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AMERICAN JEWISH ARCHIVES

MS-763: Rabbi Herbert A. Friedman Collection, 1930-2004.

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Subseries 1: General Files, 1949-2004.

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Summer Institutes [Aspen, Colo.]. 1988-1989, undated.

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American Jewish Archives website.

WEXNER SUMMER INSTITUTE

AFTERNOON WORKSHOPS

<u>WORKSHOP NUMBER</u>	<u>INSTRUCTOR</u>	<u>LOCATION</u>
1	Rabbi Cantor ✓	Villa 1202
2	Rabbi Cowan ✓	Villa 1203
3	Rabbi Landes ✓	Villa 1204
4	Rabbi Kula ✓	Villa 1205
5	Dr. Schwarz ✓	Villa 1206
6	Ms. Stein ✓	Villa 1207
7	Rabbi Porath ✓	Villa 1208
8	General Yariv ✓	Villa 1303
9	Rabbi Greenberg ✓	Daly Room
10	Dr. Kimelman ✓	Club Room
11	Rabbi Friedman(1,3) ✓ Rabbi Laufer(2,4) ✓	Pyramid Room
12	Prof. Rosenfeld ✓	Capitol Room
13	Prof. Chernick ✓	Anderson Room
14	Dr. Shaked ✓	Lodge Room #231
15	Rabbi Weiman-Kelman ✓	Student Union Building

Please go to your assigned workshop following the plenary. The plenary portion will be held on the fairway deck in front of the Student Union Building. In case of rain, the plenaries will be held in the tent.

HAF ✓
NL ✓
AZ ✓
Rabbi Hier ✓
Charles Raffel ✓

SCENARIO 1

THE TWO MOSQUES AND WAR

1. A Gush Emunim underground terrorist cell blows up the Mosques of Omar and El Aksa at midnight. Their purpose is to reclaim the Temple Mount, rebuild the Temple and thus hasten the coming of the Messiah.
2. Arabs in East Jerusalem react immediately and violently, bringing out secret caches of arms, and start shooting Jews. The police cannot handle it. The army is called in. Street fighting escalates.
3. Within the hour, attacks start in the West Bank, against Jewish settlements; and in Gaza hundreds of thousands of enraged Arabs quickly overwhelm the few Jewish settlements nearby. The Army is now fighting on three fronts, as it were.
4. The Government is called into session. The Chief of Staff reports that Arab warplanes may be expected at first light, in the next few hours. He asks for permission to launch a pre-emptive strike immediately, on all Arab airfields, to destroy their planes on the ground.
5. The Government announces its horror and revulsion at the destruction of the Mosques, and orders the police and army to arrest all known leaders of the Gush.

6. It is now 7 p.m. in Washington and New York. The news breaks open on the evening news broadcasts. The President of the U.S. telephones the Prime Minister of Israel and asks for an explanation plus a statement of intent as to Israel's next immediate moves.
7. American Jewish leadership is in shock. American public opinion, including Jewish, congeals very quickly against Israel for "this outrageous act of religious fanaticism." The White House issues a statement calling upon Israel to apprehend the criminals; to exercise restraint in handling the Arabs; to refrain from military action; not to fire on Arab civilians; and immediately to initiate some diplomatic moves to mollify Arab world-wide opinion.
8. Jewish leaders from every community in America are called to an emergency meeting for the following morning, in Washington, D.C.
9. At midnight, New York time (7 a.m. in Israel) the news breaks that all-out war has started: Israel has destroyed 300 Arab aircraft on seven airfields; aerial dogfights are taking place in all the skies of the Middle East; four Israeli airfields have been bombed, as well as Tel Aviv and Jerusalem, where damage is extensive. News commentators report rumors that missile exchanges

against major population centers will shortly begin.

10. At the Jewish leadership meeting the next day, what conclusions and actions would you recommend in order to:

- a. demonstrate condemnation for the original act
- b. rally U.S. Jewish opinion behind Israel
- c. persuade U.S. government not to uncouple from Israel



SCENARIO 2

THE RISE OF THE AMERICAN SUPREMACY PARTY

The date is November 9, 1994. America is in the fourth year of an economic recession/turned depression. Unemployment exceeds 10%. Inflation is running rampant. Interest rates are approaching 20%, luring Japanese investors. Taxes have reverted to pre-Reagan levels to make-up for the revenue shortfall of a depressed economy.

The nation's morale has sunk to an unprecedented low point, not only because of the economic morass, but because of the realization that America might never be able to recover sufficiently to compete against economically dominant Japan. The nations at the rim of the Pacific Basin have become America's permanent creditor and "big brother" -- keeping America from economic collapse in return for higher and higher interest rates and control of ever greater portions of American equity.

A social-backlash, which began in late '91, has picked up steam. People are frustrated, angry, seeking radical change and a suitable scapegoat. The American Supremacy Party (ASP), begun at the turn of the decade by a group of skinheads, Klan and Neo-Nazi members, has broadened its appeal to embrace the masses of unemployed and the black and Hispanic communities which have been most directly affected by the adverse economic situation. Coming almost out-of-nowhere, this fledgling party captures 6 Senate and 31 Congressional seats, plus numerous local offices in the '94 elections -- primarily in the South, Midwest and California.

The party's slogan is "American for Americans", by which they mean to exclude all Asians; their flag is a black cross superimposed over the Stars and Stripes, by which they mean to exclude all Jews -- the group they deem responsible for undermining America's strength through their endemic lust, greed and corruption.

Their platform is straightforward and simple: bring America back to its nativistic, Christian roots and America will return to its former greatness. To do this, the party advocates:

1. the boycott of all Jewish and Asian businesses and enterprises; the support, instead of all true Christian business ventures.
2. the expelling of Jewish and Asian students from the Universities (which "everyone knows" they have dominated via a nationwide conspiracy); the admission of Christian-true students only in their stead.
3. the passage of laws prohibiting the marriage of true-Christians with Jews or Asians and,
4. the cutoff of trade with the countries of the Pacific Basin and the cutoff of trade and aid to Israel.

In addition, True Christian Americans are "urged" to identify themselves by displaying the party's flag prominently in front of their homes and businesses and by wearing an ASP armband to social functions.

Although the party does not publicly call for violence or vigilante action against Jews or Asians, an increasing number of violent incidents have occurred nationwide reportedly led by the skinhead troopers of the American Supremacy Party.

An added element in the national and Jewish nervousness is the trauma of an unconnected but relevant fact -- namely, the assassination of President Bush by a deranged South American drug dealer and the elevation of Vice-President Quayle to the Oval office. The press has made much of the fact that Quayle's grandparents, who exerted a strong influence on young Quayle, had close connections with the John Birch Society -- a group whose fundamental views were not so dissimilar from the ASP.

The North American network of Jewish Students has organized a group of young, armed Jews to protect the members of the Jewish Community. The ADL, AJC and AJCee is challenging the constitutionality of this new political party and has condemned the Armed Jewish Student Network for sinking to the levels of their enemies. The Conference of Presidents has appointed a special committee to study the rise of this party and to come back with recommendations within 90 days. Rabbi Meir Kahane is travelling across the length and breadth of the United States urging Jews to liquidate their assets and come on Aliyah "before it's too late".

Your community is in an uproar. As President of your Federation, you must decide what course of action to take and which group or individual to support. What course of action would you urge your community to take and why?

HAF copy

SCENARIO 3WHO COMES FIRST--THE YOUNG OR THE OLD?I. THE SCHOOL

- A. A 44-member blue ribbon "Commission on Jewish Education in North America" issues its report after two years of study (1988-1990). The report is totally devastating. while applauding the increasing acceptance of the basic belief that education is the only antidote to assimilation, the report contains the deepest criticism of the present Jewish educational system in the U.S. and Canada.

It provides shocking details on the small percentage of children receiving any form of Jewish education; the vast ignorance even of those youngsters who are enrolled; the low salaries and standards of the teachers in the system; the anemic curricula; the blurred attitudes of the students; the weak sense of Jewish identity and pride; the minimal amount of factual knowledge of Bible and history; the lack of familiarity with the Hebrew language.

- B. The local Federation's long-range planning

committee, which has spent a year searching for the key program which will enhance the sense of Jewish identity, is suddenly galvanized by the blue-ribbon report and a decision clicks into place: education is the key to identity and the committee will therefore concentrate on analyzing the community's overall educational system, from kindergarten to adult, looking for areas in which major improvements can be effectuated.

Another year's hard work produces a series of specific recommendations for all the various K-8 schools day, afternoon, congregational, communal. These recommendations involve deep and serious changes in curriculum strengthening, salary improvements, management, parental involvement, etc. And the corner-stone of the whole program is a proposal to build a boarding school for grades 9-13, according to a plan developed by an American-Israeli educator.

The Boarding School plan is based on the construction of a high-quality Academy, similar to Andover, Exeter and the great public schools in England, in which a future leadership can be shaped. The student body would be international

and the languages of instruction would be dual - English and Hebrew.

Such a school might take 5 years or more to plan, fund, construct in stages, recruit students and teachers carefully, and shape the curriculum toward a completely integrated Jewish and secular course of study.

The proponents of this idea believe that one such school, if it really were to achieve the quality described above, would revolutionize the whole system. Many communities would envy it and duplicate it. Middle and primary schools would copy some of its features: small classes, better teachers, more demanding curriculum, etc. The entire level would rise.

The long-range committee concluded its work with a ringing affirmation to the Board of the Federation that this was the path to the future, for it was the only method by which to inculcate the students with a maximum Jewish education (including Hebrew, love for Israel, knowledge of history and religion, understanding of Bible and Mishna, a strong sense of Jewish values, and a commitment to work for the preservation of the community and the

people) and a maximum general education which would enable them to be admitted to the finest universities in the world.

II. THE HOME FOR AGED

- A. Simultaneous with the long-range planning committee, another local Federation committee had been dealing with a complex problem which had surfaced as the result of a recent tragic death in the Community Home for the Aged. The living alone, over-80, father of one of the prominent families in town had choked to death in his room on a hard crust of bread, which could easily have been dislodged and his life saved had there been someone near who could have performed the Heimlich maneuver.

It had been felt for some time that the Home, built 40 years earlier, was obsolete in many ways. There were no emergency call buttons for summoning aid; no medical orderlies permanently stationed on every floor; no ramps for wheelchairs; no modern fire prevention systems or alarms; and a host of other deficiencies. It was obvious that new structures should be built, incorporating all the new devices and methods which were available today. But the hesitation and constant

discussion over the funding question resulted in paralysis and nothing was done.

The death galvanized the town, and action followed swiftly. The Federation Committee on Aging summoned experts, and a completed plan was prepared for the Federation Board. The land was available on the large campus which the Federation had wisely acquired a decade earlier. The leading architectural firm offered, pro bono, a most attractive scheme, including high and low rises, cottages, a synagogue and recreation halls. All that was needed was formal Board approval, plus a fund-raising plan and construction could start. The death, while tragic, reversed the previous paralysis.

III. THE CONFLICT

- A. As a result of very poor planning, both reports were presented at the same Federation Board meeting. This could easily have been avoided by an alert and politically sensitive director. Unfortunately, he did not check the agenda, or did not foresee the potential conflict.

The Long Range Planning Committee spoke first and presented its proposal by invoking the whole

weight of past history and Jewish future existence. Several members spoke about the responsibility of stemming the wave of assimilation leading to disappearance. Their words resonated with the call of the Biblical Prophets.

The Committee on Aged, shocked by the sudden realization that they were in an adversarial position, discarded its carefully prepared presentation, which had been crafted in a low-key fashion, based upon the premise that everyone understood a new facility was needed, and rebutted instead with passion and vigor, invoking the memory of the funeral which hundreds had attended, demanding that sanctity of life must take precedence over education of children.

The conflict was so shocking - the advocates of each position so vocal - that it was obvious no decision was possible that night. Threats were made involving withholding of contributions; tenets of Judaism were hurled, reminding everyone that a town without a school was a town without God; other tenets, rooted in the commandments to honor father and mother, were hurled back. It was like a verbal artillery duel. No previous

meeting had ever escalated so quickly and sharply into such a polarization. It was clear that something very deep was happening - perhaps it was the Freudian generational struggle. The community began to tear itself apart. Obviously, both projects could not be undertaken simultaneously. One would have to wait.

WHICH ONE WOULD YOU RECOMMEND BE FIRST - WHY?

IV. The Resolution

- A. A small group of lawyers, accustomed to mediation, published its opinion that there were three possible ways to deal with the problem:
1. Defuse the tension by tabling the projects for a year, to allow a cooling-off period.
 2. Fix a date, preferably within 60 days, for a vote by the Board, allowing advocates on both sides to lobby as hard as they wished, in an effort to win a majority.
 3. Let the entire Jewish community decide, by means of a referendum, to be held within 6 months, which provides time to establish a set of rules - i.e. who may vote, how to phrase the questions, etc.
- C. Do you have any different suggestions.

SCENARIO 4

WHO WILL BE THE JEWS?

The year is 1999. You live in the imaginary metropolis called Lahadam, located in the far west of the United States. This city experienced a major economic boom in the 80's and 90's which attracted a massive inflow of professionals -- many of them, Jewish. The intermarriage rate for people under the age of 35 averaged 65% in the past 2 decades. Approximately 45% of non-Jewish partners converted, 95% of them did so through the liberal movements. At the present rate of intermarriage and family formation, it has been statistically projected that by December 31, 1999, the majority of this Jewish community of Lahadam will consist of people who are accepted as Jews by the Reform, Reconstructionist, and Liberal wing of the Conservative movements, but are not accepted as Jews by the Orthodox and Traditional wing of the Conservative movement.

In 1997, seeing this eventuality coming, the Rabbinical Council of America (RCA) and the Union of Traditional Conservative Judaism (UTCJ) appeal to the Reform and Reconstructionist movements to refer all potential converts to the local Orthodox Beth Din for conversion according to halachah. Both the Reform and Reconstructionist movements reject this appeal as constituting unacceptable interference with their internal affairs and as violations of their fundamental tenets of

autonomy and egalitarianism.

Having their appeals rejected, the RCA (Orthodox) and UTCJ (Conservative) vote that as of January 1, 2000, Jews from Lahadam shall lose the presumption of being Jewish since the statistical majority of the community is not halachically Jewish. They rule that no Orthodox or Traditional Rabbi may perform a marriage for Jews from Lahadam without an exhaustive genealogical check to prove that they are Jewish by halachic standards (as interpreted by the Orthodox and Traditional movements). The Conservative movement splits on the issue -- the Traditional half siding with the Orthodox stand and the Liberal half aligning themselves with the Reform and Reconstructionist communities - who feel they are effectively being cast outside the camp of the Jewish people.

The national, international and local reaction to this impending communal split is vindictive and swift:

- 1) The non-Orthodox camp form a unified national coalition calling for complete withdrawal of community funding for Orthodox and Traditional institutions in the United States and in Israel and the de-facto segregation of the Orthodox and Traditional community.
- 2) The Chief Rabbis of Israel in support of the American Orthodox position, write an open letter to American Jews warning them that if conversion is not given over to the exclusive domain of the Orthodox Rabbinate, they will issue a ruling that any non-Orthodox individual from the United States wishing to immigrate or marry in Israel, will have to

go first through a conversion procedure under their supervision or prove conclusively that they are Jewish, as defined by Orthodox Halachah.

- 3) The Chairman of the National UJA, Mr. Amos Levtoy, in a panicky atmosphere, telephones the Executive Director of the Lahadam Federation and tells him that the entire national campaign is in danger of collapse because of the enormous resentment by major givers of all the denominations at the sequence of events taking place in Lahadam.
- 4) As the conflict escalates, local non-Orthodox Rabbis urge their congregants to withdraw their children from the community Hebrew Day school and enroll them instead in their own Congregational or like-minded denominational school. They condemn the Orthodox behavior as schismatic and sectarian following the tragic examples of the Karaites and Saducees of ancient times. They warn that history will hold the Orthodox responsible for any split in the Jewish people which results.

Local Orthodox Rabbinic leadership, ^{angered}~~enraged~~ by the actions and rhetoric of their non-Orthodox counterparts, issue a halachic directive calling on their constituents to deal henceforth with non-Orthodox Jews on the assumption that they are not, in fact, Jewish, thus:

- (1) limiting social intercourse with them,
- (2) banning marriage with them,
- (3) denying them burial in the local, Orthodox-controlled, Jewish cemetery.

Meanwhile, committees of the various local agencies in town, such as the Jewish Children and Family Service, the JCC, the Old Age Home and The Jewish Hospital - not to mention the Federation - begin to find it impossible to conduct normal communal business because of the ugly mood resulting from the denominational polarization.

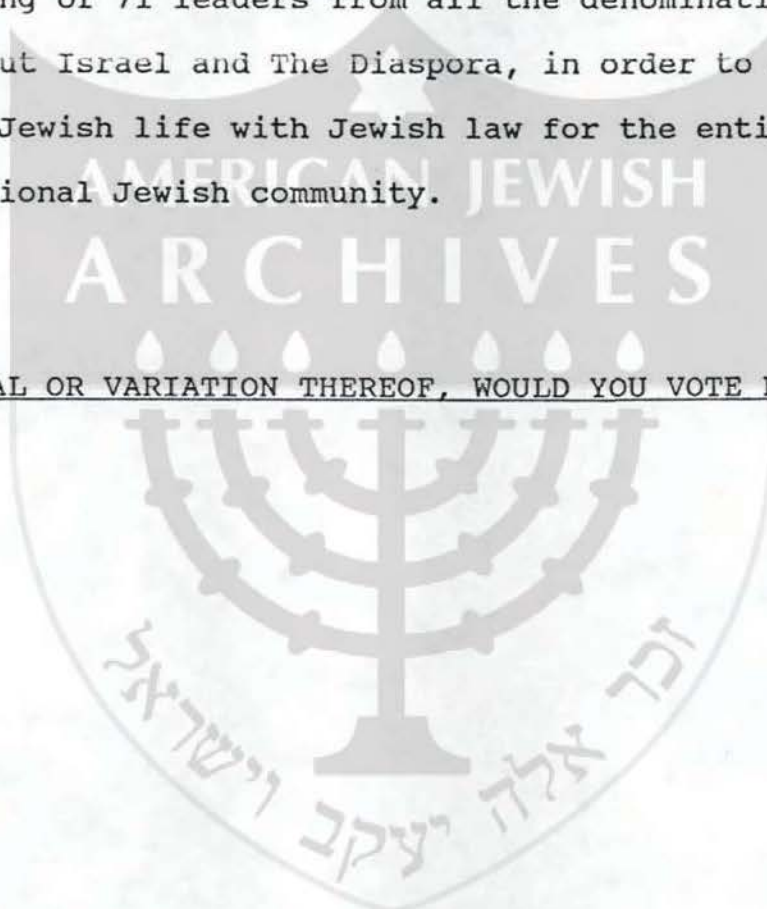
The alumni/ae members of the Lahadam Wexner Heritage Foundation seminar call an emergency one-day session to attempt to deal with this impending civil war. The following proposals are put on the table:

- 1) Allow - and even encourage - the denominational polarization to take place with all its fallout, so that a more honest - albeit fragmented - realignment can arise in its wake. Two distinct Jewish communities - one Traditional and one Liberal would then form.
- 2) Exercise their collective lay power -- in collaboration with other Wexner alumni around the United States -- to pressure the RCA and UTCJ to rescind their decision and to force the Liberal community to call off its retaliatory cut-off of Orthodox funding. These steps would at least restore the status quo ante.
- 3) Exercise their lay power to demand that the local rabbinic leadership of all denominations convene at a secluded site to hammer out a joint conversion standard and process. The role of the Wexner lay leaders at this "Camp David style"

conference, would be to prod their own respective Rabbis towards principled compromise, thus creating a breakthrough which could hopefully be a model for the rest of the country.

- 4) Start an international movement with appropriate Israeli and European counterpart groups to reconvene a "Sanhedrin" consisting of 71 leaders from all the denominations throughout Israel and The Diaspora, in order to attempt to realign Jewish life with Jewish law for the entire international Jewish community.

WHICH PROPOSAL OR VARIATION THEREOF, WOULD YOU VOTE FOR AND WHY?



From The Desk Of:

7/19/89

RAPHAEL LAVIN

Did not know if you had seen this and had been
apprised of his more recent notoriety in the
trade.



BOOK FINDS

THE MANAGERIAL MYSTIQUE

BY ABRAHAM ZALEZNIK

"Leadership and management are not synonymous," asserts Abraham Zaleznik, Harvard Business School professor and author of The Managerial Mystique. In fact, he believes that American companies have gone overboard in adopting the beliefs and practices of management by placing too much emphasis on structure, order, efficiency, cooperation, and the avoidance of conflict.

Instead, we need leaders—those who are visionary, iconoclastic, impatient with the status quo, and capable of producing change. "Leaders," Zaleznik insists, "not managers, will maintain the vitality of American business."—Ed.

Business in America has lost its way, adrift in a sea of managerial mediocrity, desperately needing leadership to face worldwide economic competition. Once the dominant innovator in technology, marketing, and manufacturing, American business has lost ground to foreign competition. Our smokestack industries such as steel have been decimated. The machine tool industry, crucial to increased productivity, has fallen behind Japanese and European competition. The automobile industry has relinquished a third of its market share to imports. Consumer electronics producers have lost the race for dominance.

The causes of this decline in competitiveness are complex, but at the forefront is the attitude of American management. After World War II the United States focused primarily on maintaining and exploiting technological developments in the mature industries, such as steelmaking and metal fabrication and machine tool and electric appliance manufacturing, instead of fostering innovation. In the 1960s and 1970s managers deemphasized manufacturing and focused instead on superficial product changes and finance, which led to lower quality products. Essentially, business in America lost its competitive advantage by focusing on profits and stock prices instead of fostering innovation and long-term goals.

From the book The Managerial Mystique: Restoring Leadership in Business by Abraham Zaleznik. Copyright 1989 by Abraham Zaleznik. Reprinted by permission of Harper & Row Publishers, Inc.

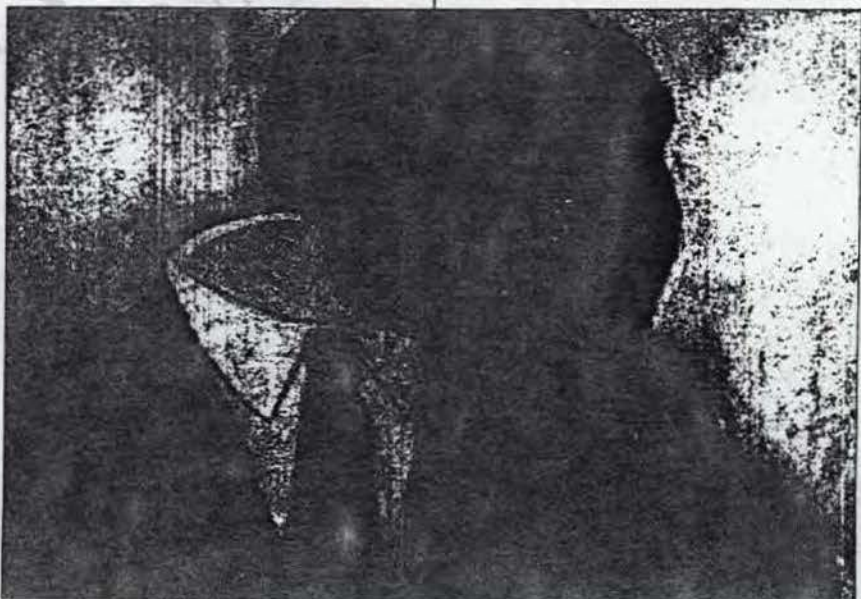
Perhaps worst of all, the United States is now a debtor nation and must deal with the serious consequences of that condition. Soon we will rudely awaken to realize that we must tighten our belts, save instead of spend, and invest instead of consume. In addition, we must revitalize our exports to overcome the large merchandise trade deficit, which will be \$130 billion in 1988, down only 17.6% compared with the deficit of \$170 billion in 1987.

The tendency is to look to Washington for leadership in times of economic crises. Executive and congressional leadership, however, will react slowly and keep the nation asleep until the crisis is full blown. Until that time business itself will have to assume responsibility for the deterioration in America's competitive position. After all, someone was in charge of the United States Steel Corporation when it failed to renew itself technologically and to make productivity its main goal after the fat years of post-World War II. Someone was in charge of GM and other automobile producers when they gave up market share to the Japanese. Someone was in charge of conglomerates that alternated between binges of acquisition and sober divestment of companies that did not fit their strategic plans.

An argument can be made that the problems of American industry derive from political rather than managerial causes. Labor relations in the United States, for instance in the automobile

industry, have always been adversarial. During the prosperous post-World War II years labor leaders exercised enormous political clout and extracted rich wage-and-benefits concessions. These agreements, in addition, limited management's ability to control work assignments. The net effect was excessive labor costs compared with competitors in Asia and countries such as West Germany. As less developed countries such as Japan, South Korea, and Malaysia leapfrogged the steps toward modernization, they took advantage of low labor rates to achieve competitive advantage in industries such as shipbuilding, steel, and electronics.

A second political argument that seeks to absolve management from responsibility in the decline in competitiveness lays the blame on the foreign policy of the United States during the post-World War II era. Because of the cold war, a large proportion of resources was spent on the military, in both preparedness and actual warfare. Foreign policy supported the rise of West German and Japanese industrial power, showing a willingness to overlook protectionist policies to support the development of these economies—to the detriment of the domestic economy. Managers of advanced technology companies (semiconductor manufacturing, for instance) have shown and continue to show no reluctance to press the government for reprisal measures despite traditional principles of free trade.



SECOND DRAFT
(not used, HAF
in the end)

SCENARIOS - CASE STUDIES

I. Emigration From Soviet Union

1. Russia agrees to unlimited free emigration for 12 months.
 - a. No conditions
 - b. Small fee for processing exit visas
 - c. Exit visas to be granted within 14 days of applications
 - d. Outside organizations (Jewish, Israeli) allowed to set up inside Russia to assist in processing, logistics, etc.
2. Estimate made by qualified experts that \$1-2 billion will be required to transport and absorb immigrants, either in Israel or U.S.
3. Decision must be made *whether and how*
 - a. To accept Russian offer
 - b. To raise needed funds
 - c. To work out all methods
4. What leadership steps are required to achieve and execute above?

revised version *HAF*

SCENARIO 2

THE TWO MOSQUES AND WAR

1. A Gush Emunim underground terrorist cell blows up the Mosques of Omar and El Aksa at midnight. Their purpose is to reclaim the Temple Mount, rebuild the Temple and thus hasten the coming of the Messiah.
2. Arabs in East Jerusalem react immediately and violently, bringing out secret caches of arms, and start shooting Jews. The police cannot handle it. The army is called in. Street fighting escalates.
3. Within the hour, attacks start in the West Bank, against Jewish settlements; and in Gaza hundreds of thousands of enraged Arabs quickly overwhelm the few Jewish settlements nearby. The Army is now fighting on three fronts, as it were.
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7. American Jewish leadership is in shock. American public opinion, including Jewish, congeals very quickly against Israel for "this outrageous act of religious fanaticism." The White House issues a statement calling upon Israel to apprehend the criminals; to exercise restraint in handling the Arabs; to refrain from military action; not to fire on Arab civilians; and immediately to initiate some diplomatic moves to mollify Arab world-wide opinion.
8. Jewish leaders from every community in America are called to an emergency meeting for the following morning, in Washington, D.C.
9. At midnight, New York time (7 a.m. in Israel) the news breaks that all-out war has started: Israel has destroyed 300 Arab aircraft on seven airfields; aerial dogfights are taking place in all the skies of the Middle East; four Israeli airfields have been bombed, as well as Tel Aviv and Jerusalem, where damage is extensive. News commentators report rumors that missile exchanges

against major population centers will shortly begin.

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- b. rally U.S. Jewish opinion behind Israel
- c. persuade U.S. government not to uncouple from Israel



RADICAL PROPOSALS FOR JEWISH EDUCATION

1. A 44-member blue ribbon "Commission on Jewish Education in North America" issues its report after two years of study (1988-1990). The report is totally devastating. While applauding the increasing acceptance of the basic belief that education is the only antidote to assimilation, still the report contains the deepest criticism of the present Jewish educational system in the U.S. and Canada.

It provides shocking details on the small percentage of children receiving any form of education; the vast ignorance even of those youngsters who are enrolled: the low salaries and standards of the teachers in the system; the anemic curricula; the blurred attitudes of the students; the weak sense of Jewish identity and pride; the minimal amount of factual knowledge of Bible and history; the lack of familiarity with the Hebrew language.

2. There is such an outcry of dismay that the commission re-convenes with a mandate to produce, within one year, three major suggestions for improvement, which are to be placed before the Federations and religious institutions (synagogues, seminaries, rabbinical associations) for implementation. These suggestions must be of such a seminal nature as to alter, over the near future (5 years) the course of the disaster described above.
3. The three suggestions which emerge are:
 - A. A Hebrew language program
 - B. A Boarding School
 - C. A joint JTS-Columbia Teacher's College master's program for Jewish teachers.
4. The details of these suggestions follow:
 - A. The Hebrew language program is based on the proposal to bring 5000 bi-lingual teachers from Israel to the U.S. The organizing agency will be JESNA which will select them, in cooperation with The Israel Teacher's Union, The Ministry of Education, and the Jewish Agency. Systems and methods will be worked out in each community, in consultation with JESNA, as to the utilization of these teachers - e.g. for individual tutoring, group ulpanim, integration into the faculty of existing schools, etc.

A preliminary financial plan looks as follows:

Expenses

Salary per annum = \$30,000
Rent subsidy = \$5,000
Travel for family= \$5,000
(Round trips from Israel) \$40,000 x 5000 Teachers=200 mill

Income (based on 200,000 students)

Tuition	= \$500 p.a. x 200,000	=	100 mill
Federation	= \$250,000 (average) x 200	Federation	50 mill
Jewish Agency			50 mill
Individual Donors			<u>50 mill</u>
			200 mill

- B. The Boarding School plan is based on the construction of a high-quality Academy, similar to Andover, Exeter and the great public schools in England, in which a future leadership can be shaped. The student body would be international and the languages of instruction would then be dual - English and Hebrew.

The campus would be built in a rural or suburban setting, with capacity for 480 students, 60 resident faculty (ratio of one teacher for 8 students) and 10 administrative staff. The cost of all the structures will be about 70 million and the endowment for granting scholarships about 50 million. Tuition, room, and board is estimated at \$15,000 per annum, with half the students paying, and the other half receiving scholarships, provided by the endowment fund income.

The educational plan is to admit a highly selective student body, for grades 9-13. The curriculum consists of a completely integrated Jewish - secular course of study. The proponents of this idea believe that one such school, if it really were to achieve the quality described above, would revolutionize the whole system. Many communities would envy it and duplicate it. Middle and primary schools would copy some of the features: small classes, better teachers, more demanding curriculum, etc. The entire level would rise.

C. Teacher training program is based on the concept of improving the Jewish teaching profession, through better selection, training and salary levels. A rough outline of the procedure follows:

1. Recruit extensively in the junior and senior years of colleges throughout the U.S. for the most Jewishly interested and motivated students, to enroll them as future teachers.
 2. Set up a two-year program jointly between JTS and Columbia Teacher's College, offering a degree of Master in Jewish Education (MJE).
 3. Select carefully 250 students annually - thus the two-year program will encompass 500 students - with 250 graduating each year.
 4. Provide them (and families) with housing in a high-rise building to be constructed somewhere between or near the two schools. This apartment house can be donated and built by a consortium of real-estate people.
 5. Provide students with annual maintenance subsidy of \$15-20,000 depending on whether single or married or with children, in addition to housing. For this an endowment of \$15 million is needed.
 6. Establish an employment department, which will place these superior teachers in jobs at salaries competitive with municipal high school teachers and first-level college lecturers.
 7. A revolving loan fund must be established (somewhere between \$10-20 million) for students in need, who will repay these loans from earnings in future years over a very long period, at low interest.
4. Which of the three suggestions will do the most toward raising the standards of Jewish education in America? Why?

written by NL

1

Anti-Semitism Scenario for Aspen 1989

The date is November 9, 1994. America is in the fourth year of an economic recession/turned depression. Unemployment exceeds 10%. Inflation is running rampant. Interest rates are approaching 20%, luring Japanese investors. Taxes have reverted to pre-Reagan levels to make-up for the revenue shortfall of a depressed economy.

The nation's morale has sunk to an unprecedented low point, not only because of the economic morass, but because of the realization that America might never be able to recover sufficiently to compete against economically dominant Japan. The nations at the rim of the Pacific Basin have become America's permanent creditor and "big brother" -- keeping America from economic collapse in return for higher and higher interest rates and control of ever greater portions of American equity.

A social-backlash, which began in late '91, has picked up steam. People are frustrated, angry, seeking radical change and a suitable scapegoat. The American Supremacy Party (ASP), begun at the turn of the decade by a group of skinheads, Klan and Neo-Nazi members, has broadened its appeal to embrace the masses of unemployed and the black and Hispanic communities which have been most directly affected by the adverse economic situation. Coming almost out-of-nowhere, this fledgling party captures 6 Senate and 31 Congressional seats, plus numerous local offices in the '94 elections -- primarily in the South, Midwest and California.

The party's slogan is "American for Americans", by which they mean to exclude all Asians; their flag is a black cross superimposed over the Stars and Stripes, by which they mean to exclude all Jews -- the group they deem responsible for undermining America's strength through their endemic lust, greed and corruption.

Their platform is straightforward and simple: bring America back to its nativistic, Christian roots and America will return to its former greatness. To do this, the party advocates:

1. the boycott of all Jewish and Asian businesses and enterprises; the support, instead of all true Christian business ventures.
2. the expelling of Jewish and Asian students from the Universities (which "everyone knows" they have dominated via a nationwide conspiracy); the admission of Christian-true students only in their stead.
3. the passage of laws prohibiting the marriage of true-Christians with Jews or Asians and,
4. the cutoff of trade with the countries of the Pacific Basin and the cutoff of trade and aid to Israel.

In addition, True Christian Americans are "urged" to identify themselves by displaying the party's flag prominently in front of their homes and businesses and by wearing an ASP armband to social functions.

Although the party does not publicly call for violence or vigilante action against Jews or Asians, an increasing number of violent incidents have occurred nationwide reportedly led by the skinhead troopers of the American Supremacy Party.

An added element in the national and Jewish nervousness is the trauma of an unconnected but relevant fact -- namely, the assassination of President Bush by a deranged South American drug dealer and the elevation of Vice-President Quayle to the Oval office. The press has made much of the fact that Quayle's grandparents, who exerted a strong influence on young Quayle, had close connections with the John Birch Society -- a group whose fundamental views were not so dissimilar from the ASP.

The North American network of Jewish Students has organized a group of young, armed Jews to protect the members of the Jewish Community. The ADL, AJC and AJCee is challenging the constitutionality of this new political party and has condemned the Armed Jewish Student Network for sinking to the levels of their enemies. The Conference of Presidents has appointed a special committee to study the rise of this party and to come back with recommendations within 90 days. Rabbi Meir Kahane is travelling across the length and breadth of the United States urging Jews to liquidate their assets and come on Aliyah "before it's too late".

Your community is in an uproar. As President of your Federation, you must decide what course of action to take and which group or individual to support. What course of action would you urge your community to take and why?

ASPEN SUMMER INSTITUTE

JULY 2-9, 1989

Afternoon Sessions - Monday, Tuesday, Thursday, Friday

LEADERSHIP IN ACTION

Scenarios (case studies) to be presented, based on real-life situations which could occur in international, national or local Jewish life.

4-4:45

Plenary Session

- a) Presentation of scenario by speaker with deep knowledge of situation.
- b) Questions seeking clarification.

5-5:45

Workshops

Audience breaks up into small groups (15) for discussion, under faculty person, leading to conclusions.

6-6:45

Plenary Re-assembles

One person from each workshop group gives summary of that group's conclusions. Moderator synthesizes various conclusions into one.

SCENARIOS - CASE STUDIES

I. Emigration From Soviet Union

1. Russia agrees to unlimited free emigration for 12 months.
 - a. No conditions
 - b. Small fee for processing exit visas
 - c. Exit visas to be granted within 14 days of applications
 - d. Outside organizations (Jewish, Israeli) allowed to set up inside Russia to assist in processing, logistics, etc.
2. Estimate made by qualified experts that \$1-2 billion will be required to transport and absorb immigrants, either in Israel or U.S.
3. Decision must be made *whether and how*
 - a. To accept Russian offer
 - b. To raise needed funds
 - c. To work out all methods
4. What leadership steps are required to achieve and execute above?

II. Uncoupling of Israel and U.S.

1. Likud government in Israel, under pressure from right-wing elements, both religious and nationalist, in the coalition, agrees to following policies:
 - a. Reclaiming Temple Mount in Jerusalem by removing mosques and rebuilding Temple.
 - b. "Transferring" Arabs from West Bank and Gaza, through combination of force and money payments, to destinations in neighboring Arab countries.
2. As result of these policies, total Arab war breaks out, including Egypt.
3. These policies cause great uneasiness among Diaspora Jewry, which does not view them positively. Yet Israel at war, even for above reasons, has great emotional tug.
4. These acts cause serious doubts to surface in U.S. government, and public opinion, which begins to uncouple itself from Israel, in a variety of ways, even as the war rages.
5. What acts of leadership are required, in order to:
 - a. Persuade Israel to back-track on the policies described.
 - b. Persuade the U.S. government not to uncouple.

not used

III. Ethiopian Rescue Operation

1. Ethiopian dictator wants Israeli military assistance in putting down Eritrean guerrillas, and is willing to let remaining Ethiopian Jews (approximately 10,000) leave for Israel, in reciprocity.
2. He imposes two conditions:
 - a. That the movement be conducted by non-Israeli and non-American aircraft, with all flights, in and out, taking place at night.
 - b. That there be no publicity whatsoever, before, during and after, including the campaign for raising the funds.
3. Israel agrees to above two points.
4. What leadership steps ^{in U.S. and Israel} are required to execute the operation?

IV. Establishment of High-Quality Boarding School

1. Latest survey on day-school facilities throughout U.S. show shockingly low level of high schools, both in quantity and quality.
2. A fully-developed plan is offered for the construction of a campus, built for a capacity of 480 students, 60 resident faculty, 10 administrative staff. The educational plan is to admit a highly selective student body, for grades 9-13. The curriculum consists of a completely integrated secular-Jewish course of study. The cost of all the structures will be about \$~~50~~ million, and the endowment for granting scholarships about \$50 million.
3. The mission of leadership is to persuade the American Jewish community to build, staff and populate this Academy, which is intended to serve as Andover, Exeter and others in providing a place where future leadership can be shaped. How would you achieve this goal?

Incidentally, as a by-product, the existence of this one school will raise the level of the entire Jewish educational apparatus in the U.S.

Resource People

~~Presenters~~ for Scenarios

1. Gush Emunim - Ian Lustick (Dartmouth)
(or) Ehud Sprinzak

2. Russian Jewry - Sharansky

3. Anti-semitism - Ken Bialkin

4. Education - Mort Mendel, Jim Wacker

December 15, 1988

MEETING WITH ABE ZELEZNIK AND NATHAN LAUFER

1. AZ thought scenarios were fine.
2. Feared that Gush Emunim was fanciful, not credible.
Was reassured.
3. Suggested format was good. He agreed to be moderator at start of each plenary.
4. Felt that small discussion groups should be led by group members, not faculty person. Group leader should appoint secretary, who would take notes and make two-minute report to plenary.
5. Crucial to select qualified presenters.
6. Point of view must be consistent; i.e. members must analyze and arrive at conclusions concerning each scenario as American Jewish leaders. Must not think as Israelis or Russian Jews, etc.
7. Planning and briefing session should take place Friday, June 30, for presenters, group discussion leaders and we three.

HAF thoughts following the meeting:

- a. Re-write Scenario 2.
- b. Re-direct Scenario 4 by embedding Boarding School idea within list of three suggestions for improving educational level in U.S.

Real Work

by Abraham Zaleznik



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EXECUTIVES AND ORGANIZATIONS

Real Work

by Abraham Zaleznik

AMERICAN JEWISH

Too many executives labor under a misapprehension about the nature of executive work because they do not clearly understand that guiding an organization is not synonymous with leadership. We may recognize leadership when we see it, but its true nature is hidden in common misconceptions about organizations, human nature, and the substance of executive work. Worse, these misconceptions keep many able people from developing as leaders. And they subordinate real work—the work of thinking about and acting on products, markets, and customers—to psychopolitics.

To understand how we got into this mess, let's start not in the executive suite but in New Guinea—in the Trobriand Islands to be precise, where for generations the natives engaged in a ritual called Kula, the exchange of beads while bartering for food and other valuables.

The natives' barter, as Fritz Roethlisberger long ago pointed out in his widely read classic *Management and Morale*, was the group's purposeful, logical work, while the exchange of beads was its social, nonlogical activity. But the natives themselves made no distinction between the two and gave equal weight to both activities. They worked hard, building canoes and harvesting crops to have the goods to barter. At the same time, they saved beads and exchanged them with their partners according to strict, yet implicit, rules of social conduct.

The beads were not a medium of exchange. Nor did the natives hoard them or use them as ornaments to display their rank within

In most companies, process and politics get more attention than leadership.

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the group. The rules of the Kula established well-understood expectations about social standing. The mode of exchange insured that the beads acquired in one transaction would be held and admired for a short time only, then passed along in the course of more giving and receiving. Thus, from a purely functional perspective, exchanging beads merely facilitated the real work of the society, which was the production and barter of goods. In fact, the beads were the way the natives expressed their allegiance to the tribe and their willingness to go along with its rules and expectations.

Like the Trobrianders, we too have tribal rituals, ways in which we symbolically express our membership in organizations and our willingness to meet the expectations of others. And, like them, we are capable of doing real work, work that is equivalent to making canoes and raising crops. But unlike our primitive cousins, we too often subordinate the challenges of real work to the demands of psychopolitics—to balancing the rational and irrational expectations that others place on us. Social relations and office politics get more attention than customers and clients. Managers are measured by how well they get people to go along with the company's expectations, not by how well the company performs. Executives are preoccupied with coordination and control.

The subordination of real work to psychopolitics is the understandable—but unintended—outgrowth of two separate phenomena. One is the evolution of large complex organizations in which executives must play many roles and cooperation is truly hard to foster. The other is the great success the human relations school of management has had in uncovering the social aspects of organizations and teaching them to executives.

During the 1930s, researchers, academics, and consultants began to look at business organizations not simply as technical or economic systems but as social systems—systems built on the expectations that individuals have about their place in the organization, their rights and obligations, and their mutual dependencies. Social systems are not the result of conscious planning (as, for example, a decentralized organization structure would be), but rather exist as a result of human proclivities, of all the unwritten contracts that grow up between a company and its employees. Hence every organization has nonlogical underpinnings as well as logical ones—an informal pecking order, for instance, as well as the formal organization chart.

To sharpen this conception of organizations, human relations researchers focused next on the conditions of cooperation, the things managers could do to enhance workplace harmony. Under their tutelage, managers learned to diagnose breakdowns in cooperation by looking for ways in which the formal, logical system was violating important requirements of the informal social organization. A change in the organization's formal structure might trigger a rebellion, for example, not because subordinates objected to the actual content or purpose of the change but because it upset the informal hierarchy of the workplace. And this analysis would hold, the experts taught, whether the subordinates were managers and professionals in corporate offices or workers on the factory floor.

Managers' sensitivity to social relations in the workplace was further heightened by the growing difficulty of achieving cooperation in ever larger corporations. Much of the problem was simply a func-

The experts got it wrong—getting people to cooperate is not the executive's real work.

tion of size. But investigators of modern managerial work and its discontents paid less attention to that than to technology and hierarchy, which, they argued, isolate people in their work. Isolation, in turn, creates problems of cooperation because it keeps people from developing normal social relations. Workers become more alienated from managers; managers become more alienated from their peers. For many, work becomes stressful; for some, downright unbearable. Pathological outcomes multiply: absenteeism, turnover, and, perhaps even worse, apathy, indifference, and the reluctance to exert any more energy or effort than the bare minimum needed to get by.

From diagnoses such as these, the human relations school gradually shaped a new definition of managerial work: developing and maintaining a system of cooperation. This definition included all those activities concerned with fostering communication, placing people in a coherent organization structure, and maintaining an informal executive organization. It also covered motivating people to perform services for the organization and formulating the organization's purpose and objectives.

In *The Functions of the Executive*, published in 1938, Chester I. Barnard called this array of activities "executive work." Conversely, what I call "real work"—specialized activities such as marketing, research, production—fell into the category of non-executive work because it did not *directly* address those elements in the workplace that affect cooperation. From the perspective of Barnard and his followers, therefore, technical and substantive activity came to look more and more like mere mechanics.

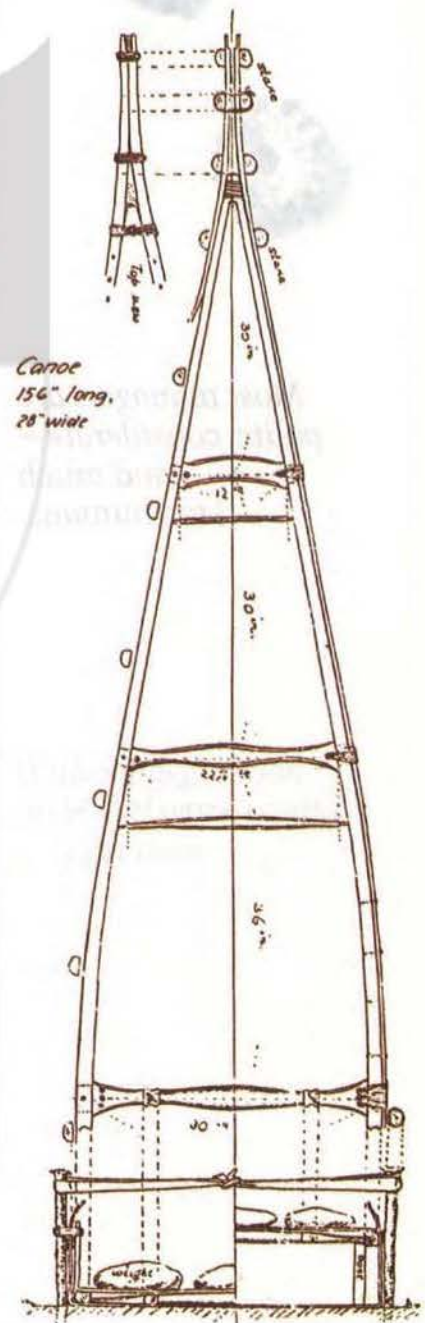
In my view, this conception of executive work led to an unhealthy preoccupation with process at the expense of productivity. Of course process and procedures are important: they establish the conditions for organizational cooperation and determine whether or not that cooperation will actually be achieved. In addition, they also influence deeply how effective executives will be in coordinating and controlling the work of others in the organization. But process and procedures are not the substance of the business, and they should not get as much—or more—attention than the work of the business itself.

Nevertheless, the human relations school was right on the basic point: organizations are indeed social systems, arenas for inducing cooperative behavior. And as such, they are quintessentially human and fraught with all the frailties and imperfections associated with the human condition. So much so, in fact, that one especially wise chief executive officer once commented, "Anyone in charge of an organization with more than two people is running a clinic."

The truth of this wry comment comes from the fact that while people want to cooperate, they also want to control their own destiny. And it is this universal desire to control our own destiny that creates conflicts of interest within organizations. At the same time, of course, it also stirs up conflict on a smaller, more personal scale.

Because people come together to satisfy a wide array of psychological needs, social relations in general are awash with conflict. In the course of their interactions, people must deal with differences as well as similarities, with aversions as well as affinities. Indeed, in

*Freud had it right—
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like porcupines.*





*Most managers are
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and much
too humane.*

social relations, Sigmund Freud's parallel of humans and porcupines is apt: like porcupines, people will prick and injure one another if they get too close; they will feel cold if they get too far apart.

This complexity in human nature—especially our conflicting tendencies to cooperate and to go it alone—leads managers to spend their time smoothing over conflict, greasing the wheels of human interaction, and unconsciously avoiding aggression, especially aggression that centers on them and their role. The result is a seemingly permanent cleavage between substance and process in organizations, as managers struggle to maintain both the peace and their balance of power. Moreover, this cleavage imposes a Gresham-like law on organizations, for just as bad money drives out good, so psychopolitics drives out real work. People can focus their attention on only so many things. The more it lands on politics, the less energy—emotional and intellectual—is available to attend to the problems that fall under the heading of real work.

To complicate matters further, another basic fact about the human condition also enters into all considerations about work, real and nonreal alike. That is the sensitive relationship between anxiety and self-esteem. Anxiety is that awful feeling in the pit of your stomach when uncertainty reigns and fear of the future abounds. People don't tolerate anxiety well. Its appearance is a signal to do something to protect our integrity, to preserve our identity.

The need to act in the face of anxiety is as prevalent in a modern organization as in a primitive tribe, although both the causes of anxiety and the way people experience it differ. In a tribal ritual such as the Kula, primitive people exchange gifts as a way of dealing with anxiety about the future. The fear is a basic one: What if barter and exchange give way to aggression and hostility? What if one group goes after another and seeks to conquer? To relieve this anxiety, the groups exchange beads and thereby signify their intention to respect the peaceful alliance. More energy can go into real work, less into defense from the threat of danger.

For individuals in preliterate societies, danger is always external: a bad storm during a fishing expedition or warfare among neighbors is punishment from the gods for some transgression or failure in obedience. People in modern societies are more or less conscious of the distinction between internal and external danger. Indeed, the more educated people are, the less they tend to project their ills onto the outside world. They are more inclined to blame themselves for their anxiety, experience guilt and shame in reaction to perceived shortcomings, and often require considerable support to rebuild diminished self-esteem. In this cycle of self-blame, they seek support from authority, and whether they get it or not, they often suffer a reduced capacity for real work.

Recognizing another's struggles with anxiety—and dealing with the morale problems that inevitably ensue—puts a call on the manager's capacity for empathy. It also challenges his or her social skills, particularly the ability to reduce tensions in groups. The current idealization of management reflects these social and human demands. Few managers today behave as autocrats. As a group, they are exceedingly polite, considerate of others, egalitarian in their behavior, and sincerely interested in making other people com-

fortable with the differences in power that exist in every organization. But this humane style of management poses at least two kinds of problems in the interaction between real work and the balancing acts of psychopolitics.

The first problem appears in the doubts that frequently arise about the nature of managerial competence. While no hard data exist, observation tells me that too many managers put interpersonal matters, power relations, and pouring oil on troubled waters ahead of real work. While generally active in their jobs, they avoid aggression (to use the Freudian term) like the plague. They don't go on the offensive themselves, even if that means unconsciously suppressing constructive criticism. Nor do they encourage conflict among subordinates or peers.

On the surface, this tendency appears to be a useful way to assure cooperation. But as with all things human, it has unintended consequences for the managers themselves and for their organizations. Followers tend to take their cues from authority figures. So if the leader's style is low-key, followers too will suppress aggression. Before long, group norms will appear to foster the appearances of getting along and to discourage individuality. Process takes precedence over substance. Attention turns inward to the organization's politics rather than outward to the real work of making and marketing goods and services.

For individuals, the costs are equally high because aggressive energy channeled into real work is the one sure route to a sense of mastery, to the pleasure that comes from using one's talents to accomplish things. In fact, without the application of aggression, little real work would ever get done. Of course, aggression can be misdirected. It can be turned inward and experienced as depression, with accompanying feelings of guilt and diminished self-worth. Or it can be turned on people with whom one should ostensibly be allied. But aggression is too valuable an emotion—and too basic a human drive—to suppress merely because it can be misdirected.

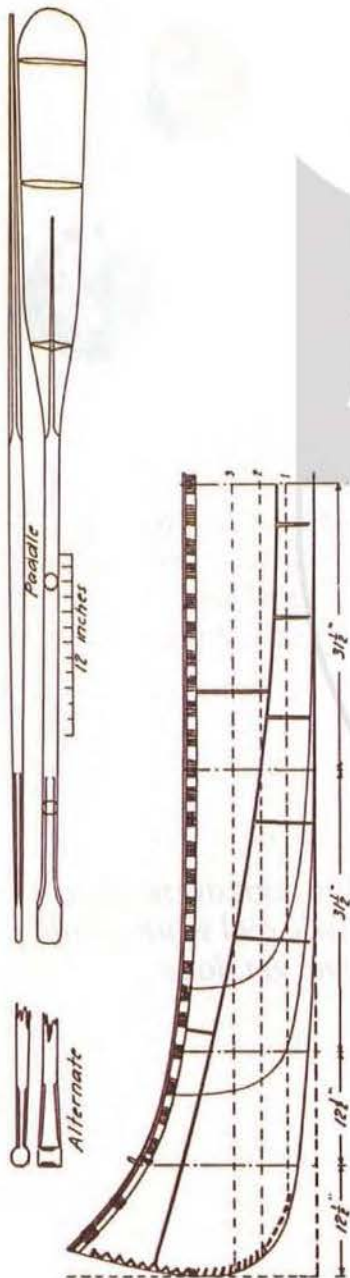
The second problem that arises from a disproportionate emphasis on social relations also relates to subordinates' reactions. In the 1930s, the Austrian-born psychiatrist J.L. Moreno uncovered the simple, yet profound fact that followers differentiate between task leaders and social leaders. Given a choice, they would prefer to be friends with people who characteristically ease the tensions that arise in group relations. But they would not choose to work with these specialists in tension reduction. Conversely, they would choose to work with people they identify as proficient; but they would not choose to have them for friends.

Experiments in social psychology and observations of so-called natural groups have since corroborated Moreno's discovery. In primitive cultures that transfer authority patrilineally, for example, the young male will respect but keep his distance from his father, who is responsible for providing food and shelter. For an easier relationship with an adult male, he will choose his mother's brother, following the kinship that provides nurture, affection, and comfort.

This suggests that the ideal solution—one that promotes real work and provides for the expressive and supportive components of group relations—would be to foster two kinds of leadership in two

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different individuals: a task leader and a social leader. Not surprisingly, such splits often occur spontaneously. The chairman acts as the organization's social leader, for example, while the president serves as the task leader who focuses attention on real work. But cultivating dual leadership leads to questionable results, because it reflects—and amplifies—the emphasis that is placed on seeking and maintaining cooperation even at the expense of superior performance in real work. Nothing will kill a middle manager's chances for promotion faster, for example, than a reputation for being "aggressive" (or worse, "abrasive"). But doesn't "aggressive" often really mean energetic, persistent, and goal oriented?

The end point of this analysis is not to encourage conflict and disharmony. It does suggest the need to look carefully at why real work generates respect and support from colleagues and subordinates and also overcomes the anxiety people often experience in hard-driving situations. I believe that executives who are superior in performing real work overcome this anxiety, not because someone else drains off any tension or hostility, but because there is something inherently humanizing about the use of talent to get things done.

Humankind does not live by bread alone but also by catchphrases. Thus the definition of management as "getting things done through other people" is often refined by the popular old saw that "the best salesman doesn't make the best sales manager." Now, it's certainly true that managing is more than applying technical proficiency. But it also makes simple good sense to suppose that substantive talent is an invaluable asset—perhaps even the crucial building block—in developing managers who will become leaders.

Without attributing too much to Japan's current industrial ascendancy, it is worth asking why leading Japanese companies recruit and train their factory supervisors (and I mean front-line supervisors) from the ranks of graduate engineers. The answer, I believe, is self-confidence—the self-confidence of managers who have demonstrated mastery in the substance of their work. This self-confidence induces confidence in others. And by itself, confidence builds cohesion and morale. A feeling of optimism accompanies the knowledge, gained from firsthand experience, that the person in charge knows what he or she is doing. Indeed, the demise of the conglomerates illustrates the point in reverse: it never took more than a step or two up the authority ladder before a division head encountered a boss who had little idea—and even less concern—for the substance of the division's work.

Making substance the leading edge of executive work means applying one or more talents, or business imaginations. Imaginations differ in business. The marketing imagination relies on empathy with the customer and on the capacity to visualize what products, services, and applications will make life better for the customer. The manufacturing imagination is driven by the proposition that there is a better way to apply energies in the man-machine relationship and searches constantly for the better way. The financial imagination is impelled by the idea that market disjunctions create opportunities and seeks to take advantage of them.

An underlying aggressiveness drives all business imaginations. Typically, the executive takes a position: "We will cut prices, pro-

mote to increase market share, build a direct distribution network, and end our reliance on independent distributors." Or "We're going to get out of this business because it's a commodity." Or "We're in a business that depends on being cost-effective. So we're going to spend money on research to improve our manufacturing techniques, increase productivity, and deliver a top-quality product." This is the language of substance. It has content and direction. It also stimulates controversy. People will disagree, particularly if the position taken affects their own power and place. So leading with substance requires maturity not only to tolerate others' aggressiveness but also to direct it to substantive issues.

Given that need, it is particularly unfortunate that many executives have been misled by experts who say that managing by ambiguity and indirection is the wave of the future. Indirection suggests what the speaker wants but veils it with polite and even deferential language. The result is that it encourages the acting out of psychodramas. Often the drama goes something like this. A subordinate is making a report and going in a direction the boss really doesn't like. Instead of saying "Those are terrible ideas. Here's what we should be doing," the well-trained manager asks courteously, "Have you considered the possibility of promoting the product with a premium instead of directly?" The question hardly invites the subordinate to get excited, defend his or her ideas, and tell the boss why the suggestion is a lousy idea. Instead, it just breeds more circumlocution, since the counterdefense in dealing with indirection is more indirection: "We gave that idea a lot of thought, and it has a lot going for it. But some new research suggests that premium promotion may fall a little short in getting the message across."

The cost of political games is the loss of creativity.

When a boss who is deeply (and probably unconsciously) angry manages by indirection, the effect can be really insidious—the kind of stuff that sets stomachs churning. For example, such managers often manipulate others by playing on their limited tolerance for anxiety. The psychodrama begins when the boss distances himself or herself from a subordinate. The subordinate, worried that something is wrong, tries to find out if he or she has caused some problem. The boss responds with reassuring words—and body language that says quite plainly, "You're in deep trouble!" Anxiety mounting, the subordinate begins to withdraw, till the boss, with exquisite timing, reverses direction and becomes genuinely supportive. As for the poor victim? Instead of feeling angry over this subtle oppression, he or she is grateful to the boss for relieving the awful burden of anxiety and diminished self-esteem. The end product is a subordinate who is less autonomous, more psychologically dependent, and more concerned with avoiding another identity-threatening episode than engaging in real work.

If this scenario were the whole story, organizations would produce a lot more stress than they do. The fact that it's not attests to how well men and women in organizations can defend themselves—not least by using their street smarts to play psychopolitical games themselves. Their gambit is to reverse the dependency flow, to make the boss need them more than they need the boss.


Playing this game means learning to be an organizational performer. Performers are adept at regulating the flow of information upward so that they're never faced with expectations they cannot

meet. As long as their performance meets or exceeds the targets that have been set for them, the boss has little cause for scrutiny. But by the same token, the boss is also likely to understand very little about what subordinates are doing. The cost of this game is the demise of learning as well as the abandonment of any hope for creativity. Short-term results look good; the long-term is in jeopardy.

This analysis provokes a question: Is psychopolitics, or the victory of process over substance, the inevitable consequence of human nature, compounded by the complexity of living in a large, hierarchical organization? I think not. It's true that human beings learn political behavior in the nursery, in the competition for love and standing in the eyes of powerful parents and in childhood rivalries at school. But the politicization of work and human relationships is not an inevitable consequence of people being people. Rather, it goes hand in hand with reactive and defensive behavior.

And here, managers who want to stimulate real work and dampen political preoccupations can take a leaf from the book that sensible parents apply in raising their children. Such parents know that they cannot overcome the anxiety their children will inevitably feel as they develop and mature. Time cannot be made to stand still, nor can earlier satisfactions be sustained in the face of important developmental changes. So while these parents empathize with the children for whom they are responsible, they do not encourage them to wage an impossible war, a war that cannot be won on its own terms. Instead, like leaders, they learn to help the less powerful deal with life in different terms. They teach the lesson that substance is all, that the cultivation of talent is the genuine route to independence and maturity. They also teach their children that good human relations depend on what a person gives to the work at hand, not on what he or she takes.

Superior business performance requires senior executives who have overcome their own political anxieties and the need for total control over others. It also takes cadres of managers who are learning to do the same. For if managers continue to rise in organizations by playing psychopolitical games, and if their deepest propensities continue to lead them away from substance and the cultivation of talent toward politics and process, then there is little hope for real work and real competitiveness.

The real work of building canoes and cultivating the land is the sure and sane way to enhance morale in organizations. Exchanging beads in the Kula is merely an expressive reminder that those who contribute to the real work are the legitimate participants in the social satisfaction that accompanies true achievement. 

Reprint 89113

*Like wise parents,
good managers
teach that
substance is all.*



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Living

JEWISH

Taking Jewish education into the 21st century

By ELENORE LESTER

WILL THE MAJORITY of Jewish young people of the late 20th and early 21st centuries start their Jewish educations in nursery school? Will they keep up with their Jewish educations throughout their childhood and early adult years? Will parents study Jewish history and thought and provide support for Jewish studies in the home?

Positive answers to these questions are the objective of a new 44-member blue-ribbon commission to upgrade and vitalize Jewish education. The group, called the Commission on Jewish Education in North America, is made up of leading Jewish educators, philanthropists and heads of philanthropic organizations, and professionals in Jewish communal activities. It will investigate Jewish education today and make recommendations for the future, according to its chairman, Morton Mandel, a Cleveland philanthropist, who initiated the commission.

"My feeling was that something had to be done to improve Jewish education," said Mandel. "Nothing less than Jewish continuity is involved. For the past several years there has been a growing perception among educators and Jewish leaders that the quality of Jewish education had to be re-examined within the context of the society we live in today. Our young people live in an open society with unlimited choices available to them. We want to increase the likelihood that they will choose to identify with the larger Jewish community. Education is certainly crucial to their making that choice. That's what all this is about."

The commission plans to function for 18 months to two years. At the end of that time, its recommendations will presumably be acted upon by educators and the appropriate organizations, helped by the financial backing of communal groups, philanthropists and foundations.

Mandel noted that the commission has the cooperation of the Council of Jewish Federations, the JWB (the association of Jewish community centers in North America) and the Jewish Education Society of North America. The commission was convened by the Mandel's family foundation in collaboration with the Council of Jewish Federations. Mandel himself is former president of the Council of Jewish Federations, JWB and the Council of Jewish Federations.

The commission includes representatives from all segments of the Jewish community, ranging from Orthodox to secular.

"There has never before been such a coming together of so many diverse elements in the Jewish community except for rescue and relief during and after World War II and for Israel," said Mandel. "Education has heretofore not been as central a Jewish concern as other things. But the fact is that without education we lose our peoplehood, and then there will be no more concern about Jewish issues."

Mandel said his foundation is paying the commission's expenses, but that the participating organizations were contributing research and auxiliary services.

"We are looking ahead 10 and 15 years. Of course, we hope to see some results before that, but in general we are looking into the future," he said.

Arthur J. Naparstek, executive director of the commis-



At a meeting of the Commission of Jewish Education in North America, Ismar Schorsch, chancellor of the Jewish Theological Seminary, gives his views as UJA-Federation volunteers Daniel Shapiro, left, and Ludwig Jesselson, look on. Seated next to Schorsch is Annette Hochstein, a Jewish Agency consultant whose pioneer study led to the formation of the commission.

Photo/Richard Lobell

sion, reported that the commission was more than a year in the making. He said Mandel consulted with representatives of all segments of the religious community, educational and community leaders and representatives of foundations known for their support of Jewish enterprises. They all made recommendations for members.

The final list includes, among others, the heads of the seminaries for each of the four Jewish movements: Ismar Schorsch, chancellor of the Jewish Theological Seminary of America; Norman Lamm, president of Yeshiva University; Alfred Gottschalk, president of the Hebrew Union College-Jewish Institute of Religion; and Arthur Green, president of the Reconstructionist Rabbinical College. It also includes Isadore Twersky, director of the Center for Jewish Studies at Harvard University; Seymour Martin Lipset, author and senior fellow in political science and sociology at the Hoover Institution at Stanford University; Charles R. Bronfman, chairman of the CRB Foundation of Canada; Eli N. Evans, president of the Charles H. Revson Foundation; and Florence Melton, a leading philanthropist and innovator in Jewish education in America and Israel.

In addition, it numbers leaders of the organized Jewish community, such as Mandel himself and Peggy Tishman, president of UJA-Federation; Mandell Berman, president of the Council of Jewish Federations; Donald R. Mintz, president of JWB; Bennett Yanowitz, president of the Jewish Education Society of North America.

Seymour Fox, dean of the Education School of Hebrew University, will serve as director of content for the commission's report.

Prior to the commission's first meeting in August, the staff interviewed almost all of the members to help build an agenda. Out of these discussions came an outline of the areas to be investigated and of the viewpoints of various members.

There was agreement on the existing shortage of appropriate, qualified teachers to educate Jews in all age groups. Commission members discussed the need to increase sala-

ries and raise the status of teachers and to make a concerted effort to recruit personnel to the field.

There was also discussion about the clients of education, of the need to reach out to the less affiliated, as well as how to improve education for the committed.

The many forms of formal and informal education were noted. Which types justify the greatest investment? Which are most in need of improvement? There was discussion of the need for a massive investment of energy, thought and resources in day-school education. Ideas and views were presented on early childhood education, experience in Israel, university courses and family education.

It was agreed that methods of teaching will be explored, as will the economics of education and the current structures and mechanisms for delivering education within the community.

"It's a very ambitious project. There are so many agendas," said commission member Peggy Tishman. "I feel I still have to learn a lot about the dimensions of this thing, but I'm sure that unless we develop quality education, we'll lose our young people. The quality of Jewish education should be on the same level as in secular schools. We must raise the level of professionalism of our teachers. But I think we'll never have enough teachers, and we have to explore the use of video and satellite programs. I would say I'm not pessimistic about this project."

Another commission member, Irving Greenberg, president and co-founder of CLAL-The National Jewish Center for Learning and Leadership, said "The commission really represents a historical change in approaching a Jewish communal problem. It has brought together the right combination of top people in education and governance. Today Jewish education is truly a second priority for most Jewish parents. It will take vision and imagination to change that. It will be a slow process and it's already late, but it is important that it be done now. History shows us that the community supports what the top people consider a top priority. I think this commission has the clout to have an impact."

7/15
Aspen scenario

DEAR WEXNER PARTICIPANT,

The reports of the communities responding to the ascending of ASP shocked us. The actions called for were those standard operating procedures used by Jewish communities in response to current events, as if current conditions existed.

The Scenerio presented facts that reflected a different political and social reality.
For example:

- ① The economic situation was discribed as a depression "that America might never recover" from.
- ② The success of ASP was not new in 1994 (the year in question), but in fact "began in late 1991."
- ③ ASP's popularity had already extended beyond its narrowly based roots "to embrace the masses of unemployed and black and hispanic communities."
- ④ Violent incidents against Jews already were taking place.

WEXNER SUMMER INSTITUTEAFTERNOON SCENARIOSCHAIRMAN - PROFESSOR ABRAHAM ZALEZNIKI. FORMAT

<u>Plenary 4:00 PM</u>	<u>Workshops 5:00 PM</u>	<u>Plenary 6:30 PM</u>
Chairman introduces presenter and topic -- 15 minutes	Faculty -- Teacher	Chairman -- 5 minutes
Presenter -- 15 minutes	Discussion -- one hour & 15 minutes	4 Reporters -- 15 minutes
Questions for clarification -- 15 minutes	Reporter takes notes	Chairman calls on others -- 10 minutes
		Presenter critique and wrap-up -- 15 minutes
		Chairman adjourns
Finish -- 4:45 PM	Finish -- 6:15 PM	Finish -- 7:15-7:30 PM

II. SCENARIOS

Monday:	The 2 Mosques and War	General Yariv
Tuesday:	The Rise of the American Supremacy Party	Rabbi Marvin Hier
Thursday:	Who Comes First: The Young or the Old?	Rabbi Herb Friedman
Friday:	Who Will be "The Jews"?	Rabbi Yitz Greenberg

WHAT MAKES A LEADER

BY ABRAHAM ZALEZNIK

Abraham Zaleznik likes to make trouble. For more than three decades, his ideas about leadership have intrigued and enraged academics and businesspeople alike. In an age that reveres the flattened pyramid and participative management, Zaleznik, a psychoanalyst and the Konosuke Matsushita Professor of Leadership at the Harvard Business

*School, clamors for the return of strong leadership — imaginative, bold, highly idiosyncratic people who command the respect and loyalty of their followers. "Leaders have empathy and a deep understanding of power and aggression," Zaleznik writes in his new book, *The Managerial Mystique: Restoring Leadership in Business*. An exclusive excerpt follows.*

LEADERS VERSUS MANAGERS

True leaders are rare in business.

Many executives, who were once potential leaders, have instead become absorbed by the managerial mystique. They have been seduced by a false sense of security: that running a business is like tending a plant nursery, where you prepare

FOR STARTERS —

EMPATHY,

AGGRESSION,

SUFFERING,

LONELINESS

the soil, sow the seeds, apply fertilizer and water, and watch as Mother Nature works her magic with flora.

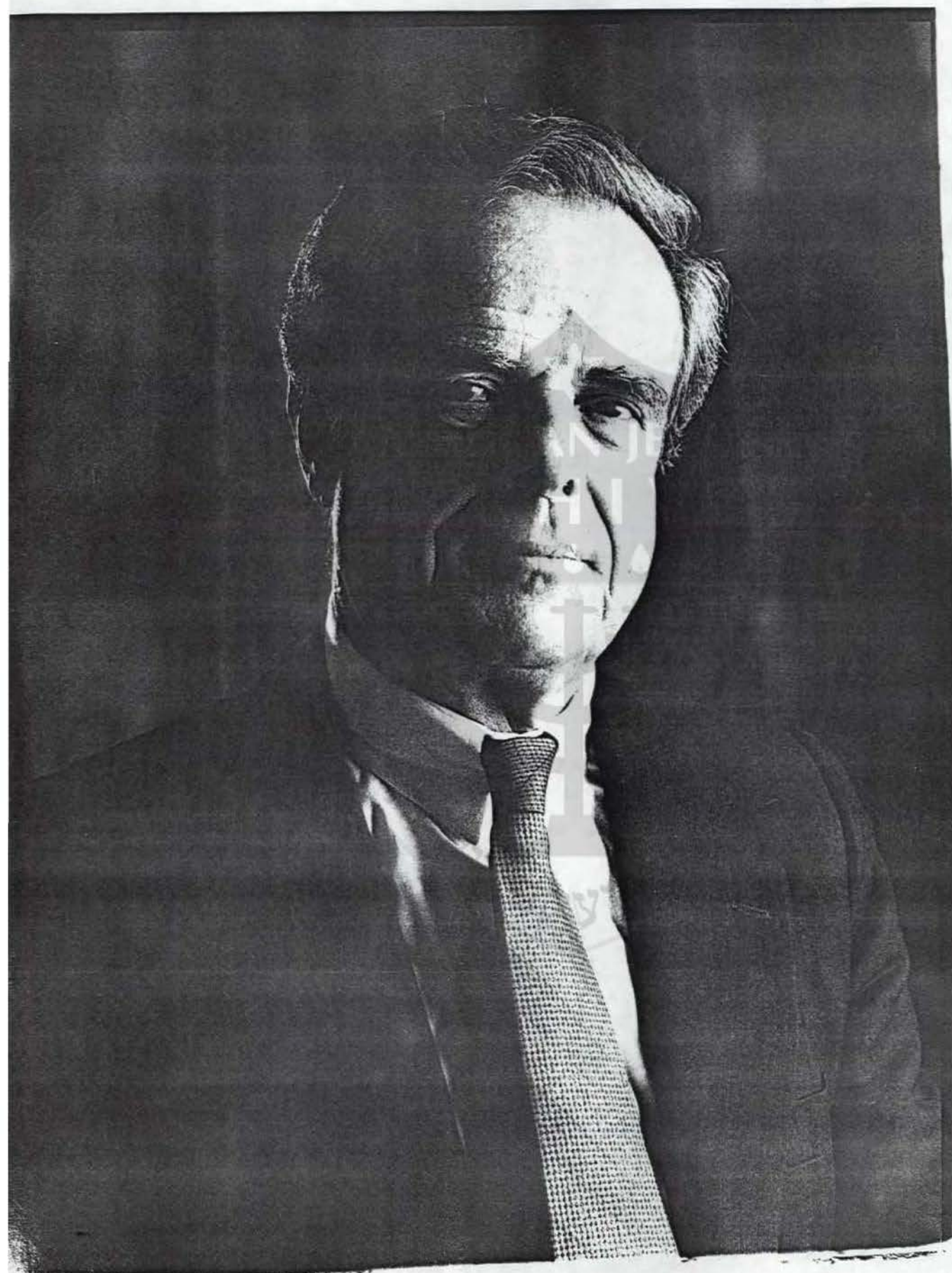
The mystique requires dedication to process, structures, roles, and indirect forms of communication. It discourages ideas, people, emotions, and direct talk — the stuff of leadership.

The main credo of the managerial mystique is, Act on form and hope that substantive solutions will follow. It deflects attention from the realities of business. It calls on executives to relinquish their ability to think, and to adopt slogans and formulas instead of developing the art of self-examination that stimulate the imagination as well as toughen analytical thinking.

Leading is vastly different from managing.

Leaders grow through mastering painful conflict during their developmental years, confronting experiences that cause them to turn inward. Managers, by contrast, perceive life as a steady progression of positive events, resulting in securi-

PHOTOGRAPH BY JIM GALANTE



ty at home, in school, in the community, and at work.

Leaders are "twice born" individuals who endure major events and crises that lead to a sense of separateness — estrangement — from their environment. They turn inward in order to reemerge with a created, rather than an inherited, sense of identity. The introspective capacity, which reinforces that sense of separateness, encourages deep thought about problems and methods for their solution.

LEADERS ARE
"TWICE-BORN"
INDIVIDUALS,
ESTRANGED
FROM THEIR
ENVIRONMENT.

THE BASIS OF A LEADER'S POWER

Leadership is based on a compact that binds those who lead and those who follow into the same moral, intellectual, and emotional commitment. The compact expresses the leader's expectations of his subordinates — dedication, support, hard work, and loyalty.

But the critical factor in the compact is the willingness of leaders to use their power in the best interests of their subordinates and their organization.

The leadership compact should never be confused with a management contract — in the form of golden parachutes and stock options — where an executive prospers whether the enterprise succeeds or fails.

The crucial difference between managers and leaders is their respective commitments. A manager is concerned with style: how decisions get made and communication flows. A leader is concerned with substance: what decisions get made and communicated.

Whereas managers focus on process, leaders focus on imaginative ideas, driving other people through their compact to create reality out of their dreams.

Leaders are more dramatic in style and unpredictable in behavior. They overcome the conflict between order and chaos with an authority legitimized by personal magnetism and a commitment to their own destinies.

Whereas managers often fear aggression as a force leading to chaos, leaders realize they can't get real work done without it. They aren't reluctant to risk bruising egos if they direct their aggression toward ideas instead of people. Aggressiveness often creates ferment that intensifies motivation, leading to high performance and innovation.

Because they are concerned with

ideas, leaders relate to people in intuitive and empathetic ways. For them, empathy is the capacity to take in emotional signals and to make them mean something in a relationship with an individual. One of the critical jobs of leadership is to overcome political inclinations and to encourage the expression of talent and the performance of useful work: commitments that override the immediacy of personal interest.

What really engages the attention of leaders is the substance of business: making products and going to market with something of value to customers. Essential are the questions of what leaders do to help make a business successful and where they place their emotional investments and intellectual energies.

THE EXCITEMENT OF LEADERSHIP

Leaders get excited about their work and, even if only by contagion, stimulate their subordinates. That excitement builds strong relationships and high morale throughout the organization.

The binding of leader and led in a cooperative relationship depends most on the respect the subordinate has for the leader's ability to originate ideas, suggest solutions to problems, and, above all, translate visions into far-reaching goals. The force a leader exerts has both direction and magnitude. Direction arises from the leader's command of the substance of the business, reflected in decisions that move a company forward. Magnitude grows in direct proportion to the leader's emotional commitment to the ideas.

But leadership goes beyond guiding other people to seek solutions to problems. Leaders must contribute to the substantive thinking necessary to move a business beyond problems into opportunities. They do that by applying their imaginations.

Imagination in business is the ability to perceive opportunity. Leaders carry imagination one step further by being opportunists, giving their vision practical shape. The most powerful leaders aggressively probe and act on the market, in ef-

fect, to change situations to create an opportunity.

Imagination in business — in manufacturing, finance, or marketing — works on discerning and formulating problems based on need.

With no formal education in engineering, Soichiro Honda, founder of the Honda Motor Co. Ltd., applied a technical and manufacturing imagination. Recognizing the need for cleaner engines in congested cities, Honda developed emission controls. He did not invent the internal combustion engine, but he perfected it.

Financial imagination looks upon an anomaly in the marketplace as an opportunity for advantage and gain. When the price of a stock is well below the value inherent in assets, a disequilibrium is created, inviting, for example, the recent wave of takeovers and mergers.

But the premiere imagination in business leadership is marketing imagination. Its foundation is empathy. The marketing imagination is intuitively attuned to consumer feelings, needs, and desires. This orientation toward other people's problems frees the mind of attachments to particular products and services. It focuses instead on what the customer needs to solve a problem.

THE POWER OF INFLUENCE

The management mystique denies personal influence. At every level of the hierarchy, power is impersonal. Thought and action are directed by some structure or system, not an individual. As a result, no one person is accountable for the success or failure of decisions, because the process produces them.

But a leadership compact in business, with superior and subordinate personally committed to the same actions, requires strong personal influence. Char-

ismatic leaders arouse potent and positive emotions in their followers and influence their beliefs and behavior.

Leaders understand that their personal influence derives from simple guidelines about how to deal with people. Among them:

- Show people how to be successful, and they will be indebted to you; set up roadblocks to their success, and they will retaliate with hatred.

- Govern by rules of eq-

TO ACCOMPLISH
WORK OF REAL
SUBSTANCE,
LEADERS MUST
OFTEN RISK
BRUISING EGOS.

uity. Those who live by them earn respect. Violating them garners hostility.

■ Avoid issuing directives that cannot be carried out. Such directives are meaningless and place the subordinate in a potentially humiliating position.

■ Listen with a "third ear." Be attentive to what another person wants to say, what he doesn't want to say, and what he can't say without help.

■ Support subordinates in the task of getting the job done, but don't expect to be loved by them. Leaders can rightfully look for respect, but should refrain from ingratiating to gain their regard.

■ Never make promises you can't fulfill. A leader's reputation rests in part on delivering benefits to subordinates that they have a right to expect.

Before a leader can use his personal influence to change how other people

think and feel, however, he must go through a personal transformation in which he is tested and changed. This psychological transformation produces clear-sightedness that enables leaders to remember and use their past experiences.

In his memoir, *Not for Bread Alone: A Business Ethos, a Management Ethic*, Konosuke Matsushita, founder and leader of the giant electronics company, gives an account of experiences that might have contributed to a personal transformation: "I lost my parents and older brothers while I was still young and have suffered from a chronic lung condition, which often forced me to rest

LEADERS

AGGRESSIVELY

PROBE AND ACT

ON THE MARKET

TO CREATE

OPPORTUNITIES.

in bed for extended periods. Even in the early days I often had to direct my staff and associates from bed." Matsushita conveys a capacity for reflection that is unusual for today's business executives, but typical of charismatic leaders. Undoubtedly, the business was always for him, as the founder, a personal matter.

Transformation occurs most frequently as a result of trauma. Consequently, leaders often feel as though

they are being tested. Their ability to tolerate the stress and to meet the test successfully strengthen a unique combination of introspection, courage, determination, and optimism. ■

THE FUTURE OF LEADERSHIP

Why do you think business leaders are as common as hen's teeth?

I place a lot of the blame on business schools, which have been turning out professional managers who don't understand the difference between ritual—management controls and techniques—and real work, which is thinking about and acting on products and customers. As a result, corporate America often blurs the distinction between engaging in a rain dance and actually planting seeds.

Aren't management skills critical?

Financial systems, strategic studies, management controls—they're all important. But they're nowhere near as crucial as the marketing imagination. The leaders I've consulted with have financial and management acumen, but they also use their marketing orientation to transform their businesses. None of them is cooking a broth from a standard recipe book. They're all eccentric.

Isn't there a danger in being overly idiosyncratic and powerful?

There's always the danger that strong leaders can take corporations down a path that can turn out to be disastrously wrong. But if you're a substantive leader, you must sometimes take an aggressive stance.

We've had a history of aggression

since the frontier days, and we're still a violent society in many ways. But we have little psychological acceptance of aggression or knowledge of how to use it. Where work involves the interchange of ideas, aggression becomes even more problematic. A leader knocks down someone else's ideas, and they may never get up off the ground. We don't have the methods and techniques of rigorous debate. In some instances, the scientific community does. We need a cultural revolution in American corporations that fosters lively exchanges of ideas without devastating people.

Can leaders be developed?

Yes, to an extent. Psychological events forge the character and motivation of a leader, and create a sense of separateness that results in a person's gaining satisfaction not from belonging to a group, but from doing things well by himself. These experiences can't be taught.

But teachers can instill people who have that twice-born mentality with the kind of inquisitiveness that takes nothing for granted and builds an appreciation for the human condition. Business schools must undertake fresh experiments in education. They can devote more attention to what goes on inside the heads of leaders as they think about the world and act in their organizations. Teaching leadership should resemble a liberal arts education: You train minds

to think critically, instead of filling heads with techniques.

Can corporations train leaders?

Beginning with the CEO, executives should embark on a talent search, asking what, at every level of the organization, are the fundamental talents that make things work and who can best get those jobs done.

The process begins by putting in charge people who make a very substantial contribution to the success of the enterprise. It's a way of making leadership rational: The more visible that contribution, the more subordinates can say, "The reason he's in that job is that he contributes." With that support, a leader can introduce positive change.

Are you hopeful about the state of leadership in America?

I'm quite optimistic. New experiments in business school are a good prescription. The trend toward more outside directors brings an element of open debate to the most important decisions. Cutting back on staffs can only make businesses more substantive. Mostly, we have to stop treating leadership as a vocation, and regard it as an imaginative and aggressive way of making and marketing goods and services.

—TOM POST

To obtain Zaleznik's book, see page 65.

INTRO- of AZ

OBJECTIVES of These case Studies Crisis Scenarios

1. Help you realize what it means to make decisions - not just be another member of committee.
 - a. Set your priorities
 - b. Create a strategy to achieve
2. Show imagination - don't settle for clichés - try something different - take risks
3. Learn to emphasize "due deliberate speed"
4. Learn to concentrate on largest issues - ^{strategic planning} not just niggling items - don't get lost in detail.

FACULTY MEETING in preparation for Scenarios

6/30/89

Leadership Decisions

- A2
1. Release yourself from emotions and personal reactions when you make decisions.
 2. On other hand, don't lose your humanity

Objectives

1. Students ^{should} come away with frameworks that will help them make decisions.
2. When you make decisions, you must realize the personal commitments involved

A2

The students must not overassume power, because they might get rebuffed and thus humiliated.

{ Only decisive person (in my opinion) is Hier. I don't know whether I agree with his opinions - but his style is OK }

Teachers should

{ Not be value-free. Give them your opinion. They will accept or reject }

My objectives

1. Help them make decisions - not just be another member of a committee
 - a. By setting priorities
 - b. Developing a strategy to achieve> avoid process
2. Show imagination - don't settle for clichés - try something new - take risks
3. Emphasize speed.
4. Learn to deal with larger issues - not just niggling items.

Shafek

There must be a dilemma, and there is none in this first scenario. AZ answered that the dilemmas exist in how to sell the Washington decisions back home.

Goals in the groups

1. Try to get group to {solve the problem / answer the questions} posed by the scenario
2. Watch time.
3. Get everyone to speak
4. Isolate the positions being taken - so that you can help the reporter make a summary.

With a war
how can we help the population?

Have you got anything written down?

conclusions

Reporters

<u>Workshops</u>	<u>Monday</u>	<u>Tuesday</u>	<u>Thursday</u>	<u>Friday</u>
1	N.Migdal	M.Kline	J.Halpern	*R. Ain
2	W.Schacht	E.Arnovitz	*S.Schwarz	M.Adler
3	*S.Behar	R.Katz	T.Goldman	R.Winter
4	B.Cherner	B.Shuman	*E.Rose	P.Weisz
5	I.Ekhaus	*J.Levine	R.Wexler	S.Lederman
6	E.Persky	C.Weschler	A.Davis	V.Evans
7	D.Gabovitch	T. Falik	M.Isserman	R.Sugarman
8	S.Gaynes	*R.Frishman	*L.Rabinowitz	G.Lansky
9	A. Kleper	J.Kornfeld	R.Paransky	A. Dean
10	*T.Katz	*S. Gelfand	N. Berrin	*J. Rackman
11	G. Meyers	*M.Guildenhorn	*M.Gelman	E.Schnitzer
12	G.Polland	C.Shideler	N.Fishman	N.Gabovitch
13	G.Minkin	M.Rosenzweig	J.Shindler	*E.Friedman
14	*C.Rizowy	M. Singer	C.Goldstein	*M.Ratner
15	*E.Smith	A. Kluger	M.Levy	N. Levine

*Will Report to Plenary

WEXNER SUMMER INSTITUTE

MONDAY AFTERNOON WORKSHOP ASSIGNMENTS

WORKSHOP 1

Braham, Denis, Sarah
Rabinowitz, Lisa, Hal
Schwartz, Stephen, Terry
Rose, Ellen
Pitt, Lawrence, Renee
White, Linda
Corson, Maurice and Ruth
Abramowitz, David
Williams, Joe, Becky
Migdal, Nelson, Joyce

WORKSHOP 2

Moses, Larry and Susan Steinman
Podolsky, Barry, Susan
Rosenzweig, Michael, Shelli Bank
Evans, Vikki, Rich
Winter, Renee
Adler, Michael
Schacht, Wendy
Weiner, Mark
Zeidman, Fred, Kay
Sugarman, Robert, Barbara

WORKSHOP 3

Schindler, Joel, Gayle
Falik, Sheryl, Tom
Soden, Allen, Judith Hirsch
Treister, Lisa, Charles
Rassler, Scott
Zimring, Randy, Muriel
Brownstein, Barbara, Bob
Adler, Steven, Julie
Behar, Saby, Rosi
Abrams, Jeffrey



WORKSHOP 4

Schuman, Barbara
 Berkowitz, Richard, Nancy
 Brown, Alan, Janet
 Schnitzer, Elliot
 Turetsky, Rick, Pamela,
 Zerden, Robert, Susan
 Arnovitz, Ellen, Eliot
 Bell, Bradley, Nancy
 Cherner, Beth, Paul
 Freedman, Seth, Rhonda

WORKSHOP 5

Greenspahn, Gail, Bruce
 Berrin, Robert, Fran
 Cohen, Elliot
 Berman, Steve, Gita
 Simball, Mike
 Arnstein, Stephen
 Wexler, Robert, Laurie
 Ekhaus, Ivan
 Ain, Rise
 Friedman, Kenny

WORKSHOP 6

Fishman, Naomi, Norman
 Cohen, Merle, Larry
 Fink Persky, Esther, Bill
 Wolf, Jerry, Susan,
 Wechsler, Caryn, Steven
 Elkin, Paul
 Bloomfield, Mike, Denise
 Birnbrey, JoAnne, Eddie
 Goldberg, William

WORKSHOP 7

Frishman, Renee
 Boraz, Edward
 Hartstein, Elliot
 Goldstein, Joel
 Drazin, Lisa
 Gabovitch, David, Nonie
 Gottesman, Mark, Debbie
 Asarch, Steve, Gail
 Fisher, Isaac, Miriam
 Davis, Ann, Jay



WORKSHOP 8

Berlin, Louis, Nancy
 Dollin, Tamra, Bruce
 Himmel, Jeffrey, Ronnie
 Kassin, Robert, Clarita
 Gordon Friedman, Etana, Alan
 Isserman, Michael, Michelle
 Gelman, Michael, Susie
 Gaynes, Shelley, Bruce
 Jacobson, David, Suzanne
 Greene, Alan, Carol

WORKSHOP 9

Ross, Leslie, Jordom
 Kleper, Dennis, Ann-Louise
 Breman, Joseph
 Kaplan, Joe, Joy
 Miller, Glenn
 Gelfand, Shoshana
 Gildenhorn, Michael, Cathy
 Goldman, Toby
 Goldstein, Alan, Caron
 Kluger, Alan, Amy Dean

WORKSHOP 10

Hyman, Fred
 Ratner, Mark, Nancy
 Levine, Jack, Susana
 Halpern, Jack, Lynne
 Katz, Tom, Elissa Ellant Katz
 Goldhammer, Joel, Suzy
 Rubin, Carol
 Kornfeld, Joseph, Amelia
 Katz, Ron, Leslie
 Kline, Mitchell, Cherie Berzon

WORKSHOP 11

✓ Kirsner, Marvin, Rhona ✓
 ✓ Hillman, Michal Hart
 ✓ Silberman, Stephen
 ✓ Herman, Jerry, Linda Silverman Herman
 ✓ Salky, Kenneth, Molly
 Lansky, Goldie sick
 ✓ Kotzen, Andy,
 ✓ Kleinman, Susan
 ✓ Paransky, Eta, Ron
 ✓ Meyers, Gail



WORKSHOP 12

Sarver, Jay,
 Kunin, Gordon
 Jacobson, Steve, Nancy
 Levine, Nancy, Marshall
 Lavin, Raphael, Lori
 Slutsky, Marc,
 Marks, Benton,
 Klein, Ronald, Dori
 Newman, Jeff, Selma
 Polland, Gary, Esther

WORKSHOP 13

Wenig, Kalman, Enid
 Oppenheimer, Steven, Dahlia
 Newmark, Joyce
 Reiter, Nancy, Bob
 Lederman, Scott
 Levitt, Randy
 Levy, Jo Ann
 Rosenthal, Gary, Lee
 Shuman, Barbara, Michael
 Minkin, David, Glenda

WORKSHOP 14

Wertheimer, Robert, Gail
 Levy, Jo Ann M., Mark
 Plasker, Michael, Susan
 Levy, Michael, Holli
 Papir, Eli, JoAnne
 Rosenberg, David
 Shideler, Caryl, Stephen
 Singer, Stephen, Miriam
 Rizowy, Carlos, Charlotte
 Rubinfeld, Shelly, Linda

WORKSHOP 15

Novick, Bill
 Mellman, Mark, Mindy
 Robins, Adam, Marly
 Smith, David, Elana
 Beren, Nancy, Larry Jefferson
 Rabinowitz, Irvin, Linda
 Weisz, Peter, Amy
 Trachtenberg, Ellen, Dan
 Stecker, Howard, Deanna
 Rackman, Joseph, Eliane



WEXNER SUMMER INSTITUTE
TUESDAY AFTERNOON WORKSHOP ASSIGNMENTS

WORKSHOP 1

Williams, Joe, Becky
Reiter, Nancy, Bob
Greenspahn, Gail, Bruce
Himmel, Jeffrey, Ronnie
Rosenberg, David
Kleinman, Susan
Kline, Mitchell, Cherie Berzon
Davis, Ann, Jay
Adler, Michael
Freedman, Seth, Rhonda

WORKSHOP 2

Ratner, Mark, Nancy
Rosenthal, Gary, Lee
Greene, Alan, Carol
Friedman, Kenny
Salky, Kenneth, Molly
Fisher, Isaac, Miriam
Levy, Jo Ann M., Mark
Arnovitz, Ellen, Eliot
Winter, Renee
White, Linda

WORKSHOP 3

Newmark, Joyce
Pitt, Lawrence, Renee
Jacobson, David, Suzanne
Katz, Ron, Leslie
Rizowy, Carlos, Charlotte
Goldstein, Joel
Moses, Larry and Susan Steinman
Paransky, Eta, Ron
Turetsky, Rick, Pamela,
Ain, Rise

AMERICAN JEWISH
ARCHIVES



WORKSHOP 4

Kassin, Robert, Clarita
 Cohen, Elliot
 Hillman, Michal Hart
 Sugarman, Robert, Barbara
 Goldhammer, Joel, Suzy
 Corson, Maurice and Ruth
 Schuman, Barbara
 Shuman, Barbara, Michael
 Asarch, Steve, Gail
 Plasker, Michael, Susan

WORKSHOP 5

Levy, Jo Ann
 Drazin, Lisa
 Berman, Steve, Gita
 Podolsky, Barry, Susan
 Berkowitz, Richard, Nancy
 Levine, Jack, Susana
 Lansky, Goldie
 Rose, Ellen
 Rubinfeld, Shelly, Linda
 Gelman, Michael, Susie

WORKSHOP 6

Hyman, Fred
 Klein, Ronald, Dori
 Stecker, Howard, Deanna
 Levitt, Randy
 Wechsler, Caryn, Steven
 Boraz, Edward
 Breman, Joseph
 Brown, Alan, Janet
 Abramowitz, David
 Adler, Steven, Julie

WORKSHOP 7

Falik, Sheryl, Tom
 Lederman, Scott
 Fink Persky, Esther, Bill
 Goldman, Toby
 Halpern, Jack, Lynne
 Gottesman, Mark, Debbie
 Rackman, Joseph, Eliane
 Cherner, Beth, Paul
 Rabinowitz, Lisa, Hal
 Jacobson, Steve, Nancy



WORKSHOP 8

Lavin, Raphael, Lori
 Minkin, David, Glenda
 Miller, Glenn
 Wolf, Jerry, Susan,
 Abrams, Jeffrey
 Katz, Tom, Elissa Ellant Katz
 Trachtenberg, Ellen, Dan
 Schnitzer, Elliot
 Schwartz, Stephen, Terry
 Frishman, Renee

WORKSHOP 9

Migdal, Nelson, Joyce
 Soden, Allen, Judith Hirsch
 Wenig, Kalman, Enid
 Zerden, Robert, Susan
 Kunin, Gordon
 Kaplan, Joe, Joy
 Kornfeld, Joseph, Amelia
 Cohen, Merle, Larry
 Beren, Nancy, Larry Jefferson
 Gabovitch, David, Nonie

(WORKSHOP 10

Hartstein, Elliot
 Robins, Adam, Marly
 Gelfand, Shoshana
 Polland, Gary, Esther
 Oppenheimer, Steven, Dahlia
 Rubin, Carol
 Behar, Saby, Rosi
 Bell, Bradley, Nancy
 Braham, Denis, Sarah

WORKSHOP 11

Elkin, Paul
 Schacht, Wendy
 Gaynes, Shelley, Bruce
 Sarver, Jay,
 Gildenhorn, Michael, Cathy
 Silberman, Stephen
 Treister, Lisa, Charles
 Arnstein, Stephen
 Weisz, Peter, Amy
 Papir, Eli, JoAnne



WORKSHOP 12

Smith, David, Elana
 Marks, Benton,
 Meyers, Gail
 Shideler, Caryl, Stephen
 Ekhaus, Ivan
 Goldberg, William
 Gordon Friedman, Etana, Alan
 Zeidman, Fred, Kay
 Brownstein, Barbara, Bob
 Ross, Leslie, Jordom

WORKSHOP 13

Berrin, Robert, Fran
 Birnbrey, JoAnne, Eddie
 Wertheimer, Robert, Gail
 Slutsky, Marc,
 Zimring, Randy, Muriel
 Dollin, Tamra, Bruce
 Mellman, Mark, Mindy
 Kirsner, Marvin, Rhona
 Rosenzweig, Michael, Shelli Bank
 Kleper, Dennis, Ann-Louise

WORKSHOP 14

Rabinowitz, Irvin, Linda
 Weiner, Mark
 Berlin, Louis, Nancy
 Wexler, Robert, Laurie
 Kotzen, Andy,
 Fishman, Naomi, Norman
 Singer, Stephen, Miriam
 Schindler, Joel, Gayle
 Goldstein, Alan, Caron
 Levine, Nancy, Marshall

WORKSHOP 15

Newman, Jeff, Selma
 Levy, Michael, Holli
 Novick, Bill
 Kluger, Alan, Amy Dean
 Simball, Mike
 Evans, Vikki, Rich
 Rassler, Scott
 Herman, Jerry, Linda Silverman Herman
 Bloomfield, Mike, Denise
 Isserman, Michael, Michelle



WEXNER SUMMER INSTITUTE
THURSDAY AFTERNOON WORKSHOP ASSIGNMENTS

WORKSHOP 1

Fisher, Isaac, Miriam
Rabinowitz, Irvin, Linda
Braham, Denis, Sarah
Schuman, Barbara
Podolsky, Barry, Susan
Halpern, Jack, Lynne
Greenspahn, Gail, Bruce
Birnbrey, JoAnne, Eddie
Elkin, Paul
Abrams, Jeffrey

WORKSHOP 2

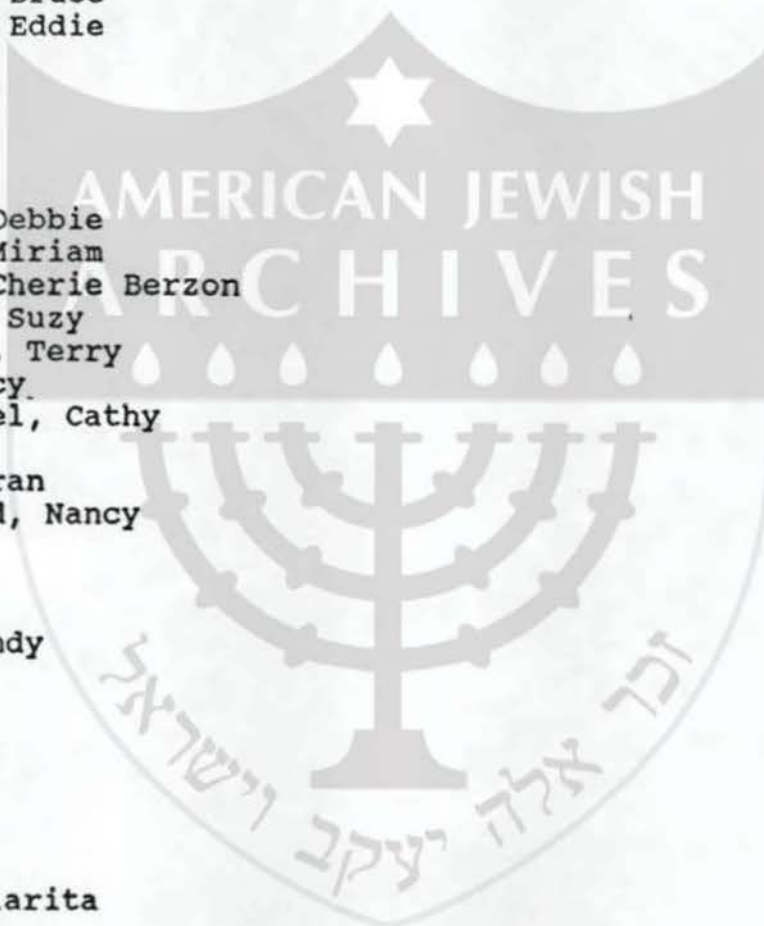
Gottesman, Mark, Debbie
Singer, Stephen, Miriam
Kline, Mitchell, Cherie Berzon
Goldhammer, Joel, Suzy
Schwartz, Stephen, Terry
Ratner, Mark, Nancy
Gildenhorn, Michael, Cathy
Behar, Saby, Rosi
(Berrin, Robert, Fran
Berkowitz, Richard, Nancy

WORKSHOP 3

Mellman, Mark, Mindy
Schnitzer, Elliot
Rosenberg, David
Goldman, Toby
Arnstein, Stephen
Weiner, Mark
Lansky, Goldie
White, Linda
Kassin, Robert, Clarita

WORKSHOP 4

Rose, Ellen
Kleper, Dennis, Ann-Louise
Frishman, Renee
Williams, Joe, Becky
Greene, Alan, Carol
Polland, Gary, Esther
Lederman, Scott
Kotzen, Andy,
Plasker, Michael, Susan
Silberman, Stephen



WORKSHOP 5

Levine, Jack, Susana
 Hartstein, Elliot
 Himmel, Jeffrey, Ronnie
 Jacobson, Steve, Nancy
 Asarch, Steve, Gail
 Lavin, Raphael, Lori
 Wexler, Robert, Laurie
 Wertheimer, Robert, Gail
 Schacht, Wendy
 Levy, Jo Ann M., Mark

WORKSHOP 6

Wenig, Kalman, Enid
 Rackman, Joseph, Eliane
 Corson, Maurice and Ruth
 Pitt, Lawrence, Renee
 Robins, Adam, Marly
 Levitt, Randy
 Shideler, Caryl, Stephen
 Novick, Bill
 Slutsky, Marc,
 Davis, Ann, Jay

(WORKSHOP 7

Kornfeld, Joseph, Amelia
 Kleinman, Susan
 Rubin, Carol
 Marks, Benton,
 Turetsky, Rick, Pamela,
 Sugarman, Robert, Barbara
 Cherner, Beth, Paul
 Rosenzweig, Michael, Shelli Bank
 Abramowitz, David
 Isserman, Michael, Michelle

WORKSHOP 8

Zeidman, Fred, Kay
 Oppenheimer, Steven, Dahlia
 Adler, Michael
 Ain, Rise
 Soden, Allen, Judith Hirsch
 Simball, Mike
 Shuman, Barbara, Michael
 Kirsner, Marvin, Rhona
 Rabinowitz, Lisa, Hal
 Stecker, Howard, Deanna



WORKSHOP 9

Reiter, Nancy, Bob
 Ressler, Scott
 Paransky, Eta, Ron
 Smith, David, Elana
 Zerden, Robert, Susan
 Zimring, Randy, Muriel
 Fink Persky, Esther, Bill
 Hillman, Michal Hart
 Bell, Bradley, Nancy
 Adler, Steven, Julie

WORKSHOP 10

Dollin, Tamra, Bruce
 Ekhaus, Ivan
 Falik, Sheryl, Tom
 Boraz, Edward
 Cohen, Elliot
 Goldstein, Joel
 Freedman, Seth, Rhonda
 Beren, Nancy, Larry Jefferson
 Evans, Vikki, Rich
 Gelfand, Shoshana

WORKSHOP 11

Ross, Leslie, Jordom
 Rosenthal, Gary, Lee
 Jacobson, David, Suzanne
 Gelman, Michael, Susie
 Bloomfield, Mike, Denise
 Berlin, Louis, Nancy
 Wechsler, Caryn, Steven
 Kunin, Gordon
 Katz, Tom, Elissa Ellant Katz
 Treister, Lisa, Charles

WORKSHOP 12

Fishman, Naomi, Norman
 Gaynes, Shelley, Bruce
 Friedman, Kenny
 Kluger, Alan, Amy Dean
 Berman, Steve, Gita
 Moses, Larry and Susan Steinman
 Wolf, Jerry, Susan,
 Brown, Alan, Janet
 Kaplan, Joe, Joy
 Goldberg, William



WORKSHOP 13

Drazin, Lisa
 Trachtenberg, Ellen, Dan
 Brownstein, Barbara, Bob
 Salky, Kenneth, Molly
 Papir, Eli, JoAnne
 Hyman, Fred
 Migdal, Nelson, Joyce
 Katz, Ron, Leslie
 Newman, Jeff, Selma
 Schindler, Joel, Gayle

WORKSHOP 14

Winter, Renee
 Minkin, David, Glenda
 Breman, Joseph
 Weisz, Peter, Amy
 Cohen, Merle, Larry
 Rubinfeld, Shelly, Linda
 Meyers, Gail
 Herman, Jerry, Linda Silverman Herman
 Goldstein, Alan, Caron
 Newmark, Joyce

WORKSHOP 15

Arnovitz, Ellen, Eliot
 Miller, Glenn
 Klein, Ronald, Dori
 Levy, Michael, Holli
 Sarver, Jay,
 Rizowy, Carlos, Charlotte
 Gordon Friedman, Etana, Alan
 Levine, Nancy, Marshall
 Gabovitch, David, Nonie
 Levy, Jo Ann



WEXNER SUMMER INSTITUTE
FRIDAY AFTERNOON WORKSHOP ASSIGNMENTS

WORKSHOP 1

Plasker, Michael, Susan
Rubin, Carol
Wechsler, Caryn, Steven
Herman, Jerry, Linda Silverman Herman
Levy, Jo Ann M., Mark
Podolsky, Barry, Susan
Freedman, Seth, Rhonda
Gottesman, Mark, Debbie
Ain, Rise
Hyman, Fred

WORKSHOP 2

Braham, Denis, Sarah
Drazin, Lisa
Polland, Gary, Esther
Cherner, Beth, Paul
Kunin, Gordon
Asarch, Steve, Gail
Goldstein, Joel
Goldstein, Alan, Caron
Adler, Michael
Behar, Saby, Rosi

WORKSHOP 3

Kline, Mitchell, Cherie Berzon
Gelman, Michael, Susie
Newman, Jeff, Selma
Kornfeld, Joseph, Amelia
Frishman, Renee
Rabinowitz, Irvin, Linda
Schacht, Wendy
Winter, Renee
Boraz, Edward
Shuman, Barbara, Michael



WORKSHOP 4

Kotzen, Andy,
 Weisz, Peter, Amy
 Himmel, Jeffrey, Ronnie
 Greenspahn, Gail, Bruce
 Schwartz, Stephen, Terry
 Treister, Lisa, Charles
 Rabinowitz, Lisa, Hal
 Rosenzweig, Michael, Shelli Bank
 Ekhaus, Ivan
 Migdal, Nelson, Joyce

WORKSHOP 5

Hartstein, Elliot
 Rosenthal, Gary, Lee
 Zeidman, Fred, Kay
 Abrams, Jeffrey
 Marks, Benton,
 Rubinfeld, Shelly, Linda
 Lederman, Scott
 Schindler, Joel, Gayle
 Falik, Sheryl, Tom
 Singer, Stephen, Miriam

WORKSHOP 6

Williams, Joe, Becky
 Rosenberg, David
 Levy, Michael, Holli
 Slutsky, Marc,
 Isserman, Michael, Michelle
 Zimring, Randy, Muriel
 Brownstein, Barbara, Bob
 Evans, Vikki, Rich
 Fishman, Naomi, Norman
 Halpern, Jack, Lynne

WORKSHOP 7

Davis, Ann, Jay
 Goldberg, William
 Gelfand, Shoshana
 Salky, Kenneth, Molly
 Elkin, Paul
 Miller, Glenn
 Sugarman, Robert, Barbara
 Greene, Alan, Carol
 Kassin, Robert, Clarita
 Bell, Bradley, Nancy



WORKSHOP 8

Friedman, Kenny
 Novick, Bill
 Levy, Jo Ann
 Paransky, Eta, Ron
 Fisher, Isaac, Miriam
 Lansky, Goldie
 Kleper, Dennis, Ann-Louise
 Papir, Eli, JoAnne
 Kleinman, Susan
 Dollin, Tamra, Bruce

WORKSHOP 9

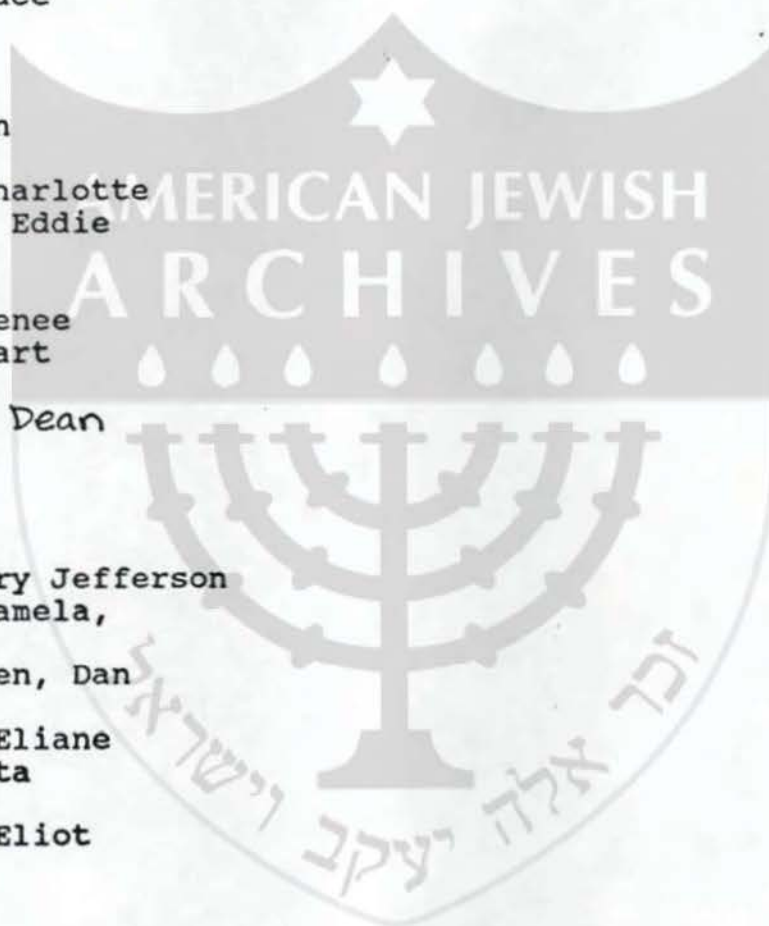
Silberman, Stephen
 Abramowitz, David
 Rizowy, Carlos, Charlotte
 Birnbrey, JoAnne, Eddie
 Arnstein, Stephen
 Cohen, Elliot
 Pitt, Lawrence, Renee
 Hillman, Michal Hart
 Katz, Ron, Leslie
 Kluger, Alan, Amy Dean

WORKSHOP 10

Rose, Ellen
 Beren, Nancy, Larry Jefferson
 Turetsky, Rick, Pamela,
 Ressler, Scott
 Trachtenberg, Ellen, Dan
 Goldman, Toby
 Rackman, Joseph, Eliane
 Berman, Steve, Gita
 Schuman, Barbara
 Arnovitz, Ellen, Eliot

WORKSHOP 11

Schnitzer, Elliot
 Kaplan, Joe, Joy
 Klein, Ronald, Dori
 Smith, David, Elana
 Berrin, Robert, Fran
 Levitt, Randy
 Oppenheimer, Steven, Dahlia
 Minkin, David, Glenda
 Jacobson, David, Suzanne
 Lavin, Raphael, Lori



WORKSHOP 12

Gabovitch, David, Nonie
 Breman, Joseph
 Berkowitz, Richard, Nancy
 Zerden, Robert, Susan
 Brown, Alan, Janet
 Katz, Tom, Elissa Ellant Katz
 Stecker, Howard, Deanna
 White, Linda
 Levine, Jack, Susana
 Corson, Maurice and Ruth

WORKSHOP 13

Jacobson, Steve, Nancy
 Simball, Mike
 Berlin, Louis, Nancy
 Gordon Friedman, Etana, Alan
 Moses, Larry and Susan Steinman
 Newmark, Joyce
 Robins, Adam, Marly
 Reiter, Nancy, Bob
 Gildenhorn, Michael, Cathy

WORKSHOP 14

Mellman, Mark, Mindy
 Gaynes, Shelley, Bruce
 Wenig, Kalman, Enid
 Adler, Steven, Julie
 Wexler, Robert, Laurie
 Sarver, Jay,
 Ratner, Mark, Nancy
 Kirsner, Marvin, Rhona
 Bloomfield, Mike, Denise
 Cohen, Merle, Larry

WORKSHOP 15

Wolf, Jerry, Susan,
 Meyers, Gail
 Fink Persky, Esther, Bill
 Soden, Allen, Judith Hirsch
 Ross, Leslie, Jordom
 Goldhammer, Joel, Suzy
 Shideler, Caryl, Stephen
 Levine, Nancy, Marshall
 Weiner, Mark
 Wertheimer, Robert, Gail



WEXNER SUMMER INSTITUTE

FACULTY AGENDA

Thursday, June 29-Sunday, July 2, 1989

Thursday, June 29, 1989

Arrival and Check-in at Main Lodge

7:30 PM Dinner
 Place: Capital Room

Friday, June 30, 1989

8:00-10:00 AM Breakfast
 Place: Capital Room

10:00 AM-1:00 PM Faculty Meeting
 Place: Pyramid Room

1:00-2:00 PM Lunch
 Place: Capital Room

2:00-5:00 PM Faculty Meeting (continued)
 Place: Pyramid Room

6:30 PM Candlelighting
 Place: Pyramid Room

6:45-7:30 PM Services
 Place: Pyramid Room

7:30-9:00 PM Shabbat Dinner
 Place: Fairway

Saturday, July 1, 1989

8:00-9:00 AM Breakfast
 Place: Fairway

9:00-11:30 AM Services
 Place: Pyramid Room

11:30 AM Kiddush
 Pyramid Room

1:00-2:00 PM Lunch
 Place: Fairway

7:00 PM Mincha Service
 Place: Pyramid Room

Saturday, July 1, 1989

7:30 PM

Dinner
Place: Fairway

9:15 PM

Ma'ariv and Havdalah
Place: FairwaySunday, July 2, 1989

8:00-10:00 AM

Breakfast
Place: Tent

1:00 PM

Lunch
Place: Tent