

CONTINUITY AND CHANGE

The Hornstein Program's Approach to Educating Jewish Communal Professionals

SUSAN L. SHEVITZ

*Director, Benjamin S. Hornstein Program in Jewish Communal Service, Brandeis University,
Waltham, Massachusetts*

Undergirding the Hornstein Program since its inception have been powerful, organizing ideas—Jewish communal service is a distinct profession, graduate education must socialize students into that profession, and the program itself must be a paradigm of professional practice. To remain on the cutting edge of educating Jewish communal professionals, the Hornstein program must help students understand and deal with rapidly changing conditions, complex and fluid Jewish identities, a global perspective, deepening Jewish content, and the need for ongoing learning and experimentation by individuals and organizations.

The year is 1971. A small group of graduate students mixes tuna fish and cuts vegetables for the salad to be served later that day at a luncheon that will formally introduce these fledgling Jewish communal professionals to the Boston Jewish community. Philip Lown, an early and staunch supporter of Jewish studies at Brandeis University, insists that these young people who plan to devote their professional lives to the Jewish people be honored as they embark on the first steps of their careers.

It is September, 1998. Food ordered from the university's dining services is elegantly presented to over two hundred people seated in the Sherman Ballroom. Students, faculty, and fieldwork supervisors have already spent an intense two hours discussing aspects of graduate education and expectations for students' fieldwork. They are now joined by university administrators and faculty, agency executives, alumni, donors, and friends of the program who have come to inaugurate the new academic year. Second-year students have planned the Lown Luncheon as part of their own training and handle all aspects of the event. At set times during the luncheon, they introduce each new student to the assembled community. It is as much a rite of passage for second-year students as for the firsts. They demonstrate to themselves, as well as to all those assembled, their own growing professional competencies. As the

first-year students stand when their backgrounds are told, it is apparent how much second years have learned during the last twelve months.

These two snapshots reveal both continuity and change. It is the same Lown Luncheon, but with different emphases and purposes. The snapshots illustrate a fundamental organizational tension: As educational programs develop, how are their central ideas conveyed and how do these evolve over time? By examining the assumptions that have undergirded the Hornstein Program, this article considers how programs that operate from a set of beliefs—powerful organizing ideas—change even while remaining faithful to their organizing ideas. It also suggests specific changes that will be necessary for the Hornstein Program to remain on the cutting edge of education for Jewish communal professionals.

ASSUMPTIONS UNDERLYING HORNSTEIN'S APPROACH

It is difficult writing an article about the Benjamin S. Hornstein Program in Jewish Communal Service without turning it into a paean for Bernard Reisman. After all, to the almost 500 students who have received the Master of Arts in Jewish Communal Service from Brandeis and to the many faculty and staff who have worked with Bernie—as well

as countless others in the Jewish communal world outside the university—the names Hornstein and Reisman are synonymous. I vividly remember the student who, early in my first semester teaching at Hornstein, explained why students kept using phrases such as “trust the process” and “structure the environment” by telling me, “We’ve been *Reismanized*.” In some ways, that is not surprising: Founders, especially when they are pioneers in their fields, shape their institutions. In the classic, *Organizational Culture and Leadership*, Edgar Schein (1992) demonstrates how founders’ ideas—actually their theories of how things work—are applied in the early years of an organization. When these ideas yield positive results, they are incorporated into the organization as “the way we do things here.” Several processes embed these assumptions, which function as beliefs about how things ought to occur, including (1) what the leaders pay attention to, (2) how they react to critical incidents, (3) observed criteria for allocating resources, (4) deliberate role modeling and teaching, (5) observed criteria for distributing status and rewards, and (6) observed criteria for recruiting, selecting, and promoting others. These processes are reinforced by such mechanisms as procedures set up to accomplish work, the rites and rituals that symbolically proclaim what is important, the use of space, the stories and myths told about people and events, the organization’s structure, and its formal statements of mission and philosophy (Schein, 1992, p. 231).

The student was telling me that Hornstein has its own shorthand way to express the most important professional ideals articulated by Bernie that then, because they work, become accepted by others. According to Schein (1992), this is the basic process through which an organizational culture develops. *Trust the process, structure the environment, and attend to detail* convey a professional worldview based on assumptions about human nature, group process, and capacity. Leaders in voluntary institutions must empower others so that they develop ownership of the enterprise. Given a well-defined and open

process, people will work efficiently to deal with issues and find creative ways to achieve their goals. Leaders, by containing their own ego needs, define and orchestrate such processes and involve others by creating welcoming, responsive environments in which people and ideas flourish. *Risk-taking, boundary crossing* and *convener* are other pithy phrases that insiders know relate to the obligation of the professional to look beyond the boundaries of his or her own department or agency and to work collaboratively with partners on the problems-at-hand. These values, consistently modeled, interpreted, rewarded, and coached, became the core of Hornstein’s approach to professional practice. They are rooted in the belief that human goodness and effectiveness will emerge when conditions are open, clear, honest, and nurturing.

Concomitant with these professional values is another set of assumptions about what effective education of Jewish communal professionals entails; these shaped the structure of the Hornstein Program. The central assumption is that Jewish communal service is a *distinct* profession that has points of contact with social work, education, Jewish studies, social science, and management. It draws on concepts and methods from these related fields and applies them to the unique settings of the Jewish community. This assumption leads to a set of interrelated working principles that have historically defined the Program:

- *Unitary Degree*: In the quest to establish the legitimacy of the field, particularly in distinction to social work, Hornstein pioneered the single Master of Arts in Jewish Communal Service degree (see the article by Leon Jick in this volume). Because the entire educational experience emanated from one program, Hornstein could incorporate specific educational principles into all of its components and shape the students’ total experience. Courses, fieldwork, co-curricular events, and social and cultural programs are considered part of this unified program and serve to reinforce the professional values and concepts that are at the heart of the program.

- *Socialization into the Profession:* The unified program was designed to socialize students into a specific profession, with its own values, skill sets, and processes. Motivated by the powerful desire to work for the benefit of the Jewish people, students need to identify as professionals. All aspects of the program are seen through this prism. Should faculty be called by title or first name? How are curricular and procedural decisions made and communicated? How is authority used? What is rewarded and how? What roles ought professionals from local and national agencies to have? What is the relationship of fieldwork supervisors to the program? Such concerns are not incidental; they are part of a systematic and comprehensive attempt to have students start to think of themselves as Jewish communal professionals working within the communal system.
- *The Program as a Paradigm for Professional Practice:* Meticulous attention to these details flows from the belief that the students' experience of the total program powerfully influences how they do their work once they graduate. In this view professional education is far more than what is learned in individual classes or fieldwork. If students experience a Hornstein community that is supportive, takes Jewish life seriously, and confronts differences openly and respectfully, they will know much about shaping caring Jewish communities when they work in the field. To use a simple example, if orientation starts exactly on time (and this is noted and explained)¹ and ends on time

¹This evokes a memory of many orientations sessions at which Bernie would point to the clock and then tell the assembled first year class that "since we respect each other and our commitments, we'll start on time." When the inevitable latecomers would arrive (each year at least one individual would get lost on Boston's poorly signed highways), Bernie would welcome them and with no tension bring them into the activity...another lesson for the group. As these types of experiences accumulate over the course of the two years in the program, students integrate those values and expectations.

as do the classes, it conveys a value that students take with them. If learning is interactive and people are encouraged to make connections between the content and their own experiences, it teaches a particular approach to Jewish learning. If student committees plan seminars and events with faculty serving as "professional staff," students incorporate an understanding of how to empower committees and groups while also achieving concrete goals. If administrative routines are clear and effective, students understand the importance of effective management. Through these and all its other components, the Program serves as the paradigm for professional practice. This puts enormous responsibility on faculty, as educating students occurs through every interaction and event; it is neither a solely academic nor part-time responsibility.

- *Community Building in a Pluralistic Context:* A central component of the "program as paradigm" notion is community building. It is assumed that a critical responsibility of the Jewish communal professional is knowing how to build and sustain meaningful Jewish communities, whether on local, regional, national, or international levels. Just as people who have been well-parented themselves tend to be good parents, individuals who have had the experience of being part of a caring Jewish community that respectfully grapples with its tensions and challenges will know how to help other communities do the same. Hornstein, therefore, developed a commitment to being purposefully heterogeneous in terms of ideology (secular through Orthodox, Zionist, non-Zionist and post-Zionist, politically left to right and so on), geography (65 students have been from countries other than the United States), career aspirations (from federation to Hillel, teaching to fund raising), and personal attributes (such as age, sexual orientation, talents), and general interests. This diversity presents creative challenges in all aspects of the experience.

Since pluralism and diversity have be-

come defining characteristics of the Jewish world, professionals inevitably face those features in their work. Their professional practice is enhanced when they can draw upon effective models and experiences of dealing with the strains and opportunities that emerge from Hornstein's complex social patterns.

- *Integration of Content and Approaches:* Since Hornstein is a unified program, professional perspectives, Judaica, contemporary studies, and professional skills are thoroughly intertwined. *Tanach*, as well as social science research, informs discussions of leadership, for example; the examination of group process draws on students' fieldwork in Jewish settings with faculty who know both the Jewish communal scene and group work practice.
- *Multiple Perspectives about Self, Group, Organization, and Community:* An effective Jewish communal professional needs to be aware simultaneously of many interactions and to understand them from several perspectives. In addition to the overarching policy and procedural concerns, there is the interpersonal aspect of the work. To be effective in any group the professional must develop—to use the phrase bequeathed by social work—"a conscious use of self": a profound and ongoing understanding of his or her characteristic responses and how to use him- or herself to further the group's goals. A program for Jewish communal service must help students develop the facility for reflection on and in practice (Schon, 1987), and for self-understanding.

DEVELOPMENT OF THE PROGRAM'S VALUES

These assumptions were not all laid out at the outset, though there certainly was a bias toward some of them. The stubborn insistence that Jewish communal service *is* a profession and that an education in Jewish communal service (without the second degree in social work) *is* effective preparation for a career was a revolutionary stance in the 1970s

and 1980s. Today the Jewish community expects the synthesis of professional and Judaic competence from its professionals.

Other assumptions—socialization, program as paradigm, community building, integrated and multiple perspective curriculum—developed over time. Research on exemplary educational institutions (see, for example, Meier (1995) on the Central Park East Middle and Secondary Schools, Fox (1997) on Camp Ramah, and Lawrence Lightfoot (1983) on high schools) demonstrates how they start with powerful, organizing ideas that are then shaped and developed as experience accumulates. Hornstein's values evolved as conditions changed, understanding grew, and ideas crystallized. They were influenced by the many people who interacted with the program, whether members of the Professional Advisory Committee, faculty, other professionals, university administrators, donors, or students. This is precisely how ground-breaking organizations and outstanding leaders operate: There is a tendency to "evolutionary tinkering" (Levin & Sanger, 1994, p. 88). Responsive to subtle changes in the environment or challenges that intrigue, innovators use available elements to forge new approaches. There is a bias toward action and improvisation based on some ideas of how things should be, toward learning from action, taking risks, and changing approaches as experience is gained (Bennis & Nanus, 1997, pp. 190–191). A primary responsibility of leaders who want to embed their values in an organization is finding ways to repeatedly express and demonstrate the espoused values through actions and materials (Schein, 1992, pp. 211–253).

Although the history of the program is beyond the purview of this article (see the articles by Jick and Fein in this issue), it is helpful to note the phases through which the program has traveled that bring it to the present with its important questions about curriculum and orientation. The first few years (roughly 1969 to 1974) were a quest for identity and legitimization. Once the option of the MSW disappeared and commitment to the single degree in Jewish communal service

was made, the degree needed to win the field's acceptance. The struggle was to attract adequate students, gain approval in a university more deeply committed to liberal arts education than to professional schools, and convince employers to hire the newly minted professionals. Breakthroughs came with the formation of an advisory committee made up of the executives of national agencies and the graduates' success in their early positions. A period of consolidation followed (roughly 1975 to 1981) in which the rich assortment of co-curricular events²—programs that complement and supplement what is done through the formal course and field-work offerings—were developed and the basic curriculum was further defined. This period was followed by diversification; in 1982 a Jewish education concentration began, and specializations in Jewish advocacy and philanthropy and fund raising were added in 1989. No longer able to function as a single lock-step program, this change raised an important question: What is *generic* knowledge for *all* Jewish communal professionals—whether they will work in a federation, Hillel, JCC, school, or synagogue—and what is *specific* to each specialty?

After another short period of consolidation (roughly 1990 to 1994), the program developed yet again with a well-coordinated double-degree option in management with Brandeis' Florence Heller School for Advanced Social Welfare and a joint degree in Jewish Studies with the university's department of Near Eastern and Judaic Studies. These expansions embody the programmatic recognition that the field today is more complex and, at least for certain career paths, demands more sophisticated knowledge of Judaica or management than a single-degree

program can on its own provide. It also models what is becoming increasingly important in the communal domain: the benefit of collaborations and partnerships. There has also been an intensification of the Hebrew and Judaica aspects of the program, as symbolically conveyed by the brochure prepared in autumn 1998—the first public piece to use Hebrew as a motif.

FORCES NOW INFLUENCING THE FIELD OF JEWISH COMMUNAL SERVICE³

The Jewish community is in the midst of a paradigm shift, which is occurring in the context of the pervasive societal trends identified by Naisbitt (1982) in *Megatrends*: becoming an information society and world economy in which long-term perspectives, decentralized systems, self-help, participatory democracy, networking, and multiple options must replace other approaches. Changes particular to the Jewish community further challenge our notions of professional education and practice:

- *Changing Sense of Purpose:* The shift from reliance on memory of the Holocaust and of the struggle to establish and defend the State of Israel to concern with Jewish continuity and renaissance is influencing all aspects of Jewish life. The oft-repeated slogan, "We are all Jews-by-choice," is both descriptive and prescriptive. With the relative absence of anti-Semitism and the open, accessible nature of Western society, every individual constructs a personal identity from the vast array of possibilities. If Jewishness is to be a defining part of that identity, it is because the individual chooses to be Jewish. This

²These include the three-day Starr Seminar in New York City during which first-year students visit the major national agencies; the Milender Seminar in Jewish Communal Leadership, which brings a pre-eminent Jewish leader to campus for sustained interaction with students; the Tisch workshops in professional skills, and the month-long Foster Seminar in Israel. Other co-curriculars have developed more recently, as educational needs have changed.

³The analysis in this section was enriched in a consultation on the Hornstein curriculum with several members of the Hornstein Program's Professional Advisory Committee: Alan Finkelstein, Dr. Steven Huberman, Max Kleinman, Dr. Alvin Schiff, and Dr. Eliot Spack, as well as several members of the Hornstein faculty: Dr. Sherry Israel, David Mersky, Dr. Joseph Reimer, Larry Sternberg, and Dr. Carl Sheingold.

yields a prescriptive challenge: to provide settings and experiences that will stimulate and support a desire for involvement with and commitment to things Jewish. As Barry Shrage (1998, p. 4), executive director of the Boston Federation, writes,

If we are to maintain ourselves as a people—a people who can translate and transmit the culture, learning, and values of Judaism to succeeding generations, a people able to meet our traditional responsibilities to those in need here and overseas—we must rebuild and revitalize the connections between us....The time has come to redefine our historic mission. [We] must work through new partnerships to assist local communities in building, strengthening, and maintaining open, engaged, vibrant Jewish communities. This goal must become our central and overarching priority and purpose. In our...grandparents' time, community was a given. Today, we cannot assume its existence. We must build it.

Building community today entails forging a closer relationship between heretofore separate entities: the religious/denominational and the communal domains.

- *Jewish Identity:* Not only do individuals construct their own identities but those identities change over the course of a lifespan. As the community recognizes the range and fluidity of Jewish identity, its boundaries become permeable and blurred. If we take seriously individuals' "Jewish journeys and connections," to borrow the phrase Bethamie Horowitz uses describing her research on New York Jews (1998), it is no longer legitimate to define people based on measures of affiliation and behavior as peripheral or core Jews. Such categories capture only a moment in time and do not convey the inner dynamic—people's own, internal sense of belonging as it evolves throughout life. Understanding and supporting people's Jewish identities—their journeys and connections—are complicated endeavors. The conceptual and applied work is only beginning.

- *Quest for Meaning and Community:* As the contemporary quest for meaning and need for community are felt ever more acutely within Western society, many Jews are looking for ways to connect. These connections have to feel comfortable and have personal meaning. There is a profound need for communities that are, to use Eisen's (1997) formulation, voluntary rather than coercive, multiple rather than unitary, pluralistic rather than monopolistic or dogmatic.
- *Women's Involvement:* Women are increasingly prominent in volunteer and professional leadership positions although the "glass ceiling" is a reality for both groups. Some sectors of the community have been more accessible to women, with the accompanying concern that as more women become involved, these sectors will be devalued. The struggle to remedy inequities and create inclusive organizations is increasingly important.
- *Global Perspectives:* A serious reassessment of the relationship of Diaspora communities to Israel is raising questions about the nature of this partnership, with considerable angst and excitement. Simultaneously, other Diaspora communities are reemerging, especially in central and eastern Europe, and have pressing needs for human and financial resources. North American Jewry, accustomed to rescue missions, now must consider not only assistance and support but also reciprocity within these relationships.
- *New Philanthropic Patterns:* Centralized campaigns are weakening at the same time as growth in specialized campaigns is taking place. Donors more frequently want to have some say on how their funds will be used. Family foundations, an increasingly important force, are influencing communities' agendas, especially when several foundations collaborate to further a specific agenda, such as the Birthright to Israel and the Partnership for Excellence in Jewish Education.
- *Beckoning Technologies:* Despite the involvement of many Jews in technology

and the media, the Jewish community has been slow to harness on a wide-scale basis the powerful new technologies that exist. There are experiments with distance learning, networks, webzines, and the like, but the potential outstrips the current readiness to fund experiments and develop new approaches. Innovations are on the horizon, but are all too slowly influencing how communal organizations do their business.

- *Ambiguity of Jewish Commitment:* Data about Jewish identity reveal simultaneous, opposing trends: A core of the Jewish community is deepening its involvement in Jewish life while many Jews are loosening their ties. The coexisting trends—toward greater Jewish involvement and also toward increased assimilation—create policy and program challenges, in addition to demanding that the professional be able to handle complexity and ambiguity.

- *Reassessment of Organizations' Missions and Structures:* There is the recognition that under these new conditions many of the old institutional arrangements are no longer effective. Whether in local, regional, national, or international domains, questions about the purposes and functions of organizations are being raised. This is seen, for example, by the many synagogues and schools involved in "transformation" efforts; the merger of the Council of Jewish Federations, United Jewish Appeal, and United Israel Appeal; and by the restructuring of the Jewish Agency for Israel. Reflecting the community's changing agenda and sensibility, the institutional structures and relationships are in a state of flux.

- *Trends within the Profession:* Although there are growing expectations of what a Jewish communal professional can do, there is insufficient support to help the professional accomplish all that is necessary. This is manifest in six ways:

1. Professionals now move among the different sectors in the course of their ca-

reers, entailing the need for broad perspectives and new competencies.

2. Agencies do not often provide ongoing supervision, even at the entry and middle levels, leaving practitioners without readily accessible ways to hone and develop their skills.
3. There is little ongoing, systematic continuing professional education.
4. The importance of understanding agency work and providing direct service is sometimes minimized as management and executive skills are increasingly valued by lay leadership.
5. Professionals need to cross institutional boundaries and develop networks and collaborations in order to help communities move their agendas forward.
6. Lay leaders expect that professionals will have strong Jewish commitments and knowledge.

IMPLICATIONS FOR GRADUATE EDUCATION OF JEWISH COMMUNAL PROFESSIONALS

I begin this section with the reaffirmation of several of the Hornstein Program's basic beliefs: (1) Jewish communal service is a profession, (2) full-time graduate education must socialize students into that profession, and (3) the graduate program itself serves as a paradigm of professional practice that must incorporate aspects of community building. The question then is, What are the elements that need to be emphasized in our paradigm as we prepare people for professional leadership? Another way of thinking about the question is: If we believe we are teaching people to help develop and sustain Jewish communities, what are the characteristics and values that those communities must embrace? It is precisely those values that must be incorporated into the educational process so that students experience, understand, and internalize them.

- *Deepen Jewishness:* As the focus of the work shifts from survival to renaissance, Jewish communal professionals' knowl-

edge of Jewish history, thought, texts, and culture must be deeper and more sustained. This is not only a matter of content—what is known—but of perspective: what is important to know. In what ways can Jewish tradition be a guide to professional action?

This shifting focus challenges the field to combine Western social science and Jewish perspectives. It requires drawing on the richness of the Jewish heritage to wrestle with and understand such concepts as leadership, authority, community, and justice, for example, in the way Eugene Borowitz (1992), does when he uses a kabbalistic model to discuss leadership or Bubis, Elazar, and Silberman (1997) do in the edited volume, *Serving the Jewish Polity. The Application of Jewish Political Theory to Jewish Communal Practice*. Such work, requiring the collaboration of Jewish communal leaders and Judaica scholars, will yield new ways to think about and thereby act upon our realities. *Support the Range of Jewish Identities and Multiple Jewish Communities*: Communal professionals require a sophisticated understanding of the multiple expressions of Jewish identity throughout the lifespan. Ways to include, support, nurture, and challenge people—while understanding that Jewish identity is complex, fluid, and often idiosyncratic—are an increasingly important aspect of professionals' work, whether they focus on individuals, programs, institutions, or communal policies. This work also must extend from the individual to the communal level. Jews' encounters with Jewish communal institutions of *all* types (not solely the educational, religious, or cultural) are opportunities for Jewish engagement. Helping to create, nurture, and sustain many Jewish groups—Jewish communities—and link them to *k'lal Yisrael* is a challenge that all communal work is.

These dynamics must be understood by aspiring Jewish communal professionals on personal as well as conceptual levels. It requires that graduate students, themselves

mirroring the diversity of the Jewish community, explore their own commitments and that graduate programs model voluntary, pluralistic, and multiple communities that are suffused with Jewish living and learning.

- *Develop the Capacity for Change*: In a world where change is not only rapid but escalating, professionals need several attributes, including the capacities to (1) themselves understand and cope with change, (2) help their communities do the same, and (3) frame the critical issues. This "problem setting" requires the ability to conceptualize and to focus attention on the most important patterns within the ever-changing tapestry of communal life.

Donald Michael writes that, to deal with change, leaders need to acquire "the new competence": (1) acknowledging and sharing uncertainty, (2) embracing error, (3) responding to the future, (4) becoming interpersonally competent (e.g., listening, nurturing, coping with value conflicts, etc.), and (5) gaining self-knowledge (cited in Bennis & Nanus, 1997, p. 177). The last two competencies have been hallmarks of Hornstein's approach and are now identified by many theorists as the most essential elements of professional leadership. Focusing on change processes is a new challenge.

- *Forge Learning Communities*: In a world where change is a constant and there is the phenomenally rapid growth of new information, technology, and perspectives, it is more important for the professional to have the capacity for ongoing learning than to feel mastery over a defined set of ideas and skills. Professionals must manage the tension between what is known and must be understood. As Eric Hoffer put it, learners will inherit the future while the learned find themselves equipped to live in a world that no longer exists! (Bennis & Nanus, 1997, p. 189). This entails being comfortable with *not* knowing and being psychologically and intellectually ready to take the risk of approaching new ideas and areas. Bennis (1994, p. 79) suggests that

this sort of *innovative learning* is a key component of leadership: "It is a dialogue that begins with curiosity and is fueled by knowledge, leading to understanding. It is inclusive, unlimited and unending, knowing and dynamic."

Just as the professional develops this learning stance, he or she must help the community do the same. As Senge (1990) has demonstrated, the challenge is to become a learning organization, where processes, procedures, and products are never taken for granted, but instead inquiry and innovation are constant (see the article by Sara Lee in this issue). New perspectives and skills are required, including systems thinking, exposing and testing mental models, developing shared visions, and experimentation. In this conception even goals are subject to change: As we move toward them, what we learn modifies the goals themselves. Change, as Michael Fullan (1992, p. 24) suggests, is a journey, not a blueprint, an idea poignantly expressed by an individual whose company was undergoing a major change:

I see it as a road rally...complete with sand dunes and bouncing jeeps. It's not like a regular race around a track. None of this work has been done before, and although we know the direction to go, we don't know where the route will take us. Although we know there is a finish line to cross, we have no idea what milestones to set, how to gauge ourselves along the way, or what obstacles might slow us down or send us crashing and tumbling out of control (quoted in Goldberg, 1997, p. 1).

Only group learning will help an organization progress.

If we take these ideas seriously, in addition to modeling a caring, responsive, pluralistic community, Hornstein must model this sort of dynamic, Jewish learning community. The asking of questions, certainly a revered Jewish value, and the reevaluation of assumptions must become an empowering habit from which informed experimentation flows. As the midrash on

Genesis reminds us, even God did not get the world's creation quite right. It took several attempts and the recognition that events and circumstances unfold and influence what ultimately must occur.

- *Evolve New Ways to Organize:* The twenty-first century will see the development of new sorts of organizations that will need to be responsive to rapidly changing conditions and be flexible, adaptive, and principled. On the one hand, if we take seriously the need to foster multiple communities that emerge from Jews' interests and need for contact, then there must be an emphasis on self-organization. Professionals' roles will need to adapt accordingly (see the work of Margaret Wheatley (1994) on self-organizing systems). On the other hand, as we confront trends that are bigger than a single agency can handle or challenges that require the expertise of different sectors, then partnerships and collaborations become ever more important. The model of a solitary institution is less useful than an institution that works with many others as different needs and goals emerge. Students need to experience this at Hornstein and in their fieldwork.
- *Incorporate Global Perspectives:* With the reemergence of Jewish communities throughout Europe, as well as the maintenance of Jewish communities elsewhere, the profession is acquiring an international perspective. Jewish communal professionals might see themselves as part of an international Jewish diplomatic core, prepared to spend parts of their careers in Israel and in Diaspora communities throughout the world. While this might not appeal to everyone, the possibility of developing such a global profession is very real. The graduate program is challenged to introduce this perspective to its students.
- *Value Mastery and Reflection:* Mastery and reflection provide the foundation for the increasingly sophisticated work of communal professionals. Mastery—the commitment to mastering requisite skills and

orientations and performing with excellence—must be the hallmark of each professional. The capacity to reflect, to “get on the balcony” to observe the bigger picture and note the different patterns (Heifetz, 1994, pp. 252–259), is what allows the professional to derive meaning and consider what needs to occur. The ability to reflect on one’s own work and on the larger context is fundamental and must be built into all aspects of professional education. This leads to another essential aspect of leadership: the ability to construct meaning out of the vast array of events and opportunities and to convey it to others (Droth & Palus, 1994). Helping students confront the tension between meaning-making and dogmatism is part of the educational challenge.

CONCLUSION

We can now return to the basic question. Hornstein and the other programs of Jewish communal service must orient themselves to a future, the contours of which we are beginning to glimpse. According to rabbinic tradition, revelation was not a one-time event. Torah is interpreted and reinterpreted by every generation. This is an appropriate model for education. What we do and how we do it must be revisited and revised, even as we remain true to our most essential beliefs.

ACKNOWLEDGMENTS

I want to acknowledge the many deliberations about educating Jewish communal professionals held with the faculty of the Hornstein Program and its Professional Advisory Committee.

REFERENCES

- Bennis, W. (1994). *On becoming a leader*. Reading, MA: Addison-Wesley.
- Bennis, W., & Nanus, B. (1997). *Leaders: Strategies for taking charge*. New York: Harper Business.
- Borowitz, E. (1992). “Tzimtzum: A mystic model for contemporary leadership.” In S. Kelman (Ed.), *What we know about Jewish education*. Los Angeles: Torah Aura.
- Bubis, G., Elazar, D., & Silberman, M. (Eds.). (1997). *Serving the Jewish polity: The application of Jewish political theory to Jewish communal practice*. Jerusalem: Jerusalem Center for Public Affairs.
- Drath, W., & Palus, C. (1994). *Making common sense: Leadership as meaning-making in a community of practice*. Greensboro, NC: Center for Creative Leadership.
- Eisen, A. (1997). *Taking hold of Torah: Jewish commitment and community in America*. Bloomington, Indiana: University of Indiana Press.
- Fox, S., with Novak, W. (1997). *Vision at the heart: Lessons from Camp Ramah on the power of shaping educational institutions*. New York: Mandel Foundation.
- Fullan, M. (1992). *Change forces*. Bristol, PA: Falmer Press.
- Goldberg, R. (1997). “Talking about change.” *Issues & Observations*. Center for Creative Leadership, 17(1/2).
- Heifetz, R. (1994). *Leadership without easy answers*. Cambridge, MA: Harvard UP.
- Horowitz, Bethamie. (1998, December). *Jewish Identity*. Paper presented at the Association of Jewish Studies.
- Levin, L., & Sanger, M.B. (1994). *Making government work: How entrepreneurial executives turn bright ideas into real results*. San Francisco: Jossey-Bass.
- Lightfoot, Lawrence. (1983). *The good high school*. New York: Basic Books.
- Naisbett, J. (1982). *Megatrends*. NY: Warner Publications.
- Schein, E. (1992). *Organizational culture and leadership*, vol. 2. San Francisco: Jossey-Bass, 1992.
- Senge, P. (1990, Fall). “The leader’s new work: Building learning organizations.” *Sloan Management Review*, pp. 1–17.
- Schon, Donald. (1987). *Educating the reflective practitioner*. San Francisco: Jossey-Bass.
- Shrage, B. (1998, November). “Draft working paper for a National Commission on Jewish Renaissance.”
- Wheatley, M. (1994). *Leadership and the new science*. San Francisco: Berrett-Koehler Publishers.