we have moved from a very broad set of guidelines to a quite specific mission statement; the fund corpus has more than tripled in value while the sum of grant distributions is more than double the inception value; our name has changed twice; we have developed a healthy respect for one another's adult talents and learned to work well together; we have had the opportunity to work with and be influenced by three equally competent, patient and distinctive Federation Executives and five different Federation administrators; and we have learned something about the art and the business of philanthropy.

In 1979, we made our first grant which used all of our available income for the year. We fully funded the salary of the first Baltimore Jewish Council Community Relations Associate, to support a stronger lobbying effort in Annapolis. Since then we have funded 80 grants in the area of Community Affairs. Some came to us through Federation, some we created, still others came from outside sources. We carved out a clear niche for ourselves

that reflected both our inclinations and our values and served an undermet and often under-valued community need. We were interested in Jewish human relations. As our 1984 mission statement declares, "Highest priority will be given to programs which enhance understanding between Jews and non-Jews. Second...to projects which enhance and strengthen relationships between the Jewish and Black communities. Third...to projects whose exclusive intent is to strengthen the Jewish community and its institutions." At this writing, we have come full circle back to our first founding decision by choosing to devote all of our available resources to a single project which will benefit the Jewish community. We will make no new grants for the next three years.

We have learned a great deal in 14 years. This vehicle has been a superb educational tool, giving us independence with guidance, freedom with parameters. Three Federation Executives have had the opportunity to legitimately help us shape our agenda, clarify our vision. The relationship in all three cases has been productive and instructive. The implicit understanding that Federation has a right to our open ear has always been respected. Giving money generously, kindly, carefully and constructively is a substantial obligation particularly when the means to do it are inherited, but it must never be construed as an onerous, guilt-laden duty. This experience has enabled my sisters, brother and I to view it as vital, fun, honorable work... one of the greatest privileges we feel blessed to have. It seems to me that we have grown worthier of the privilege as we have taken on more and more of the obligation. In other words, we long ago stopped behaving like kids and clearly function as adults in this arena. For we were given the opportunity to develop both competence and confidence. There is, after all, nothing quite so good for learning as doing. Which brings me to the second experience, the one that has influenced me most profoundly and changed forever my notion of who I am as a Jew.

The story begins at the place where my siblings and I started over a year and a half ago as we were considering a shift in priority emphasis to programs that would strengthen the Jewish community and its institutions. Joe and I were particularly concerned about the issue of Jewish Continuity. We wanted to get in and do something. We worried that if we waited for the task forces to finish their deliberations, more precious time might be lost. So at our quarterly meeting in April of '92 we invited Joel Zaiman, Senior Rabbi of Chizuk Amuno Congregation and a man with national leadership experience in Jewish education and Ilene Vogelstein, the then President of the Board of Jewish Education to come talk to us. Over the course of that evening a program began to take shape. We were, all four, predisposed to look to education first as a part of the solution (although it can credibly be argued that it has also been a significant part of the problem these past three decades). Within an hour we knew we were talking about an exciting educational initiative that might reach across the three denominations and create a new model for teaching excellence and curricular reformation.

We were unanimous in agreeing that this could not simply be another teacher enrichment program. It had to carry in it the greater ambition of transforming the way we teach our kids about being Jews. It had to answer the real question of Jewish Continuity--

the heretical one that we are so loath to ask, so stymied in answering. Why be Jewish? What's so great about being Jewish in the latter part of the 20th century in America? What can we teach our kids that will be compelling? How do we teach them so that they feel filled with purpose rather than guilt? How can we instill in them a sense of Judaism's enormous richness, that it has something even in this day, particularly in this day to offer them? Ironically, I first began to frame that question after hearing Arnold Eisen at the GA in Baltimore. Although he did not pose the question itself, his remarks inferred it. It seemed to me we could not begin to honestly tackle the question of Jewish continuity until we were each prepared to answer the question "Why be Jewish?" for ourselves. The final decision of the evening was that I would take this project on. In taking the project on I understood I was taking the question on for myself.

For two or three years prior to this initiative, I had been toying with the idea of beginning to attend synagogue regularly and had for the past year been tossing out the off-hand invitation each Friday night, "Would anyone like to go with me to synagogue tomorrow?" Receiving no takers I would table the idea for another week. It finally registered that I would never find a companion from my family, that this would of necessity be a solo venture if I ever cared to take it. One particularly tumultuous week last spring, I was feeling in desperate need of a time for reflection. With neither the resources nor the discipline to carve it out for myself I asked my older sons to take care of my younger daughters and went to Saturday morning services. It felt terribly awkward that first day. I was alone in a space that always made me uneasy in its lack of intimacy. I felt like an interloper, an unwelcome guest at a neighborhood open-house. I knew a number of people there, but they were regulars and I was not. I absorbed their quizzical glances which communicated their curiosity about my sudden and unexplained presence. And like a newcomer often will, I opted for the fringes, lurking at the edge of the experience rather than plunging in. I sat in the back on the side opposite from our normal High Holiday seats. And I sat alone. I needed to be alone... in order to protect my ignorance, my vulnerability in making myself available to this ritual observance seemingly reserved for insiders (an irrational conclusion I clung to for the excuse it offered in the event the experience failed to prove meaningful). But I obeyed the impulse, the instinct that led me there. I sensed I needed to be in community, in a religious communal context, in order to reflect, to gain a clearer sense of what I needed to know if I were going to begin to take responsibility for my Judaism and in order to learn how to pray.

Prayer is the quintessential Jewish communal activity and I wanted to rediscover my vaguely recalled capacity for it. Prayer was to be the centerpiece of this new program. Prayer could be rote, reflexive, mindless, inspiring or elevating. It could be heartfelt or mouthed. It could be whatever I brought to it. Whatever intent I carried, whatever knowledge I held, would of necessity shape its effect on me. That I also sensed but did not truly know at the time. I simply knew that it held a critical truth I needed to discover. As Chair of this initiative, I had found the conversation amongst the professional advisory group of Rabbis, principals and educators sufficiently stimulating to begin examining my own attitude toward

tefillah. I discovered much to my dismay that I didn't have much of an attitude at all, save the conviction that prayer is central to religious activity, because I seldom prayed. Ipso facto if I did not pray I could not very well claim to be religious. I was also constructing the declension of secular and religious Judaism I have shared with you this morning and slowly coming to the realization that I could no longer be personally satisfied with a secular declaration alone. Secular Judaism did not have the staying power that continuity would require. Secular Judaism did not have the depth to answer the question "Why be Jewish?". The figures proved that, history would prove it also if we did not wake up very soon. I determined that if I cared at all about Judaism I would need to be one of the early risers on the secular side of the bed.

And so I woke up that day. As I sat in synagogue feeling very much on the outside of worship I began to see how the inside operates. I heard a rhythm which I knew to be unassailable. I saw a peace which I knew to be imperturbable. I felt a community that might be indivisible. I understood that the act of communal prayer was sustaining all three. It intrigued me that prayer might do this, that the simple act of being in synagogue for two and a half hours once a week might unleash these possibilities both for the individual and for the community. Great power of a kind that might vastly overshadow the secular reach of Judaism resided here. But I would have to work hard to understand it, to become a part of it... for the impulse went against 40 years of negative conditioning. A significant piece of the work was the simple decision to attend synagogue every week I was in town. The decision to make the commitment. ;

Thus I have been learning and growing and changing as a Jew in an odyssey that would have left my mother mute, astonishes but delights my father and would have affirmed everything my greatgrandfather, Oscar, a deeply religious man, knew to be important. I wonder at how much we have lost in the intervening generations between our ancestors, the immigrants and our children, the citizens. But I do not mourn its loss. I celebrate its possible recovery, the opportunity for a joyous renaissance in American Jewish life.

And so we move from all our children to your children, the ones you care most about. The ones you want to carry on the tradition you have begun. And my first piece of advice to you is this: If you want them to continue a tradition, give them the freedom to do so. If you want them to behave like adults then give them the responsibility and authority of adults. But give them be both. Giving responsibility without authority is cruel and defeating. Give them both and they will have the room to make the mistakes they need to make in order to grow. If you truly want them to be the future leadership of American Jewry then put your money and your faith where your conviction is. Give your conviction some teeth. Leaders are not grown over night. None of you were and though the opportunity for leadership may be inherited, the talent for it is not necessarily genetic. Let go of some funds. Give them openly, trustingly and generously to your children so that they can begin to grow. Many of you sitting in this room will hand over to your children responsibility for dispensing thousands, even millions of charitable dollars each year. The distribution will have, one way

or the other, an enormous impact on the direction of Jewish life in the next century. I say one way or the other because there are no assurances the money will even stay in the Jewish community. Do you intend to wait until your death to give them this responsibility? Do you intend to wait until you are 85 and they are 60? And 60, may I remind you, is not the quantitative number we normally associate with childhood. What will they have learned in the meantime? How will they know what it means to be a philanthropist, much less a Jewish philanthropist if you have not given them any genuine opportunities to learn? How will they begin to evolve a vision that both sustains and reflects their sense of who they are as Jews-- just as you have yours? When will they ask the much more difficult implicit question-- the one that will truly empower them as Jewish leaders: what precisely are my Jewish values and how will they manifest in my work as a philanthropist? When will they ask "What does this funding decision have to say about me as a Jew?" and come back with a wholly truthful answer? In my case, the arresting "Not much because when you scratch the surface I am not much off a Jew."

The real crisis, ladies and gentlemen, is that we are afraid of what might happen when we no longer have a crisis to frame our activities, our behavior. And we have become crisis junkies. We are facing something like withdrawal from an addiction. Scary. We've lived so long with the crutch. Who and what will we be when the props are gone? And why should we act now? Because quite simply, time is running out and handwringing will not take care off the problem--only action will.

Easy to say. A little, perhaps alot harder to do. But that's the connection between us and the future. It's in the trying. It's in the risk. The greatest risk of all is if we do nothing. Actually that's not a risk, it's a foregone conclusion. If we continue business as usual we will soon have no business to conduct. There won't be enough Jews left to serve. No, the greatest risk of all is that we're not really sure how to do this. We're going to make some big possibly some very expensive mistakes. It's going to cost. But who's in the better position to take the risk first? We, the philanthropists? Or the community? You know what my answer is. The same I hope as yours. It's we. Taking risks is what we do. It's what we're about. Risk-taking is not synonymous with irresponsibility; but a willingness to risk is crucial to change. And who is better at risks-- kids or adults? Ask any adult who's tried to learn to ski along with their ten year old child. Ask any adult who has struggled to master their computer as their pre-schooler toddles up to it, slips in a disk and begins to confidently make mistakes and learn. Ask any son or daughter ready and able to take over the family business. It's the young who are best at risk. The older we are the more inclined we are to keep things the way they are, the way they have "always" been. It is a normal human response to protect and honor that which we are vested in, that which offers us familiar comfort, security and affirms our singularity. Age brings wisdom, experience and often reticence. This is a time for wisdom and experience but not for reticence.

Give your children the chance to earn a piece of the public trust we grantors secure every time we make a funding decision. We both hold it and create it simultaneously. Hold it because people have faith that we do our work ethically and conscientiously. Create it

because every time we act with vision we lead--we reinforce that faith. We also have an enormous luxury--the freedom to move fast which can be invigorating. We are not limited by the institutional constraints of communal organizations. (To be sure, we cannot ignore them entirely or we will simply create programs and fund initiatives nobody wants). In the truest sense of the term, we can be agents of change. We can't, however, do it in a vacuum and we can't do it unless we know what we're after.

And that's where Federation comes in. Federation can help fill the vacuum. It can be the convener, the enabler, the catalyst. It holds the planning expertise, the professional know-how to begin to help create the new models of cooperation and collaboration we so desperately need if we are to survive and thrive. Models in which federations help philanthropists and their children to be out front taking the lead and understanding why their leadership is necessary. We have done this work before... or rather you have. You created a network of agencies and services renowned for their universally high standards of excellence and efficiency. Our fundraising achievements are the envy of the nonprofit world. But we need to raise money for a new purpose.. We need to invest in ourselves. That is what we thought we were doing when we raised money for Shoah and Israel. That investment gave meaning to our intention of assuring Jewish survival. Now new meaning must be given to the investment and the intention. Israel is in a different place and we have a national institution to keep the Holocaust forever in the forefront of American and world-wide consciousness. Now we need to raise money for the venture of raising American Jews. That is what we ought to be after. Because Jews who know what they are about make good, make great citizens. Because we have an agreement to keep, a commitment our ancestors made at Mt. Sinai and we are a people who honor our history, our obligations, our privileges.

My plea to you today is quite simply this. Use your love and your resources to make your children full partners in this venture for that is the greatest legacy you can give them. Not memories of what you built for them in the past, or vain hopes for what they may some day do when given the chance, but visions of what they can do right now to help build the future. Give them the authority, give them the responsibility and join them in a mutual journey of reaffirming and rediscovering your Judaism. It is Jewish philanthropists we want. No matter where you or your kids are on this issue, as Jews we have to believe it is never too late to learn who we are all over again. "Therefore, shall you lay up these My words in your heart and in your soul; and ye shall bind them for a sign upon your hand, and they shall be for frontlets between your eyes. And ye shall teach them to your children, talking of them, when thou sittest in thy house, and when thou walkest by the way and when thou liest down and when thou risest up. And thou shalt write them upon the doorposts of thy house and upon thy gates. That your days may be multiplied and the days of your children upon the land which the Lord swore unto your ancestors to give them as the days of the heavens above the earth." (Deuteronomy 11:18-21)

Lee M. Hendler 11/17/93

DO'S AND DONT'S OF INTERGENERATIONAL PHILANTHROPY

DO'S:

- 1) Establish a means for your children to experience philanthropic decision-making independent of you.
 - * Set up an independent philanthropic fund owned and administered by Federation with your children making the funding decisions.
 - * Allow your children authority over a designated area of grant-making within your normal foundation activities.
 - * Give your children authority to make funding decisions for a % of your annual foundation income. Start out small, increase the sum each year.
 - * Set up an independent discretionary fund for each child to distribute as he or she sees fit.
- 2) Be willing to trust your children with the responsibility and authority you give them. This is, after all, an intrinsic expression of the faith you have in the job you have done as their parents.
- 3) Assure that your children have expert assistance so that their early decisions will be guided. You want them to succeed at this so they attain the confidence and competence to assume ever greater responsibility.
- 4) Use mistakes as an opportunity for sharing. Tell them about the mistakes you have made as funders and how you did or did not learn from them.
- 5) Insist that your children make their own charitable contributions to the causes and institutions in which they have either a personal or a communal stake.
- 6) Encourage and enable your children to volunteer in the non-profit world. Leadership is not merely a function of money. The community will resent anyone who behaves as if money automatically entitles them to the privileges of leadership. Leadership rights are most valued by all when earned.
- 7) Stay out of your children's grant-making process as much as possible. If you find it necessary to intervene, share your concerns with all parties.
- 8) Offer constructive criticism which relates to actions and decisions rather than behaviors and personalities.
- 9) Recognize your children's accomplishments and involvement regularly and publicly. This not only affirms your pride in them but sets a wonderful example for others as well.
- 10) Include your children when you are being solicited for a major gift. Your responses and questions are an object lesson in how funders make responsible decisions and choices.
- 11) Involve your children in the asset management of your philanthropies. Grant-makers can't fund without money. Your children should know the basics of investment strategies and should be aware of both your investment style and philosophy.
- 12) Invest in your children's training. Send them to important conferences. Cover their registration and travel expenses if necessary. Underwrite their membership in local, regional, and national funders' organizations. Enable them to meet others around the country wrestling with the same issues and challenges. Ask them to periodically report on their experiences.

DON'TS:

- 1) *Do not give responsibility without authority (which is normally the functional domain of staff)-e.g., permit your children to choose the projects they would like to fund but retain the authority to set the level of funding; ask your children to invest the time and commitment in nurturing or researching a project but prohibit them from voting on its support.*
- 2) *Don't stack the deck against them by giving them authority and responsibility without appropriate guidance. This is not the arena to play out sink or swim scenarios. The stakes in competence and confidence are too high to put at purposeful risk.*
- 3) *Don't play one child against another. They need to learn to cooperate with one another, not to vie for your approval. You will not always be there to grant it, and they will still have to get along.*
- 4) *Do not gloat over their mistakes or use them as an excuse for reasserting parental control.*
- 5) *Don't invent the rules as you go. To the extent possible, clarify issues of inclusion, succession, policy development from the beginning. Ideally, this should be a collaborative conceptualization.*
- 6) *Don't change the rules in midstream even if you disapprove of your children's decisions. Although you may feel somewhat ambivalent about the privilege you are granting them, your decision cannot be seen as arbitrary or they will not take the venture seriously.*
- 7) *Don't look for immediate growth and sophistication. Like most educational processes this one takes time as well. The lessons learned independently are the ones that stick best. The complicated lessons need to be learned more than once.*
- 8) *Don't assume your children are eager for this experience. Many aren't. If you care what happens to the philanthropic tradition you have begun you may have to work to convince your children of its merit and pleasure. If you do not feel joy in the enterprise, do not expect that they will feel any differently.*
- 9) *Don't be surprised if your children express or act out ambivalence regarding this opportunity. It takes time for many to grow into the role that has been thrust upon them by act of birth. Remember they did nothing to earn this privilege. Unearned privileges are the most difficult to value and ultimately own. Over time, the continued opportunity to take personal responsibility for the privilege affirms it.*

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.. 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 at 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 paid 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. **Tweety's visit:** 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.

Shabbat Shalom,

Danny

AN IN-HOUSE INTERPRETATION OF CRITICAL CONCEPTS AND THEMES THAT DEFINE THE GOALS PROJECT

GOALS AND EDUCATION

1.. No sense of direction, no adequate deliberation. Absent a clear understanding of what one hopes to accomplish via one's educational efforts, it is impossible to make intelligent decisions concerning the design of social environment, the determination and interpretation of content, and the appropriateness of different kinds of curricular choices and pedagogical decisions..

2. What are goals. "What one hopes to accomplish" could plausibly be understood as "one's goals." By "goals" we understand general statements of purpose that identify specific kinds of skills, attitudes, understandings, beliefs, commitments, values, dispositions (and so forth) that are to be imparted, encouraged, or cultivated through the process of education. An educational philosophy is likely to include a number of distinct, though inter-related goals, each of which is tied to the other in a meaningful way..

3. Critical role of goals. Goals play a critical role in the educational process: a) as intimated above, they are an indispensable guide to the design of educational environments and practices, to the determination of curriculum content and objectives, and to the selection and training of personnel; b) goals offer a lens, or organizing principle, for scanning the interests, capacities, understandings, and skills of the students; c) without clear goals, serious evaluation of one's efforts to educate are impossible, and this makes systematic effort as improvement hard to achieve; d) a corollary of c) is that in the absence of clear goals, accountability is not possible..

GOALS IN JEWISH EDUCATION: SOME ROUGH GENERALIZATIONS

Like many - indeed, most - general educating institutions, most Jewish educating institutions fail the test of being, in any serious sense, goals-oriented. In many instances, institutions have not developed a mission-statement that articulates their goals; and even when such a mission-statement does exist that purports to articulate the institution's educational goals, these goals fail to be adequately related to the world of practice. This failure reflects one or more of a number of problems, some of which are articulated below.

1. Vague and decontextualized. They are often so vague as to offer no real guidance to practice. To be helpful, goals have to be clear and concrete enough to offer a sense of direction and to communicate what it would mean to succeed or fail in a meaningful

way. The phrase "in a meaningful way" is meant to underscore the importance of thinking about goals in a broad and generous sense. Specifically, the goal of, say, "Hebrew proficiency" must include not just abstract abilities; it must also consider the contexts in which this ability is to be exhibited and the attitudes that should accompany the development of this proficiency. Dewey's comments concerning "collateral learnings" in EXPERIENCE AND EDUCATION are germane here -- particularly his concern that students may acquire a given skill in ways that lead them to hate the context in which they learned it and to be despising of the skill itself.

2 Achievement of goals not central to articulation of the educator's task. Many educators are not in any serious way encouraged to approach their teaching assignments with clear goals in mind. They may be told to teach a particular body of subject-matter, e.g. Hebrew, Bible, Israel, Jewish Holidays, but without any specification of what goals are to be achieved via this subject-matter. The result is that how educators approach the subject-matter is often very idiosyncratic and thoughtless. The guiding principle is often "what will keep them interested," rather than "How will the learning experiences I am designing fit into a comprehensive sequence of learning experiences that will move the students towards achievement of particular goals that we think important."

3. Problems of non-identification with goals and/or despair of achieving them. Even when educators are familiar with the institution's goals, and even if the curriculum comes with specific goals ((itself a significant achievement!)), implementation of the goals is hampered by a variety of typical circumstances: i. the educator does not in any personal way identify with the goal or embody it in his/her life; ii. the educator despairs of the very possibility of realizing the goal, given the cultural and familial environment from which the students come and to which they return and the available time.

4. Symbolic rather than systematic efforts to achieve avowed goals. There is no systematic effort to design the environment and the curriculum so as to accomplish goals that have been identified. By "systematic effort" is meant a thoughtful, careful assessment, informed by honest good judgement and whatever empirical data are at hand, of whether the practices in place or proposed have a reasonable chance of achieving the desired outcomes ((in the face of constraining conditions)). On the contrary, oftentimes the relationship between avowed goals and educational practice is primarily "symbolic"; that is, the institution feels comfortable if it can show that there is some educational practice which corresponds to the goal in question, but does not ask what constellation of efforts would be required if the goal is to be meaningfully achieved. corollary of this is that there is no serious and honest effort to evaluate the success of our efforts.

5. Too many goals. One of the reasons why any particular goal identified in a mission-statement is not meaningfully achieved is that oftentimes there are too many goals,, a circumstances that diffuses any sense of purpose or direction.. Institutions would often be better off committing themselves to the attainment of a few clearly articulated goals ((or else deciding what is essential and what peripheral)),, rather than trying to cover the water front..

VISION

Many of the weaknesses identified in the preceding section ((points 1 through 5) speak to problems in the relationship between goals and practice.. But some of these weaknesses also reflect a more fundamental difficulty,, and that is that the goals identified by an educating institution are often not anchored in a coherent,, organic vision of the kind of Jewish human being and the kind of Jewish community it is hoping to cultivate through its educating efforts.. (While "vision" in this sense is the subject of the comments that follow,, it needs to be distinguished from "vision" in other senses.. See Appendix 1. for a discussion of these distinctions.)

1. A vision of the kind of person one is trying to cultivate does the following:

a) Elements:it identifies the attitudes,, understandings,, skills,, dispositions,, beliefs,, commitments,, knowledge,, and so forth that are important;

b) Integration of elements:it explains how these various ingredients hang together and support one another in pattern of life; inevitably this integration identifies the nature of the ideal community of which the individual is a part. That is, there is a social dimension to the envisioned state-of-affairs..

c) Meaningfulness criterion: it makes evident why the kind of life that is represented in b) is "meaningful" in a twofold sense: i) it is a "worthy" way of living Jewishly; and ii) it is experienced as personally meaningful "from the inside", that is, by individuals who in their own life embody this vision..

2. A vision interprets traditional Jewish categories. A vision of a meaningful Jewish existence takes a position on the significance of key concepts like "God", "Torah", "the Jewish People", "Mitzvot," and "the Land of Israel." In the vision these concepts are interpreted, assigned a value, and understood in their inter-relationship.

3. The distinction between fixed visions and process-visions. Typically, we think of a vision as specifying an outlook and way of life, organized around certain fundamental beliefs, concerns, and values. It is, so to speak, a picture of what life at its best is like, a snapshot of a way of life viewed as ideal. But it is also possible for a vision to have a more open-ended, dynamic quality. What might be called a "process-vision" is one that specifies attitudes, skills, and abilities that engage the individual in an ongoing process of constructing and reconstructing his or her relationship to Jewish culture and tradition. A process-vision is not necessarily, as its critics might contend, agnostic about what is important Jewishly. A process-vision might well specify the importance of studying Jewish texts ((narrowly or broadly understood)) or experimenting with Jewish celebration in one's efforts to develop as a Jew; it might also stress the importance of understanding diverse views that Jews of different kinds and periods have taken on critical issues and the different ways they have lived. Chances are, any process-vision one will encounter will implicitly or explicitly endorse certain bottom-line moral and intellectual virtues. Still, the emphasis ((within this framework)) is on growth, development and change in one's understanding of an ideal Jewish life -- and the ideal Jewish life is one that allows for and encourages such growth. In general education, Dewey represents a kind of process-vision; in the Educated Jew Project, it is arguable that Menachem Brinker represents such a position.

Two kinds of process-visions. Note, before leaving this topic, that process-visions are of two kinds: there are process-visions which are thought of as culminating in a particular form of Jewish existence ((which arises out of the designated process)). There are also process-visions which are not thought of as culminating in any particular product; that is, the process is understood to be never-ending, and the ideal is to be the kind of person who is, in the right spirit, engaged in the process. Dewey's ideal of growth is a good example of this kind of a process-vision.

4. The social dimension. The preceding account of vision, understood as the ideal outcome of a Jewish education, is inadequate in that it fails to capture the social dimension of Jewish existence. Any form of Jewish existence to be aspired to will require a community organized in a particular way, without which the form of existence sought after will prove impossible. Some, indeed, would formulate the aim of Jewish education primarily in social terms -- that is, its task is to help maintain or create a community of a certain kind, a community which serves an important ethical, spiritual, or even metaphysical purpose. Perhaps the best way to think about "vision", understood as the ideal outcome of a Jewish education, is as encompassing both social and individual dimensions: to be guided by a vision is to be guided by a conception of human life in which the forms of social life enrich and are enriched by the lives of the individual human beings who make up the community. This kind of integration of individual and

community - in the vision itself- is explicit in Dewey's position.

5. Why vision is important -- Vision is the anchor for goals.. To say that vision is the anchor is to convey a number of important but inter-related points::

a. Goals are not self-justifying;; rather, they are justified by showing how they are anchored in a vision of Jewish existence that the critical stakeholders genuinely regard as meaningful.. Absent this showing goals exist in a vacuum; they may well seem arbitrary and meaningless.

b. Vision also anchors goals in that it interprets and thus makes more concrete what the goals really signify.. "Hebrew proficiency" a la Greenberg,, Ahad Ha-Am,, Menachem Brinker is not one thing but many:: why Hebrew is important,, the settings in which it is to be used,, the attitudes that surround its use,, and so forth are very different. The kind of clarity provided by vision gives direction to the educational enterprise of a kind impossible in the absence of vision.

c. Vision anchors goals in the sense that it explains not only the meaning and relative importance of goals,, but also how the elements identified in different goals hang together to constitute a meaningful way of life..

6. What is a vision-driven institution? For reasons stated above,, the Goals Project assumes that efforts at Jewish education will be substantially improved if educating institutions become significantly more vision-driven than they now are. A vision-driven institution is one that,, down to its very details,, specifically,, a vision-driven educating institution features the following formal elements::

a. The existence of a vision in the sense specified above. To say that the vision "exists" is to suggest that the critical stakeholders identify strongly with this vision, that they regard it as worthy and compelling..

b. The goals that guide educational practice can be explained with reference to the guiding vision..

c. The curriculum, as well as the physical and social environment, exhibit commitment to the guiding vision and the particular goals that are derived from it.

d. The educators who do the work of the institution strongly identify with and themselves exemplify the vision that the institution represents and thus approach efforts to actualize the vision whole-heartedly..

e. Because the institution cares deeply whether it is successful in realizing its goals and vision,, it looks for gaps between intention and outcome and works hard to remedy them,, There is here a tacit commitment to serious assessment and self-improvement -- this being a sign of a really serious commitment to the underlying goals and vision.

7. "Vision-driven" does not necessarily imply "planful" or "designed". Not all vision-driven institution emerge through systematic efforts to translate a shared vision into a blueprint for an educational institution,, which is then translated into practice under real world conditions.. In some vision-driven institutions,, nobody has thought systematically about what the guiding vision is or about the way to translate that vision into educational terms.

a. Invisible hand institutions. Some such institutions have evolved more organically,, spontaneously,, and unself-consciously through a variety of cooperating circumstances over a period of time.. [[Such institutions come into being and exist in a way that is described by many "Conservative" social and educational theorists like Edmund Burke,, Michael Oakshott,, and Michael Polanyi. These thinkers are often skeptical,, if not actually critical,, of efforts to systematically articulate and then implant a vision..]]

b. Sometimes institutional visions precede the vision of ideal educational outcomes. Sometimes an institution grows out of someone's vision of what an ideal educational institution looks like ((and not out of a vision of the product of the educational process)). In such cases as well,, while there may be an animating vision of the kind of person and community one is hoping to nurture,, it will not necessarily be articulated or readily articulable by the participants.

8. "Visions" and "Visions-in-Use". While the participants in an institution may not be capable of identifying a guiding vision that is at work in the institution,, an anthropologically-oriented observer may be capable of doing precisely that. That is,, the observer may be able to tie the predictable outcomes of participation in the institution to the body of practices,, customs,, organizational structure,, and norms exhibited in the institution. The delicate balance of institutional life seems to operate,, as though and perhaps in fact invisibly,, to maintain this state-of-affairs: the outcomes remain the same over long periods of time,, and institutional arrangements,, down to the very details,, tend to support them. Efforts to change these patterns change. In such a case,, we might want to speak of a vision-in-use. "Vision-in-use"

is a conception of the outcome of the educational process which, were it actively subscribed to, would go a long way towards explaining the patterns of activity and organization and other features of the institution's living reality.

It is possible that when a vision-in-use is articulated, the participants will say, "Yes -- that is exactly what we're after -- except that now you've given voice to it." It is, however, also possible that the vision-in-use articulated by the observer will be disavowed by participants in the institution: "This is not at all what we're after," they might say. a) It is possible that this denial is an act of Sartreian "bad faith," that is, they don't want to own up to the vision that they are in fact committed to. b) Another possibility is that they have simply failed up to now to understand the impact of the educational arrangements they have created and that they are truly disturbed by what they have discovered.

Suppose now that, disturbed by what they have learned, they set about trying to improve things but that these changes come to nought. It is an open question which of the two possibilities discussed above this state-of-affairs would support. Concrete study into the particulars of the case would probably be necessary to make a determination as between these - or perhaps other - possibilities.

TOWARDS COHERENT, SHARED, AND COMPELLING VISIONS

Jewish educating institutions typically serve an extraordinarily diverse clientele. Many of those who are tied to an institution have not ever engaged in trying to clarify their own visions of a meaningful Jewish existence, and to the extent that they have, what they discover is that there is great diversity of views amongst them. If vision-driven institutions are to become more prominent features of our educational landscape, the problem of how to generate shared vision must be addressed. Appendix 2 articulates some of CJE's emerging guiding principles in this domain. Appendix 3 reports some pertinent insights that come from the field of organizational development. Here we limit ourselves to a skeletal account of some pertinent issues, beginning with two very general approaches to the problem.

The first approach focuses on strategies designed to encourage a group of diverse individuals in the direction of a shared vision; the second approach points to the possibility of structural changes that might substantially lessen the need to dissolve diversity. These are elaborated below.

A: Towards Shared Vision where none has existed before.

Most generally, assume for the moment an institution featuring

at least the impression of significant diversity of outlook among the critical stakeholders. Through what kind of process can a group of individuals be brought together under the umbrella of a vision that will be both shared and compelling? A multitude of overlapping questions cluster around this general issue. For example:

1. Assuming that there is more than one process that lead to this achievement, are there reasons to encourage one or some among them and not others?
2. What is the role of professional, lay, and denominational leadership in this process?
3. To what extent, if at all, should some variant of the "democratic process" guide or define the outcome?
4. Is it the leadership's job:
 - a. to guide the rank-and-file towards an appreciation of a vision they judge appropriate?
 - b. to help draw out from their constituencies a vision that reflects "where they are and want to be", that is, to work towards the development of a vision that integrates the visions of the key stakeholders?
 - c. to encourage a process that guides the membership towards disciplined, content-based reflection concerning what they want to be educating towards?
5. In what way does serious study enter into the process of working towards a shared vision? Must it be insisted on?
6. To what extent and in what ways should some variant of the democratic process enter into the process of developing a shared vision?
7. Who are the key stakeholders that must buy into a vision - and at what stages - if an institution is to have a meaningful chance of becoming more vision-driven?
8. Is it possible that the attempt to define an institutional vision -- of the kind of institution we'd like to see - should sometimes precede the attempt to define a guiding vision of the kind of person and community we want to cultivate?

9. To what extent will appropriate answers to these various questions depend on a variety of local circumstances, e.g., the nature of the leadership, the attitudes of the constituency, the history and culture of the institution, the desire of denomination leaders to be involved, etc.?

10. Through what process can members of an institution be brought to appreciate the importance of working towards vision-drivenness and to agree to make the effort?

11. Through what set of activities/processes should the stakeholders of an educating institution take stock of the institution's present state-of-affairs -- its structures, its impact, its vision-in-use, etc., and how can participation in such activities and processes encourage the effort to move towards vision-drivenness?

B. STRUCTURAL REFORM AS A SOLUTION TO THE PROBLEM OF GENERATING SHARED VISION

The immediately preceding section pointed to different strategies by which an institution lacking a coherent and compelling guiding vision might move - or be moved - towards one. Briefly and crudely summarized, the three strategies suggested involved: a) through a carefully devised process, a vision predesignated by the leadership comes to be shared by the critical stakeholders; b) an effort is made to elicit from the key stakeholders what their own visions are and then to develop a vision which integrates their respective visions into a coherent whole; and c) a process that involves the interplay between efforts to clarify one's own vision and efforts to understand and struggle with the articulated visions of thoughtful individuals who have wrestled with this problem in a penetrating way over a long period of time, e.g., Greenberg, Brinker, Twersky. The actual process may lean in one direction or another but may involve elements of all three strategies.

Here I'd like to suggest an altogether different approach to this problem - an approach that works from the assumption that it may be very difficult if not impossible to move people holding diverse views towards a shared and compelling vision of what they would hope to accomplish. The intuitive idea at the heart of the two proposals summarized below is that it may be easier to create structures that will encourage individuals who share a common vision to self-select into a congenial educational environment than it is to develop a shared vision among people who may begin light-years away from each other.

PROPOSAL 1: THE MAGNET SCHOOL MODEL

This proposal is modelled on magnet-school programs and choice-plans found in general education. In community X, a decision is made to dissolve the existing educational system which assigns children to educating institutions based on congregational affiliation. Instead, the community self-consciously establish a number of educating institutions, each informed by a different guiding vision. One institution might heavily emphasize text study as the heart of Jewish existence; another might emphasize social action, yet a third might make spirituality its core theme, etc. Parents, who have heretofore been expected to send their children to their congregation's educational institution, would be told that by virtue of their membership in the congregation they are eligible to attend any one of the educating institutions in the system. Their job is to pick an institution whose guiding vision they identify with. Through a process of self-selection different institutions tend to attract a population of individuals who share values, outlook, and aspirations. Under this system, parents wishing to enroll their child in a particular vision-driven institution would need to apply, and they might well be asked to agree to various ground-rules and expectations as a condition of admission. In such a system, we would not have to create shared visions; rather, individuals already sharing a vision would, through the operation of the system, be brought together under one roof.

PROPOSAL 2: THE SCHOOL WITHIN A SCHOOL MODEL

A congregation announces that within its existing educational system - say, a congregational school -- it is about to open a smaller and very selective "school within a school." All members of the congregation are eligible to enroll their children in the school-within-the-school, with the qualification that they must understand the vision animating the experimental institution and agree to its ground-rules and expectations.

Like Proposal 1, the arrangements identified in Proposal 2 operate to draw in a select group of families who understand and identify with the guiding vision of the educating institution -- in this case "the school within the school". The advantage of this strategy enjoys, as compared with the first, is that it does not require elaborate structural changes on the order of dissolving the institution of the congregational school.

FROM VISION TO EDUCATIONAL DESIGN

1. ~~Having a vision does not guarantee the ability to create a~~
vision-driven institution. Having a vision of a meaningful Jewish existence, even one that is shared and compelling, is no guarantee that one will be develop educational institutions that ably express

and guide students in the direction of this vision. Indeed, although it sometimes happens that a single individual is adept both at articulating a powerful vision and at developing educational arrangements that nurture that vision into being, there is no reason to think that typically these very different skills go hand in hand.

2. No unique translation. There is no unique translation of a vision into educational terms. It is not just that the elements of the vision will inevitably be somewhat differently interpreted, but that the translation into goals and educational practices necessarily relies on a variety of beliefs concerning human nature and education, e.g., the way, and the conditions under which, human beings learn and grow. Different beliefs concerning such matters will give rise to very different educational arrangements, even if one begins with the same vision of the ideal to be striven for.

3. Dimensions of the translation. To translate a vision into practice involves attention not only to curriculum and pedagogy but also to the organization of the social and physical environment -- to what some describe as "the culture" of the institution.

3. The how question. Through what kinds of processes and expertise can a vision, once agreed on, be meaningfully translated into goals, and from goals into the design of curriculum, institutional norms, patterns of physical organization, etc.? Where is the appropriate expertise to be found? Educators are sometimes to emphasize the problem of developing curricula that are appropriate to a particular vision; see Appendix 2 for a discussion of the equally important problem of creating an institutional culture that embodies the vision.

4. Variations in one's conception of the process of translation. While, as noted above, one's translation may vary depending on one's interpretation of the vision and one's assumptions about human nature, human growth, and human learning, translations may also vary because people understand the process of translation itself in very different terms. For example:

a. one school of thought may insist that one begin with vision, then move in linear fashion to goals, and then to objectives, and then to concrete learning experiences spread over X number of years. Regardless of the wisdom of that approach, it is worth noting that there are others.

b. Dewey's approach would probably be to use the guiding vision as an observational and planning tool. Meeting up with a new group of children, the educator interprets their impulses, behaviors, understandings and skills through the lens of the vision. Keeping the vision clearly in mind, the educator struggles, in true

progressive fashion, to guide the young into activities that they will find exciting but that will help to develop understandings, desires, and dispositions that will incline the individual towards the world that the vision represents..

c. Some approach the translation problem with a guiding-principle like the following: "The whole must be embodied in the parts; that is, the vision must be present in a meaningful and visible way down to the details of institutional life."

As may be apparent, such approaches are not necessarily mutually exclusive. Both at the level of theory and pragmatically, integrations of different kinds may be possible..

5. Towards total vision. A useful tool in the effort to transform an institution towards vision-drivenness is to do an exercise Mort Mandel recommended in the context of CIJE's effort to chart its own course. The exercise asks participants to do a version of "the future as history": assuming that things proceed as you would hope:

a. what would your institution look like ten years hence?

b. Describe the process that got it there, with attention to relevant obstacles, etc.

QUESTIONS FOR THE GOALS PROJECT THAT CHALLENGE ITS CONCEPTUAL FRAMEWORK AND ASSUMPTIONS

1. "Our pressing need today is not for conceptions or visions of the ideal product of a Jewish education. Rather, our principal need is to provide children and adults in our communities with experiences that bring home to them the life-transforming power of Jewish customs, understandings, and activities, so that they will develop a thirst for more and deeper such experiences. What we need is to catalyze a drive to seriously explore the resources of Judaism -- not a vision of the end of that exploration. Our energies should therefore focus on activities like Shabbatonim, Israel experiences, and text-study encounters that will awaken in adults and children alike a thirst for Jewish growth."

2. Do we really need an underlying "vision" in which our educational goals are anchored? Might it not be possible and enough for an educating institution to develop a clear and coherent set of guiding goals which are not wedded to any particular conception of "the Good Life" (Jewishly speaking)?

Moreover, given the diversity of outlook among stakeholders within even most individual institutions, isn't it more realistic to think that we could generate widespread support for a set of general goals than for an over-arching vision of the kind of person we want to nurture? Perhaps we should be encouraging institutions to identify and commit themselves seriously to a small number of core-goals and give up the effort to develop an anchoring vision.

3. "Our problem is not 'vision', but something else. Many educating institutions do have visions (i.e. conceptions of where they want to head, of the kind of person they want to cultivate). Their problem is not an absence of vision but that the conditions of life make it impossible to realize this vision (for example, the culture that surround the children day-in-day-out, the time available for Jewish education, the attitudes of their parents, the unavailability of educators who have any commitment to the institution's vision). These problems -- not 'the vision-thing' -- are what we need to address.

APPENDIX 1: THE CONCEPT OF VISION

Because the term "vision" is central to the Goals Project, it is crucial that it be clear. Since the term is used in a variety of ways, some of which may be inter-related, some critical distinctions need to be made. In the main body of the text, the emphasis is on "vision", understood as the kind of human being/community towards which we should be educating. Reserving the term existential vision for vision in this sense, I want to point to two very different kinds of vision, which I will label, respectively, institutional vision and community-wide vision.

INSTITUTIONAL VISION

An institutional vision is a conception, image, or portrait, of the kind of institution one aspires to. What would our educating institution at its best look like? Towards what kind of an institution do we aspire? Such a vision can be thin or rich in details and dimensions. It might include reference to architecture, social organization, ethos, kinds of programs and learning that go on, kinds of personnel, routines and rhythms for students, staff, and parents, etc.

Having an institutional vision can be an invaluable guide to educational planning, both long- and short-term. It provides a basis for determining specific goals and objectives, for program selection, for resource allocation, etc.

From the standpoint of the Goals Project, the important point is that there is a close connection between existential visions (what we should be educating towards) and institutional visions. At their best, institutional visions are tailored to the requirements of a particular existential vision -- so much so, that the existential vision may be inferred through an examination of the institutional vision. There are, of course, times, when the existential vision is implicitly rather than explicitly present in the institutional vision.

Viewed in this light, vision-driven institution at its best is one that has actualized an institutional vision that is informed and guided by an existential vision to which the stakeholders are committed.

TOWARDS VISION-DRIVEN COMMUNITIES: COMMUNITY-WIDE VISION

CUE'S Goals Project is primarily focussed on the development of vision-driven institutions, not on vision-driven communities. Still, there is much that can be said about "vision-driven communities" that is pertinent to the work of the Goals Project. Some thoughts concerning this matter are sketched out below,

beginning with the observation that the kinds of communities that have become engaged in the CIJE process are all communities that have announced their commitment to the cause of Jewish continuity. But what does it mean for a community to say that it cares about Jewish continuity? What is it committing itself to if it seriously announces this as its central concern? Reflection on this question offers a sterling-opportunity to work towards a community-wide vision.

Communities might choose to answer this general question in many ways. A community might, for example, interpret its "caring about Jewish continuity" as entailing the following:

1. We are a caring community. We are a community that in varied ways communicates to its members that they are cared about and that their basic needs will be met. To say that we are a caring community is also to say that we offer our members meaningful opportunities to be the givers of care to others (not just the receivers).
2. We are a community that offers its members opportunities for activities they will find personally meaningful. What these activities are -- whether in the realm of celebration or prayer, social action, study, meeting the needs of others - needs to be determined; but the key is for the community to offer its members opportunities for engagement that they might not otherwise have.
3. We are a community that takes education seriously.

Just as it is not self-evident what it means to be a caring community or a community that provides its members with avenues for meaningful engagement, so too, it is not self-evident what it means to be a community that takes education seriously. But here is one thing it does not mean: it doesn't mean that the community announces works towards a vision of an ideal Jew and then proceeds to try to actualize it. Such matters, which are at the heart of the Goals Project, are more appropriately addressed at local, institutional levels.

But to say that a community shouldn't be in the business of articulating and trying to actualize its own vision of an ideal Jew doesn't mean that it is stuck with articulating "motherhood and apple pie" kinds of goals. On the contrary, a community that announces itself to be serious about education can articulate a coherent vision of itself with some real bite. Here are some possible elements:

1. We are a community that works hard to encourage its constituent institutions to develop an adequate personnel

base. We are committed to their being an able educational director working full-time in each sizeable institution and we will do what we can to raise the educational level of the educators.

2. We are a community in which everybody - including lay and professional community leaders - is engaged in serious learning, and will work hard to make this image of ourselves a reality.

3. We are a community that develops meaningful educational opportunities for those (say, inter-marrieds) who may be currently excluded from our purview.

4. While we as a community do not have a vision of a meaningful Jewish existence which we represent, we believe it important to do what we can to encourage our constituent, local institutions to become vision-driven, and we commit ourselves to using our energies and resources to making this happen.

The foregoing represents one way to approach the challenge of developing "a vision-driven community", that is, a community that establishes practices and priorities based on a vision of the kind of community it would like to be, a vision that incorporates its core values and commitments. One way to work outwards such a vision is for members of a community to imagine that they have been successful in their efforts to encourage Jewish continuity, and then to answer the following question:

To what do you owe your success? What pattern of priorities did you establish, and what goals, objectives, and activities, flowing out of these priorities, gave rise to your success in creating a flourishing Jewish community?

It should be clear that to have a vision-driven community does not entail any particular existential or institutional visions. Although there are communities of meaning that are vision-driven in this strong sense, e.g. the Lubavitch community, most American Jewish communities (like Baltimore, Milwaukee, and Cleveland) are pluralistic in ways that preclude congruence between community-vision, on the one hand, and existential and institutional visions, on the other. This said, the preceding discussion suggests that even under contemporary conditions of pluralism there is an intimate connection between "community-wide vision" and vision in the other senses. The point is this: a vision-driven pluralistic community must be one that encourages its various constituencies to work toward vision-driven educating institutions, while at the same time working to preserve an atmosphere of tolerance, mutual respect, and dialogue amongst individual and institutional

representatives of different existential visions.

APPENDIX 2: IS THERE A CIJE APPROACH TO ENGENDERING VISION-DRIVENNESS?

In one sense, the answer is "No." CIJE has no well-defined processes or formulae which it is prepared to recommend to educating strategies. On the contrary, CIJE holds that there is no across-the-board formula that will work. Institutions differ in their history, in their culture, in their leadership, and in other matters which influence the best way to proceed. This said, CIJE is guided in its efforts by a number of guiding principles:

1. While aware of models that emphasize visionary leadership and of other models that emphasize consensus-building (a la values clarification), our own model a. recognizes that both may enter in, though in varying ways depending on the institution, and b. insists that a process of serious study of different conceptions of what we should be educating towards needs to be part of the process.

2. The major stakeholders -- in a congregation, Rabbi, educational leader, and lay leader - need to be involved and supportive of the effort. Precisely who the major stakeholders are may itself vary by institution. Also, it may be that the relevant stakeholders may vary at different stages in the process. Ultimately, it is important that ways be found to engage the lay rank-and-file, especially the parents, in struggling with, adapting, and appropriating the vision.

3. "Having a vision" may not be an all-or-nothing matter. The important thing is to make progress towards being more vision-driven.

4. It is tempting to dismiss the effort to become vision-driven in advance -- on the grounds that "it's impossible." CIJE's view is that all the practical considerations that might be used to snuff out the effort need to be acknowledged but cannot interfere with the effort to understand what we're committed to and what would be entailed by a serious effort to realize this. The fact that many educational interventions have failed in advance does not speak to the impossibility of educational interventions.

- a) There have been some successful interventions;

- b) most educational interventions have not been thoughtfully conceptualized and/or implemented, with attention to other pertinent

variables..

5. Brutal honesty! Institutions need to be brutally honest with themselves concerning what it is they are really committed to and prepared to realize - what really matters to them.. They also need to be brutally honest in assessing the relationship between their hopes and the educational practices they now have in place.. Such honesty must infuse the process..

APPENDIX 3:: ORGANIZATIONAL PERSPECTIVES ON THE PROBLEM OF NURTURING VISION-DRIVENNESS

The Insights of Edgar Schein. Those looking to the possibility of institutional reform are likely to place heavy emphasis on the role of the leader. Where they differ is in the role they assign to the leader. Schein is representative of a school of thought that views the leader as the shaper of the culture of their institution. The leader is the one with an explicit or tacit vision of the kind of institution that is desirable and sets about developing and implementing policy in ways that embed that vision in the life of the institution. For Schein there is no sharp distinction between "selling" a vision and introducing it into the culture of the institution. The same processes that serve to embed the vision in the life of the institution also serve to generate support for it.

A. Schein articulates a variety of ways by which leaders can embed and transmit culture:

1. What's paid attention to/what's ignored. What gets a reaction, what provokes an emotional outburst. This is particularly true in certain contexts, e.g. planning meetings.
2. The Reward System: what gets rewarded and what gets criticized and punished.
3. Recruitment, promotion, retirement, "ex-communication," and firing.
4. Reaction to critical incidents. How does leadership react in the face of, e.g., a serious failure or an instance of insubordination. Such a reaction sends critical messages to institutional actors.
5. Deliberate role-modelling on the part of the leader.

B. The foregoing 5 ingredients represent the primary tools available to the leader in his/her efforts to embed a vision. But supporting these are various secondary reinforcers:

1. the organizational structure can be made consistent with the cultural assumptions that the leader wants to embed.
2. Routines and procedures can be made coherent with these assumptions.
3. Architecture and the design of the physical work-environment.
4. Stories and myths about the organization and its

leadership may highlight its basic ethos and assumptions.

5. Formal statements of philosophy and mission-statements.

C. The role of culture. Standing behind Schein's analysis of organizational cultures are some very basic assumptions. One of these is that culture consists of those very basic assumptions which stand behind, give rise to, and explain the visible phenomena an observer encounters. "Culture" as Schein understands it serves two distinct purposes: 1) it solves some critical organizational, task-related problem, 2) it reduces anxiety by giving participants directions concerning how to behave, it creates predictability and gives meaning to one's work.

"Culture develops around the external and internal problems that groups face and gradually becomes abstracted into general and basic assumptions about the nature of reality; the world and the place of the group within it; and the nature of time, space, human nature, human activity, and human relationships. Culture can be thought of stabilize solutions to these problems, and pattern of particular assumptions that represents these solutions can be thought of as the underlying "essence" that gives any given group its particular character. Though culture is ultimately manifested in overt behavior patterns, it should not be confused with overt behavior patterns. Culture is not visible; only its manifestations are..... Culture solves problems for the group or organization, and, even more important, it contains and reduces anxiety. The taken-for-granted assumptions that influence the ways in which group members perceive, think, and feel about the world stabilize the world, give meaning to it, and thereby reduce the anxiety that would result if we did not know how to categorize and respond to the environment. In this sense culture gives a group its character, and that character serves for the group the function that character and defense mechanisms serve for the individual."

D. A desirable kind of culture? Schein avoids generalizations concerning the desirability of particular kinds of culture. A lot depends on the surrounding environment, on the size of the organization, and other such variables.

E. Inconsistent messages? Sometimes leadership gives mixed or inconsistent messages. While this can be debilitating, it is not necessarily so. The culture may evolve ways of interpreting and dealing with the inconsistency.

F. Top-Down model. While Schein acknowledges the need to achieve

buy-in, the model has a top-down quality. The job of the leader is to articulate, sell, and embed a vision in the life of the institution -- to create a particular kind of culture. Top-downness is also implicit in the suggestion that an outsider, a so-called cultural therapist, may be critical in developing insight concerning the problems and challenges of the institution.

G. Blindness to the cultural regularities, to the ethos, of an institution on the part of efficiency-minded experts or leaders brought in from outside will likely defeat their efforts at reform.

H. Schein also stresses that the job of inducing change in the culture is a very different one, depending on the stage in the institution's development. A young institution, a mid-life institution, and a mature one may require different kinds of ~~intervention strategies~~.

I. Schein proceeds to list a series of pertinent intervention strategies, designed to change the culture. Prominent among them is the possibility of organizational therapy, in which an outsider helps members of the culture achieve insight concerning assumptions and realities that survive unexamined and dysfunctionally. He describes a process that involves unfreezing existing assumptions in a climate that provides the psychological safety needed to examine these assumptions thoughtfully, followed by the articulation of new, more adequate assumptions, followed by a re-freezing process in which the new assumptions enter into the fabric of things.

Says Schein: "The key both to unfreezing and to managing change is to create enough psychological safety to permit group members to bear the anxieties that come with reexamining and changing parts of their culture.... The process of developing new assumptions then is a process of cognitive re-definition through teaching, coaching, changing the structure and processes where necessary, consistently paying attention to and rewarding evidence of learning the new ways, creating new slogans, stories, myths, and rituals, and in other ways coercing people into at least new behavior.it is the willingness to coerce that is the key to turnarounds." By "coercion" Schein seems to be referring to an ability to prevent people from leaving/exiting (though an appropriate system of incentives) while at the same time creating increasing and increasingly powerful opportunities to realize the inadequacy of the old assumptions and the desirability of the new ones.

J. As already intimated, Schein's analysis emphasizes the role of the leader as a "culture manager." Several key ingredients are required of the leader.

- i. The leader must have insight into the ways in which the culture is dysfunctional.

ii. The motivation and skill to intervene in the cultural process, which involves a willingness to communicate the painful news that all is not well and that things need to change. Dedication of a strong and visible kind to the organization's larger purpose is critical here.

iii. Emotional strength. Unfreezing requires creation of psychological safety. The leader must have the emotional strength to absorb much of the anxiety that change brings with it, and he must have the ability to remain supportive to the organization through the transition phase even if group members become angry and obstructive. The leader is likely to be the target of anger and criticisms because, by definition, he must challenge some of what the group has taken for granted.

iv. Ability to change the cultural assumptions. Leaders must have the ability to induce "cognitive redefinition" by articulating and selling new visions and concepts. They must be able to bring to the surface, review, and change some of the group's basic assumptions.

v. Creation of involvement and participation. A paradox of culture change leadership is that the leader must be able not only to lead but also to listen, to involve the group in achieving its own insights into its cultural dilemmas, and to be genuinely participative in his approach to change...The leader must recognize that, in the end, cognitive redefinition must occur inside the heads of many members of the organization and that will happen only if they are actively involved in the process. The whole organization must achieve insight and develop motivation to change before any real change will occur, and the leader must create this involvement even as he sells his vision.

vi. Depth of vision. Leadership this sense means the ability to step outside one's culture even as one continues to live within it. It is not enough just to set goals and sell symbols. The goals and symbols and the assumptions on which they are based must be "correct" in the sense that they will indeed solve key problems for the group and will fit with other deep cultural assumptions. The effective leader needs to use his deeper vision before trying to sell anything.

The insights of Peter Senge. While Senge's approach bears some similarities to that of Schein, the differences stand out even more. Senge's approach is much more, and much more genuinely, participatory and dialogical. Below some of his main terms and ideas are summarized, chapter by chapter.

PERSONAL MASTERY

For Senge, the discipline of personal mastery is the indispensable foundation of the learning organization. It includes two inter-related elements: a willingness to search out and to repeatedly re-examine what it is one really wants,, and an equally powerful willingness to examine current reality,, a willingness to get clearer and clearer about current reality --an indispensable ingredient if one is to expand one's ability to use the current reality as an instrument of moving towards one's vision. As is discussed below, neither of these is easy to achieve. Nor is either of them a state-of-affairs that is achieved once and for all. On the contrary,, we are always in danger of losing the focus on what we really want,, of substituting states-of-affairs that are symptoms or means for the end that we really seek,, of losing sight of e.g. the ways in which we may contribute to our current reality through the ways in which we think and act..

A. Key terms. "Discipline,," "creative tension,," "emotional tension,," "Structural conflict ((growing out of belief powerlessness and/or unworthiness,, which pulls you away from personal vision even as you strive towards it),," "telling the truth,," "negative vs.. positive vision,," "purpose,," "vision,,"

B.. Some major themes.

1. Personal vision. Senge believes in the importance of each of us, both as individuals and as members of organization,, clarifying for ourselves what it is we genuinely want to achieve. "Vision" is not "what we want - under the circumstances,," but what we really want. For a vision to be "positive",, the emphasis should not be on "not being X", or on being "better than Y", but on achieving some state-of-affairs that seems to be intrinsically worthwhile. To be clear about what we really want,, what we really care about achieving -- this is the important thing..

2. Vision versus purpose. Vision in the sense specified differs from "purpose." As understood by Senge, "purpose" is abstract and general,, whereas "vision" is typically a concrete image, which interprets the general purpose. "Purpose" is a healthy environment; "vision" is a green planet. "Purpose" is "meaningful Jewish continuity,," "vision" is "children and their parents in the community engaged in regular study together." Purpose is the best space program imaginable; vision is "a man on the moon by the end of the decade."

3. Creative tension. Creative tension arises out of the recognition of a gap between one's vision and the reality in which one finds oneself. The tension is "creative" because it challenges the individual to find ways to bring the reality closer to the vision; it offers new understandings of the present, understandings that focus on the potentialities for transcending the present and

moving towards the desired future. A symptom of creative tension is often "emotional tension" -- and this is not at all bad if it can be harnessed to the effort to pull the real towards the ideal. Unfortunately, the effect of the emotional tension that accompanies recognition of the gap is often a compromise of the vision, a compromise that will render it more realizable -- but not exactly what we want. Such compromises, once made, tend to be made again and again; they grow out of an inability to live with creative tension.

4. Structural conflict. Structural conflict refers to a state of affairs in which, simultaneously as the vision is pulling the individual towards itself and towards a careful effort to struggle with current reality, there are structural features of the situation which pull the effort back down towards the real. Such structural features include, most prominently, belief in one's own powerlessness (that is, one's inability to catalyze significant change) and/or belief in one's unworthiness (belief that one is not worthy of achieving one's dreams). These beliefs do not easily give way and may undermine the effort to move towards one's vision.

5. Telling the truth. As an aid to breaking out of the cycle of structural conflict, Senge recommends "telling the truth" as the initial strategy. For Senge "telling the truth" means doing what one can not to shy away from current reality, to look clearly and honestly and without deception at what is. The aim is to develop a clear view of current reality. "Telling the truth" also and substantially involves trying to discover and root out the ways in which one's own ways of thinking and acting actively contribute to the reality one despises. It involves "breaking idols" -- squarely facing the unexamined assumptions and biases one uses to guide one's thinking and one's understanding of the real.

6. Learning. For Senge, learning is not acquiring more information, but expanding the ability to produce the results we really want.

7. Mechanisms for dealing with structural conflict. Whereas for Senge the way to break out of structural conflict is through a serious commitment to the truth, often-times we try to overcome such conflicts in less desirable ways -- e.g. through the exercise of will-power, self-motivation in which we goad ourselves to succeed, perhaps using fear as a stick, eroding our vision.

8. Work in the learning organization. For Senge, work in the learning organization is sacred in more than one sense. First, the worker is regarded by the organization as a being worthy of self-esteem and self-actualization and respect; second, work itself is regarded as a calling as an integral element of one's development as a person.

9. Strategy for clarifying personal vision. There is always a

danger of confusing means with ends.. Hence the effort to clarify one's vision, especially where closure seems imminent, is to ask concerning the outcome (allegedly) sought for, "What would this outcome get me?" This is a strategy for ensuring that the means is not confused for the end. For there is, as elsewhere noted, always a danger that attention to means may end up crowding out careful attention to the vision of what you want to accomplish.

[10. Self-esteem. Self-esteem is critical in the process of personal mastery because otherwise a person may feel to vulnerable to look reality in the face, to take responsible and productive note of his or her mistakes.. This point is reminiscent of Schein's comment that effort to induce change require an atmosphere of emotional safety..]

11. The sub-conscious. Senge stresses the power of the sub-conscious as an instrument in the effort to clarify and realize one's vision. The sub-conscious can integrate a vast amount of data; moreover, via imagery, it can enrich our efforts to achieve. The challenge in personal mastery is to put your sub-conscious to work for you.

12. "Compassion" is common among people with personal mastery.. Compassion arise out of our awareness of the ways in which our actions and those of others are embedded in, and are prisoners of, structures and ways of thinking to which we ourselves contribute.

13. Can't mandate personal mastery!! What one can do is to create a supportive climate, to encourage it, and to model it.

14. Senge, the Pragmatists, and Rousseau. There are many similarities between Senge and the pragmatists, particularly Dewey. Connection to the whole; the ideal of growth and its relationship to ever increasing competence; the sacredness of work; the recognition of problems and failure as an occasion for growth; the union of social interest and individual interest. At the same time there is a significant difference (at least with Peirce's theory of inquiry): Senge, unlike Peirce, encourages us to create, to stimulate, the irritation of doubt, via the process of struggling to define what it is we really want. In a similar vein, there is a big difference between Senge and Rousseau; for Rousseau is terribly concerned about the power of imagination to paint for us a world that transcends our ability to achieve it.

MENTAL MODELS

The main theme of this chapter is that we unknowingly walk around with a variety of assumptions concerning the nature of the world which we use to construct the world, never realizing that these assumptions are anything but features of the world. [In effect, we have here the Kantian notion that we unwittingly

construct the world we inhabit,, never realizing our own contribution to this construction]. We see the world through the filter of these assumptions; hence it is difficult to see them as assumptions,, or, when we do see them,, to critique them..

Many of these assumptions are actually wrong-headed; but so long as we don't regard them as assumptions,, that is,, as part of our own belief-system,, we can't subject them to critical analysis.

Thus,, they continue to guide,, limit,, and sometimes seriously distort our perception of,, and hence our action vis-a-vis,, the world.. For in the end it is our mental models,, the way we see the world (e.g., the nature of organizations,, the nature of "people",, be they colleagues or consumers,, etc.),, that determines our conduct..

Hence,, the critical importance of surfacing and subjecting to scrutiny the mental models that construct our understanding of the world.. For Senge,, a good deal of learning is a process of trying surface and examine such mental models.. Towards this end,, Senge identifies a number of things to look out for and a number of strategies::

1. Organizational structures that encourage more open,, less stereotyped thinking In one company studied by Senge,, the ruling principles were openness -- an encouraging the kind of openness one might find over cocktails after work - and merit.. understood as an insistence that decisions be based,, not on bureaucratic ease or friendship but on what's really best for the company..

2. The use of simulation-exercises ((the SHELL example)) to reveal the limits of our mental models

3. Discovering leaps of abstraction; that is, coming to recognize the ways in which certain "brute facts" turn out to be abstractions from the data; followed by an effort to inquire into the data-base and the assumptions that govern the inference.. ((Senge offers us the case of Laura,, who seems cold and arrogant,, but in fact has a hearing problem, or else is painfully shy..))

4. The Left-hand column exercise, adapted from the work of Chris Argyris. The idea here is that on the right side one describes one's actual or anticipated conversation with Y, while on the left side of the page one writes out what one is really thinking -- the beliefs and the assumptions that inform one's responses but which do not get communicated to the other person.. What often emerges on the left-side are elements of one's mental model..

5. Balancing inquiry and advocacy. Too often we enter discussions as advocates for our view. This affects both the way we present our view and the way in which we listen to other views. Senge calls for a different approach. In presenting one's own view, for example, one's job is not to cast it in the strongest possible light, but in such a way as to reveal one's assumptions, one's data, and reasoning and to invite others to inquire into them. The goal is not to win the argument but to jointly find the best argument, through a willingness on part of the parties to reveal their thinking to one another in an open way.

There is an interesting connection between this strategy and the left-hand column exercise. The Left-hand column exercise reveals the extent to which our conversations fail to achieve the requisite openness, due to various assumptions that one makes, sometimes unwittingly, about the other's attitudes and abilities. This point is developed extremely well by Argyris in his discussion of the ways in which what he calls our "defensive routines" undermine our conversations. (See his discussion of this matter.)

6. Mental models can drown the best systems-insight. Moreover, mental models have a kind of staying-power. Even after they have been surfaced and exploded, they may return if their contraries have not been carefully institutionalized.

SHARED VISION

The development of shared vision presupposes an environment that encourages personal vision and personal mastery. Where there is a shared vision, there is a coincidence of personal vision and communal vision; it is not a matter of bracketing one's personal vision.

When it is achieved, shared vision is not an idea but "a force in people's hearts, a guiding ideal that connects them to the organization, to their work, and to one another in a richly meaningful way. Senge takes note of the longing for feeling connected to others and suggests that this is one of the functional by-products of the development of shared visions.

Shared vision, Senge stresses, is a very powerful force; indeed, the pull towards the status quo, the tendency towards inertia, is so strong that only a shared vision -- a vision of a state-of-affairs genuinely thought worthy of commitment -- can counteract this power and energize real change away from the status quo.

Once such a vision is shared,, its presence is often sufficient to establish a willingness on the part of people to expose their data,, their reasonings,, perhaps even their mistakes.. The reason is: they really care about realizing the vision,, and nothing will stand in the way of this -- not even their own foibles..

"With a shared vision,, we are more likely to expose our ways of thinking,, give up deeply held views,, and recognize personal and organizational shortcomings.. All that trouble seems trivial compared with the importance of what we are trying to create."

Conversely,, says Senge,, in the absence of a great dream [as George Counts might have said],, pettiness prevails..

While shared visions may have their beginnings at the top of the organization,, this need not be the case and many shared visions have their origins elsewhere.. The important point is that it is not the origin of the vision but the process through which the vision becomes shared that is crucial..

The process through which a vision becomes shared needs to be one in which the participants are not "sold" or "inspired" but a powerful thinker,, but one in which they are encouraged to enter into an open,, candid honest dialogue with those representing a new idea..

There are several ways to relate to an organization's vision,, ranging from compliance ((being grudging or willing)) to enrollment,, all the way to genuine commitment.. The key is to achieve general commitment.. There is no way to guarantee this; people will and should make their own choices.. But, says Senge, here are some guidelines: 1) Be enrolled yourself; 2) Be honest.. 3) Don't sell..

The road to shared vision is not necessarily an easy one,, and there are predictable obstacles along the way:

1. Anxiety concerning the ability to unite in the face of our initial diversity of outlook.. Along with this goes the fear that my own views will get lost in the process,, will not be expressed in the final vision.. There must be patience in this arena,, as opposed to a premature desire to close ranks by coming to agreement.. It is indeed ok for people to emerge with multiple visions -- so long as they feel that theirs has been heard and taken seriously..
2. Gap between the ideal and the real: how can we possibly make this transition,, given size of the gap..
3. Given the day-to-day demands on our time,, we don't have the time and energy to engage in this process

4. Loss of respect for one another.. When the climate of open dialogue,, of advocacy balance with inquiry,, is lost and people feel that others are trying to proselytize them,, then the quality of the conversation erodes..

To his earlier distinction between purpose and vision,, Senge here adds a third notion,, that of core-values.. Core-values are the day-to-day guiding principles of an institution -- e.g.. openness and merit,, or integrity,, loyalty,, autonomy,, etc...: how we want to act, consistent with our mission,, along the path towards achieving our vision. Says Senge,, a vision that is not consistent with the values people live by day-by-day will not inspire genuine enthusiasm. Vision,, purpose,, core-values jointly represent the governing ideas of the organization -- what we believe in..

Senge stresses that vision can become a living force only when people truly believe that they can shape their own future..

"The simple fact is that most managers do not experience that they are contributing to creating their current reality. So they don't see how they can contribute towards changing that reality...But as people in an organization begin to learn how existing policies and actions are creating their current reality,, a new,, more fertile soil for vision develops. A new source of confidence develops,, rooted in deeper understanding of the forces shaping current reality."

This point is critical, suggesting a twofold connection between mental models and vision. 1) The road to vision requires a careful, candid understanding of the current reality which is to be transformed, an understanding that overcomes the destructive effect of our mental models; 2) and this is the new point,, our confidence that current reality is capable of transformation may itself depend on our recognizing the ways in which -- through our ways of thinking,, our assumptions,, and our decision to act in certain ways -- we contribute to the maintenance of this reality,, a reality which has hitherto seemed independent of us.

[Note: though Senge is writing about the world of capitalism, he has appropriated a variety of insights that are at the heart of much Left-wing thinking. For example: 1) Senge's insistence on open, honest, non-manipulative dialogue as the road to insight bears comparison to Freire's ideas on dialogue; 2) His vision of work as sacred is close to an ideal espoused by both Dewey and Marx; 3) his suggestion that current reality is a social construction to which we and other unwittingly contribute echoes insights of Kant, Hegel, Marx, Peter Berger, and even Thomas Kuhn.]

TEAM LEARNING

Insufficiency of Personal Mastery and Shared Vision. A critical point is this: an organization whose members participate in the discipline of personal mastery and who own a shared vision are not by virtue of these things alone able to work effectively and fruitfully with one another. To accomplish this, to become capable of team learning (which is a necessary condition of being a learning organization) requires additional abilities.

How team learning contributes. To work and learn as a team is an extraordinary energy-saving device, since otherwise our energies are scattered in varied and sometimes oppositional directions. But team-learning is also to be valued because, through dialogue, genuinely new insights can emerge. That is, the group working as a single higher intelligence that absorbs the intelligence of each of the participants and weaves them together in unexpected ways, may produce unanticipated and exciting results that could not have been predicted.

Dialogue as compared with discussion. Such insights are to be expected not so much from discussion (in which individuals trade positions and the rationales that underlie them) but from dialogue. In dialogue, conversation flows freely in sometimes unpredictable directions. The conditions of genuine dialogue are: 1. Collegueship: regarding the other as an equal who is worthy of carefully being listened to; 2) a willingness to suspend one's assumptions. This does not mean letting go of them but literally suspending them before oneself and the others for careful examination; 3) a facilitator who can keep the dialogue on track.

Analogue to dialogue. As analogues to the kind of synergy and shared intelligence Senge associates with dialogue, he offers us two examples: the Celtics at those moments when they are "in a zone," and a jazz group making music together.

Obstacles to dialogue and team learning, in general: defensive routines. Relying heavily on the work of Argyris, Senge emphasizes the ways in which defensive routines stand in the way of the kind of team learning that is necessary if members of an organization are to engage in significant learning. The account of defensive routines briefly developed below relies heavily on Argyris.

Function of defensive routines. "Defensive routines" are behaviors people engage in which serve to protect them from a sense of incompetence, from being regarded as imperfect, as wrong, as responsible for failure -- as being anything less than fully in control. Defensive routines function to deflect blame and responsibility. Such routines are an outgrowth of what Argyris regards as a widespread theory-in-use, which he refers to as Model 1 thinking. Model 1 thinking is defined by the following assumptions: our goal in social situations is: a) to remain in unilateral control; b) not to surface uncomfortable, negative thoughts and feelings concerning the other.

Such defensive routines are antithetical to genuine learning. For example, they stand in the way of our ability to acknowledge and therefore learn from our failures. For failure, in Model I thinking, is intolerable.

Invisibility of theory-in-use. Oftentimes we are taken in by our espoused theory and don't recognize the ways in which we are guided by a very different set of assumptions (our theory-in-use). The result is that, in practice and unwittingly, we often do the opposite of what we say we are trying to do. For example, we may tell ourselves that we are avoiding making the other feel threatened and uncomfortable by "easing in" rather than "being blunt", whereas in fact the effect our approach is to make the other defensive and resistant to our view, even as he/she may not express this.

[Note that confrontational and "easing in" approaches both presume that we know and need to transmit some truth.]

Strategies for dissolving defensive routines. One way to dissolve defensive routines is to create a social climate in which it is ok not to know everything or to have made a mistake. Another strategy is to do an exercise of the kind Argyris describes as "left-hand column" exercise. Role-modelling on the part of the leadership may well be important here -- although as Argyris points out, the troops may not follow in this direction; that is, they may continue to work with Model I thinking.

The critical question: how defensiveness is handled. What distinguishes a learning organization is not the absence of defensiveness but how defensiveness is handled.

Opportunities for practice. Just as a symphony or a basketball team need to practice to develop into a team, so too should organizational teams have the opportunity to practice. Practice allows one to stop the action, to go back a step, to experiment with new moves, etc. In architecture and other fields, opportunities to experiment with "virtual reality", with a true to life but not immediate situation, may provide the arena in which team-skills can be developed and refined.



Council
for
Initiatives
in
Jewish
Education

GOALS SEMINAR

This summer's Seminar on Goals,, developed in collaboration with the Mandel Institute for the Advanced Study and Development of Jewish Education*, 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..

This seminar is one of several activities organized by CIJE 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 and the kind of Jewish community toward which it is educating.. A vision-driven institution is one that is clear about its answers to the following questions:: "What kind of Jewish person,, featuring what constellation of beliefs,, knowledge,, attitudes,, skills,, and commitments,, are we trying to cultivate? What form of Jewish community,, characterized by what sense of purpose,, ethos,, norms,, customs,, characteristic activities,, and forms of relationship,, are we trying to encourage?" Equally important,, a vision-driven educating institution is one that has found meaningful ways of embodying its answers to these questions in its daily workings..

The Seminar on Goals is designed to foster a thoughtful appreciation for the role that animating visions and the goals associated with them should,, but usually do not,, play in Jewish education,, and to think through critical

* The staff and resources of the Mandel Institute for the Advanced Study and Development of Jewish Education have been central to the development of the Goals Project and the Summer Seminar. Through its Educated Jew Project,, the Institute has engaged the thinking of some extraordinary Jewish thinkers and educational theorists in exploring the questions at the heart of the Goals Project.. To date, these thinkers have included Professors Israel Scheffler and Isadore Twersky of Harvard University,, Professors Menachem Brinker,, Moshe Greenberg,, and Michael Rasenak of the Hebrew University,, and Professor Seymour Fox,, Rabbi Shmuel Wygoda,, and Daniel Marx of the Mandel Institute..

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

SUMMER SEMINAR CURRICULUM DRAFT (1)

DAY 1) ~~INTRO~~ 4-~~swiftsrf~~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..

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 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 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.

7 7
1 1

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.

*Hand
out
2 copies*

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 - 3:30 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 Aron 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 focusses 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 vision.

MINUTES: GOALS SEMINAR TELECON

DATE OF MEETING: Thursday, May 26, 1994

DATE MINUTES ISSUED: Monday, May 30, 1994

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

COPY TO: Annette Hochstein

I. PARTICIPATION

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

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

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

II. REACTIONS TO PEKARSKY'S DOCUMENT

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

A. Group Discussions

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

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

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

B. Vision

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

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

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

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

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

C. Greenberg

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

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

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

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

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

D. Examples of Vision-Driven Institutions

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

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

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

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

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

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

III FUTURE MEETINGS

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

A. Telecon

Two possible dates were set for the next telecon.

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

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

B. Meeting

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

IV. ASSIGNMENTS

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

IN-HOUSE INTERPRETATION OF CRITICAL THEMES AND CONCEPTS

This is an in-process, unpolished document that attempts to articulate concepts, themes, strategies, questions, and so forth that have emerged in our work on the Goals Project. Nothing that is found here necessarily represents any official CIJE position, and the document is, of course, revisable in a number of ways; it will no doubt be expanded, and it is likely that some things herein expressed will undergo change. This said, the document may be useful for us to review so that we feel confident that we are using the same language.

CONTENTS

- 11 - 3 ~~Goals: their importance, and their problematic place in the world of~~
Jewish education
- 3 - 77 ~~The concept of "Vision", why vision is important, and characteristics~~
of Vision-Driven Institutions. For a discussion of different senses of
"vision", see Appendix 1, pp. 14-17.
- 7 - 110 ~~On moving towards coherent, shared, and compelling visions. Here~~
some of the critical questions and insights that have entered into our
thinking are raised; followed by a discussion (somewhat removed,
perhaps, from what's feasible in most communities) of structural
reforms that might make for more vision-drivenness.
- 10 - 12 ~~From vision to educational design: the problem and dimensions of~~
translation.
- 13 ~~Some questions that we need to be giving thought to~~
(and that may be raised by participants)
- 14 - 17 APPENDIX 1 ~~APPENDIX 1~~ ~~Concept The Concept of Vision: here~~
~~existential, institutional, and community-wide visions~~
~~are distinguished, and some attempt is made to begin~~
~~in a very rough way developing the concept of a~~
~~Community-wide vision~~
- 18 - 19 APPENDIX 2 ~~APPENDIX 2~~ ~~CIJE approach CIJE approach to~~
~~engendering vision-drivenness? Some of the principles~~
~~that seem to be emerging are articulated here.~~
- 20-32 ~~APPENDIX 3~~ ~~Organizational perspectives on the problem of~~
~~nurturing a vision-drivenness. Because of my own relative ignorance~~
~~in this area and my conviction that these perspectives may prove~~
~~invaluable, I have done some reading in this area and am summarizing~~
~~(for my benefit as well as for anybody else) the insights that I have~~

found worth thinking about, which is not to say that they are necessarily "right". Indeed, there are probably some serious difference of opinion between, say, Schein and Senge.

[Note that the fact that the document does not discuss issues of moving from vision to curriculum design is not intended to minimize the importance of this domain; but my assumption that there are among us people who know quite a lot about this area]

MINUTES: GOALS SEMINAR TELECON

DATE OF MEETING: Wednesday, June 1, 1994

DATE MINUTES ISSUED: Tuesday, June 7, 1994

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

COPY TO: Prof. Seymour Fox, Annette Hochstein, Ginny Levi

I. REACTIONS TO PEKARSKY'S LATEST DRAFT

The meeting opened by Alan's suggestion of the telecon participants expressing personal reactions to Danny latest draft of the program of the Goals Seminar. Barry stated that after reading the draft, he had an overall positive reaction. More specifically, after the beginning stage, he felt it was not clear how the interactions were to occur, and who was responsible for what. He added that Greenberg has a very central position in this draft, and the conversation with him is short compared to the preparation for that section.

Gail questioned whether we would be able to accomplish all that was on the agenda, and that if we weren't, what would be omitted. She expressed the concern that the goals needed to be clearly identified in the first evening's session, and that this may take more time than allotted.

Daniel thanked Danny (Pekarsky) for working over the Memorial Day holiday weekend so that this discussion could take place. He said that his comments were a combination of his own, and Prof. Fox's responses, based on the conversation the two of them had about this draft. He shared three points.

- 1) he had an interest in vision on all levels, not necessarily by their own personal portraits.
- 2) he expressed a concern of the program having a linear progression, instead of each day looking at the picture from another angle.
- 3) he expressed the concern of the program being too top heavy. Danny cautioned against leaving too much useful information for the end.

Shmuel expressed the concern of the varied level of the participants' sophistication. He suggested that we find some ways to address this. He also suggested a rethinking of the reading material based on the idea that the Heilman piece (Defenders of the Faith) may be remote and distant from the real life of the participants.

Alan raised three concerns:

- 1) The emphasis on beginning from the individual. He said there will be a lot of personal Jewish Institutional vision; not necessarily individual vision. He added that the process from individual to institution must be simulated in the seminar.
- 2) Concern that this is a seminar with Greenberg at the core. Despite disclaimers, it appears that we are selling Greenberg.
- 3) The complicated question of community vision, and how to distinguish between community and individual vision.

II. PEKARSKY'S RESPONSE TO REACTIONS

Danny replied that the issue of personal dimension is emphasizing their own struggle. He stated that his own understanding of this is two fold.

- 1) There is a need to engage the participants in a struggle in types of substantive issues. The root to institutional visions is at the personal level. The participants have to start where they are.
- 2) This struggle can be enlightening. It is a personal struggle; no one will give them the answers.

Danny said that he would examine the possibility of too much Greenberg.

He further added that the Heilman and Dewey pieces are so radically different, but what emerges are formal characteristics of a vision driven institution.

III. SECOND ROUND OF QUESTIONS/REACTIONS

Alan inquired about the nature of personal and individual growth the participants will experience in order for their communities/institutions to be affected. He expressed the issue of accumalitivity. Danny agreed that conceptually, accumalitivity was a good idea.

Barry expressed his concern with the issue of attempting to model what we expect to go on in the communities a year or two from now. He questioned the reaction of the intended audience.

Daniel inquired how to engage the participants in the personal involvement that the vision piece demands. He stated that in working with goals, the central axis is not personal; it is an aspect. He stressed that the participants need to come to the understanding that vision is intimately involved in the process at every stage. He stated that the idea of using Greenberg is to show the "cutting edge"; to inspire the participants by illustrating the richness one can eventually achieve if vision is an integral part of the process. He added that the common focus should be how we plan education in our institutions.

IV. FOCUS ON SESSIONS

Getting Started (Day 1): Danny said that each has different things to offer, and this section will stress mutual respect amongst the participants.

Alan inquired whether the diverseness of the participants were being addressed. He added that it appeared that the real content in the morning is vision, and that the rest is process.

Day 1 - afternoon. Pekarsky explained that this day would be focused on analyzing two vision driven institutions.

Danny said that this will inspire the group; show them it has been done. He shared other examples of vision driven institutions, such as discussion between teachers at the Realia School, and early discussions in the Knesset over goals.

Day 2. Pekarsky expressed the desire for models at the seminar. Shmuel volunteered to coordinate the field trip to Rav Lichenstein's yeshiva at Har Etzion. Daniel expressed the concern that Rav Lichenstein can be on the dry side, and suggested that someone accompany him who may be more engaging. Alan suggested that Ruth Calderon could accompany us to Har Etzion, and then speak to the group about Elul as a very different institution.

Alan also stated that as a model, Ramah is Prof. Fox's area of expertise, and that Fox will take care of that section.

V. NEXT MEETING

A date was set for the next telecon at: **Wednesday, June 8, 1994, 3:00p EDT.**

MINUTES: GOALS SEMINAR TELECON

DATE OF MEETING: Wednesday, June 8, 1994

MINUTES ISSUED: Tuesday, June 14, 1994

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

COPY TO: Prof. Seymour Fox, Annette Hochstein

GOALS SEMINAR: DAY BY DAY

Day 1

Danny Pekarsky began by looking at day 1, and explaining that there will be 2 solid content pieces that morning, serious, yet not overly long. He suggested to move on to two different types of vision driven institutions and apply the concepts from the morning. He questioned whether Elul was a driven vision institution, and that while it was not ruled out from the program, it was not on top of the schedule either.

He further suggested that the Greenberg piece could illuminate what was done on day 1, and that perhaps day 2 could be a good day to visit Elul.

Shmuel expressed the concern that the Heilman piece will show a community that has full support off the parent community, and this may not be relevant to the participants.

Daniel responded to Danny's first section by saying we have to examine the question of which vision is the answer. He added that in this examination, we will need to be intimate so people will get a sense of this issue.

Daniel suggested Seymour Fox's piece, "Towards a General Theory of Jewish Education", and Prof. Ackerman's on Jewish history as content pieces to use the first day.

Daniel requested that we clarify the purpose of the examples of the examples that we are using; is it to use as proof that it can be done, or to inspire? What kind of discussion do we want to generate from this? He continued by saying that Heilman's description is similar to that of an anthropologist, and we do not want to be sidetracked by other cultures. Our emphasis in Heilman's piece is the tension between theory and practice.

Barry agreed with Daniel's point regarding Heilman's piece. He added that he was of the opinion that the purpose of the Heilman piece is to show what an aspect of such an institution looks like,

not to discuss how this culture, or the Dewey School came into being.

Daniel recommended visiting Elul as an example of a vision driven institution, and suggested to go there day 2, before Greenberg. Barry questioned whether Elul is a place where we can see things happening. Daniel suggested instead of watching the seminars and chevrotot, to have a meeting with Ruth and Moti [the founders of Elul], so they may share their vision with us, and perhaps speak about the context, learning and teacher training that occurs within this institution.

Alan agreed with Daniel's suggestion, and added that their vision can be compared and contrasted to Rav Lichtenstein's yeshiva. He suggested that Ruth can join our trip to Har Etzion [location of Rav Lichtenstein's yeshiva], and then she could show us another place where people seriously study text.

Alan asked what the plan was for day 1 in the evening, and Danny replied it will be portraits, in small, informal groups.

Day 2

Shmuel suggested that the schedule for day 2 will be: Seymour Fox in the morning followed by the trip to har Etzion, Ruth Calderon, and then prepare for Greenberg. Daniel expressed the concern that preparing for Greenberg after a long day may not work, and suggested that a whole day is needed to prepare for Greenberg.

Danny was assigned to sew together the pieces of day 2, and make a framework.

Danny question what Prof. Fox will be addressing in his piece. Alan replied that he would present the problems inherent in translation from vision to practice.

Daniel reviewed his document, and pointed out that although this agenda was intended for day 2 (Monday), it will now become day 3, as Greenberg can only come on Tuesday, and not on Monday as originally thought.

Danny questioned whether it was advisory to have a piece on the Educated Jew in the beginning, before they have had an encounter with the Greenberg piece. He added that what is missing is their need to struggle with their own reactions of these portraits.

Day 4

It was suggested that a focus of this day will be the question of how to develop a vision driven practice from any starting point, grappling with the notion of theory to practice.

Alan suggested that Barry and Gail work on day 4

NEXT TELECON

A date for the next telecon was set for **Wednesday, June 15, 10:30a EDT.**

ASSIGNMENTS

Assignment	Assigned to	Date Assigned	Date Due
Day 1 and 2	Danny Pekarsky	June 8	June 15 (telecon)
Day 3	Daniel Marom	June 8	June 15 (telecon)
Day 4	Barry Holtz and Gail Dorph	June 8	June 15 (telecon)

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MEMO TO: CIJE's Summer Seminar Planning Gang
FROM: Daniel Pekarsky
RE: Preparing for our Wednesday, June 8 teleconference
DATE: June 7, 1994

I just returned to Madison and want to get this off quickly so that you can review it Wednesday morning/afternoon prior to our conference call. I want to say at the outset that I am finding these conversations extremely helpful and am very appreciative of the thoughtfulness and insight that animate the discussion.

The principal reason for writing is to offer, per our agreement last week, a revised version of Day 1 of the Seminar, but I want to use this occasion to address a number of other points as well.

1. What I have and haven't received: I have received a copy of Abby's summary of our last meeting. I have also received a copy of HaRav Lichtenstein's article concerning Hesder and the Har Etzion Yeshiva. I have only had a chance to skim it, but it seems very promising to me. Thanks very much.

I thought I was to receive - but have not yet - revised proposals for the Greenberg piece (Maron), the Lichtenstein day (Wygoda), and -- okay, I didn't really expect it! -- the Fox Ramah day. I know from Abby that things are crazy-busy there right now, so I won't be shocked if these things didn't get out. But I did want to comment on it in case anything got sent and didn't arrive. Please update me on this. I will, by the way, check my fax at work tomorrow morning to see if anything arrives then.

2. What I have sent you: Under separate cover I am sending you via Federal Express a number of pertinent articles, including the following: the a number of chapters from the Levin ACCELERATED SCHOOLS project, selections from THE DEWEY SCHOOL, the pertinent Neilman selections describing the haredi Yeshiva, and, finally, a piece from Senge's THE FIFTH DISCIPLINE that I've found very stimulating -- so much so that I'd like us to consider sending it out as background reading. I'd be interested in your reactions. The packet of essays was sent to Abby c/o CIJE at the Yehoshafat address. It is supposed to arrive Thursday before the end of the business day.

3. The Beverly deLafayette Kanaal-Jl-Yaacal in a J*afes& can&ax&ji I don't know that I have any great wisdom concerning this matter. I've met, but don't really know Beverly -- but I know enough to know that she enjoys a great reputation as an educator. My question -- and it's a question I've raised before -- is this: what's the basis for deciding who should and should not be part of this seminar? Does it have to do with what will enrich the seminar or with other considerations? Intimately connected to these

might say, "Why didn't they have to bring lay leadership?", I'm not terribly concerned about the impact on the process in Cleveland.

5. Tasks in need of timely completion:

a. Draft of the seminar to be used in explaining seminars to participating communities. This needn't be a draft that's writ in stone, nor should it be terribly detailed, but it should help give them a concrete sense of the seriousness of the enterprise, its character, and the opportunity for learning that it affords. Depending on how things go in our conversation tomorrow, I would hope to complete this draft by this coming Sunday and to get very prompt feedback on it, so that we can proceed.

A\ b. The pre-seminar readings and written assignment (also largely my responsibility) need to be completed soon -- though not as soon as the Schedule of events referred to in a. I would hope to have the relevant material in Abby's or Ginny's hands by next Friday or the following Monday. Though it needs work, you already have a sense of the kind of written assignment I have proposed. As for reading, though this will depend on the outcome of our upcoming conversations, my sense at this point will be to provide them prior to the seminar with the following: the Greenberg essay, the selection from THE DEWEY SCHOOL (or another Dewey selection), the Hallman selection, and possibly the Senge piece. I am not sure that the other readings, e.g. the piece by HaSav Lichtenstein, need to be in their hands prior to the seminar. I would be grateful for very timely feedback concerning these readings, including the Senge piece.

c. Until we get greater clarity concerning what we're doing when, it's premature to assign each of us to the multitude of small tasks that are critical to our overall success e.g. responsibility for facilitating small groups, responsibility for individual participants in the seminar, etc.; hopefully, by the end of this week or the beginning of next week, we'll be ready to make these assignments.

d. I have committed myself to writing a piece on the way "vision" is used in our project. Writing such a piece may be helpful for me and for others. I look forward to doing this. It will probably have to wait until after a. - c. have been completed.

e. Trips to Baltimore, Milwaukee, and possibly to Cleveland to clarify the seminar's content, address questions, etc. This is a Dorph-Pekarsky project. I say "possibly" Cleveland because I've already had extensive conversations with some key-players. Gail and I need to

get our act together about these meetings, since time is running out! Tentatively we've scheduled a meeting in Baltimore for the 14th or 15th -- Barry, can you confirm this with Gail if you talk with her before I do? And we still have to schedule Milwaukee.

f. What's missing here that needs to be attended to soon???

SOME THOUGHTS IN THE AFTERMATH OF OUR SECOND TELECONFERENCE

1. Avoidance of an overly academic approach. This concern has been voiced more than once and is well-taken (though it shouldn't be turned into an excuse to dissolve the intellectually serious components of this seminar). I think I have a tendency to be overly abstract on occasion (most recently exhibited in a presentation I made in Cleveland) and I think we need to be watchful of this. The following elements built into the current draft of the seminar are designed to counteract such a tendency: a) field-trips; b) encouragement for looking at some of the issues through a personal lens; c) an examination of a case-study of an institution's current reality and efforts to become more vision-driven; d) a look at a concrete proposal for how institution's might move towards vision-drivenness (Levin's proposal in ACCELERATED SCHOOLS)..

2. The personal dimension. I have thought a lot about some of the concerns voiced and (though I may be dead wrong) continue to feel that this is a significant, though by no means the only significant, element in the seminar and in the Goals Project. Wrestling in personal terms with one or more of the problems the Goals Project is concerned with is a useful pedagogical device in that it helps engage energies of the participants as well as to make some critical issues come alive. Secondly, and beyond the issue of pedagogy in the seminar, my own sense is that compelling institutional visions will not arise if the social climate in the institution is not encouraging people to wrestle in personal terms with the question of vision. The personal and the institutional are complementary rather than alternatives to one another -- or else we're going to end up, I fear, with more of the same!

In giving place to "the personal", I want to reiterate that this is only a small place of the seminar and of the process of becoming vision-driven and also that in encouraging participants to unearth and articulate their own views, our message need not be - nor should it be - that their views as they now stand are an adequate basis for formulating policy. On the contrary, one of the reasons to wrestle with the likes of Greenberg and Brinker is that participants will be stimulated to push their own thinking further, with attention to questions, insights, and issues suggested by these thinkers. It is in the interplay of trying to clarify one's own views and wrestling with those of some very thoughtful, indeed profound, thinkers that some serious growth could go on -- growth that could play an important part in the move to institutional

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visions.

Having said this and thus acknowledged explicitly ((if not very clearly - it's almost midnight here!)) some of my own tentative presuppositions concerning the place of the personal in the process of developing institutional visions ((See, by the way, Senge on this point)), I think the comment made by Alan that these presuppositions might themselves be made explicit in the seminar and made the basis for a discussion that perhaps calls them into question is a fantastic one. We would need to find a way to build it in; I will try to come up with a possible time prior to our conversation.

Note: my hope had been, in this section, to make explicit some of my own presuppositions. I'm not sure I've been as articulate as I would like, and I have hesitated to include this section. In the end, I decided to keep this discussion in to stimulate some further conversation -- not to mention questions that will push me to clarify.

3. The point about avoiding presentation of our subjects in a matter too linear a way strikes me as a very important one. The more I think about it the more I identify with it, and while this may not involve changing things around on paper, it may well require some advance thinking. Daniel Marom will, I hope, be central in this process. I am assuming that we'll have ample opportunities to talk and meet once I get to Israel (near the end of this month.)

4. As mentioned when we spoke, I very much like the daily community-based caucus proposal. By the time we speak tomorrow, I'll try to scan the schedule for times for this.

5. To what extent is our seminar a prototype for the local seminars to be held next year? I want to repeat what I said over the phone: my own sense is that our seminar may resemble the seminars to follow but may not. After all, 1) we should learn from our experience this summer things that may lead us shift approach, materials, etc., guided in part by the reactions of the participants; 2) the clientele for the local seminars will be very different, and entering with different kinds of practical concerns; 3) each of the communities may be different in relevant ways. So, while I think what we do in Jerusalem, if it works well, can offer us some guidance re: next year, there will still be a lot of planning to do.

6. The more I've thought about it the more I think that the Ellul visit on day 4 should be replaced with providing participants with an opportunity to wrestle with some concrete problems concerning the process of encouraging vision-drivenness in local educating institutions. In part, I've come to feel more strongly about this based on my class in Cleveland, which has been very illuminating in exploring some of the topics for our seminar.

7. More than one of you has noted that the exercise planned for the evening of Day 2 is very difficult. 3 possibilities: a)

Prepare materials that will help facilitators lead them through the process of deriving goals from visions; b) ~~drop the session~~; c) drop the session and substitute an opportunity for the community-based caucuses to gather.

8. I strongly identify with the suggestion that Ramah be presented not as "the Ramah experience" but as an example of an effort to systematically exploit the potentialities of informal/camp settings. I also think that this session needs to be focussed on the kinds of efforts that need to be embarked on if a vision is to be translated effectively into educational design -- and then meaningfully implemented.

9. Here's a point that's likely to be made when we offer them example of vision-driven institutions. "Look here -- these are examples institutions that enjoy the active support of the parent community, which identifies strongly with the vision the institution represents. That's no kuntz -- and it doesn't speak to our situation! What we want - and what will speak compellingly to us -- is an example of an institution that is vision-driven and effective but which does not enjoy (or which did not initially enjoy) parental identification with its vision." a) This is an important matter to address -- and should be at the heart of days 4 and 5; b) Can we offer good examples that would meet the concern expressed in this quotation? I'd be interested in your thoughts.

NEW THOUGHTS ON DAY 1:

Based on some of the concerns and suggestions voiced in the teleconference:

1. The summary of the various elements found in the morning session is misleading in that it doesn't give a sense of relative emphasis. Let me therefore stress that the section concerning "Problem-statement" is not "fluff" but a serious content piece, in which we will look at some pertinent material from the world of general education -- notably, Smith and O'Day, and possibly THE SHOPPING MALL HIGH SCHOOL and the Newmann piece. This is one of two very serious parts of the morning session. The second one is summarized below.

2. I found the suggestion that the Dewey piece be moved to the morning a possibly very helpful one. Rather than talk about "vision", vision-drivenness, and goals, etc. in the abstract, it might be much richer and more effective to do so in relation to a vision-driven institution that's already been described in a fairly vivid way. I have, over the last several days, made considerable progress in articulating the criteria that define an institution as vision-driven, and this would be a good context in which to succinctly articulate them. So, while I have some anxiety concerning building too much into the morning, I'm inclined to go this route.

OK. Verros
if you
in 60

2

Thoby -
Parker
Tobias
15
a. 1982

Jen/TA
ShfPti

Jack
do
you
want
to
do
with
family

D. About the afternoon: despite some of the concerns voiced, I continue to think that Heilman's piece offers a wonderful example of what a vision-driven institution looks like; the fact that it may seem remote from their own lives and experience is not to my mind compelling, given our purposes in giving them the example. Still, I would feel much more comfortable if, along with the Heilman piece, we could offer them a rich but very different Jewish example of a vision-driven institution -- perhaps one that is secular-Zionist, though, not necessarily. Here are some possibilities:

a. that we come up with an article/presentation that makes such an alternative institution -- vision and all - come alive; and that we proceed as described in the preceding draft (except that Dewey is now in the morning and there is time in the late afternoon for the first community-based caucuses to meet). The advantage of this approach is that it is very non-frontal.

b. that alongside Heilman, and in a not overly-frontal way, Daniel Marom find some compelling way to make some of the secular-Zionist vision-driven institutions come alive.

c. that, after an initial discussion of Heilman's vision-driven institution (and here the contrast/similarities with Dewey are really powerful and fascinating), perhaps we set off for Ellul to see a very different kind of vision-driven institution. Critical questions: are we packing too much into one day? Is Ellul sufficiently vision-driven to be of interest in our context? If we do this route, then perhaps we would wait til day 2 for the first community-based caucuses.

4. Whether we are trying to do too much on day 1 may depend on how elaborate we want them to be in introducing themselves to one another. My initial thought was that they would a) describe their professional/lay role, and b) identify one significant obstacle and one significant opportunity in our current reality that speaks to our efforts to reform to Jewish education. The intent of this exercise would be to put on the table a variety of concerns that they walk into the room with, so that we can make clear 1. which pieces of our situation the seminar will and won't be dealing with, and 2. that the seminar doesn't pretend to deal with everything in serious need of attention. Reactions??

Note: if we feel that too much is being done on Day 1, you might want to ask what should be eliminated?

I apologize for any incoherences there might be in this document; I'm afraid I reached the word-processor somewhat later in the evening than I had planned. But I trust that in our conversation any confusions can be clarified. Talk to you soon.

Heilman:
Dewey
Marom
Ellul
10/25/85

→ not
just
a
course
of
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→ a
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of
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→ a
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of
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7/10/85
explains
on it he
reduced

CRITCH
LOOK AT
ELLUL/ELL

Date: 10 Jun 94 12:55:19 EDT

From: Gail Dorph <73321.1217@CompuServe.COM>

To: "INTERNET:ABBY@vms.huji.ac.il" <ABBY@vms.huji.ac.il>

Subject: Re: Goals seminar

abby, look for text of day 4 of seminar that we just sent you via CompuServe. We are also faxing you one.

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

Subject: Thoughts about dayfour of the seminar

To: The CIJE/Mandel Institute Goals Project Team

From: Barry and Gail

Re: Day Four

At our conversation next week we would like to discuss the memo below as our first thoughts concerning Day Four of the Summer Seminar. We look forward to your reactions.

What does the process of creating a vision look like in the life of an institution? We are talking here of "creating" the vision, not yet of "implementing" the vision once they have created it.

Below is a model of the process of creating a vision, extrapolated from the Summer Seminar approach. Our question is: at the seminar how do we introduce this model, or develop an alternative model with the participants?

Some choices: Do we show them this model or is it our crib sheet just for ourselves? Do we show it to them upfront and first, a little later or never at all? Do we open the possibility of their developing another process model? Do we do a simulation?

Our inclination: We are not invested in the model per se. They can come up with their own model. We are invested in two matters:

1) the two key questions laid out below (who is the person that we want to mature in our educational institution--i.e. what is a successful "product" of the institution's education--and what is our conception(s) of a meaningful Jewish existence) 2) the process must include study of serious content as a key input in addressing the questions

If the CIJE team buys this process model, we would suggest doing this as a simulation: having people in groups as three educational settings, let the participants take on roles, address the challenge of the process, etc. The issue of "revealing" our own process model (below), Gail and Barry would think about as we work out the details of the day.

Day 4 :-
Process with
Given
Statements
- We are
working
to present
the model
to the
participants
+ Cases
+ LC's
+ Transition

A PROCESS OF MOVING INSTITUTIONS TO TOWARD CREATING A VISION

I. Taking Stock

Is there a vision expressed in the school as it is today?

Step One: What is a Vision and Why is it important? (replication of our opening process at this seminar)

What do we mean by vision?

(contrast to other meanings--impt of content in our conceptual framework)

A vision statement addresses two questions:

- 1. who is (are) person(s) we want to nurture?**
- 2. what is our vision of a meaningful Jewish existence?**

Why vision is impt?

**(in vision driven school, all aspects of school are influenced by vision)
etc.**

What could a vision driven institution look like? (Dewey's kitchen; Heilman's haredi institution)

Step Two: Taking Stock: What is the Nature of Our School's Vision?

1. explicit

a. let's gather all written statements that school has produced and study them in order to figure out: what's educational/Jewish vision; Who is the person we want to produce)

b. are the documents internally consistent with each other?

c. is the explicit vision actually realized in the school? (see 2a)

d. how is this vision like/different from the notion of vision explicated above?

1. does it incorporate an image of the Jewish person we want to nurture?

2. is it rooted in an image of a meaningful Jewish existence?

2. implicit

a. let's look at the school through eyes of educational anthropologist

b. is the vision shared? where/what are shared elements?

we will use these methods to address questions 2a and 2b: interviews, observations, focus groups of parents, teachers, etc.

c. how is this vision like/different from the notion of vision explicated above?

1. does it incorporate an image of the Jewish person we want to nurture?

2. is it rooted in an image of a meaningful Jewish existence?

Step Three: Study of Several Responses to "who is the person we want to nurture?" (institutions may choose to study a variety of responses or not; they may choose to study responses based on competing ideologies or not)

This might include:

- 1. study of educated Jew papers;**
- 2. study of other written Jewish thinkers in the light of these questions (Buber, Rosenak, Borowitz);**
- 3. examination of personal statements of teachers/ rabbis/scholars/members of community who would respond to the two key questions above**

Step Four: What are the education implications of any one of these approaches?

This might include:

Spinning out each of commonplaces (teacher, student, subject matter, milieu) and what are the challenges of each of the visions in terms of the commonplaces

Step Five: What vision are we going to buy? How are we going to decide?

Is this democratically decided? (1 person/1 vote)

Is some oversight committee charge with decision?

Is rabbinic/denominational entity charged with decision?

Two practical problems---

Who can help community/school do this?

Are we promising such people if we do this session?

(does this mean that CIJE needs to train facilitators of these projects; take institutional leaders and help them understand how to do this in their own institutions?)

Please note that in this latest version, I have moved the Dewey discussion into the afternoon, fearing the danger of putting too much into the morning. I do, though, agree that the morning needs real "meat", and I think that the discussion of "the problem" can offer that meat.

THE PROBLEM

- NO PLANNING RESPONSIBILITY
- BUDGETS UNCHAINED
- COMMITMENT CONTINUES
- CAPITAL SHORTAGE

educating institutions ((as well as with examples from the world of general education)).

The intent is to make the central problems clear and compelling, to suggest in broad terms the ways in which the Goals Project is trying to address these problems -- while making it clear that the problems addressed by the Goals Project a) do not admit of a quick fix, and b) are not the only significant problems that need addressing if Jewish education is to be improved. (If the introductory exercise I suggested is used, reference to the list of "obstacles" people had earlier noted will serve to underscore this point.) The concept of vision-driven institutions will be introduced and briefly discussed, with the assurance that in the afternoon it will be fully explained and exemplified.

It may be wise in this opening session for us to articulate, respond to, and thereby at least temporarily deflect some of the "skeptic's questions" that they might be walking in with, e.g. the kinds of questions I articulated at the end of the document I prepared for our last conference call.

122 - 11

LUNCH

T₁ t- -4 7

VISION-DRIVEN INSTITUTIONS - GIVE ME A "FOR INSTANCE!"

This session is designed to accomplish the following purposes: a) to give participants some living examples of vision-driven institutions. This is important because many of them may never have actually been part of or witnessed such an institution; b) to use these examples as a basis for explaining (and giving a concrete referent for) concepts like "vision", "goals," and "vision-driven". This will include an articulation of defining characteristics of a vision-driven institution (a list of ingredients/criteria that define what a vision-driven institution is).

We will be looking at two vision-driven institutions. One of them is the Dewey School, and the other will either be the Haredi Yeshiva described by Heilman or a secular-Zionist institution (picked by Daniel Marom).

VISION PRAGMATICS

① Board Meeting:

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→ SQL: ViSi

→ Platzmarkt

This will include a discussion with HaRav Lichtenstein concerning the ways in which his institution is vision-driven. It will be important for someone to brief him about the nature of our seminar prior to our visit so

that he will aim his comments at our concerns. In preparation for this session, participants will have had the chance to read the article on Heder and Har Etzion written by Ha-rav Lichtenstein. This session will include an opportunity to discuss the experience and to hear about a very different vision-driven institution in conversation with Ruth Calderon. Box lunches need to be included.

This session is designed to offer a living, first-hand example of a vision-driven institution out in the field. It is also a chance to encounter a vision of a meaningful existence which is very different from Dewey's and the secular-Zionist vision dealt with the day before. Participants should have a chance to articulate for themselves, possibly in small groups, the ways in which this institution is/is not vision-driven.

2:30-3:30 INTRA-COMMUNITY CAUCUS

Organizing question: articulate insights, efforts, concerns, questions that have surfaced in our respective communities concerning the effort to move towards vision-drivenness, in preparation for presenting these matters to the others on Day 4 of the seminar. My own sense is that this kind of question will help focus their energies towards local issues and towards the seminar in very productive ways that we should capitalize on.*

3:30-4:30 BREAK

4:30 - 6:30 INTRODUCTION TO THE GREENBERG PIECE

FREE EVENING

* I am assuming that on Day 4 of the seminar, much of our time will be spent looking at concrete efforts, strategies, and problems associated with moving towards vision-drivenness. After the Seymour Fox Ramah piece in the morning, I can imagine the rest of the day including the following components:

- a. Some variant of the Dorph/Holtz exercise.
- b. An opportunity for each community represented to discuss their insights, efforts, and concerns. This would allow for a real cross-community sharing. The Caucus on Day 2 would initiate planning for this session.
- c. A chance to hear from Isa Aren about her experimental efforts in

this arena..

NOTE: If after discussion we think that the Dewey piece still belongs in the morning ((with a shorter problem-statement)), then my suggestion would be that in the afternoon,, we begin with the Marom session,, follow it up with the first Community Caucus,, and then have Seymour do the lead-up to the field trip that afternoon. The advantage would be that we would get an earlier start on the field trip on Tuesday — which is going to be a long day,, and therefore have more time for Calderon and/or Community Caucus ((which will be dealing with some very important questions that will help focus their energies productively)).

fax cover sheet

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REVISED VERSION OF DAYS 1 AND 2 OF THE SUMMER SEMINAR, 6/14/94

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DAY 1

9:30-10:30 WORDS OF WELCOME, OVERVIEW OF WEEK, GROUND-RULES, DESIRED OUTCOMES

Hoffmann, Fox, Fekarsky

9:30 - 10:15 INTRODUCTIONS

Proposed activity: in addition to announcing name, role, and institutional affiliation, each participant is invited to articulate one significant obstacle and opportunity in our current reality that is relevant to the effort to reform Jewish education. The intent of this exercise is to give the participants a sense for one another that goes beyond name-rank-and-serial-number. (If another exercise would do this better, let's discuss it.)

Alternatively, after very brief introductions, we could ask them to do the proposed activity in small groups as a way of beginning to work together and to vary the format for the morning. Three hrs. of sitting together in the large group is a long time.

10:15 --10:30 COFFEE BREAK

10:30 --NOON WHAT'S THE PROBLEM? NATURE, SCOPE, SERIOUSNESS

In this session, ^{the} the problem-statement is articulated with ^{some} attention to general education but with special attention to Jewish education. Seymour Fox describes and analyzes - makes come alive! - the troubling circumstances in the world of Jewish education that gave rise to the Educated Jew Project and to the Goals Project; Fekarsky offers a more concrete "take" on the problem with attention to some concrete examples of the visionless/goal-less ways in which much teaching and learning go on in Jewish the much

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122 - 11 LUNCH

1 - 44 VISION-DRIVEN INSTITUTIONS - GIVE ME A "FOR INSTANCE!"

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In the first part of this session, Pekarsky will describe the Dewey School and use it as a basis for explaining the key-terms and theses.

In the second part of the session, Marom will guide participants towards an understanding and articulation of the ways in which a secular-Zionist institution exhibits vision-drivenness.

NOTE: we need strategies for keeping them actively involved during this session - rather just listening.. Any good ideas, Gail?

4:15-5:15 FIRST INTRA-COMMUNITY CAUCUS

RECOMMENDED QUESTIONS: 1. what do we hope to get out of this seminar? 2. Are there examples of vision-driven institutions in our communities? Perhaps begin working on question that I have associated with the second caucus ((on Day 2))

5:15 - 7 FREE TIME

7 - 88 DINNER

8 - 9:30 SHARING OF PORTRAITS

In small groups of about 4, participants will have the chance to share the portraits they have developed in preparation for the seminar.. Each group will be facilitated by a member of our staff.

DAY 2

9-9:30 REVIEW AND REACT TO SUMMARY OF DAY 1 PROCEEDINGS.

9:30-10:15 ON THE RELATIONSHIP BETWEEN VISION AND PRACTICE
--some preliminary considerations in preparation for our visit to the Har Etzion Yeshiva.
[The content of this session, suggested by Alan, needs to be more clearly specified.

Seymour Fox

10:15 - 2:30 FIELD TRIP TO HAR ETZION

This will include a discussion with HaRav Lichtenstein concerning the ways in which his institution is vision-driven. It will be important for someone to brief him about the nature of our seminar prior to our visit so

that he will aim his comments at our concerns. In preparation for this session, participants will have had the chance to read the article on Heder and Har Etzion written by Ha-rav Lichtenstein. This session will include an opportunity to discuss the experience and to hear about a very different vision-driven institution in conversation with Ruth Calderon. Box lunches need to be included.

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1 = 24/1A

\$ 52 =

244/10

Pre-June 15 Conference Call

DAY 1

AM WELCOME,, INTRODUCTION,, PROBLEM-STATEMENT

LUNCH

PM EXEMPLIFYING VISION-DRIVENNESS: DEWEY AND EARLY ZIONISM

CAUCUSES

DINNER

PORTRAITS

DAY 2

AM REVIEW PROTOCOLS

PREPARING FOR FIELD TRIP: VISION AND PRACTICE

TRIP TO YESHIVAT HAR ETZION WITH ELLUL COUNTERPOINT

PM CAUCUSES

PREPARING FOR GREENBERG SESSION

DAY 3

AM REVIEW PROTOCOLS

**GREENBERG STUDY SESSIONS IN SMALL GROUPS/THEN PLENUM ON THE
EDUCATIONAL SIGNIFICANCE OF G.'S VIEWS**

PM MEET WITH GREENBERG

ALTERNATIVES TO GREENBERG ((1))

ALTERNATIVES TO GREENBERG ((2)) --WITH BRINKER

ASSIGNMENT ((PERSONAL REACTION))

DAY 4

**AM TOWARDS A VISION-DRIVEN INFORMAL EDUCATING INSTITUTION: THE
RAMAH EXPERIENCE**

**PM REPORTS FROM THE CAUCUSES CONCERNING THEIR ISSUES,, EFFORTS,,
INSIGHTS**

**EXERCISE DESIGNED TO ENGAGE THEM IN EFFORT TO DEVELOP AN
APPROPRIATE MODEL ((KIND OF THING BARRY/GAIL ARE WORKING ON)) ;
EMPHASIS ON STAGES IN THE PROCESS,, HURDLES TO OVERCOME,**

CRITICAL ISSUES AND QUESTIONS.

DAY 5

**AM ISA ARON'S EXPERIMENT IN IMPROVING CONGREGATIONAL EDUCATION
DENOMINATIONAL REPRESENTATIVES DISCUSS THEIR ROLE IN THE
PROCESS**

**HOFFMANN RE-ARTICULATES CIJE'S GENERAL PLAN FOR NEXT YEAR,
CHARGES EACH CAUCUS WITH THE ASSIGNMENT OF MAPPING OUT ITS
PRINCIPAL TASKS, ASSIGNING RESPONSIBILITIES, AND BRINGING BACK
TO TABLE QUESTIONS, CONCERNS RELEVANT TO DEVELOPMENT OF THE
LOCAL SEMINARS.**

WORKING LUNCH SESSION ((BY COMMUNITY)):

**COMMUNITIES ADDRESS ISSUES RAISED BY HOFFMANN AND PREPARE TO
REPORT BACK TO THE GROUP,**

PM GROUPS REPORT BACK

NEXT STEPS AND TIMETABLE ARTICULATED

EVALUATION OF SEMINAR

DINNER

Study Sessions

1 A 2 morning

FROM: "Dan Pekarsky", INTERNET:PEKARSKY@mail.soemadison.wisc.edu
 TO: (unknown), 73321,1223
 (unknown), 73321,1221
 (unknown), 73321,1220
 Gail Dorph, 73321,1217
 DATE: 6/15/94 5:08 AM

Re: DAYS 1 AND 2 OF SEMINAR

Sender: pekarsky@mail.soemadison.wisc.edu
 Received: from dogie.macc.wisc.edu by ari-img-1.compuserve.com (8.6.4/5.940406sam))
 id FAA28607; Wed, 15 Jun 1994 05:07:16 -0400
 Received: by dogie.macc.wisc.edu;
 id AA11528; 5.57/42; Wed, 15 Jun 94 04:07:13 -0500
 From: "Dan Pekarsky" <PEKARSKY@mail.soemadison.wisc.edu>
 Reply-To: PEKARSKY@soemadison.wisc.edu
 To: 73321.1217@COMPUSERVE.COM
 Cc: 73321.1220@COMPUSERVE.COM, 73321.1221@COMPUSERVE.COM,
 73321.1223@COMPUSERVE.COM, ALANHOF@VMS.HUJI.AC.IL,
 MANDEL@VMS.HUJI.AC.IL
 Date: Tue, 14 Jun 1994 15:28:00 -600
 Subject: DAYS 1 AND 2 OF SEMINAR
 X-Gateway: iGate, (WP Office) vers 4.03 -11032
 Mime-Version: 1.0
 Message-Id: <2DFE12F6.8A97.0003@mail.soemadison.wisc.edu>
 Content-Type: multipart/mixed; BOUNDARY=_8KcZuX86QvYVtGo2dfe0512
 -B oUnD_8KcZuX86QvYVtGo2dfe0512
 Content-Type: TEXT/PLAIN; Charset=US-ASCII
 Content-Transfer-Encoding: 7BIT

In preparation for our conversation tomorrow morning, here's another take on Days 1 and 2 and some thoughts on Day 4. I look forward to our conversation tomorrow.

By the way, I spoke with Carolyn Keller today who indicated that she, along with a lay leader, are planning to come. She voiced an interest in text study (Could that be made an optional activity pre-seminar each morning?) and a strong desire to have an opportunity to interact with the other communities qua communities, to hear how each has been struggling with issues of the kind the seminar is addressing.

-B oUnD_8KcZuX86QvYVtGo2dfe0512
 Content-Type: APPLICATION/OCTET-STREAM; name="DOS6-14"
 Content-Transfer-Encoding: 7BIT

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Hoffmann, Fox, Pekarsky

9:30-10:15 INTRODUCTIONS

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11:2 - 11 LUNCH

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basis for explaining the key-terms and theses.

In the second part of the session, Marom will guide participants towards an understanding and articulation of the ways in which a secular-Zionist institution exhibits vision-drivenness.

NOTE: we need strategies for keeping them actively involved during this session - rather just listening.
Any good ideas, Gail?

4:15-5:15 FIRST INTRA-COMMUNITY CAUCUS

RECOMMENDED QUESTIONS: 1. what do we hope to get out of this seminar? 2. Are there examples of vision-driven institutions in our communities? Perhaps begin working on question that I have associated with the second caucus (on Day 2)

10³⁰ - 12⁰⁰

5:15-7 FREE TIME

7-8 DINNER

8-9:30 SHARING OF PORTRAITS

In small groups of about 4, participants will have the chance to share the portraits they have developed in preparation for the seminar. Each group will be facilitated by a member of our staff.

DAY 2

9-9:30 REVIEW AND REACT TO SUMMARY OF DAY 1 PROCEEDINGS.

9:30 - 10:15 ON THE RELATIONSHIP BETWEEN VISION AND PRACTICE
-some preliminary considerations in preparation for our visit to the Har Etzion Yeshiva.
[The content of this session, suggested by Alan, needs to be more clearly specified.]

Seymour Fox

10:15 - 2:30 FIELD TRIP TO HAR ETZION

This will include a discussion with HaRav Lichtenstein concerning the ways in which his institution is vision-driven. It will be important for someone to brief him about the nature of our seminar prior to our visit so

that he will aim his comments at our concerns. In preparation for this session, participants will have had the chance to read the article on Hesder and Har Etzion written by Ha-rav Lichtenstein. This session will include an opportunity to discuss the experience and to hear about a very different vision-driven institution in conversation with Ruth Calderon. Box lunches need to be included.

This session is designed to offer a living, first-hand example of a vision-driven institution out in the field. It is also a chance to encounter a vision of a meaningful existence which is very different from Dewey's and the secular-Zionist vision dealt with the day before. Participants should have a chance to articulate for themselves, possibly in small groups, the ways in which this institution is/is not vision-driven.

2:30-3:30 INTRA-COMMUNITY CAUCUS

Organizing question: articulate insights, efforts, concerns, questions that have surfaced in our respective communities concerning the effort to move towards vision-drivenness, in preparation for presenting these matters to the others on Day 4 of the seminar. My own sense is that this kind of question will help focus their energies towards local issues and towards the seminar in very productive ways that we should capitalize on.*

Reinter: J^{oo} 1/7

3:30-4:30 BREAK

4:30 - 6:30 INTRODUCTION TO THE GREENBERG PIECE

FREE EVENING

* I am assuming that on Day 4 of the seminar, much of our time will be spent looking at concrete efforts, strategies, and problems associated with moving towards vision-drivenness. After the Seymour Fox Ramah piece in the morning, I can imagine the rest of the day including the following components:

- a. Some variant of the Dorph/Holtz exercise.
- b. An opportunity for each community represented to discuss their insights, efforts, and concerns. This would allow for a real cross-community sharing. The Caucus on Day 2 would initiate planning for this session.

c. A chance to hear from Lisa Aron about her experimental efforts in this arena.

NOTE: If after discussion we think that the Dewey piece still belongs in the morning (with a shorter problem-statement), then my suggestion would be that in the afternoon, we begin with the Marom session, follow it up with the first Community Caucus, and then have Seymour do the lead-up to the field trip that afternoon. The advantage would be that we would get an earlier start on the field trip on Tuesday – which is going to be a long day, and therefore have more time for Calderon and/or Community Caucus (which will be dealing with some very important questions that will help focus their energies productively).

-BOUND_3KcZwX86QvYVtGo2dfe0512--

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COMMENTS:

This is working agenda
for Goals seminar.

As it stands now, it includes

timing, events, small groups etc.

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TOWARDS CLOSURE: CIJE SUMMER SEMINAR ON GOALS

DAY 1

9 - 9:30

Sunday 1st
WORDS OF WELCOME, GENERAL ORIENTATION

Alan Hoffmann, Seymour Fox, Daniel Pekarsky

9:30 - 10:30

Participants introduce themselves

[In the first stage, they identify their name, community, and role in the area of Jewish education; in the second stage, they gather with one or possibly two people they do not know and discuss what they hope to get out of participation in the seminar. The point of the latter exercise is, first, to meet people they don't know, and second, to focus their attention on what they hope to accomplish.]

10:30 - 10:45 COFFEEBREAK

10:45 - 11:45 DEFINING THE PROBLEM

Seymour Fox and Daniel Pekarsky

[Why the Educated Jew Project? Why the Goals Project? What educational realities and what convictions concerning education gave rise to these efforts?]

~~PRIOR HOLDING.....?~~

No

11:45 - 1 pm

VISION-DRIVEN INSTITUTIONS: GIVE ME A "FOR INSTANCE..."

Daniel Pekarsky

[Pekarsky offers the Dewey School as an example of a vision-driven institution. The session includes the following components: a) characterization of the vision, of the human ideal in its social and individual dimensions, that animates Dewey's efforts; b) a description of the school which highlights the ways in which this vision lives in the curriculum, the social structure, and in the personnel of the

PRIOR READING FOR THIS SESSION:
selection from Mayhew and Edwards,
THE DEWEY SCHOOL

2 pm - 4 pm JEWISH EXAMPLES OF WISDOM/DRIVENNESS

Daniel Marom

PRIOR READING: to be provided by Maron.

In small groups participants will be given a grid that includes elements like Vision, Goals, Curriculum, Characteristics of the Social environment, Characteristics of the Physical Environment, Assumptions about human nature, learning, and motivation. They will be asked to fill it in for Dewey, for secular-Zionism, and for Heilman's Haredi Yeshiva, about which they will have

read prior to the seminar but which they will not have yet discussed. Perhaps their findings could be put on big poster-board and then displayed on a wall, thus allowing people informally to compare how each group approached and interpreted the task.

It may be wise for these small groups to be the same as the Community Caucuses, so that they can be working with each other in a learning mode and not just in a "Planning" mode.

* yes

PRIOR READING: Heilman selection from DEFENDERS OF THE FAITH.

NECESSARY TOOL: GRID to be developed by Pekarsky.

IN NEED OF DECISION: basis for dividing into groups (SEE ABOVE FOR SUGGESTION); plus, who will facilitate each group.

* ■

4 - 4:30

BREAK

4:30 5:15

FIRST COMMUNITY MEETING

Participants gather by community to discuss a number of questions: a) how do would they assess their own institutions in relation to goals-orientedness and vision-drivenness? b) what as a community are they hoping to get out of the seminar? c) what insights and concerns would they like to bring to the attention of the group as a whole?

Need to clarify what poster!

5:30 - 6:15

AN ORIENTATION TO THE VISIT TO YESHIVAT HAR ETZION

Shmuel Wygoda

The challenge of this session to equip the participants "with eyes", that is, with questions and categories that will turn the visit to the Yeshiva into more than sight-seeing. It also gives participants a chance to ask questions concerning Yeshivat, in

general, and Hesder in particular. Some of these Shmuel could answer directly; others he could pass on to Ha-Rav Lichtenstein.

PRIOR READING: Rabbi A. Lichtenstein, "The Ideology of Hesder: the View from Yeshivat Har Etzion" and the letter sent to new students by Rabbi Amital and Lichtenstein" (PROVIDED BY WYGODA)

6 - 7:30

FREE TIME

7:30-8:30

DINNER

8:30-9:30

SHARING OF PORTRAITS

Over a light dessert, wine, or coffee, and in small groups, participants informally share the portraits they have developed in preparation for the seminar. The emphasis is on non-judgmental sharing. Each group should have a facilitator whose job it is a) to ensure that a non-judgmental, listening mode prevails, and b) to encourage them to elaborate their portraits via gentle probing.

DP needs to offer a host

the facilitator

DAY 2

8:30 - 9 AM
9 AM - 9:30

REVIEW PROTOCOLS OF DAY 1 OF THE SEMINAR
RIDE TO YESHIVAT HAR ETZION

9:30 - 10:30

VISIT THE BETH HEMDASH, THE BETH HEMDASH, THE THE
LIBRARY, THE YAAKOV HERZOG CENTER

10:30 - 10:40

BREAK

10:40 - 12

A MEETING WITH RABBI A. LICHTENSTEIN

Rabbi Lichtenstein makes an opening presentation, which is followed by question and answer period. Yehuda Schwartz is also engaged in the answering of questions.

12 - 12:45

PROCESSING THE MORNING ACTIVITY

Shmuel Wygoda and Barry or Gail

12:45 - 1:30 LUNCH AT YESHIVAT HAR ETZION

1:30 - 2:30 POINT/COUNTER-POINT

Ruth Calderon

Ruth Calderon, who will participate in the morning session, will offer a portrait of Ellul as a counter-point to Yeshivat Har-Etzion, and participants will be encouraged to develop comparisons and contrasts concerning these institutions' guiding visions and the ways in which they are reflected in practice.

PRIOR READING ON ELLUL: ????

2:30 - 3 pm RETURN TO JERUSALEM

3 - 5 pm BREAK

5 7:30:30 PM AN INTRODUCTION TO THE EDUCATED JEW PROJECT

Daniel Maron and Seymour Fox

PRIOR READING: ???

7:30 - 8:30 DINNER IN INTRA-COMMUNITY GROUPS

Groups are asked to share reactions to the day's experiences and to articulate issues, insights, or experiences that they want to share with the group as a whole the following morning.

FREE EVENING

DAY 3

9 - 10 am

REVIEW PROTOCOLS AND SHARE INSIGHTS AND CONCERNS EMERGING FROM THE COMMUNITY MEETINGS.

10 - 1 pm

PROFESSOR GREENBERG'S CONCEPTION OF THE EDUCATED JEW

PRIOR READING FOR THIS MORNING'S SESSION: Professor Greenberg's essay

*Perhaps make this
3:30 - 4:30
Then Fox/Maron
4:45 - 7*

The Dinner

on the educated Jew

10 -11:30 UNDERSTANDING GREENBERG'S VISION

In two (or more) sub-groups participants will work towards an understanding of Professor Greenberg's vision along the lines laid out by Daniel Marom in his discussion of this piece of the program. Whether the criterion for dividing people up should be what he suggests is something I'd like us to discuss. I'm nervous about the assumptions implicit in this basis for classification, and would want us to consider a) explaining how the two groups will differ, and b) then letting folks self-select into different groups.

11:30 BREAK

11:45 - 1 pm ELEMENTS OF TRANSLATION: INTRODUCTORY DISCUSSION

Daniel Marom and Seymour Fox

Marom and Fox raise participants' levels of consciousness concerning the nature and dimensions of the translation processes, using Greenberg's vision as an example.

1 -- 2 pm LUNCH

2 -- 3:30 A CONVERSATION WITH PROFESSOR GREENBERG

Professor Moshe Greenberg, Seymour Fox, and Daniel Marom

The purpose of this session should be "to experience the authentic source of this conception: Greenberg's scholarship, faith in education, and deep vision of Jewish religion and existence." It is also to offer participants a chance to deepen their understanding of Greenberg's vision and, in the

*Is it
dangerous to
do
G. right
after
lunch?*

process, begin to clearer - or more
confused - about their own.

3:30 - 4 pm BREAK

4 - 5:00 ALTERNATIVES TO GREENBERG (11)

Daniel Maron and Seymour Fox

PRIOR READING: The Brinker and
Twersky articles? ???

No

5 - 6 pm COMMUNITY MEETINGS

Share reactions and develop both
themes, strategy, and division of
responsibilities for presentation to
be made to group-as-a-whole on
afternoon of Day 4.

write us
the

6 - 8 pm BREAK

8 pm DINNER AT THE HOME OF ALAN AND NADIA HOFEMANN,
FOLLOWED BY A VISIT WITH YEHUDA AMICHAI

PRIOR READING: Some of A Amichai's
work in translation????

what will
do this?

DAY 4

9 - 9:30 AM REVIEW PROTOCOLS FROM DAY 3 OF THE SEMINAR

9:30 - 10:45 ALTERNATIVES TO GREENBERG (22):
CONVERSATION WITH PROFESSOR MENACHEM
BRINKER.

10:45 - 11 am BREAK

11 -- 11 pm TOWARDS A VISION-DRIVEN INFORMAL
EDUCATIONAL INSTITUTION: THE RAMAH
EXPERIENCE

PRIOR READING: Essays on Camp Ramah;
need to decide which.

Semyour Fox guides the participants
towards an understanding of the ways
in which a vision was translated
into a workable educational design.
The elements, the complexity, the
kinds of expertise that were drawn
on, and the like are highlighted in
this account.

1 - 2 pm

LUNCH

(City Community)
If communities are expected to make substantial presentations in the afternoon, perhaps they should eat lunch by community rather than as a larger group.

2 - 4 pm

TOWARDS THE DEVELOPMENT OF CONCRETE STRATEGIES

The Dorph/Holtz-inspired and guided exercise designed to encourage the participants in small groups to identify, more fully appreciate, and begin to wrestle with questions that concern the process of moving towards vision-drivenness in the absence of an initial shared sense of vision. Attention should be paid to critical ingredients, to difficult challenges, to the different stages of the process, etc. The initial exercise should be framed in such a way that participants find themselves in a concrete context and don't have to spend a lot of time "setting up the situation", that is, inventing the situation in the context of which they are responding to the task. The exercise and its aftermath must be designed to allow CIVE to foster serious discussion of certain elements that it views as important to the process.

PRIOR READING: the Senge selection from THE FIFTH DISCIPLINE as general background piece???

4 - 5 PM

BREAK

5 - 7 PM

SHARING LOCAL CONCERNS AND EXPERIENCES

Representatives of each of the principal communities that are represented in the seminar make the presentation they have been preparing for in their small groups and have a chance to take in questions and feedback from the group as a whole.

FREE EVENING -- DINNER ON YOUR OWN

DAY 5

9 - 9:30 REVIEW PROTOCOLS

9:30 ~ 11 CASE-STUDY

Kyla Epstein (or someone else) is invited to describe her institution's efforts to move in the direction of vision-drivenness, with attention to the animating concerns, the process, the results to date, and the obstacles. The effort is presented as a "work in progress", and the intent is both to help her think about her problem in new ways and to help the group as a whole get clearer about critical issues and insights.

11 - 11:30 BREAK

11:30 - 12:30 DENOMINATIONAL INPUT

In this session, the representatives of participating denominations discuss ways in which they feel they can support local communities' and institutions' efforts to become more vision-driven. This would also be the context in which to share where they feel they have come in their week-long meetings.

12:30 - 1 CHARGE TO LOCAL COMMUNITIES

In this session, Alan Hoffmann focuses attention of the group on the seminar's larger purposes and charges each local community grouping with the development of a plan of action that incorporates some critical elements (which he will articulate for them).

1 - 3 pm A WORKING LUNCH MEETING BY COMMUNITY

Each community develops a response to the charge identified by Alan Hoffmann in the previous session.

3 -4 4:30 pm COMMUNITY PLANS

Each community presents to the group
a) a plan of action, including the
division of responsibilities, b)
suggestions regarding the character
of local seminars.

4:30-5:30 pm CUE AND THE LOCAL COMMUNITIES: NEXT STEPS

A Hoffmann-led discussion that
pulls together what has emerged over
the week and on this last day and
lays out what's ahead in this
developing process.

5:30 -- 6 pm EVALUATION SESSION

Participants are given a questionnaire which
elicits their evaluation of the
seminar in relation to articulated
goals and the needs of their
communities.

6 - 7:30 FREE TIME

7:30 CONCLUDING DINNER

POSSIBLE PACKET OF READINGS FOR THE SUMMER SEMINAR

GENERAL

* Fox, Seymour "Towards a Theory of Jewish Education" ¹²
* Senge, Peter, Selection from THE FIFTH DISCIPLINE

TOPIC BY TOPIC

INTRODUCTORY SECTIONS - "PROBLEM-STATEMENT" ?????

* DEWEY SESSION -- Selection from Mayhew and Edwards, THE DEWEY
SCHOOL

JEWISH VISION-DRIVEN INSTITUTIONS (day 1, afternoon)

* Material on early Zionist ideology and education (Maron)
* and Heilman selection from DEFENDERS OF THE FAITH.

I. Sharing Seminar in Comm. (how? w/ whom?)
II. Setting up Mechanism ^{to move this ahead by communal agenda}

A PROCESS OF MOVING INSTITUTIONS TOWARD CREATING A VISION

III. Taking Stock

Is there a vision expressed in the school as it is today?

Step One: What is a Vision and Why is it important? (replication of our opening process at this seminar)

What do we mean by vision?

(contrast to other meanings--impt of content in our conceptual framework)

A vision statement addresses two questions:

1. who is (are) person(s) we want to nurture?
2. what is our vision of a meaningful Jewish existence?

Cultural Social Dimensions

Why vision is impt?

(in vision driven school, all aspects of school are influenced by vision)
etc.

What could a vision driven institution look like? (Dewey's kitchen; Heilman's haredi institution)

Step Two: Taking Stock: What is the Nature of Our School's Vision?

explicit

- a. let's gather all written statements that school has produced and study them in order to figure out: what is educational/Jewish vision; Who is the person we want to produce?
- b. are the documents internally consistent with each other?
- c. is the explicit vision actually realized in the school? (see 2a)
- d. how is this vision like/different from the notion of vision explicated above?
 1. does it incorporate an image of the Jewish person we want to nurture?
 2. is it rooted in an image of a meaningful Jewish existence?

2. implicit

- a. let's look at the school through eyes of educational anthropologist
- b. is the vision shared? where/what are shared elements?

are there a lot of explicit + desc. education and goals are they embedded in or underlying vision

to be faced

obstacles challenge

we will use these methods to address questions 2a and 2b: interviews, observations, focus groups of parents, teachers, etc.

c. how is this vision like/different from the notion of vision explicated above?

1. does it incorporate an image of the Jewish person we want to nurture?
2. is it rooted in an image of a meaningful Jewish existence?

Step Three: Study of Several Responses to "who is the person we want to nurture?" (institutions may choose to study a variety of responses or not; they may choose to study responses based on competing ideologies or not)

This might include:

1. study of educated Jew papers;
2. study of other written Jewish thinkers in the light of these questions (Buber, Rosenak, Borowitz);
3. examination of personal statements of teachers/ rabbis/ scholars/members of community who would respond to the two key questions above

Step Four: What are the education implications of any one of these approaches?

This might include:

Spinning out each of commonplaces (teacher, student, subject matter, milieu) and what are the challenges of each of the visions in terms of the commonplaces

: «

Step Five: What vision are we going to buy? How are we going to decide?

Is this democratically decided? (1 person/1 vote)

Is some oversight committee charge with decision?

Is rabbinic/denominational entity charged with decision?

Two practical problems--

Who can help community/school do this?

Are we promising such people if we do this session?

(does this mean that CIFE needs to train facilitators of these projects; take institutional leaders and help them understand how to do this in their own institutions?)

the basic comparisons should be made. (Rosenak)

~~BREAK~~
BREAK

~~DINNER~~
DINNER

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Hi - Goals Team
This is from Dan
Petarsky - for our goal's
celebration today - goal

June 23, 1994

Dear Participants in the CIJE Summer Seminar::

We at CIJE anticipate our upcoming seminar with great excitement. The seminar represents the first stage -- the kick-off/ as it were -- in a process designed to encourage Jewish educating institutions to become more goals-oriented and vision-driven than they typically are. In setting off on this journey together, we will be partners in an important and pioneering adventure that has the potential to make a substantial contribution to the quality of Jewish education in North America. We are especially hopeful that as a result of your efforts, educating institutions in your local communities will become engaged in the process of becoming vision-driven.

Our last memo concerning the seminar highlighted its basic purposes. On this occasion, we hope to give you a concrete sense for the seminar's character and rhythms. We have worked to develop a seminar that will prove engaging, intellectually stimulating, and an effective springboard to the work back home. The seminar will include a half-day field trip to Yeshivat Har Etzion, plenary presentations and discussions, and a variety of small group activities organized around study, reflection, the sharing of ideas and experiences, and serious deliberation.

Each day will also include time for participants to divide up by community for regular work-group sessions; these are designed to provide community delegations the opportunity to discuss the pertinence of issues discussed in the seminar to the situation back home, as well as to begin developing a plan of action that will guide the work ahead. Individuals who are not coming as part of a community-delegation will be divided into work-groups using different criteria; as an example, representatives of the different denominational training institutions will be meeting together during this time for the purpose of thinking through the relevance of the seminar's themes and the Goals Project agenda to their own challenges. Along the way, these work-groups will have the chance to share their insights, concerns, and plans with one another.

Now for some concrete details. We will be meeting from Sunday through Thursday, July 10-14. With the exception of Monday, when we will begin at 8:30 am., we will begin each day at 9 am. We will be working intensively each day of the seminar, but each day will also include a break of 1 to 2 hours. Evening sessions lasting until 9:30 pm will take place on Sunday and Thursday and there will be a very special cultural event on Tuesday night. On Monday night we will conclude at 8:30 pm., and on Wednesday night by 7 pm. Please note that with the exception of Wednesday dinner, for which you are on your own, CIJE is arranging for all lunches and dinners.

The seminar will be taking up a number of different

issues. As background to certain themes, we are sending you under separate cover a packet of articles which you should read prior to the seminar. We are also asking you to complete the enclosed written assignment before the seminar begins; though this written assignment will not be collected, it will form the basis of small group discussions near the beginning of the seminar.

Though the themes that the seminar addresses are organically related, each day will feature a different emphasis. Day 1 of the seminar begins with an Introduction that highlights the kinds of problems that have given rise to the Goals Project. Against this background, key terms will be explained and applied with the help of a number of examples of vision-driven, goals-oriented institutions (See the Dewey and Heilman selections in the forthcoming packet of readings). There will also be a session orienting us to the next day's field trip to Yeshivat Har Etzion and informal small group sessions organized around the written assignment that is to be prepared prior to the seminar.

Day 2 includes a field trip to Yeshivat Har Etzion (See the Lichtenstein selections in the packet of readings). In addition to on-site observation, our visit will include an opportunity to discuss the vision animating this Yeshiva and its challenges with its renowned co-director, Rabbi A. Lichtenstein.

In the latter part of Day 2 and on Day 3, the seminar focuses on the valuable contribution to the Goals Project of the work going on under the auspices of the Mandel Institute's Educated Jew Project. We will approach this topic through an intensive examination of Moshe Greenberg's article "We Were as Dreamers" (Included in the packet), which represents one of the varied and powerful conceptions of the kind of person we should be educating towards that have been developed for the Educated Jew Project. Our understanding of his vision will be deepened through a dialogue with Professor Greenberg, as well as through opportunities to juxtapose his views with significant alternatives of views. It should be noted in this connection that Professor Greenberg's vision of the aims of Jewish education will be examined not because it represents the last word on the subject, but because of the opportunity it offers to think carefully about what elements enter into a comprehensive vision and its power as a tool in educational planning. Greenberg's paper also serves to introduce the problem of translating a vision into educational practice, a topic that will be investigated in depth on Day 4.

On Day 4, "How"-questions move into the foreground of our work. Using a significant example from the world of informal education (a Summer camp movement), we look carefully at the major dimensions of the effort to translate a vision of the aims of education into the design of an educating institution (See the article on Camp Ramah in the packet). We also wrestle with the difficult problem of how to make progress towards vision-driven education in institutions that seem far from having any shared and compelling vision. Through examination of a case-study and other

activities, we will have a chance to entertain different strategies, to share insights, and to surface pertinent questions and issues.

In the last part of the seminar, the community-based and other work-groups which have been meeting daily will be asked to present to the group as a whole their emerging plans for encouraging local institutions to work towards being more goals- and vision-driven. These presentations, along with a CIDE presentation of its understanding of its role in the process, will become the basis for the development of a shared and concrete plan of action that will guide our joint efforts in the upcoming year.

We hope this overview offers you a good sense of what the seminar will address and how it will be organized. The program is, of course, subject to some changes in response to issues and concerns that may arise in the course of the seminar.

Please be on the look-out for the packet of readings, and don't forget to complete the enclosed written assignment. We are looking forward to seeing you soon.

Sincerely,

Daniel Pekarsky

PRE-SEMINAR WRITTEN ASSIGNMENT

Our seminar will focus on some topics that are at once straight-forward and very difficult: 1) the nature and importance of educational goals; 2) the process of arriving at meaningful goals; and 3) the processes involved in moving from goals to educational design and practice. But goals do not come out of nowhere. Typically, they are rooted in our very basic beliefs concerning the kinds of Jewish human beings we hope to cultivate via Jewish education. The Goals Project assumes that many Jewish educating institutions need to work towards a clear and compelling conception or vision of the kind of Jewish human being they would like to cultivate. The Goals Project further assumes that an important component of such efforts is for the individuals involved to clarify and develop their own personal views on this matter. The exercise described below is designed to encourage such an effort and to stimulate some initial reflection concerning some of the questions we will be addressing in the seminar. It will serve as the basis of a small group discussion during the seminar.

Write up your initial thoughts about the Kind of Jewish adult you would hope to see emerging from the process of Jewish education. In what ways would being Jewish enter into and enhance the quality of his or her life? In developing your view, you may find it helpful to think about what you would hope for in the case of your own child or grandchild. Below are three guidelines for the exercise:

1. For purposes of the exercise, don't settle for what you think feasible "under the circumstances." Rather, try to articulate what you would ideally hope for in the way of Jewish educational outcomes.

2. Be honest with yourself concerning this matter. The point is not to arrive at a position that someone else finds acceptable, but to identify your own views at this moment of time.

3. Approach the task not by listing characteristics but the way a novelist might: present a vivid portrait or image of the Jewish human being you would hope to cultivate, a portrait that conveys the pattern and quality of that person's life. Focusing on, say, a day, a week or some other interval of time, describe what this person's life looks like, emphasizing ways in which the Jewish dimension enters into and enriches this life. The challenge is to make this person (male, female, or gender neutral - it's up to you) "come alive". To accomplish this, it might prove helpful to give this person a real name. In addition, use any literary device you think might be fun and helpful. You might, for example, develop your portrait as a week-long diary in the person's life; or you might choose to describe the person from the point of view of a spouse or a child.

Have fun with the assignment -- and remember that nobody will hold you to anything you say. It's simply designed to stimulate some initial reflection on some questions we'll be addressing.

PRE-SEMINAR READING ASSIGNMENT

Enclosed is the packet of readings. If possible, read them in advance of the seminar -- especially the selections we'll be referring to in the first couple of days of the seminar (the articles by Dewey, Heilman, Lichtenstein, and Greenberg).

Some of the readings offer portraits of very different kinds of vision-driven institutions. The Dewey selections offer an example of the school started by Dewey, a school based down to its very details on a systematically articulated and comprehensive social and educational philosophy. The selection from Heilman's DEFENDERS OF THE FAITH offers a glimpse into a contemporary Haradi Yeshiva. Though nobody may have systematically articulated the institution's vision and its relationship to what goes on in the school, in an important sense it too is a vision-driven institution. The article by Rabbi Lichtenstein describes a very different vision-driven institution - the modern Zionist, Hesder Yeshiva which he founded (and which we will visit).

These institutions are light-years away from each other in numerous respects; and all of them differ dramatically from secular-Zionist educating institutions we will also be looking at. But as different as they are, these institutions are alike in that all are animated by a coherent and, for their proponents, a compelling vision of what they want to accomplish. As you read these articles, think about what these visions are and about how they are reflected in practice.

The article by Moshe Greenberg offers his views on the kind of Jewish human being we should be educating towards. It is one of several essays developed under the auspices of the Mandel Institute's Educated Jew Project. Each of these essays represents a different perspective on the kind of person Jewish education should try to cultivate. We will be examining Greenberg's vision, with attention to the issues that arise in trying to translate a vision into practice. While Professor Greenberg's views may prove helpful to you in clarifying some of your own beliefs (because you may find yourself strongly agreeing or disagreeing), we encourage you not to read this essay until after you have sketched out the portrait asked for in the written assignment.

The essay on Camp Ramah is background to our discussion of the translation of vision into educational design and practice in the context of informal education.

The selection from Peter Senge's THE FIFTH DISCIPLINE and Seymour Fox's " " are offered as general background reading for the seminar.

CIJE GOALS SEMINAR

My apologies, but time-constraints precluded spell-check and proofing.

POINTS TO BE MADE -- SESSION BY SESSION

SUNDAY AM

WELCOME

Alan Hoffmann:

Welcomes participants to Jerusalem and to the conference.

Talks about the place of the Goals Project in the overall CIJE initiative.

Reminds participants that this is but the first stage of a process. Follow-up in local communities is part of raison d'être of this conference. What we anticipate in the way of follow-up (on their part and our own)

We will be partners exploring territory that is, unfortunately, relatively unexplored. We are hopeful that CIJE and the various individuals will learn a lot from each other.

Comments about the diversity, the knowledge, and the experiential base represented by members of this group.

What to Expect: Conceptual and Practical dimensions. While the "how to" dimension is something we will be exploring, we believe that understanding the conceptual and substantive issues is also critical.

"Goals" -- one dimension of a complex array of variables, all of which must be addressed in their inter-relationship. Focusing on goals is important but it won't do the trick!

Nor are there "quick fixes"; there are no gimmicks for develop a set of goals that are believed in by key stakeholders; nor is the process of translating goals into educational practice necessarily easy. These processes require patience, thought, and ingenuity. The seminar is a starting-point to our shared work in this area, not an end-point.

The community-dimension: many of you come as members of community-delegations

NO INTRODUCTORY

understanding of interrelationships

in process of developing a plan of action for the improvement of Jewish education. Such should reflect your vision of yourself as a community concerned with Jewish continuity. We believe that encouraging local educating institutions to become more organized around thoughtfully developed goals is a critical component of this community-vision.

Introduces Pekarsky

Daniel Pekarsky

Will take people briefly through the seminar -- explaining the things we will be doing, the reasons for doing them, the rhythm of the seminar; basic ground-rules, e.g., attendance.

~~Kind of institutions we'll be considering~~ (age of participants, religious ideology, formal/informal, Some sessions more open-ended, more exploratory than others, etc.)

Stress the importance of struggling in personal terms with some of the issues, of seeing local community through the lens of the seminar's categories and themes, of arriving at a plan of action -- hence, importance of the Work Groups.

INTRODUCTIONS

Pekarsky will invite participants to go around the room and identify themselves: name, community, institutional affiliation.

(Perhaps ask them to briefly say what they hope to get out of seminar - but this might take too long. The alternative: after they've introduced themselves, ask them to turn to someone they don't know and trade information concerning hopes/expectations vis-a-vis the seminar.)

INTRODUCING THE PROBLEM: Seymour Fox

Offers his own welcome to participants.

This seminar -- as important way-station in a process I've been involved in for years....Perhaps a milestone.

Some comments concerning the origins and relationship

between Educated Jew and Goals Projects. Articulate perceptions, convictions, and concerns that gave rise to these ventures. Perhaps here some attention can be paid to the importance of accountability and the need for goals if there is to be accountability.

The Goals Project/Educated Jew Project as pioneer:

wrestling with a problem that haunts general education as well -- i.e. a) the lack of clear, compelling, consistent instructional goals; b) the importance of same to a quality-education. Reference to the Smith and O'Day piece might be relevant: there are some great quotations concerning the multitude of conflicting demands that are pressed on any given school.

Did I say "school"? Much too narrow. The Goals Project/Educated Jew Project does not assume that education ought to go on primarily in school-like institutions. Importance of informal institutions like the JCC (represented in our group)

Perhaps mention the expansion of the Educated Jew Project to include a Reform dimension.

A brief comment concerning the social dimension of the "Educated Jew" Project and the Goals Project might be useful: the fact that we focus on "the Educated Jew" does not mean that we are unaware of the importance of the social dimension. This point can be explained as you see fit.

SMALL GROUP EXERCISE

LUNCH

DEFINING THE PROBLEM

In this session, Pekarsky acknowledges that there are many happy exceptions, but that the field as a whole suffers from some serious problems -- many of them represented in the exercise. As I summarize the major points, keep in mind some of the examples you came up with.

Pekarsky's discussion highlights, with the aid of examples the extent to which:

a. goals are not part of classroom teaching assignments.

b. the extent to which the goals that are supposed to offer guidance are too vague.

c. The extent to which the goals are only symbolically represented in the life of the institution.

d. The extent to which key stake holders don't believe in the goals.

e. The extent to which goals are not anchored in vision.

Against this background, Pekarsky articulates the critical role that goals play in education: story of the Zen Master whose major challenge in becoming an expert archer is fully understanding what he's aiming at.

THE GOALS PROJECT: 1. What we're aiming at; 2. how we get there.

VISION-DRIVEN INSTITUTIONS: GIVE ME A FOR INSTANCE

We have just seen the dimensions of the problem. But what would a solution look like? Some of us are so used to institutions that float along without a clear sense of direction that we may not know what an institution it is genuinely clear about what it is about would look like.

In this session, two examples: along the way, an opportunity to highlight major features of vision-driven institutions, clarify some key terms.

Later in the day a chance to apply the basic principles to one or more other institutions.

Begin by explaining concept of "vision", making sure to distinguish existential, institutional, communal visions.

Pekarsky then describes the Dewey School, with attention to the vision, pertinent goals, pertinent practices. (Perhaps people should be given the grid at beginning of this session with instruction to fill out as we go along).

For a summary of the major features of a vision-driven institution, see the InHouse Document, p.

MAROM, SECULAR-ZIONIST EDUCATION

Marom explains early Secular-Zionist education, with careful attention to a) the nature of the animating vision; b) the ways in which this vision affected i. goals, 2. practices, 3. educational deliberation, etc. The grid may prove helpful in thinking of relevant points to stress.

Since our programs leans religiously rightwards, the secular character of the movement you're looking at is important to stress.

END OF SESSION

Pekarsky summarizes the main points concerning vision-driven institutions and invites questions, comments which he and Marom field.

Participants are reminded (by Dorph, I think, because she's the community-liaison for a number of communities) that after the break they will meet in their work groups for the first time. The purpose of these work groups is-reiterated, and a sheet explaining same is handed out, along with their initial assignment. This person also explains logistical matters, such as a) where they will meet, b) what happens to non-community folks. BE ON TIME.

PREPARATION FOR ALLON-SHEVUT:

Shmuel tells them something about Yeshivot and how Hesder Yeshivot differ from other varieties. With attention to seminar themes, he offers them "eyes" to look with, questions to be asking. He also asks them to put their own questions on the table -- some of them for now, others for Rabbi Lichtenstein. I am assuming no more than 1/2 hr. for this session.

YESHIVAT HAR ETZION

It is important that their initial lookings-around be actively informed by seminar-issues. It is also critically important that Rabbi Lichtenstein is informed in advance of the seminar's interest in vision and goals and their relationship to institutional and curricular design -- and that he be prepared to guide the discussion of his institution in this direction.

Ruth Calderon and her partner also need to know very clearly what we are about and what we are interested in discovering. The non-traditional character of Ellul needs to be emphasized, the vision that guides it, and the way that vision plays out in practice. The way in which differences at the level of fundamental vision (between the Yeshiva and Ellul) translate into differences in goals and practice should be highlighted.

PROCESSING SESSION (Holtz and Wygoda): An open-ended conversation of reactions to the experience. This might give us a good sense of the pulse of the group a day and a half into the seminar.

At end of processing session, participants need to be reminded of schedule for rest of day -- and especially what they are expected to do in their Work Groups. In addition to continuing to process the day's experience, they should today identify a locally-grounded insight, concern, or experience which they would like to share/discuss with the group as a whole on Wednesday. There will be

further opportunities to elaborate the topic over the next few days.

AFTER DINNER

INTRODUCING THE EDUCATED JEW PROJECT

(Marom)

Range of the Educated Jew's Project's Activities

Educated Jew Project as Resource to Goals Project in the following ways.

Time permitting, illustrate the power of one's conception of the ideal product of a Jewish education on one's educational efforts with aid of an example — perhaps one that builds on something you worked with in secular-Zionism example. Or else, possibly, the Holocaust example. Note, though, that this ~~is not~~ *is not*

Introduction to the Greenberg-activity. We look at a single vision and its relationship to education....

Whether you agree with Greenberg's vision is an is not important: it is not important because the critical point is what a vision is and addresses and how it can guide education; it is important because how you react to Greenberg's views may help you to clarify your own.

STUDY SESSIONS — in your hands, except to stress the importance of their arriving at an understanding of some basic Greenberg ideas. End by giving them a chance to formulate questions/concerns that they might want to ask Greenberg.

TRANSLATING GREENBERG/RAMAH (Fox)

Emphasis should not be exclusively on the way the product - Ramah - reflects the vision, but also and especially on the way the translation came about. What kinds of curricular theories, guiding principles, psychological, sociological ideas entered in? What kinds of social processes? What kinds of individuals bringing what kinds of expertise were brought together - and in what forums and via what processes? What was the role of leadership in the process? In other words, what are the dimensions of translating?

Second part of this session: elements of translation. Systematic formulation of points made in first part, along with emphasis on the fact that we need not begin with vision; exemplification is critical. Attention to the kinds of guiding principles that might inform the translation-effort may be pertinent here (I'll speak to this point at our meeting).

Participants should come away with the sense that translation is difficult but doable — and that certain

THE GOALS PROJECT SUMMER SEMINAR IN ISRAEL

UNIT ON THE EDUCATED JEW/GREENBERG

MONDAY JULY 11 AT 4:00 PM TO TUESDAY JULY 12 AT 8:00 PM

PURPOSES:

This unit will focus the attention of our participants on a live example of an educational vision systematically developed. The purpose of this activity will be to inspire the participants as to the possibilities afforded by educational vision while at the same time demonstrating the serious nature of and the unique set of issues involved in developing vision and vision based practice in Jewish education..

The day will be successful if the participants emerge with the understanding that,, ideally::

- an educational vision is a coherent principled statement of educational aims; it is a higher level formulation of what education should strive to achieve ((a vision of education)), rather than of the institution, programs, etc. which one would like to put into practice ((eg. a vision of a school)).

- an educational vision systematically draws from from a set of ideas about Judaism and/or Jewish existence in order to present an image of a person who,, having been well educated, will be what the authors and bearers of the vision conceive to be an ideal Jew.

- arriving at an educational vision involves a serious and patient investment of time and energy,, with the input of Jewish scholarship,, educational thinking and a critical examination of alternatives;

- though it is possible to begin the process of developing vision-driven education by formulating a new vision, it is also possible to arrive at vision by uncovering the deeper aspects of existing practice, programs, institutions, etc. Wherever one chooses to begin, vision-drivenness will result from an ongoing process.

- educational vision can provide a basis on which goals for the educational undertaking can be appropriately selected, effectively implemented and honestly evaluated;

- attempting to derive goals from a vision, if this is a way which one chooses to proceed, involves a sophisticated activity in which the aims set out in the vision and real world resources and constraints are brought to bear on each other;

- in order to effectively develop practice on the basis of an educational vision, it will be important for players in the educational process (lay leaders, administrators, educational planners, educators, support staff etc.) to have a deep understanding of and identification with the vision;
- at specific stages, the Educated Jew project is a resource for the goals project (as opposed to a fixed content and method for developing educational visions in CIJE communities);

ACTIVITIES SUGGESTED IN ORDER TO ACHIEVE THESE PURPOSES:

1. MONDAY, JULY 11, 4:00 - 7:00: INTRODUCTION TO THE EDUCATED JEW PROJECT (FOX/MAROM):

This activity would begin with a presentation, but its goal would be to turn into a question and answer period. Therefore, participants will be invited to respond in the context of the presentation rather than at its end. The general flow of the discussion should be to link the "Educated Jew" project to the seminar agenda, the goals project, and the general field of educational planning. Whichever way the discussion may go, it should be kept in this context and it should conclude with an explanation of what we want to illustrate in focusing on Greenberg's conception of the educated Jew. The following is a sort of crib sheet with points which I am suggesting for this session.

THE EDUCATED JEW PROJECT AS A RESPONSE TO THE PROBLEMS MENTIONED ON DAY ONE: On day one, we considered problems to which vision and vision based practice may be an answer: blandness and lack of planning & accountability in current practice; the need for Jewish education which can provide meaningful Jewish continuity; the move from the Commission to work in CIJE communities necessarily involves focus on content; etc. The Mandel Institute's "Educated Jew" project was developed in response to these problems (a few words on the Mandel Institute's general program and how the "Educated Jew" project relates to it may be appropriate here). It aimed to provide a response to these problems by attempting:

to engage scholars, educational leaders and lay leaders in an inquiry into the aims of practice through the presentation of alternative visions of Jewish education (Brinker, Greenberg, Rosenak, Scheffler, Twersky, with the participation of Fox, Marom and educators group);

to study and suggest strategies for the development of vision and vision driven practice in various institutions and settings of formal and informal Jewish education;

to provide CIJE with consultation,, human resources,, and materials for its work on goals in CIJE communities..

THE EDUCATED JEW PROJECT IS BASED ON A DEFINITION OF "EDUCATIONAL VISION" AS PROVIDING A BASIS FOR "MEANINGFUL JEWISH CONTINUITY" AS WELL AS FOR SYSTEMATIC PLANNING IN EDUCATION: The Commission's "A Time to Act"¹ argued that::

"...there is a much larger segment of the Jewish population which is finding it increasingly difficult to define its future in terms of Jewish values and behavior. The responsibility for developing Jewish identity and instilling a commitment to Judaism for this population now rests primarily with education."

This mandate led the "Educated Jew" project to adopt a specific definition of the term "educational vision." According to this definition, "educational vision" means more than a coherent plan of action for an educational system or institution. To be sure, the introduction of planning, integrated effort and accountability, are all part of what is aimed for by "educational vision." Yet, conceivably, one could have all these elements and still fail in providing the kind of Jewish education which would "develop Jewish identity and instill a commitment to Judaism." We therefore considered "educational vision" to also include a compelling image of "powerful content." That is, an "educational vision" would provide an image of the kind of Jewish existence which a group within the Jewish people would see as attractive, worthy, and capable of motivating Jews to participate in the building of a better Jewish future.

"EDUCATIONAL VISION" DEFINED THUS WILL PROVIDE A SOLID BASIS UPON WHICH TO DEVELOP AND IMPLEMENT GOALS FOR SYSTEMS, INSTITUTIONS AND PROGRAMS OF JEWISH EDUCATION: Our assumption was that when the process of developing, implementing and evaluating plans and programs for educational systems and institutions would lead to more effective results when informed by "educational vision" at this higher level of formulation. Such "educational vision" could inform these plans and programs with a deeper and broader set of principles about what it is that Jewish education should seek to aspire in order to be exciting and meaningful. Absent such a set of principles, plans and programs will be developed on "an empty stomach," as it were. (The example of the syllabus project may be useful here. Given the task of developing a list of topics to be studied in Talmud in modern orthodox schools, a group of educators from that movement found it difficult to commence without a clear sense of what it was that the study of Talmud should achieve in their system). With a set of deeper broader principles, on the other hand, it would be possible to go about creatively developing effective policy, programs, staff, etc. for systems and institutions of Jewish education.

We might use the example of holocaust education here, since it is hard to consider it without reference to larger aims. Holocaust education can lead to any number of responses. At the GA, Lee Hendler argued that Jewish identity can not be based on feelings of guilt, grief, and fear which emerge from the emphasis on the holocaust: "I am a Jew because of the Six Million." "Guilt is not a Jewish value," she argued, "grief is not a value but an unavoidable, painful life experience which Judaism both embraces and proscribes through an extraordinarily humane public and private process; fear is not a value but an emotion we struggle to control in order to act..." All this adds up to Hendler's conclusion that "the proposition that Holocaust and Israel are reason enough for Americans to be Jews is a spiritually bereft injunction." In wake of this, Hendler suggested focusing education on the question "What's so great about being Jewish in the latter part of the 20th century in America?" for which she turns to Jewish religion for answers..

There are, of course, arguments which can be made against Hendler's claim - eg. the Holocaust is one of the major events in modern Jewish existence and that there is no way to achieve a sense of belonging to the Jewish people, no matter how one defines that, without being exposed to it and considering its implications for the future of the Jewish people. However, the point here is not whether one agrees or disagrees, but rather that a clear commitment to the larger educational vision which emerges from either position can provide guidance in considering and developing holocaust education. Given such "educational vision", it would be possible for:

- lay leaders to consider to what degree they want their institution to appropriate significant resources and energies to holocaust education as opposed to others such as Bible or local Jewish history;
- educational leaders to suggest specific goals for holocaust education which are in line with the aims set out in the larger educational vision;
- educational planners to design a program of holocaust education which could help them achieve these specific goals; eg. to decide on settings, pedagogies, materials, etc. they deem to appropriate for the attainment of these goals and to develop curricula and staff training accordingly;
- educators to implement these programs effectively in diverse and changing circumstances; to know how to present their lessons (eg. viewing a holocaust film) so as to achieve specific responses and to respond to various queries from the audience accordingly;

educational evaluators to consider whether or not the holocaust programs being implemented do indeed help the educational system or institution achieve its specific goals for holocaust education and its larger "educational vision" as well as to consider what the source of success or failure in this may be..

GENERAL COMMENTS ON EACH OF THE CONCEPTIONS IN THE "EDUCATED JEW" PROJECT AND THE PROCESS OF THEIR DEVELOPMENT - LEVEL OF DETAIL TO BE DETERMINED BY TIMING AND QUESTIONS FROM THE AUDIENCE..

THE EDUCATED JEW PROJECT AS AN EXAMPLE OF AND A RESOURCE FOR SYSTEMATIC FORMULATION OF EDUCATIONAL VISION (AS OPPOSED TO A PROTOTYPE FOR THE DEVELOPMENT OF EDUCATIONAL VISION):: By developing alternative visions for Jewish education, we did not mean to suggest that vision drivenness could emerge only after one had developed an "educational vision" along the lines suggested by the "Educated Jew" project. Conceivably, it would be possible to design vision-driven institutions from "educational visions" as we have defined them, but this is not necessarily the only starting point. Our acquaintance, over the last two days, with various historical examples of vision driven institutions as well as with the live examples of Rabbi Lichtenstein's Yeshivat Har Etzion and Rut Calderone's Elul teach us that the vision of vision-driven institutions may not necessarily grow out of originally drafted vision statements..

A vision may emerge from an educational system or an institution or even a program once it is in place. One could even argue that, in fact, all systems and institutions of education are driven by some vision, whether this vision be appropriate or inappropriate (upon being given a "vision-reading" or "content-analysis" of an educational institution, its educational leadership may find that it does not agree with its own direction). Our assumption is that one will learn whether one's vision is appropriate or inappropriate and will make use of it more effectively when it is consciously and explicitly referred to as a guide to practice. A major question of interest at the seminar, therefore, should not necessarily be "how do we develop a wholesale vision and from there move to practice?" as much as "how do we move from where we are towards a level of discourse about our goals and aims which takes into account larger ideas about Jewish education?"

It is important to add here that being driven by a vision is not a one time activity. A vision can be formulated and turn out to be misguided in light of practice. Consequently, visions will need to be reformulated in light of practice and practice will need be reformulated in the light of reformulated vision. This is an ongoing process which defines effective institutions of Jewish education. For example, Barry Holtz tells us that the reports on best

practices on supplementary schools "indicate that schools which work are places that continually try to find ways to involve the key participants in ongoing reflection upon and discussion about the goals of the school."

THE "EDUCATED JEW" PROJECT AS A RESOURCE FOR THE GOALS PROJECT: Just how can the "Educated Jew" project serve as a resource for the goals project? We have thought about a number of ways in which this may play itself out:

- AS AN ENTRY POINT TO THE DISCUSSION OF IDEAS FOR JEWISH EDUCATION: Learning the alternative conceptions developed in the "educated Jew" project can initiate people into the discussion of the aims of Jewish education at the level of "powerful content for Jewish continuity." The CIJE will make the various papers and the scholars available to its associates and to various audiences in its communities so as to provide a rich basis for them to consider their own goals and aims. The range of activities here is very broad:: from a series of lectures by the scholars for the community at large to a disciplined study of each of the papers by lay and pro leadership of the denominations, communities, and local institutions in the context of their attempt to develop their own visions..

- AS A CONSULTATIVE RESOURCE FOR THE CIJE IN HELPING SYSTEMS,, INSTITUTIONS,, AND PROGRAMS CONSIDER HOW THEY MAY DEVELOP VISION DRIVEN EDUCATION: The staff of the "educated Jew" project is undertaking ongoing research on elements of and strategies for developing vision driven education in practice. This has been and will continue to be a resource for the CIJE as it moves from this seminar to working with communities and central and local institutions of Jewish education. The CIJE has in turn posed questions which arise from realities in the field which are adding questions for the research agenda of the Mandel Institute. We hope that this ongoing deliberation will infuse the planning and implementation of the goals project with knowledge and systematic thinking.

- AS A BASIS FOR VISION DRIVEN PLANNING: Though not necessarily our central goal,, we would be pleased to assist those who would want to develop programs of education directly from any of the conceptions developed in the project.

It may be appropriate to mention here that the Mandel Institute will be publishing the papers together with research on aspects of developing vision driven education in a series of "working papers" for Jewish educators.

THE ACTIVITIES OF THE NEXT DAY AS AN ILLUSTRATION OF THE ABOVE: We wanted to give the audience at this seminar an opportunity to experience and grapple with one of the conceptions developed in the "Educated Jew" project - that of

Professor Moshe Greenberg ((some background on Greenberg's biography and involvement with education should be given here: Univ. of Penn.; JTS; "Understanding Exodus" for Melton in NY; Hebrew University; Work on Bible curriculum for Israeli school system; Commentary on Ezekiel; Editor of Bible for the masses in Hebrew; Publications on Biblical Law & Lit to be put in an anthology by JPS; Israel Prize this year; etc.)). The purpose of this is not to engage the audience in the question of whether or not Greenberg's conception is a feasible and compelling basis for Jewish education as much as to allow it to experience and examine what a vision of Jewish education may look like "from the inside."

What we want to do, therefore, is to break up into groups in order to study Greenberg's paper and then to meet with Greenberg himself in order to respond to some of our questions and requests for clarifications and then to begin to discuss some of the implications of Greenberg's paper for goals in various settings of Jewish education (what would a Greenberg day school look like?). Having done all these, however, we want to present something of the range of possible visions hereby reporting to the audience on specific points on which Professors Brinker and Twersky provided alternative ideas to those of Professor Greenberg. At the end of our day, we would get a chance to actually hear some of Brinker's comments on Greenberg's approach. All in all, we hope that this will provide a good illustration of the "Educated Jew" project.

It will be suggested that members of the audience go over the paper again at night in order to prepare for this day. Members of the staff will sit in the Mishkenot library after dinner to assist participants who want help in close reading ((some participants should be drafted for this activity in order to ensure that it happens and to attract others)).

2. TUESDAY, JULY 12, 9:00 - 12:00: PROFESSOR MOSHE GREENBERG'S CONCEPTION OF THE EDUCATED JEW:

PART ONE - THE VISION: The participants will be broken down into two groups: group #1 consisting of lay leaders & federation pros would be led by Seymour and supported by Danny, Barry and Alan; group #2 consisting of educators would be led by Daniel and supported by Gail and Shmuel. Though the strategy and pace will vary for each group, including the question of how to involve support staff, a common "core curriculum" should emerge:

a) Greenberg's vision is based on the assumption that the human being has an inherent need for spiritual meaning in life. The visible material world will present a distorted picture of what really matters. If used as a guide for existence, this picture will not leave the individual

satisfied with life - no matter how comfortable s/he may be. The individual needs to feel as if s/he is accomplishing something of larger deeper meaning in his/her life. In order to know how to arrive at this sort of satisfaction from life s/he needs to see the world through the eyes of the spirit, to experience the invisible aspect of transcendent meaning which accompanies questions of everyday existence, to link life into that which has overriding significance.

b) Greenberg's vision sees Judaism as capable of providing an appropriate response to this need for the spiritual among Jews. Judaism, as he defines it, is a system of religious symbols (including God, the canon of classical Jewish texts, Jewish rituals, etc.) through which a Jew can link up to the spiritual realm of existence in his/her relationship to him/herself, the society s/he lives in, and the universe at large. In order to enable Judaism to play this role, Greenberg suggests undertaking a number of Jewish activities: study of classical Jewish texts in the canon; individual and shared practice of Jewish ritual; concern for and involvement with the fate of Jews all over the world.

c) In and of themselves, these activities will not necessarily address the Jew's spiritual needs. They must be carried out with an eye towards fulfilling this task (for background on this see Greenberg's "Zehut, Tevunah VeDat" and/or W.C. Smith's Britannica article on "Religion as symbolism." Consequently they should lead to:

- "a love of learning Torah" and "a love of fulfillment of the commandments between man and God" (eg. Jewish study for its own sake);

- "acceptance of the Torah as a guide in the area of interpersonal morality, with the recognition that the ethical decrees of the Torah are the fruit of unceasing interpretive activity" (eg. the last six statements in the ten commandments - page 5; the law against cheating in application to non-Jews);

- "living a lifestyle which creates a community" (eg. prayer, deeds of lovingkindness, visiting the sick - page 8);

- "a relationship to the Jewish people in all the lands of their dispersion" on the basis of a shared consciousness of the Jewish people as a covenantal community with common origins and a common vision of future redemption (eg. relationship of diaspora and Israeli Jews - page 10).

d) Jewish education must aim to provide learners with these Jewish experiences in a way that they do indeed address students' spiritual needs.

The preparation will have succeeded if the participants understand how Greenberg moves from a) to b) to c) and are able to suggest their own examples. It may be useful for this purpose to focus the specific examples mentioned in c) an/or, for higher level of understanding, on sections from the background documents mentioned in b). In clarifying these basic ideas and their interconnection, staff will need to differentiate between questions which need to be answered in order to sufficiently prepare for Greenberg and queries which need to be asked directly for Greenberg. In the latter case, participants ought to be urged to ask their questions to Greenberg in person. Though we asked the participants to focus on clarifying Greenberg's conception rather than calling it into question, questions such as "why do you believe this will address spiritual needs more than other religious or philosophical systems?" should be encouraged.

PART TWO: ELEMENTS OF A "TRANSLATION" OF GREENBERG'S VISION TO EDUCATIONAL PRACTICE: The group will reconvene in plenum in order to be presented with an initial portrait of Greenberg's conception as it would appear in the context of a day school. This will be preceded with a short description of the intricate movement from vision to practice, or "translation" as we have called it (with a note on this aspect of vision drivenness being central to our discussions tomorrow). "Translation" involves a movement from ideas to realities of setting, pedagogy, subject matter and student audience. This is not only an application but a reformulation of the original conception into terms which can be implemented in real world conditions (consequently the metaphor of "translation"). "Translations" can look very different than the original. Alternative "translations" are possible for the same ideas. Some may be misguided. "Translation" is also an ongoing process involving deliberation, experimentation, evaluation, and reformulation.

The purpose of the presentation will be to provide a more concrete understanding of Greenberg's paper (while constantly reinforcing the tension between "vision" and "translation") as well as to demonstrate how vision used as a basis for planning can provide us with new and exciting means for education. The presentation will be broken down into the following components:

Setting: The notion of an "enclave" breaking down barriers between formal and informal education - Seymour;

Pedagogy: The teacher as intermediary between the student's spiritual needs and the authentic meaning of the text/ritual; eg. the example of the absolute value of human life; the role of Hebrew; the role of scholars - Daniel;

Primary Education: Readyng the student for study addressing spiritual needs; the development of skills necessary for exegesis as Greenberg has defined it - Seymour;

Syllabus: The relationship between Jewish and general education; the role of Jewish history and literature; the centrality and limits of reference to the canon - Daniell.

Questions and clarifications should be urged in the context of this presentation. "Translation" suggestions by the audience should be handled with care - i.e. participants should be encouraged to enter into "translation" process, but integrity of the original vision and the sophistication of the exercise should be preserved.

SUMMARY: At the end of the translation, some attempt should be made to summarize in plenum some of the questions which came up in both sessions in relationship to Greenberg's conception, as a final preparation for the live session.

3) 11:00 - 11:30: LUNCH (Greenberg should be invited as well)

4) 11:30 - 3:30: MEETING WITH GREENBERG - led by Seymour: It should be clear from the discussion of the preparation session that the bulk of the work in understanding Greenberg's paper should be done by the time he comes in. The purpose of this session should be to experience the authentic source of this conception: Greenberg's scholarship, faith in education, and deep vision of Jewish religion and existence. This should come across through the negotiation between the audience and Greenberg over specific points and aspects of the paper, through his spontaneous use of examples from the tradition, from the modern world, and from his telling about his own personal experiences in response to genuine queries from the participants (and vice versa). The challenge is for both sides to be prepared well for this meeting (since Greenberg likes to move slowly from a scholarly study of text to a dramatic closing statement at the very end and since the group might feel more comfortable talking about education as they know it rather than about Greenberg's ideal as it could be).

5) 4:00 - 6:00: DISCUSSION OF GREENBERG AND PRESENTATION OF ALTERNATIVES FROM THE EDUCATED JEW PROJECT: The participants would be invited by Seymour to discuss their responses to the whole unit on Greenberg, whether on the level of the conception itself, the conception as an example of "educational vision," the study of the conception as a resource for the goals project, or the conception as compared with realities in the field. In the context of this discussion, a presentation of alternatives to Greenberg on specific points would be made (both from the papers and the translations). This would be introduced by Seymour (including biographical comments on Brinker and Twersky) and presented in detail by Daniel. The presentation would focus on the following points:

JUDAISM AS A WAY OF ADDRESSING SPIRITUAL NEEDS:: Professor Brinker's conception sees the human as a social being and consequently aims to address the learner's place in society.. Trying to address the spiritual needs of the individual Jew by way of Judaism alone can only be done by curbing his/her freedom.. Conceivably,, a Jew may reject aspects of Judaism and have his/her spiritual needs addressed by other religions,, cultures,, philosophies,, etc.. However,, a Jew's allegiance to and involvement in Jewish society is not and should not be contingent upon his/her relationship to this or that spiritual belief.. The overriding thrust of a Jew's relationship to Jewish society is and should be the natural feeling of belonging to a people,, a family.. Family members can disagree about family issues,, but their connection is tied.. Therefore,, the role of Jewish education should be to introduce the Jewish learner to the history of the Jewish people/family,, the range of past and present opinions about its desired development,, its language and diverse cultural treasures,, etc. and thereby deepen his/her engagement with the Jewish future..

In Professor Twersky's conception,, Jewish law or "halacha" is the standard by which the human can appropriately address spiritual and social needs - and not the other way around.. This standard,, when it is properly and sensitively maintained,, is what has and will continue to maintain Jewish continuity throughout the generations.. According to Twersky,, halacha is a system of laws which are available to the Jew as a means of assuming religious,, moral and social responsibility and attaining spiritual heights.. Jews are consequently obliged by God to observe halacha on a continuous basis,, but are also given an opportunity to reach higher and more sophisticated levels of spiritual experience through observance of halachah accompanied by its study.. The role of Jewish education is therefore to habituate Jews to practice halacha,, and in this context,, to raise the level of their understanding of its conceptual depths so that they may continue to practice halacha in a way which will lead them to spiritual experience..

THE ROLE OF PRACTICE IN JEWISH EDUCATION:: Greenberg has emphasized the experience of Jewish study and of individual and community rituals and acts as a necessary component of his educational program.. Since these are all means to transcendent meaning,, the challenge is set up these experiences so that those who undergo them reach that end.. Having succeeded,, however,, Greenberg leaves the question of future practice open to the learner.. His emphasis is on appreciating and respecting the value of these practices as a basis upon which the learner can make such a decision.. Greenberg's belief is that if this is successfully done,, the practices will be appealing to the learner..

Twersky's conception also emphasizes the practice of Jewish law as a means to spiritual ends.. However,, he also

sees halacha as an ends in and of itself. His approach focuses the uplifted spirit back on the very practices which the learner is required to observe on an ongoing basis, so that there is an continuous connection and integrity between spiritual and practical aspects of Jewish living. Twersky argues that this unity of spiritual understanding and practice is what has made Judaism a unique system of living throughout history. One does not either leave spirit up in the air or settle for rote observance of law. Rather, one becomes disciplined, through Jewish education, to integrate spiritual understanding and living practice of law, continuously, on growing levels of sophistication. The examples of lighting Chanuka candles, mezuzot, etc. may be used here with texts from the Mishneh Torah.

On one level, Brinker's conception of a secular-liberal Jewish education does not emphasize Jewish practice at all. To be sure, he does assume that such practice will be a focus of study, so as to familiarize learners with the Jewish world. In this context, he would require a pluralistic presentation of Jewish practice over the generations ((including secular and other non-religious groups)), so that the learner would be exposed to the range and diversity of the Jewish experience. However, his liberal emphasis does not impose the responsibility for enabling the learners to actually experience these practices on the educational system.

On another level, Brinker's conception is at least as equally focused on Jewish practice as the other conceptions. This becomes evident when we consider the possibility that Brinker's conception defines Jewish practice as being a responsible and contributing member of Jewish society. For Brinker, the aim of Jewish education is to provide the learner with the motivation and tools not only to live as a good citizen in Jewish society, but also for the learner to provide Jewish society with a unique personal input - one which is made according to one's own beliefs about what is necessary for a better Jewish future. Having been successful in achieving this aim, Jewish education will have enabled Jewish society to benefit from the contributions of autonomous, creative, independent, and freethinking individuals, who all want to do something important for the common good.

THE PROFILE OF THE TEACHER IN JEWISH EDUCATION: As we have seen in the translation of Greenberg's conception to practice, the role of the teacher is to facilitate an authentic encounter between the spiritual meaning embedded in Jewish texts and practices and the spiritual needs of the learner. In a sense, the teacher must try to eliminate the possibility of getting in the way of this encounter by being too personal about his/her relationship to the text or practice. In one place, Greenberg even goes as far as saying that it is not compulsory for the teacher to completely

accept the spiritual purport of the Jewish text or practice s/he is teaching,, as long as s/he presents it in its authenticity..

Twersky's conception of the teacher emerges from a different set of assumptions.. Here the teacher's personal commitment to the code of Jewish law and to its being practiced with deep understanding is of central importance. The teacher is clearly meant to be a living example of an attempt to live according to the ideal of the educated Jew which s/he is inviting the learner to live by.. This is the heart of traditional education.. We teach each other to live by the very standards by which we ourselves aspire to live,, by which our parents aspired to live and by which we want our children to aspire to live. Consequently,, the walls separating family,, educational setting and community break down here to a certain extent,, so that in essence,, the teacher is an agent of continuity across and over generations. Twersky's conception lends much credit to the impact of living educational examples,, claiming that they provide magnetism,, inspiration and integrity to the educational ideal which is being transmitted to the learner. It is hard not to want to be part of a society which itself practices what it preaches to you.

Brinker's conception of the teacher's role is also that of an agent for Jewish society across and over generations, but in a different way. Living in secular democratic and pluralist Jewish society enables the learner to choose from among a diversity of lifestyles,, beliefs,, and possible inputs into Jewish existence. Beyond the general invitation extended by the teacher to the learner to express his/her natural belonging to Jewish society in terms of a deepening familiarity and a real contribution,, the role of the teacher is not to inspire the student to choose any particular one way of Jewish living. Yet,, since the challenge of choosing is placed before the learner, Brinker's teacher has the role of familiarizing the learner with the larger "map of Jewish existence" and giving him/her critical tools appropriate for such a decision. This teacher can play the role of a sort of tourguide for the learner as s/he is considering where s/he wants to go in the map of Jewish existence..

THE RELATIONSHIP TO MODERN JEWISH EXISTENCE:: For Brinker, modern Jewish existence (i.e. over the last 200 years) should be the focal point of Jewish study. Unlike in Greenberg's conception, which moves from the classical cannon through the generations of Jewish exegesis and only then attempts to achieve an understanding of the present, for Brinker, the past is relevant only in that it helps explain and provides a basis for action in the present. Consequently, the diverse history, thought and literature of the modern period are central to his curriculum and certainly deserve no less serious attention than the history, thought and literature of the classical period. Both the Bible and the writings of

modern Israeli authors are necessary to be appropriately equipped for the present..

Twersky responds to many of the ills of modern human and Jewish existence by pointing to the movement away from Jewish tradition. Accompanied by an exaggerated emphasis on relativism,, materialism,, and individualism,, modernity has taken the individual away from basic truths,, spiritual values and social,, moral and cultural responsibilities. Consequently,, he emphasizes Jewish traditional law as an effective way of preserving these in modern conditions. Unlike Greenberg,, he is unwilling to leave the question of practicing halacha open to the individual,, once s/he has been exposed to its conceptual basis and has experienced its practice in certain areas. For Twersky, a Jew must be initiated into what generations of Jews have been doing in order to get in on its discussion ((exception: in the context of adult education for the non-initiated, he suggests,, if there is reason to assume that it can be effective,, beginning with philosophic discussions of Judaism). Jewish education must then continually present the harmony between the practice of halacha and philosophical truth. It should be noted that Twersky assumes an openness to and study of general culture,, science,, etc. - which,, he believes,, provide no threat to halachah. He believes that a presentation of halacha as being in harmony with philosophic truth will not contradict a basic respect for intellectual honesty..

6) 6:00 - 7:00: DINNER ((Brinker should be invited to eat with us as soon as he can make it from the university)).

7) 7:00 8:00: MEETING WITH BRINKER: After being introduced by Seymour,, Brinker would be asked to speak for the first fifteen minutes in response to specific aspects of Greenberg's paper ((on the basis of questions which he will be given beforehand as a preparation)) and the remaining time would be devoted to open discussion.. The purpose of this encounter would be to experience something of the possible diversity of approaches by getting a pinch of opposition to Greenberg's paper and a small taste of another authentic approach..

A SUMMARY OF THE WHOLE UNIT ON THE EDUCATED JEW SHOULD BE MADE AT THE BEGINNING OF THE NEXT DAY.