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CIJE correspondence. Goals Project planning and consultation,
1994-1996.

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NAJCHS, Inc.

New Atlanta Jewish Community High School

November 21, 1995

Dr. Lifsa Schachter
Cleveland College of Jewish Studies
26500 Shaker Blvd.
Beachwood, Ohio 44122

**RE: New Atlanta Jewish Community High School --
Search for Head of School**

Dear Dr. Schachter:

We are writing to solicit your help. For nearly four years, a group of dedicated parents and Jewish professionals in Atlanta has been planning a new Jewish community high school. We now expect to open the doors of the new school in the fall of 1997 and are **currently searching for a Head of School** for this exciting new institution. If you are interested, or know of an appropriate candidate who would be interested, in this extraordinary opportunity, please let us hear from you at your earliest convenience.

Application Process

We will be accepting applications until **December 31, 1995** and expect to interview qualified candidates in January and February of 1996, with a view to **completing our selection process by February 29, 1996**. Our goal is to have our Head of School in place no later than the fall of 1996, so that he or she will have a full year prior to the school's opening to develop the school's curriculum, recruit faculty and students and, generally, become established in the Atlanta Jewish community as the school's identifiable leader, ambassador and representative.

The Atlanta Jewish Community

Atlanta is emerging as a vital center of Jewish life in North America. We have 25 synagogues and five Jewish day schools, including an existing Orthodox high school. Our community is in the midst of an unprecedented period of growth and development. Each of our day schools, with the exception of the existing high school, is either completing or involved in a major capital campaign. Our Federation, which serves Atlanta's nearly 75,000 Jews, is about to move to new headquarters that will also house a state-of-the-art Jewish heritage museum. We were recently designated one of three lead communities in Jewish education by the prestigious Council for Initiatives in Jewish

Education and are widely known as a community that recognizes the critical importance of Jewish education for the contemporary Jewish agenda. Numbers of senior Jewish educators and professionals have come to Atlanta in recent years,, confirming our increasing attractiveness as a vibrant Jewish center.. We are proud of our rapid growth as a Jewish community,, paralleling the exciting growth of Atlanta generally,, sustained by our traditions of excellence and distinction..

Background

In late spring of 1992,, our Federation convened a Task Force on High School Education. The Task Force was charged with examining day school education both within Atlanta and in other communities,, with a view to determining whether our community needed a second Jewish high school.. The Task Force worked diligently for a year,, collecting and analyzing information,, making site visits to Jewish high schools around the country and conducting (with the assistance of a consultant) a preliminary marketing study based on discussions with over 130 students,, parents,, educators and community leaders..

In August of 1993,, the Federation Task Force delivered its final report to Federation,, which included the following conclusions::

1. ~~Atlanta should offer a "viable day high school education for all Jewish children within our community;"~~
2. ~~There is demand in Atlanta for an alternative to the existing Orthodox high school; and~~
3. ~~Plans to develop a new Jewish high school should move forward..~~

Between the fall of 1993 and the fall of 1994,, supporters of a new high school consulted with numerous educators and rabbis,, both locally and from outside Atlanta,, and with parents of potential students.. Based on these conversations,, we drafted an initial mission statement for our school..

In February of 1995,, 75 community leaders,, long active in Jewish education in Atlanta,, participated in a day-long retreat designed to explore and clarify the Jewish character of the new school we hoped to create. Led by staff of the Council for Initiatives in Jewish Education,, participants identified areas of consensus,, as well as issues that required further discussion,, regarding the role of Hebrew,, Israel, Jewish text,, Jewish history and prayer and religious practice in the new school. This

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retreat critically shaped the direction the school would take, and through the passion and seriousness of purpose displayed that day, two substantive products emerged: the makings of a philosophy statement for the school and a core group of supporters who would become the school's Steering Committee and, later, its initial Board of Directors.

In March of 1995, the school's Steering Committee spent four days consulting with Independent School Management, the premier private school consulting firm in the United States. ISM conducted a feasibility study and held interviews with community leaders, parents, local public school officials and representatives of both day schools and other independent schools in Atlanta. ISM validated our plan to open the school in the fall of 1997 and made specific recommendations regarding selection of a Head of School, creation of a board structure, design of the school's administrative structure, development of financial resources, faculty recruitment, site selection, marketing and development of a mission and philosophy statement.

Later in March, we held a community forum at which our keynote speaker was Rabbi Daniel Gordis, currently Dean of the new rabbinical school at the University of Judaism. Over 150 people attended this event and demonstrated a heartening and broad community support for our undertaking.

In recent months, our Board constituted a Search Committee to identify and recruit a Head of School and also debated and adopted philosophy and mission statements defining the direction in which we hope to move.

Philosophy of School

As our philosophy statement (a copy of which is enclosed for your information) indicates, in our new school we expect to integrate an open, critical focus on Jewish tradition with a deep engagement with the classical liberal arts. We hope to create not only a new educational institution, but a new kind of institution, one that will reflect the mosaic of Atlanta Jewry, with its full spectrum of Jewish philosophies, beliefs and practices. We will be an independent school, unaffiliated with any one Jewish movement, yet embracing them all, welcoming students from all Jewish backgrounds and affiliations.

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Most importantly,, the school will be committed to providing students with a **firm grounding in Torah** -- denoting the sum total of all Jewish learning -- while providing the best of a **rigorous and comprehensive college preparatory program**.. Our central mission will be to **prepare students for knowledgeable,, thinking,, responsible Jewish adulthood**..

■ * *


Our undertaking is exciting and,, we believe,, path-breaking.. We know that to succeed,, we must attract a Head of School of extraordinary talent and experience, one who has a proven record of success in the Jewish educational world.. We are determined to create a unique center of Jewish learning,, and we believe that our Head of School will have an opportunity to make a lasting and meaningful contribution to the world of Jewish education and,, thereby,, to the perpetuation of a vital Diaspora Jewry..

Submission of Applications

Please submit applications or indications of interest to Rabbi Arnold Goodman, Chair, Search Committee,, NAJCHS, Inc., 2221 Peachtree Street, N.E., Suite D-334,, Atlanta,, Georgia 30309..

Very truly yours,,


Michael Rosenzweig
Chair,, Board of Directors


Rabbi Arnold Goodman
Chair,, Search Committee

October 18, 1995

NEW ATLANTA JEWISH COMMUNITY HIGH SCHOOL

Philosophy

The New Atlanta Jewish Community High School integrates an open, critical focus on Jewish tradition at the secondary level with a deep engagement with the classical liberal arts. It is not only a new educational institution; it is a new *kind* of institution. The School reflects the mosaic of Atlanta Jewry, with its full spectrum of Jewish philosophies, beliefs and practices. It is an independent school, unaffiliated with any one Jewish movement, yet embracing them all. We welcome students from all Jewish backgrounds and affiliations.

The School is committed to providing students with a firm grounding in Torah -- denoting the sum total of all Jewish learning -- while providing the best of a rigorous and comprehensive college preparatory program. Students will gain the knowledge, skills, and values that emerge from Jewish texts and tradition -- including command of the Hebrew language -- as well as those found in the texts and traditions of world civilization.

We will produce graduates who can think critically, logically and independently; articulate their thoughts and opinions clearly; cooperate with others for the sake of common goals; take risks; and defend just, though unpopular, positions. We will give students increasing responsibility for making decisions that affect them, planning extra-curricular activities, initiating school projects, organizing clubs and advising on school policies, thereby communicating a vital message to each student: *You* make a difference; every person counts.

We will emphasize active methods of learning that stimulate students' own imaginations and creative expression, encouraging them to inquire and discover on their own. Through experiential learning, community service and social action projects, students will become involved in solving the real-life problems of the world around them. The School will combine traditional and modern modes of inquiry; new forms of technology will be absorbed both as a means and an end to learning.

The School's ultimate goal is to prepare students for knowledgeable, thinking, responsible Jewish adulthood. We will help our students become strong, creative individuals who find personal fulfillment in reaching out to others, assuming leadership in the Jewish Community and establishing meaningful and productive careers. By emphasizing Mitzvot and Jewish values, we will teach our students to live a moral life. Through our uncompromising commitment to academic excellence, we will teach the skills necessary for success in college and beyond.

NAJCHS
Mission Statement
October 18, 1995

Our mission is to prepare students for knowledgeable, thinking, responsible Jewish adulthood. We will help students to become strong, creative individuals who find personal fulfillment in reaching out to others, assuming leadership in the Jewish Community and establishing meaningful and productive careers.

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 - אשר: "אם יש לי מידע על פשע, אני חייב לדווח עליו לרשויות. אחרת, אני יפגע בחוק."
 - "אם יש לי מידע על פשע, אני חייב לדווח עליו לרשויות. אחרת, אני יפגע בחוק."
 - "אם יש לי מידע על פשע, אני חייב לדווח עליו לרשויות. אחרת, אני יפגע בחוק."

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"לפיכך יש להציג בסכימת הגיתוח שאלות הנוגעות לידע המדעי, לתהליך היווצרותו ולמבנישחרים הדרושים להבנת התחום. במימד "התכנים" נבחרו בהתאם לכך הקשיגוריות הבאות:

- קטיגוריה 1.10: מידע, מושגים, עקרונות.
באלו עקרונות מרכזיים בביולוגיה עוסקת תוכנית הלימודים?
- קטיגוריה 1.20: גישות לדרכי חקר.
אלו הן הגישות למחקר הבאות לביטוי בתוכנית הלימודים?
- קטיגוריה 1.30: קשר לתחום המעשה.
באיזה אופן מוצג בתוכנית הלימודים הקשר בין תחום הדעת הנלמד ובין חיי המעשה?
- קטיגוריה 1.40: התייחסות לחוקר.
כיצד מציגה תוכנית הלימודים את החוקרים, יוצרי הדעת, העוסקים בתחום הדעת?
- קטיגוריה 1.50: קשר לתחומי דעת אחרים.
כיצד מציגה תוכנית הלימודים קשרים אפשריים בין תחום הדעת הנלמד ובין תחומי דעת אחרים?

2.00 - מימד הלומד

השכימה המוצגת בזה מושתתת על העיקרון, כי תכנון לימודים בר תוקף חייב להתחשב בארבעה גורמי יסוד, הלוא הם: התכנים, הלומד, החברה והמורה. מתכנון, השוקל אלו תכנים רצוי לכלול בתוכנית לימודים מסוימת, באיזה רצף ובאלו הדגשים, חייב לשאול עצמו לאיזה תלמידים יתאים החומר, וראשית את הלומדים בזמן לימודיהם, או בתקופת בגרותם. על המתכנן להבהיר למה מתכוונת, כאשר מדבריהם על תכנים לימודיים בשרות הלומדים, מהן הזדמנויות הפיתוח המזמנות ללומדים, ומהי דרך ההוראה הטובה ביותר להפגשת הלומדים עם התכנים הלימודיים הנבחרים.

על מנת תוכנית לימודים להתייחס לשאלות הנוגעות לקשר שבין הנושאים הלימודיים, התכנים, הבין הלומדים אשר להם נועדו תכנים אלו. באמצעות השאלות הללו ניתן לעמוד על סיבעה של תוכנית הלימודים מהיבט "הלומד".

גישתם של מפתחי התוכנית ללומדים באה לידי ביטוי בחומר הלימודים המופק על ידם (Gordon, 1967). חשוב שמקבלי הפרעות בחומרי האימוץ וההפעלה של התוכניות יהיו מודעים לגישה זו, על מנת שיוכלו לשפוט באיזו מידה הם שותפים לתפיסת המתכננים.

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במסגרת הגישה המנחה את סכימת הניתוח, נועד למימד "המורה" מעמד שאינו נופל בחשיבותו ממימדים אחרים כ"תחום הדעת", "הלומד", ו"החברה". באמצעות הניתוח ניתן לענות על מספר שאלות חשובות, הנוגעות לתפקיד המורה כמפעיל תוכנית לימודים.

ספרות ענפה דנה במקומו של המורה בתהליך של תכנון לימודים. נבדקו אופני הפעלת התוכנית ע"י מורים והשפעות המורים על הצלחת התוכנית. (Gallagher, 1966; Jungwirth and Tamir, 1973; Herrons, 1971; Rosenshine, 1970) אחת המסקנות המתבקשות היא, כי למורים השפעה מכרעת על התוכניות ועל דרכי הפעלתן (Fox, 1972; Connelly, 1977).

משום כך גוברים בשנים האחרונות קולותיהם של המצודים בשיתופו של המורה בעיצוב התוכניות המופעלות על ידו. (Connelly, 1975; זילברשטיין, תשל"ב; Romey, 1973; כן פרץ, 1974).

מכנה התוכנית והגישה למורה הגלומה בה קובעים במידה רבה באיזה אופן עשוי המורה להשתתף בעיצובה וכיצד ישתלב בתהליך ההפעלה. בסכימת הניתוח כלולות מספר שאלות בתחום זה. כל שאלה מהווה קטיגוריה לניתוח התוכנית, כדלקמן:

- 4.10 מידוע המורה לשיקולי המתכננים, האם במדריך למורה מובהרים השיקולים שהינחו את המתכננים לבחירת התכנים ולקביעת אופן הצגתם בפני הלומדים?
- 4.20 מידת העצמאות המוענקת למורה, באיזה מידה משקף המלמד את מידת האחריות הרואבמהבעל בעל מקצוע עצמאי?
- 4.30 תפיסת תפקידו של המורה בכיתה, איזה תפקיד מוינק למורה ביחס לתלמידיו על פי מודל הניתוח תוכנית הלימודים?
- 4.40 התחשבות בצורכי המורה, באיזו מידה התחשבו המתכננים בצרכים השונים של המורים האמורים להיות מפעילי התוכנית?

To: Daniel Marom (at Agnon)
From: Daniel Pekarsky

Date: 12-6-95
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From: Daniel Pekarsky at 608-233-4844
To: Daniel Baran (at Egon) at 81 1216-464-3229

12-06-95 10:49 pm
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MEMO TO: Daniel Marom
FROM: Daniel Pekarsky
RE: "Kitchen"-document

Here's the draft. I'd be grateful for your feedback. Note that by the time of our January meeting, the paper will include some example of what we've been calling content-maps and other kinds of resources.

I'll look forward to our Friday conversation -- if I'm not mistaken, you'll call me (in my office) at 1 pm your time.

Talk to you soon.

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DESIGNING THE KITCHEN

INTRODUCTION

Mission and challenges of CIJE's Goals Project. The Goals Project is organized around the conviction that effectiveness in Jewish education requires a two-fold seriousness that is often missing:

1. a serious effort on the part of educating institutions to agree on their most fundamental educational goals. This kind of "seriousness" entails not just thoughtfulness, honesty, and realism, but also a willingness to incorporate into the inquiry ideas from out of Jewish Tradition that speak to the questions under consideration.

2. a serious effort to reform educational practice so that achievement of these goals is a live possibility. This second kind of seriousness involves careful strategic thinking that focuses on curriculum, pedagogy, social organization, leadership, and educator selection and training. A commitment to evaluation is an integral part of such an effort, along with an ethos that insists on the need to revisit practice on a regular basis in order to determine the gaps between desired and actual outcomes.

Both common-sense and a body of literature from general education lend strong support to the view that improvement in the field is not likely to be significant in the absence of serious efforts of these kinds. While CIJE decidedly does not believe that this kind of seriousness about goals is sufficient to improve Jewish education, it is convinced that it is essential. It is essential not just as "an additional element" that accompanies activities like "personnel development" and "curriculum development" but as an indispensable guide to such activities.

Guided by this conviction, the mission of the Goals Project is to encourage Jewish educating institutions and the communities that support them to become serious about goals in the senses just specified. The task is rendered difficult by a number of circumstances. For example, relevant populations and leaders typically lack the strong appreciation for the importance of the goals-agenda that will lead to communal support for work in this area. We have described as "seeding the culture" the challenges posed by this problematic state-of-affairs. Nor is this the only significant obstacle. At the level of institutions that are as diverse as many of our now are, there is often skepticism concerning the possibility of arriving at shared convictions concerning goals, and even a fear that the effort to do so could, by dissolving the appearance of consensus, be destructively destabilizing. More mundanely, an institution may resist a goals-

agenda because of the multitude of other demands that compete for the limited time and energy of critical constituencies like educators and lay-leaders.

While these varied obstacles are formidable, attention to them should not distract us from an important obstacle of a very different kind. Suppose that we were to succeed in overcoming the obstacles just mentioned and were invited by a serious potential partner to deliver on our promise to offer help with a goals agenda. That is, suppose that the leadership of an organized Jewish community were to approach us with help in developing a community-wide vision that could guide its decisions vis-a-vis Jewish education; or suppose that a central agency were to approach us with for help in clarifying its own vision as a community's educational resource; or, finally, suppose that an educating institution approached us with the request that we help it become more vision-driven. The question is: do we presently have adequate capacity to help those requesting our help along the journey they want to embark on? That the answer to this question is probably "No!", points to an extraordinarily troublesome impediment to success with our project.

It is, however, important to add that the interpretation of this "NO!" (and hence the challenge we face) depends on how we envision the role of CIJE in relation to an institution that is interested in a goals-agenda, a question that has been the subject of considerable internal discussion. According to one conception we have considered, what CIJE provides is a body of resources that can be drawn on, as needed, by the designated representatives of an educating institution, along with a map or Table of Contents that will help these individuals access materials that are responsive to their needs and use them appropriately. (One variant of this model involves CIJE in training the institution-appointed facilitators and providing consultation to agencies and institutions on an as-needed basis.) A second conception of CIJE's role is much more activist: on this view, CIJE identifies, recruits, and trains a group of coaches (or resource-people, or facilitators), and assigns them to interested communities, agencies, or educating institutions (where they use their expertise to guide the goals-process along). This second conception assumes that we have developed a clear understanding of the nature of the work that a coach would be doing.

It is beyond our immediate purposes to revisit the adequacy of these competing models. What is pertinent is that each of them requires CIJE to develop capacity of determinate but not identical kinds if it is to be effective. But though the two models point us to different tooling-up needs, it is important to add that there is a substantial overlap in the kind of capacity they presuppose. In particular, the body of resources that is necessary for success in the first of these models is also necessary for the second. That is, whether the facilitator of a serious goals-process is "an insider" appointed by the

institution or "an outsider" identified and trained by CIJE, such an individual will need a content with which to work, that is, a body of resources to draw on.

The need for "a kitchen." The foregoing suggests that however we understand what it means for CIJE to work with an educating institution, its work will depend on the availability of a library of resources that can be drawn upon. A library of resources is also essential if we are to successfully address the other challenges articulated above, especially the "seeding the culture" challenge -- the challenge of nurturing a culture in the Jewish community that appreciates the need for educators and educating institutions to address the content agenda.

In previous discussions, we have characterized this body of resources in various ways -- for example, as a tool-kit or as a resource-library, and we have spoken of the need for varied kinds of grids, content maps, case-studies, "cases", exercises, articles, inventories of existing curricula and other kinds of materials in different domains. And we have spoken of "the kitchen" as the setting in which this varied body of materials is to be created and then stored.

As a metaphor "the kitchen" is particularly rich: it suggests a setting made up of working-spaces, ingredients, recipes, utensils and other kinds of tools, all of which depend on skillful, resourceful, and playful practitioners for their effective translation into tasty and healthy products for different clienteles. "The kitchen" also reminds us that products need to be designed with attention to the needs and desires of different consumers, and that the recipes, tools, and materials found there need to be revised in light of feedback that comes from the dining room, where the products of the kitchen are used and where new kinds of demands and needs become apparent. As this suggests, the kitchen is also a laboratory where new kinds of products, tools, and recipes can be created. And it can also function as a classroom in which to guide would-be cooks and waiters towards appropriate skills, understandings, appreciations, and dispositions.

Note, though, that the adequacy of a kitchen depends on a number of important conditions: 1) an organizational plan that includes the necessary categories (e.g. "Ingredients", "Utensils", "Recipes", "Works-spaces", etc. along with a map or legend that enables the newcomer to understand the lay of the land; 2) the presence in each of the labelled cupboards of the necessary kinds of materials. Such matters need to be taken into account in the design of the kitchen. The challenge is to create the organizational plan; to determine the kinds of materials that are needed under each category, along with a plan for testing and updating the inventory of materials; a plan for gathering or, if necessary, creating these varied materials.

Designing the kitchen. All of this brings us to the

challenge of this paper, which is to offer a sketch for the design of the Goals Project kitchen. With attention to the varied challenges of the Goals Project, the paper tries to identify and meaningfully organize the kinds of resources we need to be producing. Revised through criticism and discussion, the design-document will serve as a guide to the development and organization of the resources the Goals Project needs in addressing its varied challenges. Our kitchen will serve at least three purposes: it is where we will create the materials to be used in different phases of Goals Project work; it is also where we will store these materials for ready use by those looking to feed a goals-process under varied concrete circumstances; and it is also where, if desirable, suitable individuals can be initiated into the project's work and grow familiar with the resources available to them.

This is not the occasion to speak at length about what might be involved in working with agencies, communities, or institutions on a goals-agenda. But development of resources to be used as part of that process requires at least a crude characterization of this work. Suffice it to say that the approach to developing the kitchen implicit in this paper assumes that becoming more goals-sensitive is not an all-or-nothing affair; that discussion at any level (e.g., philosophy of education, curriculum, evaluation) can lead to greater goals-sensitivity; that discussion of any issue or concern in the life of the institution can lead to greater goals-sensitivity; that discussion at any level or of any issue can be used to encourage discussion at a variety of pertinent levels. The point at which the goals-coach or facilitator is to start and the direction in which the process should go depends on good judgment, based on local circumstances. What a well-stocked kitchen can do is to enrich the facilitator's understanding of what the options are and how they might be approached.

Tentative organizational blue-print. Below are listed two ways of approaching the organization of the kitchen. The first begins with the observation that any one of several different themes associated with the Goals Project has the potential, under appropriate circumstances and given appropriate tools and resources to function as a springboard for thoughtful inquiry and deliberation concerning the place of goals and vision in education. Thus, one way to design the kitchen focuses on these substantive topics. These topics include the following: "Community Visions;" "Visions of an Educated Jew;" "Vision-driven Institutions;" "Subject-matter domains" (e.g., Bible, Hebrew, Prayer, Mitzvot, Jewish History, Israel).. Organized under each such topic would be a resource-bank of appropriate materials, ranging from articles of different kinds accompanied by strategies for using them to stimulate fruitful reflection and deliberation, to content-maps, to recommended activities that might prove fruitful to those guiding a goals-process.

A second way to design the kitchen focuses not on

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substantive domains but on different Goals Project challenges, challenges like "Seeding the culture," "Working with an educating institution on a goals-agenda," "Working with a communal agency on the development of a community-vision," or "Training coaches.." In each case, the task would be to identify the kinds of materials and activities that could, under different kinds of presenting conditions, be used to forward the process..

In fact, there is no need to choose between these two approaches. Since each may be useful for different purposes, the two categorizations can readily exist side-by-side, leaving it to those who want to make use of the kitchen to decide, based on need, which system of categories will best meet their needs under particular conditions. Needless to say, some of the same resources will have a place in each of the kitchen-plans. Below the two kitchen-plans are sketched out in a rudimentary way. The sketch is offered as an invitation to refine it or to propose another kind of ground-plan..

I

In this first section, materials are grouped thematically.. Subject-themes includes a) Visions of an educated Jew; b) Community visions; c) Vision-driven institutions; d) Subject-area domains. Note that certain items will naturally fall under more than one category.

"VISIONS OF AN EDUCATED JEW" CUPBOARD

Such visions ((which in many cases also entail visions of an ideal Jewish community as well)) are powerful tools in the effort to stimulate goals-seriousness. Here is what the cupboard should contain:

1. Powerful articles ((from the Educated Jew Project, from denominational writings, and, more generally, from Jewish philosophy)) that offer portraits of what Jewish existence at its best, or most meaningful, is like. Put differently, these articles offer compellingly written accounts of the ideal product of a Jewish education. ((Note that, in addition to articles, videos that enable the viewer to watch the representative of a vision present it - or debate it with others - might be of strategic value.))

2. Activities, exercises, and questions, often ((but not always)) based on one or more of the articles referred to in #1 that have the capacity to stimulate reflection and/or conversation concerning the nature or significance of Judaism and Jewish life. Some of these activities would encourage contrasts and comparisons between visions encountered in the readings along significant dimensions; some of the activities might encourage reflection concerning the vision animating one's religious movement or educating institution; and some of the activities might encourage personal reflection about one's own vision against the background of one or more of the readings.

3. Readings, grids, activities and exercises that demonstrate or encourage reflection concerning the ways in which determinate educational goals ((cognitive, affective, spiritual, and other)) can be derived from, and find their justification in, visions of a meaningful Jewish existence.

4. Translation-activities that offer participants the opportunity to use a designated vision or set of goals as a tool in designing an educational environment -- from the selection of educators,

to the skills and knowledge-base needed by teachers, to the organization of the social environment, to the determination of curriculum content and pedagogy, to educational evaluation.

5. Examples of pedagogy, curricula, other educational practices and full-fledged institutions developed out of a particular conception, with attention to the ways in which the educational approach differs dramatically from ordinary practice and from approaches associated with other visions. The examples need to be accompanied by questions that encourage self-conscious awareness of the relationship between vision and practice.

6. "Cases" or vignettes from out of the life an educating institution, with the assignment of interpreting and responding to it from the point of view of one or more of the visions of an educated Jew.

7. Materials to stimulate reflection on the way a guiding vision dictates the bases for evaluating the various dimensions of educational practice. This cupboard-drawer could include a structured assignment to develop evaluation-tools to be used in conjunction with one or more of the visions being looked at.. It could include representative evaluation-instruments, to be developed by CIJE, each tied to a different guiding vision of education. It could also include exercises designed to stimulate reflection concerning how evaluation functions in the participants' own educating institution(s).

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- why isn't community more
a subcategory of #1.
- other settings

"COMMUNITY-VISIONS" CUPBOARD

1. Classical texts and contemporary essays that speak in different ways to questions concerning what it means to be a Jewish community and concerning the rights,, duties,, and opportunities associated with such membership.. Contemporary writings might include pieces by Rosenak,, Hertzberg,, Dubin,, as well as the writings associated with the Educated Jew Project ((since embedded in these are powerful normative conceptions of Jewish communal life)).
2. Questions and structured activities designed to encourage thoughtful reflection concerning the adequacy of these visions as guides to Jewish life..
3. Structured activities or questions designed to lead participants to reflect on: a) their own visions of Jewish communal life? b) the vision of communal life found in their rhetoric? c) the vision of Jewish life implicit in communal organization and practice..
4. Evaluation=tools that will facilitate discovering the ways in which the Jews who make up a given community do and do not share a common universe of discourse,, of commitments,, and practices..
5. Readings,, questions and activities designed educate and to elicit reflection concerning the educational implications of each vision? a) from a sociological or organizational viewpoint,, what would Jewish education look like in a community that takes a given vision of communal life seriously? b) what would individual educational institutions look like that are embedded in a community guided by a particular communal vision? For example,, what implications for the goals of Jewish are education flow from particular visions of Jewish communal existence? And what implications for the content of instruction,, or for policies of inclusion and exclusion (of staff and students) flow from particular visions?
6. Extant curriculum materials or forms of classroom organization that are at one with a particular vision of Jewish communal life,, with activities designed to encourage discovery of the vision embedded in the material.. Along with this,, structured exercises that encourage reflection concerning the vision of Jewish communal life suggested by,, or implicit in,, existing educational curricula and practices..

"VISION-DRIVEN INSTITUTIONS" CUPBOARD

1. Extant examples - Orthodox and non-Orthodox, religious and secular - of educational institutions informed by a powerful vision of the kind of Jewish human being and community it should be cultivating. Ideally, examples will be drawn from the world of congregational educational programs, Day Schools, Summer Camps, Israel-programs. They would include not only careful accounts of the vision and how it is reflected in practice, but also discussions of the conditions that make possible the institution's existence.
2. A fictional example of an institution that is a powerful reflection of a compelling educational vision. Ideally, this would be an example from the non-Orthodox world. This falls under a category we have sometimes called "The Future as History."
3. A Jewish HORACE'S SCHOOL -- a fictional account that shows how an educating institution travels towards becoming - or becoming substantially more - vision-driven. The account should highlight the conditions that make progress possible.
4. Exercises designed to highlight the dimensions along which an institution can be vision-driven (curriculum, pedagogy, social organization, staff-training, approach to evaluation, etc.), and to encourage thoughtful comparison of the vision-driven institutions with the participants' own institution(s) along these dimensions.
5. An anthropological piece (from general or Jewish education -- see, for example, David Schoem's piece on a congregational school or Philip Jackson's recent work on the moral life of schools) on the implicit vision at work in typical institutions, along with structured activities designed to encourage participants to reflect on the vision and goals implicit in their own institutions' daily practice.
6. Articles from general and Jewish education that speak to the educating power of institutions informed by a compelling vision - and to the ills that befall education when it lacks such a vision.
7. A theoretical piece discussing the relationship between vision, goals, and educational practice which identifies and responds to critiques of approaches that urge the need for educators to clarify their visions of the larger aims of the educational process.

IMPACTS & FAILURES

"SUBJECT-AREA" CUPBOARDS

Though the divisions are at times artificial and destructive, the work of Jewish educating institutions often falls under a predictable list of subject-matter headings, including the followings: **Hebrew; Bible; Jewish History; Israel; Prayer; Mitzvot; Holidays and Life Cycle Events.**)
Because of the centrality of these domains to the work of Jewish educating institutions, and because typically the aims and outcomes associated with them do not receive systematic treatment, attention to them could prove helpful in efforts to stimulate serious reflection on the place of goals in the life of an educating institution. For this reason each of them deserves space within the subject-area cupboard. A subject-area drawer should include the followings

Across the Curriculum?
Integration?

1. Articles that represent significant conceptions of teaching and learning in this subject-area, with emphasis on the basic goals (cognitive, affective, etc.) to be achieved through educational efforts in this area. Associated with each of these conceptions there should also be the following materials:

a. Curricula that vividly embody each approach to this area.

b. A video or a vivid account of an educational transaction that is animated by this approach.

c. A reading that discusses how this conception of the nature and aims of teaching and learning is connected to a larger vision of Jewish life and the aims of Jewish education.

d. An evaluation-instrument tailored to the outcomes sought for by a given approach.

2. A video or a vivid account that captures how the subject-area is typically addressed in Jewish educating institutions, accompanied by recommended activities designed to analyze the assumptions - and especially the goals - that seem to guide the teaching that is going on, as well as the predictable outcomes of such instruction.

3. A structured set of activities, including an evaluation instrument, designed to help the stake holders in an educating institution to examine the state of education in this subject-area in their own institution. The activities would direct them to consider such matters as avowed goals; the goals embedded in actual practice; actual outcomes along significant dimensions.

4. A few open-ended "cases" organized around an educating institution's dis-ease with one or more dimensions of its instructional program in this subject-area. The case would present the problem, with attention to eliciting a) possible

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interpretations; and b)) ways of using the problem at hand as a vehicle of encouraging richer inquiry and seriousness concerning basic educational goals. A case might be organized around the perception that "students are turned-off to the subject-area," an evaluation-study that has shown very negative outcomes, a proposal to transform or even eliminate the area, etc.

5. Pertinent "Educated Jew" papers would be included in this drawer to the extent that they entail particular approaches to the subject-area that include aims that are organically connected to their larger understandings of the purposes of Jewish education.

11

In Section II materials are grouped according to the activities for which they might be needed. One can imagine a goals-person coming into the kitchen and pulling out an arsenal of materials to be used with a particular constituency for a particular set of purposes. I begin by listing some major activities that a goals-person may be engaged in, and then proceed under each heading to identify pertinent resources to be gathered. The activities listed below are representative; they do not constitute an exhaustive list.

For present purposes, it will suffice to distinguish three major activities:

Seeding the culture: the effort to nurture in critical constituencies a deep appreciation for the need for Jewish educating institutions to meaningfully organized around compelling goals; to generate an appreciation for dimensions of the work that needs to be done; to engender the kind of momentum needed to make further progress.

Facilitating a goals-process: the effort to support and/or help implement a community's, agency's, or educating institution's decision to undertake a process designed to clarify and better embody its basic goals.

Training the facilitators: the effort to prepare appropriate individuals to work with a community, agency, or institution around a goals-agenda.

THE "SEEDING THE CULTURE" CUPBOARD

1. Conceptual and empirically grounded pieces from both general and Jewish education that speak to the important role played by goals and vision in shaping, holding together, and rendering effective the work of an educating institution. (Sizer, David Cohen, et. al., Fred Newman's work, Marshall Smith, Fox's "Towards a General Theory...")

2. Powerful discussions of American-Jewish life at the turn of the 20th century -- discussions that highlight its weaknesses and its fragility, as well as its promise. The need for compelling visions of Jewish life, particularly non-Orthodox visions, would need to be stressed.

3. Discussions of, and/or vignettes from, the world of Jewish education that illustrate the extent to which the enterprise fails to be guided by powerful goals and visions.

4. A Jewish HORACE'S SCHOOL that takes a fictional institution through a process that culminates in its being more effectively organized around compelling goals.

5. A video ((taken at the site of a CIJE Pilot Project)) that powerfully illustrates what's involved in undertaking a serious goals-process. It could include interviews with key lay and professional stake holders concerning what they are gaining from the process, as well as depictions of the work being done - for example, in a meeting with teachers concerning some aspect of their curriculum.

6. Extant examples of vision-driven institutions, along with commentary that highlights the critical role of the underlying visions. Along with these extant examples there could be a "Future as History" piece that paints a fictional vision-driven institution. Ideally, the examples (real and fictional) would include Orthodox and non-Orthodox institutions, as well as different kinds of institutions e.g. congregational programs, camps, Day Schools, Israel Experience)..

7. The "Educated Jew" papers, accompanied by exercises, questions, or assignments that guide participants into reflection on:

- a. the ingredients of a full-fledged vision;
- b. the substance of the visions in these papers;
- c. the difference between these visions and some of their own views, or their institution's, concerning the nature of Jewish life at its best.
- d. the ways in which goals flow from, and are interpreted by, a vision;

e, what might be involved in trying to design an educational environment,, or a curriculum, in light of a particular vision..

8. Structured activities that guide participants towards an appreciation of the extent and the ways in which the institutions they are familiar with fall short of "best practice" in the area of vision and goals..

9. Diagnostic exercises that begin with a hypothetical case (for example, "Our evaluation revealed that there is a wild disparity between your avowed goal and actual educational outcomes..") and invite the participants to come up with possible diagnoses,, to consider their different implications for practice,, to come up with strategies for testing the proposed diagnoses,, etc..

10. See the "community-visions" cupboard for other "seeding the culture" materials -- especially materials designed to stimulate communal reflection concerning the need and possibility for a viable communal vision,, as well as concerning the educational implications of different communal visions..

THE "WORKING WITH AN EDUCATING INSTITUTION" CUPBOARD

1. Case-studies based on pilot-projects that revolve around a Goals-agenda (e.g., for example, Marom's work with Cleveland's Agnon School)..
2. A Jewish HORACE'S SCHOOL -- an article or book detailing the multi-faceted process through which a fictional educating institution becomes more effectively organized around a compelling set of goals..
3. A number of "cases", each one describing an institution at a particular moment in its history and inviting the questions: how might the institution's predicament be used as a catalyst to its becoming more effectively organized around compelling goals? A case might be organized around a problem faced by an institution (widespread dissatisfaction with the Hebrew program; a internal debate concerning whether boys should be expected to wear Kippot, etc.); a case might also develop around an imagined invitation to CIJE to help Camp X become more "Jewish" in its content.. Such cases might emerge out of the pilot-projects.

The cases could be used in two ways:

- a. as open-ended invitations to discussions that serve to deepen the understanding of goals-process facilitators concerning the opportunities, risks, and criteria that should guide their deliberations about how to work with an institution;
- b. The same or other cases could also be presented complete with a range of possible responses that should be considered. Discussion of the responses and of the criteria that should be used to decide among them would highlight the varied directions that a response might take (e.g. towards philosophy, towards curriculum, towards evaluation, etc.) depending on the presenting circumstances.

4. The materials listed above under "Subject=areas cupboard." (See above.)
5. Sets of simple but important questions concerning avowed goals, genuinely shared goals, the relationship between goals and practice and between practice and educational outcomes (both in general and in specific content=areas), which questions can be used, as appropriate, with selected populations (the educators, the educational leader, the board, etc.) as a way of eliciting self-perceptions and stimulating reflection.
6. Related to #5, self-assessment instruments that enable an institution to do the kind of self-study that will elicit valuable information concerning its situation vis-a-vis goals (as understood by various kinds of stake holders).. (These need to be

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APPENDIX: Sample activities and grids..

1. Goals and practice..
2. Vision....Dimensions of the enterprise.
3. Diagnostic exercise..
4. Implementation exercise: being serious!
5. Translation exercise..
6. Grid showing the different levels..
7. Questionnaires ((a la JCCA))

accompanied by well-conceptualized guides that set forth the various ways the results of such self-studies can become the basis for some serious efforts)).))

7. The "Educated Jew" papers,, to be used as appropriate as a way of stimulating thoughtful,, high-level deliberation,, individual and communal,, concerning an institution's most basic educational goals.

8. A menu of articulated but flexible activities (ranging from Board retreats,, to teacher-seminars, to institution-wide conferences on educational goals,, to self-assessment exercises) to be drawn on and shaped,, as appropriate, to advance a goals-process -- e.g., to stimulate reflection in different constituencies concerning critical issues,, to draw key stake holders into the process,, to encourage patient reflection and study instead of quick-fixes,, to work towards agreement among critical stake holders,, etc.

9. Examples of the ways in which an institution's mission-statement or curriculum could be used to encourage thoughtful reflection concerning what it really is,, or should be,, striving for educationally - and the relationship between this and present reality.

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Subject: Marom
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Fan is not the word for it, re Joni Mitchell. I know, literally,
every song she
recorded, as well as songs from a very old "songbook" for the piano
that she
published, including pieces she never recorded. I think she's a
genius; her
music will accompany me until I die. Among my closest friends in NY
is the
composer Elizabeth Swados, and SHE adores JM, too.

As for the Michael Malzer category: I've read his essays in Tikkun
and his
pieces on American Jewry. I think the criterion has to be someone
WITH a Jewish
education who is not Orthodox. Otherwise, it's no contest. (I don't
know if
Brinker is immersed in the sources or not.) Part of my current
thinking on what
I call "the singularity of being me" is the lack of a continuum of
literate
Jews, from the right to the left. Because of the failure of the
Bundist/Socialist/Yiddishist culture to perpetuate itself, there are
very few
American Jews who are not Orthodox but are Jewishly literate. It's a
tragedy for

everyone, because there can be no real discourse. If you are
"progressive," as I

am, feminist, and "observant," you have to belong to Minyan M'at or
where is
your community?! One of the sorrows I have in following the ed.
scene in Israel,

as I understand it, is the decline of knowledge of the Tanach and
the "masoret"
in the chiloni system and at the university level. How can an
authentic
non-rightwing Jewish culture flourish without that literacy??

I have read hordes of "continuity" essays, and my conclusion, after
a year, is
that the analysis is a lot more cogent than any of the solutions
that are
offered. The most important essay, which belies the above
conclusion, is by Art

Green; I gave Seymour a copy when I saw him in New York.. If he can't find it,, be

sure to get one from me. Art's a great choice for this question--and his essay is about your subject.. (It was a lecture delivered at HUC last Dec.,, so maybe HUC Jerusalem has it..)) I'll think about the woman question,, too.. By the way, I don't think it is very easy to be Jewishly literate and truly "secular" in America today.. And pretty soon it won't be easy in Israel either..

I'll also talk to the CIJE staff about your question and see what names we can come up with.. But Art is way up there,, in my view..

Re Mom: I have placed her in excellent hands,, but it's tough to sell fiction and

I don't want to count our little chickens yet.. On the other hand,, even if this editor can't buy it,, perhaps she can suggest an appropriate agent..

Nessa

Dear Alan and Barbara:

As agreed upon in our meeting, Seymour will be available for participation in the goals consultation on the following dates and times:

Monday, January 1: 12:00 - 5:00 PM

Tuesday, January 2: 8:30 AM - 1:30 PM

Wednesday, January 3: 8:30 AM - 1:30 PM and 3:00 - 4:30 PM on the summer activities

Thursday, January 4: 1:30 - 3:30 PM *→ f, ^eQUO SF would consider FRIDAY?*

Please note: I have no record of other times arranged for meetings between Seymour CIJE staff. Also, please reconfirm these times with Suzanna and I.

Thankyou,

Danny Marom

AMERICAN JEWISH
ARCHIVES

*For the Goals
Project*

SF Agenda

- ~~meeting~~ on Wednesday?
- MI decisions on Goals Project as per resolution
- Qifol SP 1&2* 1d ³⁰

7 15 making

HP/SP
4 Goals
Party

- SF SATUR
- CALL SUNDAY NIGHT
AT HARBOR ON GOALS

From Magdalene Lampert, "The Teacher's Role in Reinventing the Meaning of Mathematical Knowing in the Classroom," The Institute for Research on Teaching, College of Education, Michigan State University, 1988.

I. Lakatos, Proofs and Refutations: The Logic of Mathematical Discovery (New York: Cambridge Univ. Press, 1976):

I respect conscious guessing, because it comes from the best human qualities: courage and modesty, (p. 30)

Lampert: "... making a conjecture (or what Lakatos calls a "conscious guess") is taking a risk; it requires the admission that one's assumptions are open to revision, that one's insights may have been limited, that one's conclusions may have been inappropriate." (pp. 2-3)

G. Polya, Induction and Analogy in Mathematics (Princeton, NJ: Princeton Univ. Press, 1954):

among other things, doing mathematics requires these "inoral qualities":

INTELLECTUAL COURAGE: we should be ready to revise any one of our beliefs

INTELLECTUAL HONESTY: we should change a belief when there is a good reason to change it. . . .

WISE RESTRAINT: we should not change a belief wantonly, without some good reason, without serious examination, (pp. 7-8)

Lampert: "The issue of intellectual authority is central to this comparison between how mathematics is known in school and how it is known in the discipline." (p. 4)

Lampert, about students in a different kind of classroom: "In acting on what they believe about the relationship between the knower and what is known, they put themselves in the position of authors of ideas and arguments; in their talk about mathematics as assigning a mathematical argument—not the teacher or the textbook—are the primary source of an idea's legitimacy." (p. 6)

Lampert: "... the teacher acts to create and maintain the culture in which such student activity can occur. . . . to build a 'participation structure' that redefines the roles and responsibilities of both teacher and students in relation to learning and knowing. . . . the consensual expectations of the participants about what they are supposed to be doing together, their relative rights and duties in accomplishing tasks, and the range of behaviors appropriate within the event. Teachers and students form communities of discourse that come to agree on working definitions of what counts as knowledge and the processes whereby knowledge is assumed to be acquired. . . . Thus the classroom comes to parallel the mathematical community more closely. . . ." (pp. 7-8)

Lampert: "Once the list of students' solutions was up on the board, they were open for discussion and revision. Students often began by explaining why they gave the answer that they did. If they wanted to disagree with an answer that was up on the board, the language that I have taught them to use is, 'I want to question so-and-so's hypothesis.' (Until the group arrives at a mutually agreed-upon proof that one or more of the answers must be correct, all answers were considered to be 'hypotheses.') I always asked them to give reasons why they questioned the hypothesis so that their challenge takes the form of a logical refutation rather than a judgment. The person who gave the answer was free to respond or not with a revision. In order to communicate the idea that I thought every answer was (or should be) arrived at by a process of reasoning that makes sense to the person who volunteered it, I asked the class, 'Can anyone explain what they thought so-and-so was thinking?' and 'Why would it make sense to think that?' And then I asked the person who gave the answer to respond. This routine was a way of modeling talk about thinking. It also made thinking into a public and collaborative activity, wherein students would rehearse the sort of intellectual courage, intellectual honesty, and wise restraint that Polya considered to be essential to doing mathematics.

"... the teacher represents the most expert knower of mathematics in the classroom and, in this role, has the potential to demonstrate the nature of expertise to those who seek to acquire it. Given my goal of teaching students a new way of knowing mathematics, I needed to demonstrate what it would look like for someone more expert than they to know mathematics in the way that I wanted them to know it." (pp. 12-13)

Poliak, in J. Albers and G. L. Alexanderson, Mathematical People: Profiles and Interviews (Chicago: Contemporary Books, 1985):

[As a student, I] had a very interesting time watching him struggle, inventing proofs and trying to think about the right way to do it. I learned a lot more mathematics that way than I might have if it had been a perfectly polished lecture; and I think already at that time I developed my feeling that I like cross-country mathematics. Mathematics, as we teach it, is too often like walking on a path that is carefully laid out through the woods; it never comes up against any cliffs or thickets; it is all nice and easy. (p. 231)

Lampert: "... the students had learned to regard themselves as a mathematical community of discourse." (p. 15)

Lampert: "My organizing ideas have been the 'humility and courage' that Lakatos and Polya take to be essential to doing mathematics. I have treated these as social virtues, and I have explored whether and how they can be deliberately taught, nurtured, and acquired in a school mathematics class." (p. 40)

Devora Steinmetz
Beit Rabban

AGENDA FOR THE CIJE/MANDEL INSTITUTE
CONSULTATION ON THE GOALS PROJECT
Jerusalem, January, 1996

The agenda for the January meetings in Jerusalem has been developed by Daniel Marom and Daniel Pekarsky in consultation with colleagues in the CUE and the Mandel Institute. Designed to further refine the challenges of the Goals Project and to make some important decisions concerning the tasks ahead, these sessions will occupy us for approximately 5 hours a day on January 1, 2, and 3. It is assumed that CUE staff will be meeting concerning other matters at other times during these days.

A packet of materials has been prepared for our meetings. The materials concerning "the kitchen" and the Agnon Pilot Project will be at the central work. Also included as background for our meetings is the most recent Goals Project work plan and a summary of our recent work with the JCCA. The complete packet of materials for these meetings includes:

1. A copy of this agenda.
2. Pekarsky's "kitchen"-essays.
3. Marom's report on the Agnon School Pilot Project.
4. A summary of the recent JCCA Goals Seminar.
5. A copy of the Goals Project Work Plan developed and distributed last summer.

The complete agenda for the meeting follows on the next page.

AGENDA FOR THE CIJE/MANDEL INSTITUTE
CONSULTATION ON GOALS

1. Overview of the consultation and update. (Pekarsky)

2. Conceptualizing "the kitchen." (Pekarsky)

Pekarsky's pieces on 'the kitchen' will serve as a springboard for deliberation and decision concerning the best way to conceptualize our efforts to develop appropriate resources for the Goals Project.

3. A pilot-project in-progress: the Agnon experience. (Marom)

Building on Marom's report, discussion will focus on what is being learned and what can be learned from this and other pilot-projects and how such projects can be used to advance our work. Marom will be asking participants for input concerning various matters, including the usefulness of his organizing categories and descriptions.

4. Next steps: making some basic decisions.

In this part of our meeting and against the background of earlier discussions, we will deliberate and make decisions concerning the work ahead in four different areas:

- a. Kitchen-work priorities and division of labor.
- b. Next steps in the Agnon Pilot Project.
- c. A seminar on goals for senior personnel, projected for this summer in Jerusalem: content, timing and invitees.
- d. Future work with the JCCA

MEMO TO: CJE/MANDEL INSTITUTE COLLEAGUES

FROM: Daniel Pekarsky

RE: "The Kitchen"

DATE: Dec. 19, 1995

As you know, my assignment has been to develop and propose a conceptualization of "the kitchen" that can serve as a springboard to our early January deliberations in Jerusalem. If our deliberations are successful, they will culminate in a set of decisions concerning the kinds of materials we need to gather and create, as well as in a shared sense of how these materials are to be organized so as to optimally usable for our work.

I have experimented with more than one conceptualization and will share two of them with you. One of them is to be found in the piece entitled "Designing the Kitchen," an early draft of which some of you have already seen. The virtues of that conceptualization, in my opinion, are twofold: 1) It helps to identify a range of important materials that it would be valuable for us to gather, while suggesting how they might be used; 2) it highlights the ways in which any given theme, e.g. "vision-driven institution," or "Text-study", or "visions of an educated Jew" can be used to get at basic educational issues at a multitude of levels (ranging from philosophy to evaluation). A weakness of that conceptualization is that it results in a measure of repetitiveness (in the sense that some of the same materials can be found under more than one category). A second weakness might be that the categories that make up the scheme may not seem tied together by any strong principle of internal logic. Whether these are decisive weaknesses, or whether there are others that are decisive, I leave it to you to judge.

While I was pleased by the concrete projects suggested by

the "Designing the Kitchen" document, some uncertainties concerning the conceptual scheme led to a second conceptualization which I will now go on to describe. This second conceptualization of the kitchen is, in a sense, "cleaner" than the other. It does seem to have an internal logic, and like a Periodic Table, it suggests uncharted regions that need to be developed. Moreover, it does not give rise to what I described above as the "repetitiveness" problem. While I have not had the chance to fill in the different regions with the kind of specificity found in the "Designing the Kitchen" document, I suspect that the scheme proposed would accommodate the varied materials found in the other document.

As between the two conceptualizations, I tend towards the one presented below, and I would suggest that we use it as the starting-point for our discussions. However, I think that the "Designing the Kitchen" document includes a number of concrete ideas worthy of consideration, and I therefore hope that you will read it as well.

In any event, the proposed kitchen-design proposed below is made up of three different kinds of elements, each corresponding to a different dimension of the Goals Project. They are labelled as 1) Visions at Work; 2) Journeying Towards Vision; 3) Meta-issues. Each of them is briefly described below.

Visions at Work

In this part of the kitchen, what we have described as "the five levels" – Philosophy; philosophy of education; translation to practice; practice; and evaluation – are used as organizing

categories which enable us to readily separate out, but to also show the relationships between, a broad range of pertinent materials. Imagine a grid down the side of which are found the five levels, and across the top numbers, each representing a discrete approach to Jewish existence and to education. (Note: a table illustrating this is - or soon will be - on the next page.)

Thus, #1 might be an outlook identified with Greenberg; #2 might be an outlook identified with Brinker; #3 might be an outlook identified with Buber, etc. In each box would go materials that articulate that outlook at the appropriate level, as well as suggested activities designed to stimulate reflection at that level.

Vertical linkages. Once a column had been filled in from "top to bottom", it would offer us a clearly articulated approach to Jewish education grounded in the most basic human questions but also pointing us to educational aims and approaches, as well as towards very specific educational practices and ways of evaluating those practices. There would be opportunities to see how larger philosophical positions give rise to particular understandings of the aims of education; and how these larger understandings of the aims of education suggest ways of thinking about how to approach teaching various subject-matters; how these ways of approaching different subject-matters give rise to particular forms of pedagogy, curriculum, and social organization; and finally how evaluation is given a distinctive cast because of its embeddedness in a particular philosophical home. A column represents a comprehensive - differentiated but also integrated - understanding of education, with each level finding its grounding, its interpretation, and its implications in the levels that surround it.

Horizontal linkages. Once several columns have been filled

out, there will be opportunities for different kinds of comparisons. Looking horizontally rather than vertically, it will be possible to compare the different traditions along particular dimensions. For example, looking at "Translation to practice", it would be possible to compare and contrast very different ideas of what it means "to teach Hebrew" or to communicate "a love of Zion," or "to teach history." Similarly, at the level of "Philosophy of education," a horizontal scan would allow one readily to compare different understandings of "an educated Jew.."

Note that it is not necessary for each level in a column to be filled in. It may, for example, be sufficient to start at the level of "Philosophy of Education" for some purposes and not to move to the higher "Philosophy" level, and it may be that "the curriculum" level is, at least temporarily, left blank in a given column. Indeed, empty boxes may be viewed as challenges for future work. In a similar vein, it is noteworthy that one need not begin filling out a given column "at the top" and then move downwards. It would be entirely possible to work upwards – say, from curriculum to the conception of teaching and learning that it embodies.

I am assuming that the level of "practice" includes not just curricula dealing with different kinds of subject-matters (like Hebrew, Text-study, and Israel), it also includes policies and social practices. Much more generally, I would include in this category examples of vision-driven institutions – that is, institutions that are born of particular visions of Jewish existence and of a flourishing Jewish life. Indeed, what we have sometimes described as a Jewish Sarah Lightfoot volume (which looks at a number of distinct types of vision-driven institutions) could emerge by looking horizontally at a number of

vision-driven institutions described at the "Practice" level of the grid.

I would also like to suggest that one vertical column be given over to what might be called negative examples – that is, to illustrations of inadequacy at the level in question, illustrations which are drawn from contemporary Jewish life and educational practice.

While I believe that many of the materials that we will want to collect in the kitchen (and identified in the "Designing the kitchen" piece) can be readily handled with this typology, I do not believe that it is sufficient for our needs. While this typology offers us a way of classifying material so as to exhibit the relationship between levels in the ideal, it does not speak directly to the process of bringing along institutions that are currently far from this ideal. Hence the need for other organizing principles as well. These are summarized below.

Journeying towards vision.

In this section of the kitchen, we will place various tools and materials that pertain to the process of helping an institution become more goals-serious. The following kinds of materials are imagined (I am lifting these directly from the "Designing the Kitchen" document):

a) Case-studies (on the model of Marom's work with Agnon) that chart the journey of an educating institution towards greater vision-drivenness.

b) Based on such case-studies, a "Jewish HORACE'S

SCHOOL" - a fictional account that shows the process through which an educating institution travels towards becoming substantially more vision-driven. The account needs to highlight the conditions that make progress possible, as well as the benefits.

c) A video (taken at the site of a CUE Pilot Project) that powerfully illustrates what's involved in undertaking a serious goals-process. It could include interviews with key lay and professional stake holders concerning what they are gaining from the process, as well as depictions of the work being done - for example, in a meeting with teachers concerning some aspect of their curriculum.

d) Articles and books from the world of general education and organizational theory that speak to conditions and strategies for institutional change.

e) An institutional profile instrument that would enable an institution, either alone or under the guidance of an outsider, to develop a fruitful profile of itself as an educating institution - a profile that highlights strengths, weaknesses, and challenges along important dimensions pertinent to a goals-agenda.

f) Rich and thought-provoking "cases" or "scenarios" that can be used to demonstrate the process of working with institutions, to train individuals who will be working with them, and to anticipate typical situations that may arise. This last category is particularly important and requires elaboration. See Appendix I for this discussion.

Meta-issues

The "meta-issues" kitchen-space focuses on the considerations that give rise to the Goals Project in the first place-materials which are not themselves part of the content of vision-driven education or part of the process of becoming so. The following kinds of materials are to be included:

- a) Articles or policy briefs that speak to the educating power of institutions informed by a compelling vision - and to the ills that befall an educating institution when it lacks such a vision. Vivid examples and analyses of institutions that are not vision-driven would be pertinent as well.
- b) A theoretical piece on the relationship between vision, goals and educational practice which identifies and responds to critiques of approaches to education that give a prominent place to the idea of a guiding vision.
- c) Vision-driven institution checklist. A summary of the basic features of a vision-driven institution, along with a compendium of the ways in which an institution can fail the test of vision-drivenness.

APPENDIX II (Note that this material is drawn from the "Designing the Kitchen" document that accompanies this one.)

The use of cases and scenarios. By a "case" or "scenario" I have in mind a situation that presents itself, where the challenge is to better understand what is going on and to consider possible ways to respond - with the underlying intention of using the situation to enhance goals-seriousness.

A case might be organized around a problem faced by an institution (e.g., widespread dissatisfaction with the Hebrew program; an internal debate concerning whether boys should be expected to wear Kippot, etc.). Ideas for such cases might emerge readily from out of our pilot-projects. A case might also develop around an imagined invitation to CUE to help Camp X become "more Jewish".

Cases could be presented in at least three different ways:

1. A general characterization of the problem-situation, followed by an invitation to participants to analyze the situation with an eye towards: a) clarifying the problem; b) considering possible responses; c) deciding how to proceed. Such exercises might be very effective with in the training of goals-process facilitators. Having the opportunity to experiment with different conceptualizations, to try out in imagination possible responses, and, in the process, to identify pertinent criteria and considerations that need to be taken into account could be very valuable.

2. The same or other scenarios as in #1, except that in this case the scenario is presented not in an open-ended way but as interpreted by a sophisticated Goals Project staff member (who may or may not have actually

encountered this scenario in practice)). The challenge is to explain how this individual interpreted and responded to the situation – and, most importantly, how these decisions were made.

3. A scenario-map that lays out and exemplifies stages in responding to a situation. The challenge here is present a scenario, accompanied by a) a range of possible interpretations, b) considerations and criteria relevant to deciding from among these interpretations; c) a range of possible responses to a given interpretations; d).criteria for deciding from among these responses.

I am imagining #s 1 and 2 on the model of a physician taking a group of interns on General Rounds: a) inviting their interpretations of what is going on with a patient as well as possible responses, questioning them concerning the basis for their judgments; b) periodically sharing with them his/her own assessments and the principles that underlie them. Properly constructed, such cases could prove powerful teaching and learning tools.

DESIGNING THE KITCHEN

INTRODUCTION

Mission and challenges of CJE's Goals Project. The Goals Project is organized around the conviction that effectiveness in Jewish education requires a two-fold seriousness that is often missing:

1. a serious effort on the part of educating institutions to agree on their most fundamental educational goals. This kind of "seriousness" entails not just thoughtfulness, honesty, and realism, but also a willingness to incorporate into the inquiry ideas from out of Jewish Tradition that speak to the questions under consideration.

2. a serious effort to reform educational practice so that achievement of these goals is a live possibility. This second kind of seriousness involves careful strategic thinking that focuses on curriculum, pedagogy, social organization, leadership, and educator selection and training. A commitment to evaluation is an integral part of such an effort, along with an ethos that insists on the need to revisit practice on a regular basis in order to determine the gaps between desired and actual outcomes.

Both common-sense and a body of literature from general education

lend strong support to the view that improvement in the field is not likely to be significant in the absence of serious efforts of

these kinds. While CUE decidedly does not believe that this kind of seriousness about goals is sufficient to improve Jewish education, it is convinced that it is essential. It is essential not just as "an additional element" that accompanies activities like "personnel development" and "curriculum development" but as an indispensable guide to such activities.

Guided by this conviction, the mission of the Goals Project is to encourage Jewish educating institutions and the communities that support them to become serious about goals in the senses just specified. The task is rendered difficult by a number of circumstances. For example, relevant populations and leaders typically lack the strong appreciation for the importance of the goals-agenda that will lead to communal support for work in this area. We have described as "seeding the culture" the challenges posed by this problematic state-of-affairs. Nor is this the only significant obstacle. Within institutions that are as diverse as many of ours now are, there is often skepticism concerning the possibility of arriving at shared convictions concerning goals, and even a fear that the effort to do so could, by dissolving the appearance of consensus, be destructively de-stabilizing. More mundanely, an institution may resist a goals-agenda because of the multitude of other demands that compete for the limited time and energy of critical constituencies like educators and lay-leaders.

While these varied obstacles are formidable, attention to them should not distract us from an important obstacle of a very different kind. Suppose that we were to succeed in overcoming the obstacles just mentioned and were invited by a serious potential partner to deliver on our promise to offer help with a goals agenda. That is, suppose that the leadership of an organized Jewish community were to approach us with help in

developing a community-wide vision that could guide its decisions vis-a-vis Jewish education; or suppose that a central agency were to approach us for help in clarifying its own vision as a community's educational resource; or, finally, suppose that an educating institution approached us with the request that we help it become more vision-driven. The question is: do we presently have the capacity to adequately help those requesting our help along the journey they want to embark on? That the answer to this question is probably "No!", points to an extraordinarily troublesome impediment to success with our project.

It is, however, important to add that the interpretation of this "NO!" (and hence the challenge we face) depends on how we envision the role of CUE in relation to an institution that is interested in a goals-agenda, a question that has been the subject of considerable internal discussion. According to one conception we have considered, what CUE provides is a body of resources that can be drawn on, as needed, by the designated representatives of an educating institution, along with a map or Table of Contents that will help these individuals access materials that are responsive to their needs and use them appropriately. (One variant of this model involves CUE in training the institution-appointed facilitators and providing consultation to agencies and institutions on an as-needed basis.) A second conception of CUE's role is much more activist: on this view, CUE identifies, recruits, and trains a group of coaches (or resource-people, or facilitators) and assigns them to interested communities, agencies, or educating institutions (where they use their expertise to guide the goals-process along). This second conception assumes that we have developed a clear understanding of the nature of the work that a coach would be doing.

It is beyond our immediate purposes to revisit the adequacy of these competing models. What is pertinent is that each of them requires CUE to develop capacity of determinate but not identical kinds. But though the two models point us to different tooling-up needs, it is important to add that there is a substantial overlap in the kind of capacity they presuppose. In particular, the body of resources that is necessary for success in the first of these models is also necessary for the second. That is, whether the facilitator of a serious goals-process is "an insider" appointed by the institution or "an outsider" identified and trained by CUE, such an individual will need a content with which to work, that is, a body of resources to draw on.

The need for "a kitchen." In addition to being needed for its work with institutions on a goals agenda, a body of resources is also necessary if CUE is to successfully address the other challenges articulated above. This is especially true of the "seeding the culture" challenge - the challenge of nurturing a culture in the Jewish community that appreciates the need for educators and educating institutions to address the content-agenda.

In previous discussions, we have characterized this body of resources in various ways - for example, as a tool-kit or as a resource-library, a library that would include varied kinds of grids, content maps, case-studies, "cases", exercises, articles, inventories of existing curricula and other kinds of materials in different domains. And we have spoken of "the kitchen" as the setting in which this varied body of materials is to be created and then stored.

As a metaphor "the kitchen" is particularly rich: it suggests a setting made up of working-spaces, ingredients, recipes, utensils and other kinds of tools, all of which depend on skillful, resourceful, and planful practitioners for their effective translation into tasty and healthy products for different clienteles. "The kitchen" also reminds us that products need to be designed with attention to the needs and desires of different consumers, and that the recipes, tools, and materials found there need to be revised in light of feedback that comes from the dining room, where the products of the kitchen are used and where new kinds of demands and needs become apparent. As this suggests, the kitchen is also a laboratory where new kinds of products, tools, and recipes can be created. And it can also function as a classroom in which to guide would-be cooks and waiters towards appropriate skills, understandings, appreciations, and dispositions.

Note, though, that the adequacy of a kitchen depends on a number of important conditions: 1) an organizational plan that includes the necessary categories (e.g. "Ingredients", "Utensils", "Recipes", "Works-spaces", etc.); 2) a map or legend that enables the newcomer to understand the lay of the land; and 3) the presence in each of the labelled cupboards of the necessary kinds of materials. Such matters need to be taken into account in the design of the kitchen.

Designing the kitchen. All of this brings us to the challenge of this paper, which is to offer a sketch for the design of the Goals Project kitchen. Revised through criticism and discussion, the design-document will serve as a guide to the development and organization of the resources the Goals Project needs in addressing its varied challenges. Our kitchen will

serve at least three purposes: it is where we will create the materials to be used in different phases of Goals Project work; it is also where we will store these materials for ready use by those looking to feed a goals-process under varied concrete circumstances; and it is also where, if desirable, suitable individuals can be initiated into the project's work and grow familiar with the resources available to them.

This is not the occasion to speak at length about what might be involved in working with agencies, communities, or institutions on a goals-agenda. But development of resources to be used as part of that process requires at least a crude characterization of this work. Suffice it to say that the approach to developing the kitchen implicit in this paper assumes that the challenge is to help Jewish educating institutions (and the constituencies and agencies that support them) to become progressively more aware and thoughtful concerning what they are fundamentally about; that becoming more goals-sensitive is not an all-or-nothing affair; that discussion at any level (e.g., philosophy of education, curriculum, evaluation) can lead to greater goals-sensitivity; that discussion of any issue or concern in the life of the institution can lead to greater goals-sensitivity; that discussion at any level or of any issue can be used to encourage discussion at other pertinent levels. The point at which the goals-coach or facilitator is to start and the direction in which the process should go depends on good judgment, based on local circumstances. What a well-stocked kitchen can do is to enrich the facilitator's understanding of the options and to offer tools and materials that may move the process along.

In reviewing the proposal that follows, I would suggest three principal questions:

a) Is the organizational plan that is offered adequate to our present needs?

b) Are the varied items identified with the help of this plan the kinds of items we need to be gathering and/or developing? Are there important items that are missing from the list which belong in the kitchen?

c) Of the various items that competing for our energies, which should command our limited energies at this time?

Tentative organizational blue-print. Here are two ways of approaching the organization of the kitchen.

Thematic organization. The first begins with the observation that any one of several generative themes associated with the Goals Project has the potential, under appropriate circumstances and given appropriate tools and resources, to function as a springboard for thoughtful inquiry and deliberation concerning the place of goals and vision in education. Thus, one way to design the kitchen focuses on such substantive topics, e.g., "Visions of an Educated Jew" and "Vision-driven institutions." Organized under each such topic would be a resource-bank of appropriate materials, ranging from articles of different kinds accompanied by articulated strategies for using them to stimulate fruitful reflection and deliberation, to content-maps, to recommended activities that might prove fruitful to those guiding a goals-process. The assumption behind this organization is that, with an appropriate index or table of contents, these materials could be readily accessed as part of

efforts "to seed the culture" or to work with institutions and communities on a goals-agenda.

Functional organization. A second way to design the kitchen focuses not on substantive domains but on different Goals Project challenges, challenges like "Seeding the culture," "Working with an educating institution on a goals-agenda," "Working with a communal agency on the development of a community vision," or "Training coaches." In each case, the task would be to identify the kinds of materials and activities that could, under different kinds of presenting conditions, be used to forward the process.

My initial inclination was to avoid choosing among these two approaches. On the assumption that each could be useful for different purposes, and that each would suggest items that the other approach might miss, my thought was to develop them side by side, leaving it to potential users to decide which system of categories would best meet their needs. However, for two reasons, I have decided for present purposes to abandon this plan and to stay exclusively with a "thematic organization" approach. One of these reasons is that we have as a group done considerable thinking about the themes at the heart of the thematic approach and are already in a position to make considerable headway with it. In particular, the thematic approach readily suggests a number of important projects that are worthy of our energies as we become tooled-up for a goals-agenda. A second reason is that I didn't feel that I as yet knew enough about the process of working with an agency or an institution to develop more than a very crude conceptualization of the kinds of materials and tools that would be necessary for different phases of the work—or even how to characterize the different dimensions of the work. It may

well be, though, that down the road it will make sense to re-organize the kitchen along the "functional organization" approach.

While I am reasonably comfortable with this decision to adopt the thematic approach, I have at least one reservation. This approach to the kitchen does not readily suggest a place for certain tools that will prove essential in seeding the culture, in working with institutions, and in training others to work with institutions. I am thinking in particular of the powerful role that certain kinds of scenarios and cases can play in forwarding our understanding of the work. For this reason, the kitchen-plan will include this non-thematic cupboard that will be organized around these scenarios or cases. More on this in the appropriate section.

A final comment about organizing principles. Recall that in our discussions we have often thought about different levels at which the our work can begin and/or proceed. The levels include: Philosophy; philosophy of education; translation to practice; practice; evaluation. While the major substantive themes suggested various items that were not readily identified with any particular level, attention to these levels has been invaluable in trying to identify materials and activities that belong under each general category. Indeed, in some cases, tables/grids organized around these levels have seemed very helpful and are included. Whether the proposed kitchen-design makes sufficient use of this five-levels categorization is a matter we may want to consider. It is conceivable that we could use this five-level scheme as the organizing principle for the kitchen. This is a matter for discussion at our meeting.

In this first section, materials are grouped thematically. Themes include: a) Visions of an educated Jew; b) Community visions; c) Vision-driven institutions; d) Subject-area domains; e) Social and educational realities. As noted above, these themes are all generative in the sense that they have in different ways figured prominently in our discussions and speak to issues that are of importance to the kinds of constituencies and institutions we work with. Each of them suggests materials, issues, and activities that will prove of value in our efforts to interpret and guide the work of the Goals Project in different contexts.

The only one of the themes that strikes me as needing comment is the last one, entitled "Social and educational realities." Under this theme materials are to be included materials that paint the social and educational conditions that make the work of the Goals Project imperative. The importance of and the need for idea-driven, or vision-driven, communities or educating institutions can best be grasped against the background of a world marked by the absence of powerful visions that inform the lives of individuals, institutions, and communities. Hence the suggestion that we build into the kitchen a cupboard for materials that speak to this predicament. (An alternative would be to spread these materials across the other cupboards. For example, the cupboard that focuses on vision-driven institutions might also include discussions and examples of institutions that are not guided by any compelling set of goals or a vision, and so forth.)

“VISIONS OF AN EDUCATED JEW” CUPBOARD

11, Visions of an educated Jew.

Powerful articles (from the Educated Jew Project, from denominational writings, and, more generally, from Jewish philosophy and other classical sources) that offer portraits of what Jewish existence at its best, or most meaningful, is like - and of the characteristics a person must have in order to share in such a life. (Note that, in addition to books or articles,, videos that enable the viewer to watch the representative of a vision present it - or debate it with others - might be of strategic value.)

Activities, exercises, questions, in some cases based on #1, with the capacity to stimulate reflection and conversation concerning the nature and significance of Judaism and Jewish life. Some of these activities would encourage drawing contrasts and comparisons between visions encountered in the readings along significant dimensions;; some might encourage reflection concerning the vision of a meaningful Jewish life informing one's religious movement; and some might encourage reflection concerning one's own vision of a meaningful Jewish life.

2. Translation to practice,

Readings and other materials that demonstrate and encourage reflection concerning the ways in which determinate educational goals (cognitive, affective, spiritual, social, other) can be derived from visions of the educated Jew; also, conceptions of teaching and learning that flow from particular conceptions of an educated Jewish human being.

Activities that offer opportunities to better understand the ways in which educational goals can be derived from a vision of an educated Jew.

3. Examples of vision-informed curricula and pedagogies.

Examples of pedagogy, curricula, and even full-fledged institutions developed out of a particular conception of an educated Jew. Emphasis needs to be placed on the ways in which a vision-informed approach differs from other such approaches and from ordinary practice.

Activities that offer participants the opportunity to use a designated vision or set of goals as a tool in designing an educational environment – from the selection of educators, to the skills and knowledge-base needed by teachers, to the determination of pedagogy and curriculum content.

"Cases" or vignettes from out of the life of an educating institution, with the assignment of interpreting and responding to it from the point of

view of one or more of the visions of an educated Jew.

4. Vision-informed evaluative tools.

Materials to stimulate reflection on the way a guiding vision dictates the bases for evaluating various dimensions of educational practice. Representative evaluation instruments, each tied to a different guiding vision of education, would be included; attention would be paid both to what needs to be evaluated and to how the evaluation might be done.

Activities include a structured assignment designed to get participants to wrestle with the problem of designing an evaluation-tool to be used in conjunction with an educational environment organized according to a particular vision.

"COMMUNITY VISIONS" CUPBOARD

1. Visions of community.

Classical texts and contemporary essays that speak from different viewpoints to questions concerning the proper ethos, organization, and mission of Jewish communal life, with attention to the problem of pluralism and commonality and to the rights, duties, boundaries and opportunities associated with membership. Contemporary writings might include pieces by Rosenak, Hertzberg, and Dubin, as well as writings associated with the Educated Jew Project (since embedded in these are powerful normative conceptions of Jewish communal life).

Activities:

Sets of questions and assignments designed to encourage critical comparisons of these visions, as well as thoughtful reflection concerning their adequacy as

guides to Jewish life.

Exercises designed to lead participants to reflect a) on their own implicit understandings of Jewish communal existence; b) the vision of Jewish communal life found in their community's rhetoric; c) the vision of Jewish life implicit in communal organization and practice (e.g. in the community's newspaper, in allocation-trends, etc.)

2. Communal vision and the social organization of education.

Readings (in the tradition of social philosophy or sociology) that elucidate how different visions might give rise to very different ways of organizing Jewish education in a community, including the different rights and responsibilities of constituent educating institutions and of the Central Agency (that represents the community as a whole).

3. Communal vision and educational content.

Readings that highlight what is shared and what is different in the educational goals and the content of educating institutions that are embedded in a community animated by a particular vision of Jewish communal life.

Curriculum materials that represent particular understandings of what it means to be a Jewish community.

Structured activities designed to stimulate

participants to infer the vision of communal life that is embedded in designated curricula or curricular materials – or, for that matter, in the educational content and practices of local institutions.

4. Communal vision and evaluation.

Evaluation or self-assessment instruments – or just a good set of questions – that can be used (either by a community alone or by an outside resource-person) to better understand (along dimensions of consequence) the character and consequences of an existing form of Jewish communal organization.

Activities could include structured assignments which give the participants the opportunity to wrestle with the development of evaluation-instruments that cohere with particular visions of Jewish communal life.

"VISION-DRIVEN INSTITUTIONS" CUPBOARD

1. Examples of vision-driven institutions.

a) A "Jewish Sarah Lightfoot volume. Extant examples =
- Orthodox and non-Orthodox, religious and secular - of
educational institutions each informed by a powerful
vision of the kind of Jewish human being and community
it should be cultivating. Ideally, examples would be
drawn from the world of congregational educational
programs, Day Schools, Summer Camps, Israel-
experiences, JCCs, and even adult education.

In each case, an attempt would be made to make the
institution and its ethos come alive for the reader. At

the same time, each chapter in the volume would include a more analytical section that would highlight

i. the institution's vision of an educated Jew,

ii. how that vision is reflected in such diverse domains as social organization, pedagogy, curriculum, inservice education, and evaluation,

iii. what made it possible for the institution to come into being, with attention to critical pre-conditions.

b) A "Future as History" volume. A fictional institution that is a powerful reflection of a compelling educational vision. Since examples from the Orthodox world are easier to come by, an example from the non-Orthodox world would be desirable.

2. Journeying towards greater vision-drivenness.

a) Case-studies growing out of the pilot-projects (on the model of Marom's work with Agnon) that chart the journey of an educating institution towards greater vision-drivenness.

b) Based on such case-studies, a "Jewish HORACE'S SCHOOL" - a fictional account that shows the process

through which an educating institution travels towards becoming substantially more vision-driven. The account needs to highlight the conditions that make progress possible, as well as the benefits.

c) Documented, vivid examples of strategies that can be used to move a goals-process along. For example, a contextualized account of the way in which an institution's mission-statement or curriculum is used as a way of stimulating reflection and deliberation concerning the its basic purposes.

d) A video (taken at the site of a CUE Pilot Project) that powerfully illustrates what's involved in undertaking a serious goals-process. It could include interviews with key lay and professional stake holders concerning what they are gaining from the process, as well as depictions of the work being done - for example, in a meeting with teachers concerning some aspect of their curriculum.

e) Articles and books from the world of general education and organizational theory that speak to conditions and strategies for institutional change.

4. Implicitly vision-driven institutions.

Accounts of educational institutions that are informed by a coherent vision that is not recognized and/or acknowledged by the participants - along the lines of Jackson's *THE MORAL LIFE OF SCHOOLS*.

Structured activities that encourage participants to reflect on the goals and vision that are implicit in their own institutions' actual workings.

3. About vision-driven institutions.

a) Articles or policy briefs that speak to the educating power of institutions informed by a compelling vision - and to the ills that befall an educating institution when it lacks such a vision. Vivid examples and analyses of institutions that are not vision-driven would be pertinent as well.

b) A theoretical piece on the relationship between vision, goals and educational practice which identifies and responds to critiques of approaches to education that give a prominent place to the idea of a guiding vision.

c) Vision-driven institution checklist. A summary of the basic features of a vision-driven institution, along with a compendium of the ways in which an institution can fail the test of vision-drivenness.

Structured activities that encourage participants to identify and reflect on the gaps between the vision-driven ideal and their own institutional realities.

"SUBJECT-AREA" CUPBOARDS

Though the divisions are at times artificial and destructive, the work of Jewish educating institutions often falls under a predictable list of subject-matter headings, including the following: Hebrew; Bible; Jewish History; Israel; Prayer; Mitzvot; Holidays and Life Cycle Events. Because of the centrality of these domains to the work of Jewish educating institutions, and because typically the aims and outcomes associated with them do not receive systematic treatment, attention to them could prove helpful in efforts to stimulate serious reflection on the place of goals in the life of an educating institution. For this reason each of them deserves space within the subject-area cupboard. A subject-area drawer should include the following:

1. Conceptions of teaching and learning the subject-matter.

Essays that present significant conceptions of teaching and learning in a given subject-area, with emphasis on the basic goals (cognitive, affective, etc.) to be achieved through educational efforts in this area.

Associated with each of these conceptions there should also be the following materials:

a. The underlying vision. A powerful reading that discusses how this conception of the aims of teaching and learning is connected to a larger vision of Jewish life and the aims of Jewish education. Perhaps also additional essays that vividly describe this vision of Jewish life.

b. Readiness-conditions. Summary of characteristics (intellectual, attitudinal, etc.) assumed in the teacher and the learner if this approach to teaching and learning is to be fruitful.

b. A curriculum and curriculum-guide that vividly embody the approach to this area.

c. A demonstration. A video or a vivid account of an educational transaction that is animated by this approach.

d. An evaluation-instrument tailored to the outcomes sought for by a given approach.

2. Vivid examples of existing practice. A video or a vivid account that captures how the subject-area is typically addressed in Jewish educating institutions, accompanied by recommended activities designed to analyze the assumptions - and especially the goals - that seem to guide the teaching that is going on, as well as the predictable outcomes of such instruction.

3. Evaluation-tools and activities. A structured set of activities, including an evaluation instrument, designed to help the stake holders in an educating institution to examine the state of education in this subject-area in their own institution. The activities would direct them to consider such matters as avowed goals; the goals embedded in actual practice; actual outcomes along significant dimensions.

4. "Cases." A few open-ended "cases" organized around an educating institution's dis-ease with one or more dimensions of its instructional program in this subject-area. The case would present the problem, with attention to eliciting a) possible interpretations; and b) ways of using the problem at hand as a vehicle of encouraging richer inquiry and seriousness concerning basic educational goals. A case might be organized around the perception that "students are turned-off to the subject-area," an evaluation-study that has shown very negative outcomes, a proposal to transform or even eliminate the area, etc.

5. Pertinent "Educated Jew" papers would be included in this drawer to the extent that they entail particular approaches to the subject-area that include aims that are organically connected to their larger understandings of the purposes of Jewish education.

"SOCIAL AND EDUCATIONAL REALITIES" CUPBOARD

1. American-Jewish life at turn-of-the-century.

Powerful descriptions and analyses – sociological, psychological, philosophical, literary – that highlight the problematics of American-Jewish experience at the level of the individual, of institutions, and of the larger community.

Activities that focus the reflection of participants on the problematics of Jewish life as they experience it in themselves, in their families, in their congregations, and in the larger community could be very helpful.

2 Jewish educating institutions at turn-of-the-century.

Powerful descriptions of Jewish educating institutions drawn from literature or educational theory that highlight and interpret the incoherences, the superficiality, and especially the absence of guiding goals and visions. Discussions of the impact of such institutions on those who go through them would be valuable.

An institutional profile instrument that would enable an institution to develop a fruitful profile of itself as an educating institution -- a profile that highlights strengths, weaknesses, and challenges along important dimensions.

Activities would include sets of questions that would focus the attention of the stake holders of an institution on such matters as a) avowed goals; b) the relationship between avowed goals and practice; actual outcomes of the educational experience for the students, etc.

At the cost of muddying the conceptual waters, in this section I want to suggest that the kitchen include a group of "cases" or "scenarios" which can play a rich role in helping facilitators of a goals-process to think about their work and in training others to enter into this work. By a "case" or "scenario" I have in mind a situation that presents itself, where the challenge is to better understand what is going on and to consider possible ways to respond – with the underlying intention of using the situation to enhance goals-seriousness.

A case might be organized around a problem faced by an institution (e.g., widespread dissatisfaction with the Hebrew program; an internal debate concerning whether boys should be expected to wear Kippot, etc.). Ideas for such cases might emerge readily from out of our pilot-projects. A case might also develop around an imagined invitation to CUE to help Camp X become "more Jewish".

Cases could be presented in at least three different ways:

1. A general characterization of the problem-situation, followed by an invitation to participants to analyze the situation with an eye towards: a) clarifying the problem; b) considering possible responses; c) deciding how to proceed. Such exercises might be very effective with in the training of goals-process facilitators. Having the opportunity to experiment with different

conceptualizations, to try out in imagination possible responses, and, in the process, to identify pertinent criteria and considerations that need to be taken into account could be very valuable.

2. The same or other scenarios as in #1, except that in this case the scenario is presented not in an open-ended way but as interpreted by a sophisticated Goals Project staff member (who may or may not have actually encountered this scenario in practice). The challenge is to explain how this individual interpreted and responded to the situation – as, most importantly, how these decisions were made.

3. A scenario-map that lays out and exemplifies stages in responding to a situation. The challenge here is present a scenario, accompanied by a) a range of possible interpretations, b) tools for deciding from among these interpretations; c) a range of possible responses to a given interpretations; d) criteria for deciding from among these responses.

I am imagining #s 1 and 2 on the model of a physician taking a group of interns on General Rounds: a) inviting their interpretations of what is going on with a patient as well as possible responses, questioning them concerning the basis for their judgments; b) periodically sharing with them his/her own assessments and the principles that underlie them. Properly constructed, such cases could prove powerful teaching and learning tools.

ORIGINS, CHARACTER AND IMPACT OF JCCA CAMPING RETREAT

November 1995

In November 1995 CUE ran a retreat for the professional leadership of several JCC summer camps on the question of Jewish educational goals for these camps. This report summarizes the background to the retreat, what happened at the retreat, and possibilities for follow-up.

Background. One of the participants in the CUE Goals Seminar in Jerusalem in July 1994 was Jay Roth, the Executive Director of Milwaukee's Jewish Community Center. Excited by what he learned and eager to enhance the Jewish dimension of JCC programming, Roth brought some of his lay leadership and professional staff to a series of Goals Seminars run by CUE for Milwaukee-area institutions in the spring of 1995. Towards the end of that series Roth approached CUE with the suggestion that it work intensively with Milwaukee's JCC camp on a Goals Agenda; his thought was that this could serve as one of CUE's Pilot Projects. As a result of the conversations with Roth, some preliminary activities were scheduled for January and February 1996.

But Roth did not keep his excitement to himself. In his conversations with the JCCA leadership, which shares his strong interest in strengthening the Jewish dimension of JCC programming, Roth's positive experience with CUE led him to encourage the JCCA to sponsor a Goals Seminar organized around the needs of select JCC overnight camps from around the country. Roth's conversations with the JCCA in turn gave rise to conversations between the JCCA and CUE around the possibility of such a seminar. Believing that JCC camps represent an important

The program itself included a short frontal presentation concerning the importance of vision and goals for Jewish education, but it was otherwise highly participatory. It also featured a structured opportunity for participants to scan their institutions with attention to their difficulties and dilemmas in the Judaic realm, as well as an opportunity to experiment with what might be involved in systematically trying to use the camp setting as a vehicle of realizing a particular goal. These activities generated some exceptionally interesting discussions concerning what are - and what are not - appropriate Jewish goals for a JCC camp serving a very diverse set of constituencies. Indeed, so very interesting were these discussions that it was decided mid-stream to let the participants continue these discussions at the price of omitting a planned session organized around the question "Are Community Goals for Jewish Education Possible?"

Towards the end of the retreat, institutional teams met by themselves around questions designed to stimulate honest reflection and deliberation concerning their own camps. These questions focused on a number of themes, including the following: the official Jewish goals of their camps; the goals implicit in their actual practices; the outcomes of the camp-experience undergone by campers; the two goals which, on reflection, seemed to them the most important.

A final session, organized around the question, "Where do we go from here?" elicited a strong interest on the part of the participants to go further with this process. Many of them feel pressure to develop a stronger Jewish presence in their camps, and many of them genuinely want to move in this direction. But there is considerable uncertainty among them concerning what an

appropriate mission is for a non-denominational JCC camp. A hope was expressed by some that future deliberations would focus on this question, and that perhaps a mission statement could be developed that would offer JCC camps guidance in this important area.

Follow-up to the retreat. In preparing for it, CUE had viewed the retreat not as the beginning of a long-term working relationship with the JCC camps but as an opportunity to raise the consciousness of the participants concerning the need to wrestle with questions of Jewish content. However, the interest shown by many of the participants in going further with this process, combined with our own assessment that this is an important piece of the Jewish education puzzle, has led CUE to think seriously about follow-up activities that would prove fruitful.

In addition to Pekarsky's projected work on a goals-agenda with the Milwaukee JCC camp, the following possibilities are under consideration:

1. A second retreat with the same constituencies as the first, possibly organized around the question of identifying an appropriate mission for JCC camps.
2. A seminar dealing with goals that brings lay leaders in the JCC movement into the process. Conceivably such a seminar could be organized for the JCCA's biennial meetings scheduled for this spring.
3. A seminar or retreat on the model of the seminar held in Washington, but in this case aimed at the

leadership of camps not represented at the first
retreat.

1/7/12/95

TENTATIVE SCHEDULE FOR GOALS SEMINAR

Monday 1st January	8.30-12.00	Staff meeting
	12.00- 5.00	Goals
Tuesday 2nd	8.30-11.30	Goals
	3.00 - 6.00	Staff meeting
Wednesday 3rd	8.30-11.30	Goals
	3.00-4.30	Summer Schedule
	4.30-5.30	Twersky, Gail, Barry
	6.00 - 8.00	Danny's 7 Brachot
Thursday 4th	8.30-11.00	Staff meeting
	11.00- 1.30	Goals
	3.00- 6.00	Staff meeting

GOALS PROJECT CONSULTATION
Cambridge, MA, July 1995
Summary of 2nd Day's Proceedings

REFLECTIONS ON DAY 1

Particular problem reflects universal tendency to resist thinking about the big questions. Reflecting on the discussions on Day 1, one participants pointed to out that in a significant sense the situation we are trying to remedy is found in other arenas as well: that is, there is a tendency to rush headlong into questions of "How?" without seriously addressing the more fundamental "Why?" questions --the answers to which are regarded as either obvious or inaccessible [and in any case irrelevant to the challenges of "the how?"].

These comments were developed with attention to a particular conception of "the aims of Jewish education", an aim that emphasized becoming more reflective, inquiring, and devout in the conduct of one's affairs, using intellectual, moral, esthetic and other lenses derived from Jewish culture - from Jewish thought, history and custom.

A compromise view proposed: combining the shallow and the deep. While the approach to helping institutions that we have been developing is not directive in the sense that it has a preconception concerning substantive outcome, it is directive in the sense that the job of the coach is actively to guide the process along in the hopes of raising the level of discourse, getting the stake holders to appreciate and wrestle seriously with critical choices concerning aims that have a bearing on the "what" and the "how" of teaching, etc. The alternative conception that had been proposed on Day 1 grew out of a self-study model which put puts in the hands of the institution's stake holders primary responsibility for identifying, interpreting, and addressing the problems that are in need of attention. On this model CIJE's role is to help get the process going, to suggest a menu of possible routes to go in responding to perceived problems, and to develop a library of resources to be made available to the institutions in their efforts to address these problems. Among the advantages identified with this approach were the following: 1) it would not create a culture of dependence, and 2) in its somewhat more modest expectations of CIJE, it may be more in line with our existing capacity.

Based on Day 1's discussion of the two approaches, a new approach was put on the table, described as "a compromise" between them, a compromise which incorporated the advantages of the alternative conception but involved a number of elements of the first one. Much of our day focused on this new proposal; and since we seemed to gravitate towards some version of it, it is described at length below.

CHARACTERIZATION OF THE NEW PROPOSAL

The proposal puts the onus of responsibility for making practical progress on interested educational institutions. CIJE's job is to encourage and help launch such efforts, to offer consultative help to those spearheading these efforts, and to develop an array of resources that can be made available to institutions and that can be used in CIJE's efforts to encourage, help launch, and consult. Here are the primary elements in the proposed model:

1. Efforts, especially seminars, designed to create a supportive context and an interest in participating. The job of these efforts is to impress on key constituencies the importance of undertaking a serious effort to undertake a serious goals agenda. The following might be involved:

- a) the problematics of our present social and educational predicament and how ill-thought-out aims that are in any case inadequately embodied contribute to this predicament; this might well include opportunities to focus their attention on their own ill-thought-out ideas concerning the aims of Jewish education and on the varied ways in which their own institutions exemplify and are rendered ineffective by the problems under consideration.
- b) case-studies of institutions that are or have grown substantially more effective through rich reflection concerning what they are about;
- c) examples of the kinds of things that might be done in a thoughtful goals-process;
- d) opportunities to begin thinking substantively about the aims of Jewish education and what taking a particular set of aims seriously would imply for educational practice. The intent is to offer a taste of the kinds of activities a serious institution might be involved with, suggesting both their inherent richness and their power to guide practice.

Though we used the term "seminars," it may be useful to think of seminars as one of several vehicles that can be used to create the kind of interest we would like to generate. Presentations before critical constituencies, the dissemination of good literature, etc. might also play a role in this process.

The seminars we are thinking of have a twofold purpose: 1) they are designed to encourage representatives of particular institutions to initiate a serious goals-process; 2) they are designed to create a supportive cultural context for those who initiate such a process (through transforming the consciousness of lay and professional communal leaders and rank-and-file members of the Jewish community).

The seminars (and other pertinent activities) need to be designed in such a way that whether or not they lead to the next stage of activity they will be meaningful to the participants -

and helpful to the cause of Jewish education.

It was suggested that significant Public Relations efforts may be necessary as background to the seminars in questions — brochures, perhaps articles, well-disseminated, that ready the ground for these seminars and create an interest in attending.

The Jerusalem Goals Seminar and the Milwaukee Goals Seminars would seem to represent examples of seminars in this general genre.

2. Launch-seminars. Periodic seminars would be held for teams from institutions that have decided that they want to embark on a reflective goals-process. These seminars would be designed so as to offer them a variety of concrete ideas concerning how to begin the process. This might include our developing and offering them instruments that would facilitate an initial process of self-study. What they could expect from CIJE in the process would need to be carefully laid out as well.

3. Facilitator-workshops. Interested institutions might - according to the model, this is not a requirement - identify a lead-person to facilitate the local goals-process. Such facilitators would be invited to seminars designed to help them get started and to offer them tools that may prove useful to them in their efforts.

The suggestion was made that it might be desirable and possible to offer them scholarships that will cover their costs in participating in such workshops.

4. Follow-up seminars. Periodic seminars for the original institutional teams and/or for facilitators would be held in order to hear about their progress to date, as well as to offer them new tools and ideas. These seminars might also provide an occasion for individualized consultations on an institution-by-institution basis.

5. Consultation. Those CIJE's role in this domain was left vague, there was talk about our being involved as consultants to institutions undertaking a serious goals-process. This might involve carefully listening the institution's characterization of its situation and, based on this, suggesting possible resources to turn to or routes to go. Conceivably, though not discussed in our meeting, it could involve an on-site visit.

6. "The kitchen." This is a critical element in the proposed model. The kitchen is the backstage of this process; it is where the materials, the conceptions, the tools, the maps, etc. that this project will be making available to institutions will be developed. It is both the Research and Development Lab and the tool shop.

The kitchen is where we develop a library of resources that includes:

a. conceptual and strategic maps that help us get a handle on different domains (like Bible) and situations;

b. articles, books, videos, and other materials == already available or developed by us --that can be made available to institutions on a case-by-case basis, as needed;

c. tools --exercises, grids, evaluation-devices, promising activities, etc. that can be valuable at different stages in the process;

d. services that CIJE is willing to offer institutions;

e. "cases";

f. carefully documented "case-studies" that could become the basis for a "Best Practices" piece in the domain of educational growth through a serious goals-process.

g. literature that explains the convictions that undergird the project;

h. an inventory of the kinds of concerns/anxieties likely to arise in a goals-process, along with ways of fruitfully interpreting and responding to these concerns;

i. people (e.g. Jodi Hirsh, Esther Netter)

j. a distillation of what we are learning from the development of the different phases of this project.

7. Pilot-projects. Perhaps this is better categorized as a kitchen-activity. In any event, pilot-projects represent our own efforts to work with institutions in a more active way than the model specifies.

This might mean something like the "coaching" model we have been working with over the last several months. It might also mean trying out a very different model that emerged as we looked at the case a moral philosopher who embedded himself in and profoundly enriched a hospital setting. A few comments on this model may be pertinent at this point.

One of the appeals of this model is that if the philosopher is, in the positive sense, digested and accepted by the host-community (without losing his philosophical concerns and tools) and is viewed as credible by the participants, there are may be ready opportunities to overcome the divorce between philosophy and educational practice. A key question that was raised concerns how the philosopher acquires credibility and moral authority in the eyes of the institution's stake holders. One of the critical variables may have to do with whether the philosopher possesses - and is perceived as possessing - what was characterized as "a deep receptivity" to the concerns of those who make up the institution.

Pilot-projects are important to the development of the Goals Project in at least two different ways:

a) ~~our own efforts to work with institutions will be invaluable in determining what needs to be developed in the kitchen and the utility of what we have developed in the kitchen.~~ In addition, some of our best practical tools may actually arise in the practical settings. In any case, the pilot projects will give us a vivid and taste, and more, of realities and concerns down on the ground, and this will be very important in developing tools, resources, etc. This interplay between resource-development and practice is essential.

It is noteworthy in this connection that careful documentation of our efforts in work with institutions is essential. A significant part of the importance of, say, Marom's work with Agnon is conditional on his and our carefully analyzing this case with attention to the kinds of questions Alan asked the other day (e.g., Why did you decide to start with principal and teachers?) and questions concerning the conditions that made Agnon "ready" for this kind of work.

b) ~~pilot-projects are important because they offer opportunities to test-out models different from the self-directed model this conception emphasizes.~~

8. Building capacity. In the sense (I think) intended in this discussion, "building capacity" meant identifying strategically important populations and educating them in the direction of ideas and ways of thinking that are integral to the project. These populations include Jerusalem Fellows, Melton's Senior Educators, students in Jewish education around the country, Rabbinical students. While this work could be understood as "building capacity", note that it might also be viewed as "seeding the culture" == that is, as creating conditions that are favorable to the kinds of initiatives we hope to encourage.

9. Community vision. In response to a comment suggesting that this theme was not part of the agenda we had been discussing during the meeting, it was suggested that this omission should not be taken as a signal that "community-vision" should be dropped. It was noted that the Goals Project owes its origins in part to Louise Stein's query two years ago concerning how a community would know if it had been successful in its efforts to improve Jewish education. (It was noted in this connection that the Rosenak paper is now available in draft form.)

REACTIONS TO THE PROPOSAL

In at least two senses, the proposal was put forward in a tentative spirit.

First it came with the caveat that it represents an experimental initiative that would test out the Scheffler-hypothesis re: self-directed institutional growth. Periodic reassessments of the wisdom of this route are critical. Note, though, that even if the hypothesis proves less warranted than we might think, we would not be back to "square one". For in the course of developing this initiative, we would be engaged in varied activities that are independently worthwhile. These include the initiatory seminars that help to raise the level of understanding; the pilot projects, which test out other models; and the varied products of the work going on in the kitchen.

Second, the proposal came with an invitation to critique it, lest we proceed along this path without due attention to possibly serious problems.

In general, there seemed to be a great deal of support for the reconceptualization of our efforts implicit in this proposal. At the same time, a number of concerns were raised. Two of them are summarized below:

The costs of distance. On the Proposed model, CIJE stands at a considerable remove from institutions. We are more like the therapist who hears the patient speak about his or her life than like the participant-observer who is immersed in the life of a community. One of the advantages of the immersion-model is that it provides a sense of context and perhaps a capacity to see and to hear beyond the words that might be uttered by participants in CIJE-sponsored workshops. Will the loss of this sense of context undercut the CIJE's consultant's capacity to give good advice (as well as credibility in the eyes of the institutional representatives)?

Is the degree of trust placed in the institutions warranted? The model of working with institutions we've adopted puts a lot of faith in their ability to take charge of their own self-renewal from the very beginning. It was noted that our decision to look for coaches who would be 1) carefully selected, and 2) trained by us grew out of our lack of confidence that institutions could identify individuals with the skills, understandings, knowledge-base, sensitivities etc. (in both Judaic and educational realms) to fruitfully guide a goals-process. Does our new model risk going too far in the other direction? Or, are we right to speculate that the "back-ups" we'll provide in the way of workshops, a resource-bank, and consultation will suffice? More generally, have we moved too far in the non-directive direction?

GOALS OF THE GOALS PROJECT REVISITED

A meaningful statement of the goals of the Goals Project needs to begin with a characterization of the problems to which the project is a response. Our original formulations stressed the failure of practice to be organized around thoughtfully articulated goals and visions that have arisen through a process of study and reflection; and a resultant state-of-affairs in which institutions drifted along aimlessly and at best ineffectively. In the course of our deliberations, our sense of the problem and of the mission of the project was expanded in at least two ways: a) the power of vision and goals was expanded to "the power of ideas" to inform practice; b) the emphasis on "product", on becoming more vision-driven was complemented with an emphasis on the development of a culture or ethos that encourage serious reflection (in the various senses we've discussed).

It was noted in our discussions that these emphases of the Goals Project are really at the heart of CIJE's approach to educational improvement.

a) The Goals Project does not just represent an effort to encourage vision-driven institutions; it represents a vital dimension of CIJE's approach to issues of educational content, personnel development, etc.

b) The emphasis on the development of a culture of self-renewal through inquiry (inquiry that involves eschewal of quick and the development of habits of mind that encourage introspection, study of sources - Judaic and educational, strategic thinking, evaluation, etc.) is at the heart not just of the Goals Project but of the enterprise as a whole.

Although in some of our discussions the term "ideas" began to replace "goals and vision", questions were raised about the import of this change as well as about the wisdom of changing our lexicon midstream. These matters will need to be returned to.

In addition to some informal comments about the heart of the Goals Project, we also spoke in somewhat more focused terms about the goals of the project as implicit in the pattern of activities we've been projecting. Crudely put, the goals of the project are the following:

1. Creating the conditions that will support and encourage meaningful efforts at institutional change. This involves nurturing a culture in the American Jewish community and especially among those who lead and support efforts at Jewish education a) that appreciates the importance of careful attention to questions of vision and goals as they pertain to Jewish education - a culture that understands that "success" in any meaningful sense will depend on adequately addressing this matter; b) that is increasingly hospitable to an ethos of self-renewal through inquiry (in lieu of quick-fix approaches).

2. The spread of educating institutions that are increasingly animated both by

compelling visions and goals (arrived at through a process of careful study and honest reflection) and by an ethos that supports continuing reflection and inquiry concerning what is being aimed for, how it is reflected in practice, and with what effects.

The discussion of #1, of the conditions that need to be encouraged if a culture hospitable to our efforts is to arise defined the context of an important conversation concerning the kind of educational efforts we should be directing at various lay-constituencies. A number of opinions were expressed, including the following:

1. It's important for lay-leaders to "personally taste" the problems they want institutions to be addressing; they themselves should be encouraged to struggle with questions concerning the nature of a meaningful Jewish existence and concerning proper aims for Jewish education. This will, it was suggested, deepen their understanding of the work at hand and also provide motivation.

2. In a similar vein, it was suggested that it would be important to encourage "the grocer" to address these issues if he/she is to knowledgeably support the kinds of efforts we want to encourage. (The analogy offered pointed to the musician's dependence on an audience that is sophisticated enough to be receptive to and appreciative of what he/she is doing.

3. An alternate view was that although it was important that lay-leaders know that it is crucial that we address problem of aimlessness in the field, it is not our business to encourage personal struggle with aims on their part. It is unnecessary to do so, the reason being that the key lay-leaders are already powerfully motivated by anxiety concerning the Jewish future. In view of this, the challenge of getting them to wrestle with such religious/existential questions belongs not to us but to their rabbis.

4. As an attempt to put the matter to rest for now, DD suggested that we all agreed about the need to engage the lay-public in our efforts and to become thoughtfully supportive of an agenda that puts questions of goals and vision at the forefront; and that we can leave it as an empirical question to be decided as we move along whether one or the other of the approaches sketched out, or something in between, is most appropriate to our efforts.

SOME CHALLENGES EMERGING OUT OUR DISCUSSIONS

1. Develop a plan of action and a division of labor built out of a careful analysis of the component parts we sketched out.
2. Possibly a policy brief concerning this domain.
3. Possibly a presentation to the CIJE Board.
4. Identify and recruit particularly fertile institutions.
4. Determining what is and is not feasible given our time-constraints; and/or discovering ways to alter the time-constraints.

ON THE AGENDA FOR SUNDAY

1. The identification and role of "Facilitators" and our role in relation to them.
2. "Community-vision" in the revised model.
3. Revisiting the Friday-model.

SUMMARY OF JULY 1995 CONSULTATION, Day 3
Home of Gail Dorph, NYC

INTRODUCTORY

I have already distributed a separate document that summarizes the basic decisions made at this session our, along with a first draft of a work-plan that flows from these decisions. Without repeating everything included in that document, this document tries to summarize issues,, concerns,, insights, etc. that were articulated at this meeting and that provide the backdrop for the decisions that were made. I've organized the summary around a few major themes that were discussed. (For your convenience,, at the end of this summary I have appended a copy of the earlier and previously distributed document that summarizes decisions made.)

FROM COACHES TO FACILITATORS TO GUIDES TO.....

Terminological change. Over the course of our discussions we seem to have moved away from calling the folks who will work with institutions "coaches". The term "facilitator" seemed to replace it, but it's not clear that this is the best term. "Guide" was another term that was suggested, and there may have been another. I will use the term "guide" below,, with the qualification that the question of what to call the person in question be revisited. [The Hebrew "moreh derech" has a nice feel to it -- but not the way it's usually translated. Any thoughts about this?]

Characterizing the guide's role, training, etc. t proceed with caution!! We noted that our work over the last several months had given us a lot of insight concerning characteristics that an effective guide would need to possess as well as concerning the nature of the work; and it certainly might be valuable to integrate the varied insights we've acquired in this area in a single document that might be used in further deliberations.

At the same time, the assumption animating our most recent conversations is that a good deal more in the way of pilot projects and what we have been calling "kitchen-work" needs to be done if we are to move towards an adequate understanding of the guides' work and a reasonable approach to their training. These considerations played a major role in our decision to frame a work-plan that defers a number of basic questions concerning guides and instead emphasizes a) seeding the culture; b) the kitchen; c) pilot projects; and d) efforts to identify,, excite, and engage particularly strong educators who might in various ways (in the kitchen, as institutional guides, as consultants to us, as vocal supporters, etc.) forward our work. The sense of the

group is that as our learning proceeds across the year we will re-visit the basic questions concerning the guides; the projected January consultation in Israel may provide an especially hospitable context for this kind of a conversation.

As the preceding paragraph suggests, comments made concerning guides at our meetings should be taken as raising issues and as attempting tentative formulations (to be revisited during the year) rather than as staking out a CIJE position. With this caveat, some central points in our discussion are summarized below.

Who would select the guides, who would train them and who would they work for? Much of our conversation built on (and then began to depart from) a model that ran something like this:

1. Based on pilot-projects, work going on in the kitchen, and seminars that build on these, CIJE would develop and publicize a profile of the kind of person it felt would make an adequate guide, a profile emphasizing personal characteristics, desired background, etc.
2. using this profile, local institutions (or perhaps communities wanting to groom one person to work with more than one institution) would identify individuals they felt would make good guides and would present them to CIJE as candidates for training.
3. From candidacy to admission - an uncertain matter that will need to be revisited. On one view, CIJE would work with whomever the institution/community sends; on a second view, CIJE would decide who (from among those identified at the local level) meets the minimum standards for participation in its training-program; on a third view, CIJE would admit all but reserve scholarship funds for those which meet its standards.
4. CIJE would take responsibility for developing the training program. Those admitted to the program would engage in a careful program of study that might involve three months of study (possibly in Israel) spread across three summers as well as work in between. It would probably be necessary to individualize the program of study and preparation with attention to the individual's pattern of strengths and weaknesses and the context in which he/she would be working; conceivably some sort of tutor-tutee relationship would prove desirable.
5. After the training, CIJE would continue in a consulting-relationship to these guides as they go

about their work. It would also convene periodic conferences for them designed to enable them to continue learning from us and from each other, to wrestle with issues, to share insights and problems, etc. CIJE would also organize opportunities for stakeholders in participating institutions to meet around appropriate agendas.

As our discussion proceeded, this basic model was revised in at least the following way. While not abandoning the notion that the local entity ((community/institution)) would play a major role in identifying the guide, we recognized the possibility that some would be unable to come up with anyone appropriate for the work at hand; and we therefore returned to the notion that CIJE should also be trying to identify individuals who might serve as guides to institutions and communities. They would be among those to whom financial support would be offered to facilitate their professional growth as philosophical guides.

Where should we ((and communities)) be looking for guides? A number of views, some of them possibly complementary, were expressed on this matter:

1. One thought was to look to university faculty -- either Judaica professors who would need to be strengthened in education or education faculty who would be strengthened Judaically.
2. A second possibility was to look for individuals already working in Jewish educating institutions or communal education-related agencies.
3. A third possibility was to begin a careful search for top-notch individuals around the country whom we intuitively judge to be worth our trying to cultivate without worrying too much at this stage about their institutional roles and professional backgrounds. (These might be the ones we invite to next summer's projected seminar in Israel.)

WHO WE ARE:

1. There were some interesting discussions of CIJE's own identity as catalyst of improvement in Jewish education. There was, for example, a discussion of how we stand vis-a-vis being service-providers, a training institution, or an intermediary organization that hands off responsibilities for training and serving to other bodies. The sense of our meeting seemed to be that while it may important on occasion and for strategic

reasons to offer service and to engage in training/* we needed to maintain our identity as an intermediary organization.

2. There was a second formulation that emphasized our identification with the view that improvement will depend on simultaneous attention to personnel, community mobilization, goals, and evaluation.

3. There was also a third formulation that, in the context of our discussions over these three days, seemed particularly rich: we are the organization that believes in the practical power of powerful ideas.. This, the comment was made, is our signature as an organization. If "the power of ideas" is taken to include "the power of critical inquiry", the theme seems to capture much that we've been discussing.

KITCHEN-WORK ON THIS HORIZON

Our conversations emphasized the importance of developing appropriate conceptual, textual, curricular and other materials that would serve as resource-library to the project's efforts to work with educating institutions and other bodies.. Much of this work could be conceptualized as an effort to identify resources at each of the five levels we've discussed, supplemented by the tentative grid we've been playing with.

Some of the major possible directions which we discussed are identified below.

Inventory of existing resources and materials. Much of the material that belongs in an adequate resource-library already exists, and DM is familiar with a good deal of it. The challenge is to gather it, to categorize and index it in a meaningful way so that it will be readily available, and to package it in ways will enhance the likelihood that it will be drawn on and appropriately used.

Curricularizing the Educated Jew materials. developing a range of supplementary materials that will facilitate effectively using the Educated Jew materials to stimulate rich and in-depth reflection on serious content-issues and their implications for educational policy and practice. These secondary materials could range from efforts to exhibit what an institution or curriculum modelled on one of these thinkers might look like, to strategies for engaging constituencies we work with to wrestle with the basic existential questions addressed by these thinkers, to strategies for getting educating institutions to use one or more of these articles as tools in reflecting on their own vision and practices, etc..

Refining and curricularizing the Rosenak piece on community-wide vision. Developing exercises, pedagogical strategies, and a range of supporting materials from out of classical and other texts that could be used in conjunction with this essay in our work with communities struggling with the problem of pluralism and education.

Subject-area maps. Following up on our previous discussions, we reiterated the need to map out different subject-areas like Bible, or Hebrew, or Jewish history, with attention to a range or inter-related matters that include: different conceptions of each area understood in relation to the philosophical positions in which these conceptions are rooted; curricular and pedagogical approaches and materials associated with each conception; the skills, knowledge-base and sensibilities required of an educator tied to a particular conception; strategies that could lead an educator to become more reflective about his/her approach to a given subject-area, with attention to competing approaches organized around different understandings of the area and/or pedagogy, etc.

Larger pieces. We recognized that the work going on in the kitchen must also include larger conceptual and other kinds of pieces that excite the imagination of the constituencies we will be working with and stretch their conceptions of what is necessary and possible in the world of Jewish education. We identified a number of different articles/books that seemed worthy of serious consideration. These include the following:

1. A piece, to be developed by SF and NR, that analyzes the development of Camp Ramah with attention to the question: what is necessary in the way of efforts and preconditions for the development of a vision-driven institution?
2. A Jewish Sarah Lightfoot book which provides us with living examples of Jewish educating institutions that are vision-driven, the examples ranging from Esh Ha'Torah to Camp Ramah, to Ha-bonim, etc. The book would provide impressionistic support for the project's assumption that the serious success-stories in Jewish education have been vision-driven institutions. The book would try to make these institutions come alive for the reader, with attention to the ways in which their respective guiding visions find expression in daily life and institutional practices.
3. "The Future as History", modelled on the Carnegie effort to sketch out an educational environment of the future. In a skeptical environment that wonders about the possibility of a powerful non-Orthodox educational institution, the challenge is to develop an image of an

institution -- or perhaps a configuration of inter-related institutions -- that would meaningfully address the educational needs of significant segments of the non-Orthodox world.

4. A Jewish version of "Horace's School" -- a book that would chart the journey of a hypothetical institution in the direction of becoming more self-consciously attentive to questions of basic goals and their relationship to educational practice and evaluation. A companion-piece would try to identify and describe actual educational institutions that have succeeded in becoming significantly more vision-driven.

5. A more conceptual piece that discusses the ways in which vision can enrich the quality of Jewish education. This piece might draw on pertinent empirical and interpretive work being done in general education, e.g. that of Smith, Cohen et. al., and Newmann. Conceivably, such an article could be worked up into a CIJE Policy Brief.

Which of these 5 projects would be worth our doing is a matter we felt deserved careful consideration; and the thought was that this was among the central topics that should engage us in a consultation we imagine taking place in Jerusalem in January of 1996. ((See below for further discussion of this point.))

POSSIBLE CONFERENCES, SEMINARS, WORKSHOPS

CIJE has already committed itself to a number of seminars and workshops organized around questions of mission, vision, and goals. We agreed in our discussions that, to the extent possible, these must be approached in ways that make it likely that these activities represent an initiation, a starting-point, or a springboard rather than a self-contained events with no after-life.

Beyond our existing commitments, we projected a number of other Seminars and conferences designed to enhance our own learning and understanding of the work at hand, to seed the culture, and to develop capacity. Below is a list of the kinds of seminars we considered:

1. a January consultation in Jerusalem that convenes all the participants in the July consultation, along with selected additional individuals that might include David Cohen, possibly Deborah Kerdinann, and maybe a few others. The challenge of this back-stage conference is to carefully examine, elaborate, and decide among some of the ideas we've been considering and to further refine the project's plan-of-action.

GOALS PROJECT CONSULTATION

July 1995

Below you will find DP's attempt to articulate major decisions we made at our Sunday meeting based on our work over the last few days. In reviewing the material, please try to do the following:

1. Read it critically with an eye to catching any omissions or misrepresentations or any other problems.

2. Review it for overall soundness. Two criteria come to mind:

a. On reflection, does the proposed agenda and set of activities make good sense? Is there anything important that we should be doing missing? Or are some of the things listed not worth doing?

b. Time!

The question is not just whether there is enough time to do all these things —but whether there is enough time to do them all meaningfully. I am particularly concerned that the "kitchen-work" not get pushed aside in favor of the other activities. It may be that we will need to review the proposed set of activities with this concern in mind.

If at all possible, feedback concerning these and other pertinent matters should be pooled by the beginning of next week.

DECISIONS EMERGING OUT OF THE THREE DAYS OF DELIBERATION

Major emphases

1. Seminars, consultations, and workshops organized around the following:

Seeding the culture —bring lay and professional leaders in the field of Jewish education to a deeper appreciation of CIJE's convictions in this domain, and thus laying the ground for communal and institutional initiatives (e.g., Seminar for leadership from Affiliated Communities; Module in fall principals' seminar and at heart of spring seminar)

Meeting outstanding commitments we've made (e.g., to Baltimore, the JCC, Wexner, and possibly Atlanta and Cleveland)

Thoughtful deliberations designed to better understand the project and decide from among competing directions and projects (e.g., consultation scheduled for January, '96)

Bringing some top-notch people into the work without preconceptions concerning how they will fit in; some of the "kitchen-work" will play a significant role in this seminar (e.g. the seminar scheduled for July, '96)

2. The Kitchen

While work in this area needs to be determined based on a comprehensive plan that still needs to be worked out, we discussed some immediate projects that will need attention:

- a. an inventory of existing resources in different domains.
- b. a paper to be developed by NR and SF that details the ways in which Ramah is a vision-driven institution and what was necessary in the way of inputs for it to become so.

Less immediate but also discussed as possibly important kitchen work (though in need of further consideration) were the following:

- a. building maps of different content-domains.

b. monographs dealing with one or more of the following: i. "The Future As History", looking at a comprehensive and adequate approach to Jewish education in the non-Orthodox world; ii. a Jewish Sarah Lightfoot piece that looks at existing vision-guided institutions; iii) a book modelled on HORACE'S SCHOOL, detailing the process through which a fictional Jewish educating institution becomes more vision-driven.

3. Pilot Projects: Marom will continue his work with Agnon and, if it can be worked out, Pekarsky will work out an arrangement with another institution. (Toren's work with the Schechter School in Cleveland may also be pertinent here.)

Our discussion emphasized the critical importance of careful written documentation of the work that goes on in the pilot projects, as well as analyses of these experiences. Along the way, seminars designed to analyze the work being done and what is being learned would be pertinent.

4. An imperative and immediate need to develop a plan that carefully breaks down #s 1-3 and determines priorities based on their importance and on available time and resources.

Note that #s 1-4 do not include any reference to the immediate identification and education of facilitator- or coach-figures. As I understand it, we have agreed - for reasons that have in part to do with the need to develop the kitchen - to remain temporarily agnostic concerning the desirability of facilitators, our role in identifying and training them, etc. This matter will be re-approached during our January consultation.

WORK PLAN, REMAINDER OF 1995 AND 1996

July - Dec., 1995

1. Further articulate the plan for 1995 and 1996 with attention to the larger conception of the project, and with special emphasis on what's to go on in the kitchen (both short- and long-term). The plan needs to be reviewed carefully both CIJE and Mandel Institute partners to the project.
2. Planning and implementation of seminars we've committed to (Wexner, JCC, Baltimore, and possibly Atlanta)
3. Conceptualize, recruit for, and organize the seminars projected for 1996. These include the January consultation, the principals seminar, the seminar for the leadership of the affiliated communities.
4. Pilot-projects: Work-in-settings and systematic efforts to document and analyze (Pekarsky and Marom)
5. Kitchen-work: To be based on a comprehensive plan to be developed during summer of 1995. The plan will probably include a projected paper by SF and NR dealing with the conditions that made possible the development of Ramah as a vision-driven institution.
6. Module in the fall seminar for principals.

1996

1. January consultation in Jerusalem (CUE, Mandel Institute and selected additional participants)
2. Outstanding commitment: support and/or guide Cleveland's efforts to clarify its goals for Beth Torah
2. Spring principals' seminar
3. Seminar for representatives of new affiliated communities
4. Israel Seminar in July designed to draw in potential leaders and resources (e.g. Steinberg, Paley, Hirsh, Elaine Cohen, selected rabbis)
5. Continuing kitchen work (based on plan that will soon be developed)
6. Continuing pilot project efforts (along with appropriate documentation, analysis, and discussions based on them)
7. Other activities as determined based on future deliberations, especially the January consultation.

CIJE GOALS PROJECT CONSULTATION, JULY 1995
PROCEEDINGS OF DAY 1

INTRODUCTION

After a summary of a number of developments over the last few months, some of the concerns that gave rise to the consultation were articulated. To cite two examples:

1) CIJE has been invited to participate in a number of programs around a goal3-agenda for some significant groups ((e.g. Wexner,, JCC3,, Baltimore3s central agency)).. Our recent experience in Atlanta is both encouraging but give3 u3 pause 33 we approach these upcoming events. In an important sense,, Atlanta was very succe33ful -- there wa3 great enthusia3m for what was accomplished,, the engagement in the se33sion was real,, etc. On the other hand,, we did not come away convinced that the struggle with content-is3ues wa3 as rich or serious as we might have hoped and wondered whether for the participants this wa3 more of a one-3hot episode rather than an event that set the tone and the question3 for further deliberations.. Thi3 raises the question:: what would be the mo3t fruitful ways to approach these upcoming events 30 as to ensure an experience that is immediately rich but 3130 ha3 a fruitful after-life?

2) There have been serious question3 concerning our readine33 at thi3 point in time to train and engage coaches to work with institution3. The question3 pertain not just to the kind3 of people who would make good coaches or to the nature of training,, but more fundamentally to the nature of working with institutions and what one needs in the way of a knowledge-base and 3kills in order to do so effectively..

3) There have been some uncertainties concerning the appropriate working-relationship and division of labor in this enterprise between CIJE and the Mandel Institute..

Such concerns are among those the consultation need3 to address. Mo3t fundamentally,, we want to get clearer concerning the following kind3 of questions:

1. What i3 the fundamental mi3sion of the Goal3 Project,, and what goal3 flow from that mi3sion?

2. What will it take to ready u3 to fulfill that mi3sion,, and how do we be3t proceed to arrive at this state of readine33?

3. What set of activities need to be at the heart of our work in light of our answers to #3 1 and 2?

4. What working-relationship between CIJE and the Mandel Institute will prove most fruitful in determining and carrying out the project's agenda?

It was suggested that the following criteria need to be satisfied in answering these questions: a) Genuine agreement on the part of all of us; b) decisions are consistent with commitments we've made; c) decisions will forward the CIJE agenda; and d) do-ability given the time and energy that are available to this project ((a matter that we cannot afford to treat cavalierly!)).

Following our agenda, our discussion began with the subject of the "Goals of the Goals Project" and built on the documents prepared by Marom and Pekarsky. In what follows, some of the main issues and points are reconstructed -- though not necessarily in the order in which they were expressed. I'm pretty sure I've lost a number of significant insights along the way and have misinterpreted other points; but I am hopeful that these will emerge in reactions to the summary.

SOME BASIC ISSUES RELATING TO THINKING ABOUT GOALS AND VISION

A number of general concerns were expressed concerning the challenge of meaningfully engaging educators and lay people in thinking about goals and about their relationship to educational practice. For example:

1. **Nurturing the conviction that it is important for educators and lay leaders to wrestle with questions of goals and vision.** There is a tendency to regard such reflection as irrelevant to the demands of practice, as well as a tendency to regard it as "too deep" for ordinary people. Either way, the result is that philosophical issues aren't engaged.

2. **Avoiding being too shallow and disconnected.** If the conversation is overly-constrained by the questions, ways of thinking, and present outlook of the participants, there is a danger of shallowness. If, on the other hand, the conversation begins with reflections on "Great Thinkers" like Moshe Greenberg, it may feel too removed from their concerns and realities to seem relevant -- even if it seems interesting. How structure the conversation so that conversation seems tied to these concerns and realities and yet brings them to encounter rich Jewish ideas and conceptions that go their way of thinking about things?

3. **Will reflections on vision and goals infuse practice?** Supposing that there is a rich and engaging conversation

concerning our vision of a meaningful Jewish existence,, it does not follow that the insights acquired and enjoyed in the context of that discussion will find their way into the world of practice. What must the conversation and/or its context be like if such discussions will not be compartmentalized and will in fact influence educational practice? Are there ways - say, via collaborative action-research efforts or through follow-up assignments, etc. - to make it likely that at the end of a seminar or a workshop the insights acquired there will inform what one does?

IF WE OFFER IT, WILL THEY COME?

Is there a demand "out there" for addressing fundamental questions concerning the goals of Jewish education -- so that if we say, "We're here to help you," communities and institutions will gravitate towards us?

Different views were expressed on this matter.. Some felt that there is a demand,, a demand fueled perhaps by a sense of desperation concerning our present predicament both as a community and in our institutions..

Others wondered whether the demand would express itself through much more than a willingness to participate in a short-term seminar or retreat.. Skepticism was expressed concerning the willingness of many institutions to sign on for a long-term process of study,, reflection,, and self-examination.. Among the reasons offered for thinking that there might not be an eagerness to engage in this kind of process were the following:: a) Like us,, other educators are already feeling over-worked and feel that they don't have the time and energy to invest in such a process; b) such a process might seem to threaten the leadership's authority or what might feel like a fragile consensus among the membership; c) there might,, as noted above,, be skepticism concerning the practical "pay-off" in thinking about questions relating to basic educational aims..

To the extent that this skepticism is warranted, it highlights one of the major questions the project has to contend with: namely,, how do respond to these obstacles? how do we bring educators,, lay leaders,, and parents to understand the importance of addressing basic questions concerning the aims of Jewish education in a sustained and serious way? How,, as one of us put it,, do we overcome the resistance to serious thinking and engender the motivation to engage in it. This question called forth a number of different kinds of responses:

1. A central challenge may be to make vivid the gravity of our situation as a People and the ineffectiveness of existing educational efforts to address this situation. Related to this was the suggestion that we make vivid to those we speak with that education is the arena in which we work out our

future as a People.

2. Frame the conversation as an invitation to reappropriate our heritage as a People that has played the significant role it has in history because of its willingness to think about "the Big Questions".

3. Initiate and stimulate the conversation by inviting those we speak with to personalize "the Big Questions" -- to ask themselves why they think it's important to raise their children as Jews, and how they will answer their children's questions concerning why it is important or worthwhile to live as a Jew.

It was noted, in this connection, that to engage not just individuals and institutions but the North American Jewish community as a whole in wrestling with this larger question may be the most important goal of the Goals Project. There was, in this connection, some discussion of whether this larger question is being meaningfully addressed anywhere right now -- and if not, why not.

4. Offer a "For instance!" -- a vivid example of the good things that have happened when the stake holders in an institution have seriously wrestled with questions of vision and goals and their relationship to practice.

5. Attack - by showing the weaknesses of - the "quick-fixes" that are alleged by some to respond meaningfully and adequately to our difficult predicament as a community.

In these varied ways, the challenge would seem to be to nurture a culture or a consciousness that will welcome and even demand the kinds of serious thinking the Goals Project hopes to encourage. But, as noted above, the obstacles ought not to be underestimated.

SUPPOSING THEY DO COME TO US FOR HELP, DO WE HAVE MUCH TO OFFER?

The problem. As long as we confine ourselves to asking ourselves how to motivate people to want to wrestle in a serious way with a goals-agenda, we don't have to face a very tough question: would we know how to help them if they did seek our help? Do we yet know how to help them think about goals and vision in ways that will illuminate practice, and about practice in ways that will lead them to struggle meaningfully about questions of fundamental goals. We speak about the importance of doing these things - but do we know how to do these things - how to raise the level of discourse, or how to help an institution that has begun wrestling with questions of underlying vision to arrive at any shared conclusions that can inform practice.

The solution. We need to find concrete ways of infusing serious philosophical content and deliberation into the work of Jewish educating institutions - and to do so in such a way that the infusion will be neither pedestrian nor perceived as irrelevant. It was in this context that the concepts of maps (topographic and other), tool-kits, libraries of resources, and grids entered our conversations. To be effective in responding to a problem or situation, the coach will need a map of the domain in question that will suggest categories, questions, a range of alternative responses, pertinent materials and ideas of different kinds. The map serves more than one purpose: it helps to interpret the question or situation at hand, but it also suggests a range of possible ways that coach could, depending on his or her assessment of the situation, respond.

The concept of a map is pertinent no matter what the level at which one starts. If one starts with basic philosophical questions concerning the meaning of Jewish existence, map could point one towards various views on these questions, towards the ways answers to such questions may implicit in existing educational practice, or towards questions concerning how a given answer to such questions - say, Buber's or Rosenzweig's -- might color one's approach to curriculum design or design of the social environment. The map would suggest directions to go and perhaps tools needed to move in such directions. Alternatively, the map could direct one from very practical questions -- Should the children be asked to wear Kippot? or what-not? - to questions at various other levels.

Given an appropriate map and an interest in engaging the participants in reflections on goals and their relationship to practice, any situation that arises in the coach's interaction with the participants can forward the agenda. It was the categories, the questions, the understandings, and the concerns with which DM listened to what the Agnon teachers were saying about Israel that allowed him to size up the situation and to respond to it in ways that led them to think meaningfully about basic questions concerning the meaning of Jewish life and the role of Israel (and Cleveland) in it. And GD's example that built on a video concerning "good Bible Teaching" also highlights the ways in which, informed by appropriate questions, categories, and materials, this situation might lend itself to illuminating basic goals-related questions.

It was noted that developing an adequate map could well be a difficult task requiring significant and varied forms of expertise. The particular example we focused on concerned the teaching of Bible, and we spent some time thinking about the kinds of individuals it would be useful to engage in identifying different conceptions of teaching and learning Bible, how reflection on a particular Bible curriculum could stimulate questions concerning the nature of Torah and its place in Jewish existence, etc.

All of this led us to discussions of grids that focus our attention on the different levels at which the conversation might proceed, on the kinds of resources and questions that might be pertinent -- all in response to a presenting situation that might range from uncertainties about the Hebrew curriculum, the problem of vandalism, an interest in developing a school-wide mission, etc..

Treated in this spirit,, however,, some felt that a grid could be very helpful a) in sizing up a situation? b) in determining a response along a number of dimensions? -- level,, materials,, strategies,, aims,, etc.; c) in identifying some of the work--indeed,, the learning -- that the Goals Project needs to begin doing if it is to develop a rich map to be used in preparing coaches or in working with institutions..

An important point implicit in our discussion of maps, grids, resource-libraries, and tool-boxes is that none of them removed the need for good judgment on the part of the coach = the ability to size up what's going on and judging how to respond, drawing on the various concepts, strategies, and materials in his/her possession.

Although not made explicit, the model implicit in much of our conversation gives the coach a very active guiding role: the coach sized up the situation and guides the course of the deliberations of teachers and/or the principal and/or the lay leadership towards , or back and forth among, certain levels in order to stimulate a more goals-sensitive community and educational environment.

As an alternative, I.S. proposed a very different model, one which emphasizes self-direction and self-study on the part of the institution's stakeholders. On this model, what "we" would provide is a center to which the participants in an institution

Though generally non-directive, the model allows for the possibility that at the beginnings of the process, the Center or a coach might play a more active role in setting the tone, in establishing a culture that respects and encourages non-fake, genuine openness. But the aim is to make yourself dispensable-- and the best way to do this is to discourage dependence on the coach from the very beginning by putting the responsibility in the hands of the stake holders: it is by being responsible for our own growth that we develop a culture that thrives on being responsible for its own growth, rather than looking to someone else to stimulate it.

The model has any number of appeals: For example: 1) it doesn't infantilize or create dependence on outsiders; 2) efforts always remained tied to the real and living concerns of the participants; 3) it affirms the power of human beings without special expertise and proceeding on their own to come to arrive at powerful insights and adequate solutions to their problems.

2. Will potentially powerful and very pertinent materials not be considered or not be used in the most effective way because the participants didn't bring with them the requisite background of understanding?

4. Will critical questions not get asked? When I.S. studied a philosopher with his teachers-to-be, he asked them to think in certain ways about that thinker's bearing on educational practice? Assuming that this is important, can one assume that it will happen without the suggestion or prodding of an outsider?

This is, it was noted, particularly important when we think about figures like M03he Greenberg: is it enough to encourage a

reading of what he has to say, or is the impact richly enhanced if questions focus the attention of the readers on 1) how his conception differs from their own intuitive views, or on 2) what it would mean to organize Bible study or teacher-training or After-School Sports on the Greenberg model.

Among the questions that got raised in this connection concerned the desirability of encouraging people to apply what they read or think about to questions of practice (via exercises, questions, etc.). As against the view that this was desirable, the view was expressed that a rich encounter with a text is likely to have rich echoes in one's approach to one's work even if one hasn't systematically sought the connection, and also that the effort to force a connection might unduly narrow one's appreciation of the text. That there might be ways of encouraging attention to educational implications without unduly narrowing one's reading of the text was also a matter we considered.

5. The role of the thoughtful outsider "critical friend" as members of Sizer's coalition say - in identifying blind-spots in an institution's thinking, or points of resistance, or unspoken questions that lie behind what is uttered, was also noted.

6. A concern was expressed that while this kind of an institution might address varied concerns about one or another aspect of their school, it might never spontaneously move on to the "big questions" concerning the raison d'etre of Jewish education and Jewish existence.

At work in many of these questions is a fundamental issue concerning the amount and kind of structure, direction, or guidance on the part of an outsider will be fruitful (and at what price) -- an issue whose resolution would seem, as one person noted, to depend (as does the other approach) on a number of basic assumptions concerning human nature and human learning.

THE NEED FOR THE MAPS, RESOURCE-LIBRARIES REITERATED

However we analyze our predicament, and whichever model we adopt, developing a map and a resource library needs to be on our agenda:

1. Even if it is true that there is not a widespread recognition at this point of the need to struggle with issues of basic goals, our ability to respond effectively when this need is expressed will depend on developing the appropriate map and resources;

2. Even if one accepts the I.S. model, one needs to have the map and the resources available in order to

suggest to the institutions that come for advice what routes and what resources they may want to consider as they ponder their situation.

TOWARDS THE END OF THE DAY

A few end-of-day points in no particular order:

1. At the heart of the Goals process and everything else CIJE does, it was suggested, is an effort to help those involved with Jewish education "learn how to think seriously" about what they're doing? [[If it's true that they don't in this arena, is it also true that they don't in others e.g. in their businesses, or in their family life?]]

This formulation suggested that CIJE's challenge -- in the Goals Project and other domains -- is that of creating a culture of inquiry in Jewish education agencies and institutions -- one that emphasizes serious thinking and the avoidance of quick fixes.

2. Is "coaching" really the most helpful way to think about how to facilitate institutional growth around questions concerning vision/goals alone and in relation to educational practice?

3. It was suggested that we should not forget "the personal dimension" of what we're doing. It's not just that we need to encourage those we deal with to address the big questions in personal terms; we need to remember that those questions are also our own -- and attention to our own struggles with them may add insight to our efforts to work with others around them.

4. We shuttled between a number of metaphors and analogies today-- jump-starting a process; the therapist; the coach; computer-metaphors that eluded me; maps of different kinds, and others.

FRIDAY'S AGENDA

1. Corrections, additions, etc.

2. Based on where we went yesterday, re-approach the "Goals of the Goals Project" question.

3. What activities flow from this larger conception of our project?

SOME OF THE LARGER THEMES AND QUESTIONS IMPLICIT IN THIS SUMMARY-
-IN NO PARTICULAR ORDER

1. How much guidance, structure does a motivated institution need in its efforts to undertake and meaningfully carry through a goals-process of substance? How avoid a culture of dependence?
2. What - if anything at all -- is necessary or helpful in ensuring that reflection on Jewish ideas or ideas about Judaism will have a significant echo in their efforts to organize educational practice and to educate?
3. What's the extant level of motivation, commitment, interest among existing institutions and other constituencies in undertaking on a serious process of becoming more goals-and-vision sensitive? To the extent that the interest is not there, what are the reasons for this?
4. To the extent that the requisite level of interest and commitment is not there, what obstacles need to be overcome, and how can the requisite level of enthusiastic commitment be nurtured? What is the curriculum and the strategies for establishing this level of interest and support for serious reflection?
5. What kinds of topographical maps, materials, grids, tool-kits would a coach need in order to effectively understand and respond to the predicaments and problems of an institution (with an eye towards helping the institution become more goals-and-vision-guided)? What is the contribution of these maps and grids to diagnosis and response to a presenting situation? How do these maps, grids, materials, etc. get developed -- and how can we avoid their becoming intellectual crutches?
6. The importance of creating a self-sustaining culture of inquiry in educating institutions that avoids quick-fix thinking. How do we do it?
7. The importance of people becoming engaged in the Great Conversation concerning the nature of Jewish existence and raison d'etre of Jewish continuity and education. Is this conversation taking place? Why does it get avoided? How stimulate it through our own work?
8. In our own relationship to the major questions that define our work and in our efforts to engage others, we should not bypass the personal dimension?

THE THEORY OF THE GOALS PROJECT

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

3075 Chadbourne Rd.
Shaker Hts., Ohio 44120

July 18, 1994

Mr. Merton Mandel
Chairman, Premier Industrial Corp.
4500 Euclid Ave.
Cleveland, Ohio 44103

Dear Mort:

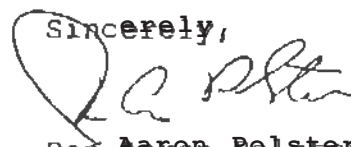
I just returned from the CIJE seminar on vision-driven institutions in Jerusalem, and I wanted you to know what an extraordinary learning experience it was for me. For five days, morning through night, our minds were stretched to the maximum as we wrestled with both theoretical and practical issues. The CIJE and Mandel Institute staff and consultants were exceptional.

Each day, we had the opportunity to meet separately by community for 60-90 minutes. As the only lay member from Cleveland, I was struck by the fact that the discussions of our Cleveland delegation were marked by a depth and candor that would not have been possible, at least at the outset, had these meetings occurred at home. This is probably attributed to the makeup of the Cleveland group, the effect of the overall seminar upon our discussions, the catalytic effect of the CIJE staff, and the fact that it is difficult to speak other than from the heart when one is looking at the Old City of Jerusalem.

Toward the end of the seminar, Ray Levi and I spoke with Alan Hoffman about creating a formal relationship between CIJE and Agnon School. I believe Agnon is an example of a vision-driven community day school which is struggling with the problem of how to be inclusive without being pareve. I believe that Agnon would provide a good case study for CIJE analysis, and that CIJE could in turn assist Agnon in continuing the never-ending process of self-evaluation and improvement. We have set up a follow-up meeting when Alan is in Cleveland the last week of August.

I hope that my participation contributed in some small way to the success of the seminar. Thank you again for providing this extraordinary experience, and I look forward with anticipation to continuing to work with the talented men and women you have assembled at CIJE.

Sincerely,



Dan Aaron Polster



THE COMMISSION ON JEWISH CONTINUITY

A joint project of CJP and its agencies, UAHC, United Synagogue,
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Irving Belansky and Mark Goldweitz
Co-Chairs

August 2, 1994

Carolyn Keller
Director

BY FACSIMILE: 011 972-2-617-418

**Dr. Alan Hoffman, Executive Director
Council for Initiatives in Jewish Education**

Dear Alan:

Once again, I want to thank you for inviting Carolyn Keller and me to the CIJE Seminar. Even the casual observer would know that the program was exceedingly well planned. The CIJE Staff made excellent, thoughtful and rich presentations, and your office associates paid attention attention to even the least minute detail.

Alan, the work that has to be accomplished at the national level is a herculean task that involves not only a national and community vision, but a well executed implementation process that embraces the day schools, supplemental schools, and adult education programs. If we are to make dramatic changes in our educational service delivery systems for the purposes of transforming Jews, we will need to create true partnerships between Federations, synagogues, and the movements at the local and the national levels.

We will need to have an all-encompassing vision that reaches out to all stakeholders. That vision must be well articulated, and be representative. Both the vision and implementation process must have compelling and joyful reasons for our people to remain and become educated, passionate, and literate Jews devoted to "repairing the world."

Alan, I want to meet with you as soon as possible to share how I can be a significant player in the accomplishment of community goals.

I look forward to speaking with you to arrange a meeting, and I will telephone you the week of August 8 to arrange a meeting.

Warmest personal regards,

Irving Belansky

Irving Belansky

IB:ew

C:\mm\Irving-Alan



MILWAUKEE JEWISH FEDERATION

July 18, 1994

Dr. Alan Hoffman
Director
CIJE-Cleveland Office
P. O. Box 94553
Cleveland, OH 44101

Dear Alan;

Both personally and on behalf of the Milwaukee delegation I want to thank you for the time and effort you put into organizing the Goals Seminar and for the concern you showed to the Milwaukee participants. There were many issues to discuss both before and during the seminar. The one thing I can now say after completing the five days is that there is a lot more work to do.

The Goals Seminar provided a model which we intend to use for our educational institutions and with some adjustments, potentially for other Jewish communal organizations as well. As we prepare for the challenges ahead and specifically in the preparation in our upcoming Vision and Goals Seminar in Milwaukee we will look forward to our continuing partnership with the CIJE.

Again, it was great getting together with you in Jerusalem. I look forward to seeing you soon in Milwaukee and in the interim wish you a successful transition to the States.

Please extend our thanks and appreciation to Gail and Barry as well.

Cordially,

Richard H. Meyer
Executive Vice President

RHM/ij

P.S. I look forward to picking your brain for some thoughts and suggestions as I prepare for my 3 month sabbatical next summer in Jerusalem.



the agnon school

26500 Shaker Boulevard • Beachwood, Ohio 44122 • Phone: 464-4055

Ray Levi, Ph.D.
Head of School

July 27, 1994

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Treasurer

Mr. Mort Mandel
Mandel Associated Foundations
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Cleveland, Ohio 44103

Dear Mort,

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Honorary Board Chairman
Peter Rzepka

Bennet Zimman
Bennet Kleinman
Simon Katis

• Past President
• PTA President

On behalf of the faculty and Board of Trustees of Agnon School, I would like to thank you and your foundation for two significant growth opportunities this summer. Your generous grant to the School for staff development work at the Melton Centre for Jewish Education in the Diaspora at Hebrew University in Jerusalem allowed a group of General Studies and Judaic Studies teachers to participate in a seminar designed to meet the needs of Agnon. The gifted Melton faculty arranged for us to study Bible in the Judean Hills and to pursue the complexities of the peace process with Israeli-Arab high school students in Sakhit and Jewish residents in the Golan Heights. We participated in an archaeological dig, studied Islam with a Muslim sheikh outside the Al-Aksa Mosque, considered the impact of secular culture upon Jews at the Herodian mansions from the Second Temple period, and read material by Shai Agnon in his home. These experiences could clearly not have been provided in Cleveland. They allowed us to focus upon the impact of field experiences as integral components of a school curriculum, develop preliminary plans for an eighth grade educational trip to Israel planned for the spring of 1996, and to examine the mission of the School. As a faculty group, we now know each other well and can build on the trust and understandings that extend across grade levels as we work on refining and coordinating our curriculum at home.

During the period that I was in Jerusalem, Agnon Board of Trustees President Dan Polster and I were extremely fortunate to join a group from Cleveland at the CIJE Goals Seminar. The benefits of this seminar were enormous. The opportunity for me to spend four days together with our Board President considering vision allowed us to sharpen and better articulate the vision of Agnon while strengthening our working relationship. I cannot overstate the value of bringing lay and professional leadership together in this type of study session. Regular mid intensive meetings in a setting far removed from the daily demands of our professional positions allowed the Cleveland constituency to build far deeper

communications network while collectively considering the future of Jewish education in Cleveland. Presentations and dialogue with very strong thinkers among the CIJE staff pushed our own thinking to new creative ends, encouraging us to consider carefully the ways in which we translate vision into practice and compare our achievements to our goals.

We are in the process of preparing a full report about our summer experiences which we will forward shortly. In the meantime, I want to express my appreciation to the Mandel Associated Foundation. As a result of our work this past summer, we look forward to strengthening our partnership with the Melton Centre and to building an ongoing working relationship with CIJE.

Sincerely yours,



Ray Levi

Copies: Mark Gurvis
Steve Hoffman
Ze'ev Mankowitz
Dan Polster
Peter Rzepka



Rabbi Isaac Elchanan Theological Seminary
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OFFICE OF THE
VICE PRESIDENT
FOR ADMINISTRATION
AND PROFESSIONAL
EDUCATION

August 10, 1994
8 Elul 5754

Dr. Allan D. Hoffman
Council for Initiatives in
Jewish Education
115 East 26th Street
New York, NY 10011-1579

Dear Alan:

Yashar Kochacha to you and your staff for a well-conceived and thoughtful implementation of the recent Goals Seminar in Jerusalem! I trust that you derived the appropriate satisfaction from the efforts expended to make the conference challenging and productive.

On a personal level, I want to thank you for the courtesies extended by you and your staff to me and my wife at the seminar.

I look forward to working together in the months and years ahead to advance our shared commitment to enhance Jewish education and the commitment of Jews to Jewish continuity in a meaningful way.

Best wishes for a Ketivah V'hatimah Tova, and a trouble-free adjustment on your relocation to the States!

Sincerely,

Rabbi Robert S. Hirt
Vice President

RSHT:sk