HOW HILLEL MAKES LEADERS:
A STUDY OF STUDENT LEADERSHIP EDUCATION PROGRAMS

By

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Table of Contents

Abstract

The major student leadership training that Hillel International promotes is the Engagement Institute, held in St. Louis every summer. The Institute is geared towards certain student interns whose work revolves around relationship building. For many Hillels, the Engagement Institute does not meet the leadership training needs of most of their student leaders. This paper explores the strengths, weaknesses, and purposes of various leadership education models local Hillel chapters adapted to suit their students in addition to Engagement Institute.

Hillel professionals explained their models in response to a series of questions emailed to them. Most Hillels surveyed use a combination of several leadership education models, and almost all reevaluate their programs every year or so as the student population changes. Some examples of models include paid internships run by of Hillel International, off-campus retreats to bring Hillel student leaders together as a team, one-on-one staff mentoring of student leaders, and roundtable discussions amongst student leaders of Jewish organizations. The models work best when the staff understands the needs of their students.

No one model will work best for every Hillel all the time. But Hillels should be doing something to help their student leaders overcome the challenges of leadership so that they can feel more prepared and have less to "learn on the job." One recommendation is that, in addition to its Engagement Institute, Hillel International should make Jewish leadership training resources, programs, and materials available to Hillels that want to implement or update their leadership education programs. To that end, for my education capstone, I wrote a leadership and organizational management curriculum that Hillels could use or could adopt to best suit the needs of their students.

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Introduction

When she conducted a survey of Hillel alumni in her Master's Thesis, in order to learn about the factors that lead to their decisions to become Jewish professionals, Arielle Branitsky commented that any leadership education Hillel student leaders may have received was not memorable (Branitsky, 2014a, p. 33). Branitsky's observation is not unexpected. In 2008, Hillel International made the decision to shift its focus from planning programs and getting students into the doors to building meaningful relationships and engagement (Wolfson, 2013). The switch in emphasis from programming to engagement was a result of two things: the Hillel leadership change in 1998 that occurred when Richard Joel assumed the role of CEO and conclusions from the 1990 National Jewish Population Survey (Neal, 2009). In an effort to revitalize a "declining organization" and fix the "Jewish continuity" problem, "maximizing the number of Jews doing Jewish with other Jews" became the mantra and the goal of the organization (Neal, 2009).

Obtaining higher participation numbers had been the crux of the organization's goals for so long that low participation numbers raised red flags. When it was determined that the percentage of Jewish students reached on campuses was too low, a new model, called the Campus Entrepreneurs Internship, was introduced (Neal, 2009). The goal of this initiative, as explained in an interview with a Hillel International official, was for select, uninvolved students to reach out to their social networks and create programs specific and relevant to the needs and wants of their peers.

However, the new model was problematic in that it did not take into account the shift in outcomes with a focus solely on engagement. At its best, active participation in Hillel empowers students with Jewish values to guide decision making, the skills to build strong Jewish social

networks, an appreciation of the centrality of Judaism in their lives, tools to share this with other students, as well as a general knowledge of and connection to Jewish life (Rosov Consulting, 2015, p. 4). Now that the emphasis on leadership was sidelined in favor of the engagement initiative, those aforementioned outcomes suddenly benefited a select few.

The Schusterman Family Foundation, an organization partnered with Hillel International and dedicated to "igniting the passion and unleashing the power in young people to create positive change for themselves, the Jewish community, and the broader world" defines this movement of focusing on engaging the participants and not on the role of program creator as "followership" (EJP, 2010). In explaining "followership," the authors of this article highlight "engagement of the many [as] a higher priority than the empowerment of the few." The wording here is important—engagement is a *higher* priority, not the *only* priority. It is still necessary for organizations like Hillel International to provide tools for empowerment of the few (i.e. helping students learn the skills for program planning and organizational management). With an emphasis on relationship building and reaching as many people as possible, skills like program planning fall to the wayside. The interns who will use these engagement skills track interactions, not programs. By not having to measure programs, these interns are less likely to create programs and might lose whatever program planning skills they were taught by not using them frequently.

In an effort to better understand the range of Hillel leadership education, this study explores the field of Hillel student leadership education programs, analyzing their purposes, strengths and weaknesses. Specifically, this study asks:

- How is the engagement institute that Hillel International provides sufficient?

- Who are the learners?
- Who teaches leaders?
- What is the content necessary and meaningful for every Hillel leader to learn?
- What are the various leadership education models used by campus Hillels?
- What are the strengths and weaknesses of different models?
- What is a common goal that all campus Hillels try to achieve?
- While the schools are very different, is there one model that could work best?
- Why have some campuses written their own leadership education curricula?

This study helps to uncover the achievements and limitations of various student leadership education models and makes recommendations for what a successful leadership education program looks like in order to fulfill the mission of Hillel.

Hillel International prides itself on the extensive educational resources and opportunities it provides to students and staff to learn how to engage others in Jewish living. According to Hillel literature, the justification for focusing on "relationships and not on participation" is that it is necessary to "build authentic relationships before creating new Jewish experiences, expanding communities and impart[ing] sophisticated and relevant Jewish content" (Hillel International, 2015c). As Ron Wolfson explains in *Relational Judaism, w*ithout peer-to-peer relationships, the Hillel experience becomes transactional. Hillel student leaders could create programs and succeed in getting participants through the door; perhaps those students would enjoy the program, but just getting them through the door should not be the goal. Rather, the leadership of Hillel International feels that the goal of any program should be to have engaging opportunities that connect the learners to new experiences, motivate them to ask more questions, and take next steps on their Jewish journeys.

These goals create opportunities for follow up, allowing students to deepen their new friendships using the three components of Rosenak's Jewish content: Judaism (the ideas and philosophies of Jewish content), Jewishness (the practices and artifacts of Jewish content) and Jewry (the interactions and perceptions of Jewish content) (Rosenak, 1978, p. 122). The first step to developing those engaging experiences is to get to know your audience and build meaningful relationships.

Because of the foundational role relationships play in the methodology of Hillel engagement, its core leadership education initiatives currently focus less on the *tachlis* of program planning and more on engagement strategies (Interview, Hillel International, 2015e). Ultimately, a more cohesive methodology would incorporate both engagement and leadership. Before this new emphasis on engagement, Schusterman International Center, Hillel's headquarters in Washington, D.C., made a program planning guide available that helped students think through the intentionality of their programming (Interview, Hillel International, 2015e). To reflect the shift in focus, Hillel replaced this document with the current St. Louis Engagement Institute. Engagement Institute is an annual week-long summer conference dedicated to engagement education during which the leadership of Hillel International works with student leaders, specifically Peer Network Engagement Interns and Campus Entrepreneur Interns, to help them develop their engagement skills.

> The Peer Network Engagement Initiative (PNEI)…builds collegiate Jewish life through social networking rather than old-fashioned programs like Shabbat dinners and Sunday bagel brunches. Cadres of students are trained at an annual conference [Engagement Institute] to reach out on a one-to-one basis to marginally affiliated Jewish students on their campuses.
> Invite them for coffee and use the ensuing conversations to encourage your friends and acquaintances to talk about what being Jewish means to them. Then try to get them to

take the next step in their "Jewish journey" — not necessarily to come to Hillel, but to go on a Birthright Israel trip, take a course in Jewish studies, or volunteer for a Jewish cause. (Merwin, 2013)

Related to PNEI are the CEIs—Campus Entrepreneur Interns. Both PNEI and CEI are centered around the same relationship-based engagement, but the CEI program comes with a Senior Jewish Educator, a staff member whose job is to supervise these interns and build relationships with students (Jim Joseph Foundation, n.d.). The students hired for these internships are sophomore, junior, or senior Jewish students who are uninvolved in Hillel programming and have large social networks to make connections. The goal of the CEI and PNEI programs is to "cultivate personal and communal connections to Judaism and the Jewish people" and "create meaningful Jewish experiences" (Vazana, n.d.). The required number of "connections" differ between CEIs, who have to make 60 connections, and PNEIs, who have to make 40 (Jim Joseph Foundation, n.d.). Unlike PNEIs, CEIs help their peers have positive Jewish experiences and are responsible for a certain amount of programming. PNEIs solely focus on the relationships. Both of these programs are paid internships run out of Hillel International. These interns are the main focus of the Engagement Institute. In addition to interns, there are three other types of student leaders who participate in some kind of leadership education on college campuses.

The second type of student leaders that receive education are fellows, students that participate in campus-specific focused engagement initiatives within specific populations or topics like Freshmen engagement, Greek Life, Israel, Social Justice (Tzedek), and Ritual, to name a few. While an intern could theoretically be a fellow at a school that has both types of leadership models, in an effort to engage more students, it is not strategic for campuses to have

the same students in both their internship and fellowship programs. These fellowships are the creation of specific campuses and are not a Hillel International program.

Board members – students who serve on the Hillel student board – are the third group of educated student leaders. The board typically includes a president, vice president, communications officer, and treasurer, as well as programming members and engagement members who work specifically to create and execute programs and engage students. Each school's board looks a little different. Some oversee all Hillel programming, some oversee other student groups who do the programming, and some exist in title only (to appease university requirements). This is a model of student leadership that many Hillels employ but is not widely represented at Engagement Institute. These are the students who most commonly get "on the job" training and not formalized leadership education.

The last group mentioned, and the most reported of any group of students, was student leaders. In some cases, this generic term incorporates all of the relevant groups previously mentioned. But for some schools, "student leaders" refers to two groups of students in particular. One group consists of freshmen and sophomores—students who have either expressed interest in future Hillel leadership positions or who have been recognized as having leadership potential by Hillel staff but are unsure of what role they would like to take. A second group is the leaders and members of Hillel subgroups. An example is Challah for Hunger, a chapter-based organization where students bake and sell challah and send the proceeds go to charity. The president of the Challah for Hunger chapter is a leader, but not on the Hillel student board, nor are they interns or fellows, so they would fit into this learner category.

For any type of student leader, participating in the Engagement Institute can be an invaluable experience, even though it is geared primarily toward interns. One can learn techniques for engagement as well as reflect on one's Jewish leadership identity. Leah Greer, a Franklin and Marshall College student and Hillel PNEI shared this about her experience of attending:

> I learned the importance of having someone "Be Interested, Not Interesting" in a conversation and, as dumb as it may sound, the art of really listening… I learned about what being Jewish means to me and explained my Jewish journey. Boundary Breaking [an activity to help students get to know each other by asking questions ranging from "favorite movie" to "scariest moment of your life" (Binstein, 2014)] made me realize what I really care about in this world and while others may not show it, everyone is dealing with something and could always use a friend. (Greer, 2015)

From these few sentences, it is evident that there is a lot of value in attending the Institute and learning some tools for effective engagement. But Greer had a second role in Institute 2015; she helped plan and organize the event: "while I know all about Institute from the perspective of a participant, planning and attending are two very different things" (Greer, 2015). And this point, that "planning and attending are two very different things" is an important point to emphasize, especially when examining leadership and organizational management programs. But what she learned by planning was very different from just attending. As she explains, "Institute is a valuable experience and I have learned just as much, if not more, by planning it than I did by attending it" (Greer, 2015). Planning requires a different set of skills than engagement. Engagement is a great first step, but learning how to build relationships does not give student leaders all the needed skills to effectively create and execute initiatives or work with their peers in a governing board setting.

The resources Hillel International provides for staff are very different from what is currently available for student leaders. Highlighted on Hillel International's website are the professional development opportunities for staff and paid interns (Hillel International, 2015d). These opportunities include the Global Assembly (a week long annual conference for interns and professionals), Jewish learning, networking, new professionals' and new executive directors' institutes for acclimating new professionals to the field, specific resources like supervision and measurement practices, as well as webinars, coaching, and individual support from Hillel International (Interview, Hillel International, 2015e). Looking at this list, it is evident that Hillel International provides more leadership and professional development opportunities for staff than for student leaders.

Additionally, the leadership of Hillel International provides coaching to some of its executive directors in an effort to develop their leadership potential (Ringel, 2009). This coaching is offered because Hillel International knows that not all executive directors are the same:

> Instead of taking a one-size-fits-all approach to professional development, Hillel has created a leadership coaching program that is customized to the strengths and needs of each participating professional. As a result, Hillel Directors are motivated to stay with the organization and better positioned to thrive in their campus-based enterprises (Ringel, 2009).

This individual work allows executive directors to be well rounded and gain support in the areas that they need to improve as individuals. The coaching model Hillel International provides for its executive directors embodies a balance mentality that focuses on how the whole person should be brought to a leadership experience: directors are given coaches with whom they may work to improve the areas of their leadership that need development so that they can lead effectively and

efficiently (Ringel, 2009). Rabbi Adam Grossman from the Hillel at the University of Florida has designed a *student* leadership education model that emphasizes this balance (Grossman, 2015). A specific campus, and not Hillel International, brought the idea of whole-person leadership to the student level. Current engagement training does not focus on the whole person. It will probably be more beneficial for individual campuses to offer this whole person leadership education because each Hillel chapter will better know their students. Hillel International could make the types of resources that Rabbi Grossman uses available to all local chapters so that everyone has access to this opportunity.

When it comes to the training that Hillel International provides for students, they learn how to engage, but from where will they learn the other skills necessary to effectively lead their organizations, like communication, teamwork, incorporating Jewish values into their decision making process, or general Jewish knowledge? The current research explores this question by looking at how a few Hillel chapters teach their students how to be better leaders.

Methodology

I started to answer these research questions by turning to the internet. I explored Hillel

International's website to see what types of leadership programs and initiatives they described

and highlighted. I then searched for Hillel leadership programs within local university Hillels to

see what types of programs were published and promoted online.

After this online research, I turned to more direct resources: the people on the ground. I

asked my boss, the Executive Director of Hillels of Westchester, to send out the email below

over the Hillel Executive Directors Listserv with a basic request for information:

Hello!

I'm Sarah Dafilou, a joint masters student at HUC-JIR working on Jewish education and
nonprofit management degrees and working at Hillels of Westchester this year. For my thesis,
I'm collecting qualitative data on existing leadership programs in order to better understand what
programs and models currently exist for Hillel student leaders. Please take five minutes to briefly
describe your leadership training programs—who participates (how many?), who leads, what's
the content, and what's the purpose? Who goes to St. Louis in the summer? How long have there
been training programs at your Hillel? Please send your answers to Sarah.Dafilou@huc.edu by
next Friday, November 20. Thank you so much for your help!

I also used my own contacts to email individuals at a variety of Hillels in order to personally ask

them questions related to my research. Some individuals felt it would be easier to talk on the

phone rather than reply over email.

After communicating with individual Hillel directors, I asked them for suggestions of

other Hillel directors to contact, using a snowball method of data collection. Of the sixteen

responses, three came from the listserv email and the other thirteen were from personal contacts

or referrals. Snowball data collection in qualitative studies is a method "in which participants

identify others with direct knowledge relevant to the investigation being conducted. This strategy

may be used when the people being studied are difficult to access or approach" (Fossey et al.,

2002, p. 726). While Hillel executive directors should not be hard to reach or approach, with about 550 chapters and numerous email surveys and information requests from a variety of sources, specific personalized emails sent to referrals of interviewees gained more of a response rate than a generic email request sent out over a listserv.

Another component of my research was a conversation with a representative from Hillel International. This conversation gave me background into some of the reasons why Hillel International has chosen to focus on the initiatives it highlights, a deeper understanding of its engagement model, and a few suggestions of schools to contact with interesting student leadership education models across a wide range—different geographic locations and sizes of schools.

I reached out to the schools suggested by interviewees and my Hillel International representative several times, but never got a response. The types of schools that I was referred to typically fell into two categories. The first type was friends and colleagues of my interviewee, whom they knew from working together based on geography or school types (Big 10 schools or Midwestern schools, for example). This resulted in some homogenous sampling as the professional networks of my interviewees led me to similar examples and models of leadership education (Fossey et al, 2002, p. 726). The second type of schools I was recommended to contact fit another sampling strategy example: the extreme case sample. These schools were the ones doing something really out of the ordinary for their leadership model, and the interviewees thought I should explore something different.

In one instance, the contact who helped connect me with a Hillel administrator to get a survey response had a different opinion about the leadership program than this school described.

Having attended this school, this contact could provide a different perspective into understanding the leadership program. This opportunity helped me to see in one case the correlation between what the school felt it was teaching students and what a student perceived as leadership development.

The schools that responded span the country with just over half on the east coast (56%) (See Table 1 for a breakdown of geographic and demographic information). All but two (not including the federation-style Hillels) are listed on Hillel International's Fall 2015 college guide as the top public and private schools that Jews choose when selecting colleges (Hillel International, 2015b). The two Hillels with federation-style structures are not included in the public/private breakdown, as they are Hillels that serve several campuses, representing a mix of public and private schools.

Table 1: Participating Schools by Geography and School Type

	Public	Private	Federation Style
East	6	2	1
Midwest	1	1	0
West	2	2	0
International	0	0	1

This very small and non-random sample of schools does not allow for broad conclusions among Hillels in general. This paper does give insight into how a few schools of different sizes and from different regions train their student leaders. The overview of models can be used to analyze what models might work for a particular type of student leader or school, based on the needs of the students.

Results

Figure 1: Types of Students who Receive Leadership Education
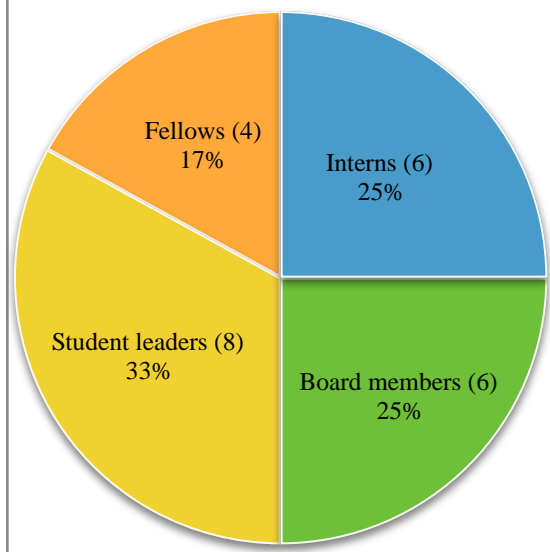
As explained above, there are four main types of students who receive some kind of leadership education: Fellows, Interns, Board members, and Student leaders. Just over half of the schools only reported one kind of educated leader; the remaining seven reported two or three types, which is why the numbers in Figure 1 add up to more than 16, the number of schools that responded to the survey. "Interns" were the most reported (3) type of leader when a school only reported one kind. "Student leaders" were mostly commonly reported (5) in combinations with other types of students. There are no distinct patterns in the configurations of types of student leaders reported.

Who goes to Engagement Institute?

An initial area to explore is the existing leadership education that Hillel International provides: Engagement Institute. This weeklong seminar takes place in St. Louis every August and focuses on engagement skills for students to help them build relationships with peers on campus. Of the 16 campuses that responded, only one sends their entire board to the Engagement Institute because "they all have engagement responsibilities." Seven of the remaining schools reported that they only send their interns (PNEI and CEI; see above for explanation). One of those schools also has a similar engagement education on campus for student board members. Another one of those schools reported that their interns were supposed to go, but none could

make it to Institute this year because of timing. The remaining nine schools do not typically send

anyone to Engagement Institute. One school reported that last year their student interns were

unexpectedly able to go, but that they do not traditionally send student interns to St. Louis. A few

other schools explained that no one from their school typically goes to Institute because the

timing is inconvenient. One school highlighted that the content is not relevant for the needs of

their campus. Only 25% of the reported student leaders, interns, would get any kind of leadership

training if Hillels only relied on Hillel International for their leadership education. The cost and

increased capacity of sending all types of student leaders to Engagement Institute would

overwhelm all parties involved, suggesting that other methods of leadership education are

necessary for the benefit of Engagement Institute and the education of all student leaders.

Who teaches leaders?
        All but one Hillel specifically mentioned that staff leads some kind of education for

student leaders. Other educators include university faculty and staff, community leaders, alumni,

and Jewish organizations like Hillel International, the ADL, Shalom Hartman Institute, and the

Jewish Council for Public Affairs's Resetting the Table. A final group of teachers of student

Table 2: Leadership Teachers

leaders was other

students. See Table 2 for

a breakdown of the

number of Hillels that

reported each type of

leadership teacher.

Local Hillel Staff	15
Students	5
University Faculty and Staff	5
Jewish Organizations (One mention each for the Anti-Defamation League, Hillel International, Resetting the Table, and Shalom Hartman Institute)	4
Community Leaders	3
Alumni	1
Hillel Board of Directors	1

Every time "students" was mentioned as a teacher of other student leaders, there was a caveat—"experienced" students, members of the student board, "we have a student right now but we are not committed to this model." Either these students were preselected "leaders," or students as teachers was an experiment that might be reevaluated. An interesting question to explore is can students teach leadership to other students? I would argue yes, and that it is an important learning model. A Harvard physics teacher found that students were more likely to learn the content from peers who understood the concept than from the teacher who was trying to explain the ideas and not getting the message through (Hanford, 2011). Peer-to-peer tutoring enables the "teacher" to explain using common language and the "learner" to hear the concepts from a new voice. This helps both students understand the concept, as the "teacher" will solidify their understanding and the "learner" will hear the concept in a way that might make more sense. It is very interesting that not many schools reported students as teachers, and of the ones that did, conditions were set qualifying which students were selected to teach.

What content is taught in leadership education?

The content of the leadership trainings was more varied than the number of schools that reported back. I condensed the 63 different responses into 12 categories, in order of most commonly reported:

1. **engagement**: focusing on being interested, not interesting; typically reported as similar to Engagement Institute but specifically for leaders back on campus; some campuses also specifically mentioned community organizing, networking, and creating welcoming environments (how to lower barriers to include more people in events and initiatives) as skills they teach their student leaders

2. **Jewish learning**: bringing Jewish texts to leadership topics, discovering what it means to be a Jewish leader; one school mentioned a topic of discussion on "being Jewish enough to lead"

3. **communications and marketing**: including active listening, social media etiquette, and storytelling as specific examples, as well as social media use, elevator pitches, branding, and advertising for events

4. **program planning**: the logistics of developing and executing programs for Hillel

5. **team building**: fostering positive group dynamics and cohesion

6. **mission/vision**: understanding Hillel's mission statement, envisioning the future semester, and putting the vision into the language of students to make it relevant

7. **budgeting**: understanding Hillel's budget and how to create budgets for events

8. **institutional knowledge**: learning the mission and vision of Hillel, staff structure, board structure, and relevant institutional history

9. **roles within Hillel**: understanding the various student leadership positions and how they work other students and professional staff

10. **student well-being:** including time management and self care; one school mentioned a program timed to help students recharge for the new semester; another school described conversations about the "public/private divide," where students discuss how they represent their organization wherever they go and what that means for their college experiences

11. **fellowship specific topics:** including but not limited to programming on topics and for
audiences like social justice, Greek life, alternative spring breaks, Israel, and freshman
engagement

12. **leadership and professional development**: a very broad category probably including
many of the other categories described but not specified; one school mentioned "service
leadership" in practice where students learn how helping others can benefit their
leadership skills; two schools reported professional development in some capacity as
some of their content for leadership education, where professional development is giving
students regardless of their "professional" of "volunteer" status skills to better conduct
themselves with a professional nature; two schools did not report specific topics in their
leadership education, just that they do leadership education for their students

What are the various models of leadership education used by Hillels?

There were seven different formats used by Hillels in their leadership education. Most
schools reported a combination of several of the models presented here. In descending order of
most reported, the models are:

1. **Internships**: Most interns are Hillel International's PNEIs or CEIs, where students are
trained at Engagement Institute and the year-long positions are funded by Hillel
International. Local Hillel staff then supervise and mentor the interns throughout the year
where they learn how to engage, debrief interactions, troubleshoot issues, and hone their
relevant skills. As a long term, invested program with frequent opportunities to practice
their craft and get support, these initiatives meet their goals to engage more students in

Jewish life according to the results published in a 2015 report prepared by Rosov

Consulting. These interns are given the time, resources, and expectations to improve their

engagement skills. One weakness of these programs is their separation from the rest of

the Hillel leadership community. One way interns are separated from other student

leaders is interns are absent from student board meetings and program calendar updates

are not shared between groups of leaders. The intention is that interns and board members

are serving different student populations and therefore do not need to be informed about

the goings on of the other. These interns are considered by Hillel staff to be leaders, but

other student leaders might not see these interns in the same light. An alumnus from one

school reported that he did not see these interns in the same way as staff did when he was

a student and felt that staff was investing more time in a few students when they could be

serving a larger population of student leaders. This student wanted all student leaders to

know what was happening on all fronts so as to unite all Hillel leaders. However, the

populations that interns engage should be vastly different from the population that the

student board targets. Unification would defeat the purpose of the interns working to

engage the unengaged populations. This bifurcation led at least one student to not value

the internship program because this student saw Hillel staff focusing on a few students

and not the greater number of student leaders. Had this student been told that the interns

are not supposed to be coordinated with the student board as both groups are trying to

engage different populations, it might have alleviated the student's frustration and desire

to unite all student leaders in a collective effort.

2. **Advising, supervision, mentorship**: While advising is a component of other leadership development models like internships and fellowships, some schools reported just advising or having staff members assigned to each board member as their primary form of leadership development. This model is used because of the different leadership development stages of various leaders and student organizations—with a one-to-one or one-to-small-group ratio, the staff person can better serve the needs of all students they mentor. This allows the staff in charge to meet each student where they are and work towards achieving the goals and desires of every student. Sophomore leaders are generally going to be at a different stage of development than second semester seniors. The education that they would both get if they both attended the same leadership development lunch and learn might be too advanced for the sophomore and too basic for the senior. A weakness of this initiative is the staff hours consumed by advising meetings. Even at smaller Hillels with five or six identified student leaders, meeting with each student every week or every other week takes a lot of time. And a school with few identified leaders most likely also has a small staff that still has to answer to their board and Hillel International about programming, budgeting, and achievement of engagement goals. There may not be enough hours in the day for all of this to happen consistently and successfully.

3. **Fellowships**: Distinct from internships in that they are specific to the schools that run them, fellowships allow select groups of students to take on special roles and responsibilities for a year. There are two types of fellowships: curricularized and program-specific. A curricularized fellowship model is one that follows a specific

curriculum over a set period of time. A program-specific fellowship is more flexible in

the formatting of the lessons but very set on the content as it relates to the topic of the

fellowship like Greek Life or Alternative Spring Breaks. One school reported that the

purpose of their curricularized fellowship leadership education model is:

> to hone in on the specific skills we want them to gain/develop, and then look for
> Jewish texts and sources that support that idea. That accomplishes a couple of things:
> 1) It shows students very clearly that Jewish texts have something to offer when
> developing skills relevant to our modern society, 2) supports the skills we are trying
> to help them develop with educational/creative content, 3) helps us determine in a
> focused way what we want them to know Jewishly that they didn't know when they
> started the fellowship.

This model emphasizes that there are specific skills and topics of leadership that the staff

feel are important for student leaders to learn. There is a curriculum of leadership

development that in one case works to connect leadership skills with Jewish sources to

show that Judaism can be "relevant to our modern society." The strength of this particular

model is the emphasis on Judaism, a word that has surprisingly been absent from most of

the leadership education models reported. The set structure of this model (a secular or

modern look at the topic, a connected Jewish source, and time for practice) gives learners

a background and then time to apply what they just learned so that they might be more

prepared to go and practice it outside the confines of Hillel.

An example of the curricularized model is the University of Delaware's LEAD

program. Now in its second year, LEAD brings current student leaders (about 70) to a

Shabbaton retreat to come together as a cohesive group of leaders and learn from Hillel

International, university professionals, and community leaders about how to be leaders on

campus. The weekend is followed up throughout the year with a monthly speaker series,

an opportunity for students to "learn about leadership through a Jewish lens" (UD Hillel, 2014). Nicole Wasilus, Assistant Director for University of Delaware Hillel explains in an article on the UD website:

> With endless leadership positions and opportunities competing for students' time, UD Hillel is able to show through the LEAD program that we invest in and develop our student leaders. Being a UD Hillel student leader connects you to a larger network of students and professionals beyond the University. We believe that we provide our students with valuable leadership training and experiences. By investing our time and resources in developing a select group of students, we prepare them to engage other Jewish students on campus and create meaningful programs. This enables us to increase the breadth of students engaged in Jewish life and the depth of these experiences. (UD Hillel, 2014).

One of the strengths of this program is that it achieves its goal of creating a cohesive team of student leaders by combining multiple models of leadership education. They come together at a retreat at the beginning of the year and then continue to interact with each other throughout the year at monthly discussion led by community members, university staff, and Hillel professionals. One potential weakness of this program in terms of leadership development is that the monthly presenters might lead interesting conversations but not teach leadership development. Bringing in community leaders and university faculty to teach LEAD sessions helps strengthen ties with the community but might not focus on the leadership development topic they were asked to talk about. I am positive that UD Hillel ensures that the speakers they bring in to teach speak about topics related to the intended outcomes. However, for any campus looking to adopt this model, there's always a risk when bringing in any kind of speaker that they might veer off your desired track. I have found in my experience that it would be beneficial to ensure that

presenters have at least a basic understanding of educational and leadership theory before asking them to teach student leaders.

The second type of fellowship is program-specific. Unlike the curricularized fellowships, there is not a set curriculum, but rather time set aside each week (or every other week) for small groups to discuss relevant topics and skills to learn for their fellowships. As one respondent wrote, "Weekly sessions include Jewish learning and skill building specific to their fellowship program (Greek life, freshmen engagement, Alternative Breaks, Tzedek)."

A strength and a weakness of this fellowship is that there are different fellowships for different populations of students. The strength is that students in different fellowship programs get differentiated learning—content and skills that are specific to their program or target populations ready to be engaged. However, because the different fellowships are run separately, the students do not have the opportunity to see how their peers tackle the same problem in different ways. Israel fellowship students could apply a Jewish source connected to a leadership skill very differently than the alternative break fellowship students. They have different audiences and customs that might enable these students to teach each other if they were given the opportunity (Dugan and Komives, 2007).

An example of this program-specific fellowship is one school's alternative spring break leader. "For each trip that we run, we select a student leader to collaborate with the staff member assigned to that trip to take on responsibilities including, shaping the itinerary, creating pre and post trip bonding and orientation experiences, and leading Jewish and/or educational moments on the trip."

Figure 2: Zone of Proximal Development (McLeod, 2010)
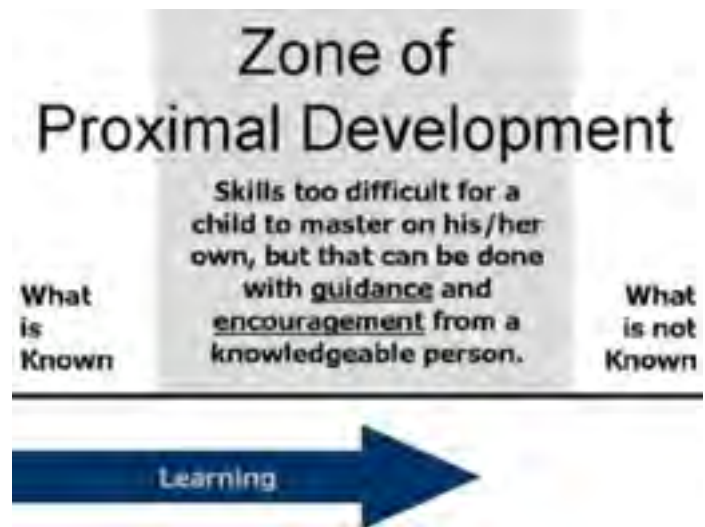
This example is useful to give a few select students more responsibility and to challenge them to take on more. In the world of educational philosophy, Lev Vygotsky defines an ideal learning situation as the zone of proximal development, where learners are pushed to think slightly beyond what they are capable of (challenge) and use the resources of those around themselves (scaffolding) to build on what they know and accomplish the goal (skill). When a learner is able to gain new knowledge by relying on the guidance and support of those around them, learning is able to occur to push the learner into a further level of development (McLeod, 2010).

The weakness of this fellowship example is that these students may have shown promise or interest in taking on more but may not have had any other leadership education related to visioning, logistics, or event planning. This could be the classic example that Branitsky referred to in her thesis where students felt they were trained in how to do things "on the job." While the event or initiative might turn out fine, there is no context to know if things could have been done better. A suggestion would be to combine this type of fellowship with advising and mentoring to help the leader get the supervision and scaffolding necessary to complete the task without feeling like they have been shoved into a position they do not feel they have the skills to accomplish. A key point of the zone

of proximal development is to push learners slightly beyond where they are; it is important to know where the leaders are to give them the appropriate amount of support and challenge.

4. **Retreats**: Retreats can be part of other programs (like LEAD) but they can also stand on their own. Even if retreats are combined with other programs, most retreats happen at the beginning of the leadership term. Two schools reported having more than one retreat a year: one school has them at the beginning of each semester and another has three retreats annually. Generally, these retreats are times for on-boarding—giving student leaders the necessary information and resources to be effective Jewish leaders on campus. Topics typically include institutional knowledge, visioning, engagement strategies, communications tips, and group bonding. The school that has three retreats specified the different purposes of the different retreats:

    1. The May leadership day focuses on building group dynamics, helping board members learn the culture of Hillel as an organization, and have them understand basic obligations of board members.
    2. The August leadership day focuses on practical issues: how to run events, how to advertise, how to be welcoming and successful, etc.
    3. The January leadership day is often about recharging batteries, getting excited about the spring semester, etc.

The strengths of retreats are that they are isolated from the standard school community, just as the separation of overnight camp from the outside world creates an opportunity for an intentional community to be formed (Saxe and Sales, 2008). This isolation enables the learners to come together as a cohesive group and learn basic information to help with their leadership roles. A weakness of this model is that most schools only reported a single retreat at the beginning of the leadership term. Most education is effective when it

happens over time. "Effective professional development must be sustained, ongoing, and intensive. No more one-shot, one-size fits all workshops" (Stodolsky et al, 2006, p. 95). These retreats can be seen as a type of professional development, where a group of leaders are learning skills that will help them do their jobs better, and therefore these retreats need to happen more than once to be most effective. Also supporting this claim, Rosov Consulting reports, "participation in *ongoing* experiences that consist of *multiple* interactions *across time* relates to higher outcomes compared to participation in one time, condensed experiences" (2015, p. 6, emphasis added). A one time retreat, even if it is a Shabbaton (a weekend-long immersive retreat), does not meet any of the conditions that Rosov argues are necessary for meeting outcomes and goals.

5. **Roundtables**: Roundtables are frequent meetings of the presidents of Jewish organizations on campus to brainstorm programming ideas and discuss leadership skills. Most roundtables includes the president of Hillel as well as the subgroups like Challah for Hunger, Jewish-Russian club, and Jews in Greek Life, among others. These leaders come together to discuss leadership skills, brainstorm programming ideas, and tackle campus-wide issues, for example. All roundtables are overseen by staff; one school reported that their executive board runs the roundtable meetings after consultation with staff about agenda items and topics to discuss. The strengths of this program are that a variety of leaders come together on a regular basis. This gives most leaders an opportunity to work together to collaborate on planning programs or solve problems. A weakness is that this model might not include leadership development explicitly. Just because a group of leaders comes together does not mean that leadership development

will occur. It would be more effective for leadership development if there was some sort of curriculum or overview of topics to be discussed in these roundtable meetings.

6. **Future leader preparation**: Two schools reported initiatives directed to freshmen and sophomore students. These students have either self identified as interested in a leadership position in Hillel or have been recognized for their leadership potential. Both schools have semester-long learning opportunities for these select students that give them the time, space, and resources to figure out what it means to them to be leaders in Hillel and what kind of leadership position would be most valuable for them. The strengths of this program are that there are resources, time, and space dedicated to students trying to understand their passions and determine what they want their involvement with Jewish life on campus to look like. A weakness of these kinds of programs is that they prepare students for the future. Jonathan Woocher (1999) argues that "leadership development must take place in the context of doing" (p. 135). This complements Dewey's notion (1897) that education must teach for life right now, not just skills for the future.

7. **Weekly meetings** (similar to supervision, but not individual): One school reported that they include professional development in their weekly board meetings. In addition to program planning, including leadership development and Jewish learning in weekly meetings shows student leaders that these subjects are an integral part of the way this student organization runs. Different from curricularized fellowships, weekly meetings have one-off topics, whatever may have come up for the students that week, or any challenges that they may be having. The strengths of this model is that learners will help construct their learning and therefore will theoretically have a more invested interest in

the conversation. This supports constructivist learning theory that states learners should be held accountable to help co-create their learning experiences. As Firestone and Gildiner (2011) explain, "students are partners, not consumers" (p. 88) and this extends to their learning experiences as well as the programming they create. A weakness of this model is that because topics are spontaneously generated, staff does not have much time to prepare resources that might be helpful. When the model is staff driven, as discussed in fellowships, the set structure of the discussions always includes a modern article and a related Jewish source. Without time to prepare, it is hard to gather the necessary information to convey the topic in a relevant modern and meaningful Jewish way. As Becka Ross (2014) and Jonathan Woocher (1999) argue, it is not enough just to know how to manage a team or express a shared vision; Jewish knowledge and shared language are an important part of Jewish leadership.

Analysis

Overall, there were two interesting takeaways from the leadership development programs that schools reported. One was the comment "we don't have 'formal' leadership education." A few schools asked for clarification about what I meant by "leadership" in the email I sent asking for data. I replied in one instance that I was intentionally vague to get as many responses as possible. If I had mentioned internships for example, I might have only gotten information about internships and not the fellowships or future leader preparation information. In the email I sent, I did not specify "formal leadership education," but schools felt compelled to say "we don't have 'formal' leadership education." This could also be why I did not get as many responses as I would have liked. Non-existence of leadership training is important information and validates the work I am doing in my curriculum guide. But maybe some schools did not respond because they did not have anything *formal* to report. A few schools mentioned that any student who asks for help will get what they need with regards to leadership education. These students might receive informal education, but it is still leadership development.

A second take-away is that these programs are constantly changing to better serve the needs of the students. As student populations change and as staff turns over, programs and models are updated and improved to meet the students where they are in more efficient ways. Several schools noted that they had just changed their leadership model or were planning to either mid-year or over the summer. With every group of students, more information is learned and initiatives can be updated and improved to help student leaders be as successful as possible in the work they do.

Is the Engagement Institute that Hillel International provides sufficient?

In order for Engagement Institute to be sufficient, all schools would participate and not supplement or replace it with their own leadership education. Because 56% of respondents do not typically send students to the week of training in St. Louis, Engagement Institute is not a sufficient form of leadership education for all student leaders. One school reported that they recently changed their leadership model and sent their entire board to Engagement Institute because to some extent, engagement is every board member's responsibility. This theoretically should be the ideal response that Hillel International is looking for because of their claim that engagement is at the root of all programming.

However, several schools noted that Engagement Institute is "just for engagement interns." Hillel International highlights the roles of PNEIs and CEIs as paid engagement professionals—people Hillel has invested in to engage marginally involved students in some form of Jewish life. If all student leaders primarily reached out to unengaged populations, there would be no one planning the Shabbat dinners among other staple programs that define the Jewish college experience of many students. One school mentioned that if they sent just their interns to St. Louis and did not have some leadership training on their own campus, only a fraction of their many student leaders would get training. Essentially, Engagement Institute is important for achieving its goal of teaching engagement interns how to do their job, but it is not sufficient or practical for educating all student leaders. Engagement Institute is not enough.

Why have some campuses written their own leadership curricula?

Precisely because Engagement Institute is not enough leadership education, some schools have taken it upon themselves to create their own leadership curricula. University of Delaware's

LEAD program is a prime example. They had an issue on campus—non-cohesive student leadership. So they created a retreat to foster group bonding and teamwork among the various campus leaders. Then they followed up with a monthly speaker series to continue the learning and group work. Creating their own leadership education program enabled University of Delaware Hillel to reach more student leaders than what they would be able to do if they sent their interns to Engagement Institute. So rather than send some leaders and divide the leadership team, UD Hillel provides in-house education for all leaders to help build a cohesive team.

Another school mentioned that they began with a monthly meeting for Jewish student group leaders and then moved away from that model as it was hard to have "one-size-fits-all training with big and small groups, groups at different stages of development, etc." This school now has a bi-annual retreat (at the start of each semester) to give everyone the basics, pairs group leaders with staff advisors for individualized support throughout the year, and sends engagement interns to St. Louis each summer—the different types of leaders get specialized education, particular to their work on campus and their needs as leaders.

A downside to this type of program, where everyone gets individualized training, is the perceived division between student leaders in their staff-supported development. Looking back on their student experience, an alumnus from this school felt as a student leader but not an intern that Jewish student leadership was bifurcated, that different groups got different training and there were no connections between the different types of student leaders. This student felt that the leadership development was focused more on the internship programs and less on the student group leaders. Part of this feeling could be due to the fact that Hillel International has requirements of their paid internships like weekly (or bi-weekly) debrief meetings. With this

amount of supervision built into the program and staff dedicated to the internship initiatives, it is understandable that a student would feel that student groups were neglected in their leadership development and separated from other student leaders. But it is also interesting to note that this student's concerns are not the concerns of this local Hillel leadership. This school felt that unified leadership education was ineffective because the groups of student leaders were at different points in their leadership development and therefore created a model that emphasized individualized leadership education for all student leaders. These values and the reasons for why this Hillel decided to specialize the leadership training were not made clear to the student leader. Had communication been more effective, the student might have understood the purpose better and felt differently about the leadership education model and staff supervision he received as a student leader.

Some schools write their own leadership curricula to clarify the purpose of their various leadership models so that each campus best serves the multiple needs of its students throughout the school year. One school has three annual retreats, each with a different purpose. They have different objectives and intended outcomes from each other as well as from Engagement Institute. Recognizing the varied purposes, this school intentionally decided to create their own model. The purpose of the leadership curriculum is important when considering why certain models work better than others.

What is a common goal that leadership education initiatives try to achieve?

From the reports the schools sent in, there were a variety of purposes listed, like creating group cohesion, instilling institutional knowledge, helping students recharge their batteries, and fulfilling Hillel International requirements, etc. But the goals, the answers to "to what end?,"

were left out. While there does not have to be one universal goal, there should be some direction

to the activities—the why in addition to the what. Perhaps a common goal some schools try to

achieve with their various leadership development initiatives falls in line with the mission of

Hillel International: to enrich the lives of Jewish students so that they may enrich the Jewish

people and the world (Hillel International, 2015a). How are these programs enriching the lives of

these students? Through leadership education. One school even mentioned their goal but framed

it as the content, and I think it applies to all of the programs from the schools that reported

information to me: "programming about being a Jewish leader and a leader on campus [enriching

the lives of Jewish students] to prepare them for leadership positions within our community and

the greater Jewish community once they leave college [so that they may enrich the Jewish people

and the world]."

What content is necessary for Hillel student leadership development?

When Hillel International answered this question, they replied "engagement." And as

argued above, engagement and learning how to build and sustain relationships are important

skills needed to achieve the vision of Hillel, but not the only content necessary for student

leaders to be successful.

Some schools reported "Jewish learning." I would argue that Jewish learning is an

important content area in general because these leaders are Jewish leaders. But Jewish content

should be a way to learn other topics, not as something to be learned itself.

The remaining content areas reported by the surveyed schools can be divided into three

categories. Historical topics are the necessary background for this specific role like institutional

knowledge and roles within Hillel. Logistical topics are the basic "how-tos" specific to Hillel

work right now, like program planning and creating welcoming environments. Finally, leadership

and organizational management topics are the content areas necessary in the Hillel world but also

applicable to future leadership roles, like communications, team building, marketing, visioning,

budgeting, and program planning. These areas embody the mission of Hillel to enrich students in

the here and now with skills and knowledge they can carry with them as they continue their

journeys.

Conclusion and Recommendations

While the small sample size of this research prevents broad-reaching conclusions to be drawn, the survey responses lead to a few recommendations to better improve the leadership education of Hillel student leaders. First is transparency. In the example of the alumnus feeling a bifurcation in what the staff considered student leadership, transparency could help this student better understand the landscape of leadership within Hillel. A simple conversation explaining that different types of leaders are expected to serve different populations of students in an effort to reach the majority of students on campus might help students see their role as leaders working in tandem with other types of leaders despite not always seeing other leaders like interns in a leadership role. By being open, each group of student leaders can focus on what they're expected to do and support the efforts of other student leaders and not feel like they are competing with other Jewish leaders for the same population of students. Hillel staff can help student leaders see the bigger picture and help them understand that different student leader groups are working in different ways but all to achieve the same mission of enriching the lives of Jewish students so that they may enrich the Jewish people and the world.

A second recommendation is sharing. Hillel International has a unique opportunity to reach all the campuses it serves. The Schusterman Center theoretically knows a little of the goings on of most campuses, especially the ones doing something exciting and innovative. From what I understand, currently, Hillel staff uses their various listservs and personal networks to collect best practices or potential solutions to problems shared across campuses. Hillel International maintains an online collection of resources for employees. However, this collection is not updated regularly and is difficult to access. As an employee, it took me about six months to

get login access to this resource. And since getting access, I have honestly looked at the resource

collection twice. I constantly, however, get email requests for programming ideas and problem

solving help. Hillel International could improve their database by making it easier to contribute

program ideas, by making the posted resources searchable by tag, and by adding discussion

boards or archiving listserv threads. These suggestions would allow best practices, like Rabbi

Grossman's whole person leadership program, to be made accessible to a wider audience.

As many schools create their own leadership development education of some kind in

addition to or instead of sending students to Engagement Institute, one more recommendation for

Hillel International is to create and distribute leadership training programs and curricular

materials for schools that want to implement or improve their leadership development programs.

These would be suggestions and resources and not prescribed curricula, as schools approach

leadership development in various ways.

For my curriculum guide, I created a sample resource, a curriculum on leadership and

organizational management that Hillels can use to educate their student leaders. This course

could be a stand-alone program for Jewish leaders across campus. Or, it could supplement

Engagement Institute and round out the leadership training of all Jewish student leaders. Or, it

could even be used to prepare potential future leaders as a curricularized program for emerging

leaders. This curriculum guide, the topics and goals of which are described below, is just *one*

possible answer to the question: "how do we educate our leaders?"

My research indicated that a year-long course that meets monthly and teaches

organizational management and leadership skills through a Jewish lens to Jewish leaders (not

just leaders of Jewish organizations) across campus should be a successful model. "Participation

in *ongoing* experiences that consist of *multiple* interactions *across time* relates to higher

outcomes compared to participation in one time, condensed experiences" (Rosov Consulting,

2015, p. 6, emphasis added). The more long-term, high impact experiences student have, the

more they express these outcomes:

- building strong Jewish social networks

- appreciating the centrality of Judaism to the lives of students

- using Jewish values to guide decision making

- Israel engagement

- general knowledge and connection to Jewish life (Rosov Consulting, 2015, p. 6).

The enduring understanding for this curriculum is "Jewish values, examples, and

principles can offer new ways of understanding leadership, even in traditionally non-Jewish

settings or situations." Based on this enduring understanding, a goal of this curriculum guide is

for Jewish student leaders to apply this Jewish content to their leadership practice. A secondary

goal is to form networks with other Jewish students on campus, building community beyond just

this cohort. These two goals encompass four of the above five outcomes (all but Israel

engagement). This correlation of long term, high impact engagement with the outcomes

measured in the above study supports the proposed structure for this curriculum as a year-long

course with monthly meetings.

Some of the topics selected for the curriculum guide—like communication and

transitions—are areas I have recognized in which student leaders need space to practice, need

mentorship, and need time for reflection to further develop these skills. Other topics build on

prior research related to relationships (Branitsky 2014b, Wolfson 2013). While relationships are

crucial to many components of leadership, there are other skills, like articulating a shared vision and succession planning, that leaders need to be successful (Schwartz, 2011). Both the organizational management and leadership development skills will be presented through a Jewish lens because, as Jonathan Woocher (1999) and Becka Ross (2014) argue, it is not enough just to know how to manage a team or express a shared vision; Jewish knowledge and shared language are an important element of Jewish leadership.

When choosing topics and formats for leadership development, it is crucial to keep the purpose of the education in mind as well as the needs of the students. This education should give them the tools to manage the challenges they confront, deal with their current situation (not just prepare them for the future), and scaffold their learning to push them into an understanding slightly out of their personal grasp (reaching the zone of proximal development). Any leadership development model is only one possible answer for the questions of how to best prepare Jewish student leaders for the work they do on campus.

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Appendix: Education Capstone

From Talmid to Manhig:
Learning to be Jewish Student Leaders

A Curriculum Guide on Organizational Management & Leadership for Jewish College Students

By Sarah Dafilou
Advised by Dr. Lisa Grant

Table of Contents

Introduction

Through my experience these past few months as a Hillel professional and during my three and a half years on the student board at my university's Hillel, I have noticed that the *tachlis*, the actual processes of running a student board and creating Jewish programming for a Hillel organization are skills students feel they are expected to "learn on the job." Hillel International provides many opportunities for students to learn how to build relationships and develop engagement skills (Hillel International, 2015b). They also offer many professional development opportunities for full time staff (Hillel International, 2015d). But leadership and organizational management training for students on competencies like communication, transitions, and teamwork is not currently part of Hillel International's public offerings.

In light of this finding, I started asking Hillel campus staff what their leadership training looks like. I was curious how many campuses recreated similar programs and was interested in the content they felt was important for student leaders. Some Hillel professionals asked for clarification about what I meant by "leadership training." While conducting research, I tried to keep my definition of this term as broad and vague as possible so as not to eliminate any potential results. But for the purposes of this curriculum guide, leadership training is formalized, curricularized, staff-led education for student leaders on topics related to running Jewish student organizations.

My nonprofit management thesis analyzed the leadership training programs offered by 16 different campuses (Dafilou, 2016). No two was exactly the same. Some used a fellowship model while others had a monthly roundtable with all Jewish student leaders. Some classes were led by Hillel staff and others brought in community leaders or university professionals. The

content varied from communications, marketing and branding to "am I Jewish enough to be a Jewish student leader". Many schools said they were in the process of evaluating and redesigning their leadership offerings to better suit the needs of the campus. And while leadership training initiatives can be as varied as the schools in which they are offered, there are core leadership and organizational management topics that I think are necessary for all Jewish student leaders.

The following is a curriculum guide on leadership and organizational management for Jewish student leaders on college campuses. It is designed to be a year-long course that meets once a month. Jewish student leaders from a variety of organizations and backgrounds are welcome and encouraged to participate; this is not just for Hillel student leaders. The sessions will infuse team building exercises with leadership and organizational management content all examined through a Jewish lens. Topics include defining leadership, understanding an organization's mission, communication, team work, delegation, understanding multiple perspectives, and transitioning.

Rationale

As stated above, this is a curriculum guide on leadership and organizational management for Jewish student leaders on college campuses. Participants will explore leadership and organizational management topics from a Jewish perspective. Because of the response to my nonprofit thesis survey, as well as the emphasis of Hillel International on engagement and professional development for staff, this curriculum guide will help fill in some of the missing gaps for students related to the *tachlis*, the process of organizational management. It will address issues like defining leadership, understanding an organization's mission, communication, team work, understanding multiple perspectives, and transitioning into and out of leadership positions.

Hillel International prides itself on the extensive training resources and opportunities it provides to students and staff to learn how to engage others in Jewish life. Hillel focuses on "relationships and not on participation" as it is necessary to "build authentic relationships before creating new "Jewish experiences, expanding communities and impart[ing] sophisticated and relevant Jewish content" (Hillel International, 2015c). Without peer-to-peer relationships, the Hillel experience becomes transactional, as Ron Wolfson explains in *Relational Judaism*. Hillel student leaders could create programs to get students to attend. As a student, you attend, and maybe you enjoyed the program. But that's not the goal, or it shouldn't be. Hillel International feels that goal should be to have engaging experiences that connect the learner to new experiences, more questions, and next steps. This creates opportunities for follow up, allowing the student to deepen the connection to the new friendship and the three components of Rosenak's Jewish content: Judaism (the ideas and philosophies of Jewish content), Jewishness (the practices and artifacts of Jewish content) and Jewry (the interactions and perceptions of

Jewish content) (Rosenak, 1978, p. 122). The first step to developing those engaging experiences is by getting to know your audience and building meaningful relationships.

Because of the foundational role relationships play in the methodology of Hillel engagement, their core leadership training initiatives currently focus less on the *tachlis* of program planning and more on engagement strategies (Hillel International Interview). The Schusterman International Center, Hillel's headquarters in DC, used to make available a program planning guide that helped students think through the intentionality of their programming (Interview with Hillel International). But when Hillel shifted their focus from programming to engagement, this document was replaced with the current St. Louis Engagement Institute, a weekly summer conference dedicated to engagement training where Hillel International works with student leaders, Peer Network, and Campus-wide Entrepreneurship Interns to help them develop their engagement skills. Engagement is an important first step, but learning how to build relationships does not give student leaders all the needed skills to effectively create and execute initiatives or work with their peers in a governing board setting.

Highlighted on Hillel International's website are the professional development opportunities for staff and paid interns (Hillel International, 2015d). These opportunities include the Global Assembly (a week long annual conference for staff and paid interns), Jewish learning, networking, new professional and new executive directors' institutes for acclimating new professionals the field, specific topics like supervision and measurement practices, as well as webinars, coaching and individual support from Hillel international (Interview with Hillel International). Just by looking at this list, it is evident that Hillel International provides a standard of professional development for staff but not for students.

When Arielle Branitsky conducted a survey of Hillel alumni to learn the factors relevant in their becoming Jewish professionals for her Master's Thesis, she commented that any leadership training Hillel student leaders may have received was not memorable (Branitsky, 2014a, p. 33). This is problematic because being a student leader in an organization like Hillel can lead to outcomes like using Jewish values to guide decision making, strong Jewish social networks, appreciating the centrality of Judaism to the lives of students, and general knowledge and connection to Jewish life (Rosov Consulting, 2015, p. 4). Without solid preparation in more than engagement, the effectiveness of the participation in a leadership role leading to some of the outcomes outlined above is questionable.

Local Hillel chapters have a range of content in the leadership training they provide their student leaders beyond engagement. Yes, some focus on engagement and use the engagement intensive in St. Louis as a major component of their leadership training. However, most schools supplement the St. Louis week or do their own training. Basic Google searches revealed two campus Hillels that have developed leadership training for students. Hillels of New England launched a weekend retreat for the campuses it serves this year (Hillel Council of New England, 2015). University of Delaware Hillel is beginning its second year of year-long leadership development, LEAD (UD Hillel, 2015).[1] Other schools that responded to my survey explained that their leadership learning emphasizes topics like communication and listening, visioning, professionalism, board dynamics, marketing, logistics, and Jewish learning, topics beyond the scope of the engagement intensive in St. Louis (Dafilou, 2016).

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[1]LEAD is an alternative leadership training program for Hillel students instead of the engagement institute provided by Hillel International each summer in St. Louis. LEAD was developed two years ago by the Hillel staff at University of Delaware for its 150+ student leaders. It was created in part to engage more student leaders in some sort of training rather than the 10 interns that could be sent to St. Louis. (UD Hillel, 2015).

Content

  The content of this curriculum is organizational management and leadership through a Jewish lens. Some of the topics selected like communication and transitions are areas I have identified in which student leaders need space to practice, mentorship, and time for reflection to further develop these skills. Other topics will build on prior research. Branitsky (2014b) highlighted several relationships that are necessary for leadership development in her curriculum guide: community building, self reflection, self care, cultivating relationships, giving and receiving feedback, mentorship, and teamwork (p. 16-7). While relationships are crucial to many components of leadership, there are other skills like articulating a shared vision and succession planning that leaders need to be able to do in order to be successful (Schwartz, 2011).

  Both the organizational management and leadership development skills will be presented through a Jewish lens. For example, one lesson uses the Ten Commandments and the Holiness Code to discuss mission and the building of the *mishkan* is used in a different lesson as a model for teamwork. Becka Ross (2014) and Jonathan Woocher (1999) argue that it is not enough just to know how to manage a team or express a shared vision, Jewish knowledge and shared language is an important element of Jewish leadership.

  Abigail Sterne explains that there's a mindset shift that occurs when the language of leadership development is changed from training to learning (2015). Training, she argues, is professional development language—an opportunity to be taught the necessary skills to complete the task. Learning however, is an immersive experience, one that can change your whole being. "As countless leadership training programs are developed and skills workshops are created, we must remember our end goals. At Hillel, we seek to shape leaders and develop who they are as

individuals. To do this, we must create space and opportunities for deep, all-encompassing learning that seeps into every part of our being" (Sterne, 2015). So, these learning opportunities need to not only teach the skills and tools for organizational management but must also help develop these students as individuals in college discovering and shaping their Jewish identities.

Education for this population of student leaders is crucial as they begin to determine the values that will guide their adult lives, build self-awareness and confidence, and decide on career paths (Student Development and Enrollment Services, n.d.). In addition to other resources on college campuses like Career Services and academic advisors, this leadership and organizational management through a Jewish lens offered through Hillel can help college students at this developmental stage. Jonathan Woocher (1999) argues that "leadership development must take place in the context of doing" (p135). This complements Dewey's notion (1897) that education must teach for life right now, not just skills for the future. The content of what is being taught and learned must have relevance for students right now so that they can reflect on their understandings in the context of real life situations. This program will provide exposure to Jewish values from which students can decide what's relevant and meaningful to guide their lives in college and post graduation. The structure of the classes will provide reflection opportunities to increase self-awareness and situations to build confidence by applying their knowledge to support their peers.

Additionally, the student leaders who participate in this course may not all be leading specifically Jewish organizations. However, by learning and practicing these leadership and organizational management concepts through a Jewish lens, all students will be able to connect deeper with their Jewish identity and find commonalities between their (not necessarily Jewish)

organizations and the Jewish themes discussed. Furthermore, the different connections to Jewish identity that each student has will help all learners see the applicability of these concepts in a variety of settings.

As Rabbi Sharon Brous (2012) explains, "many young Jews are searching for a sense of purpose, restless with the desire for an authentic connection with one another and with some spiritual or religious framework." Her observation is supported in the literature about faith development in young adults aged 18-22. Dallas Long (2012) summarizes Parks' theory of faith development as "the process of discovering and creating connections between experiences and events" (p. 49). He highlights also how faith development is dependent on community and can be expressed through a variety of media (p. 49-50). These three factors of faith development: as a process of building connections, its dependence on community, and its various possible expressions continue to validate how a Jewish lens can enable participants to enrich their Jewish background while also strengthening their skills as student leaders.

Structure

The structure of the sessions will build connections between events and experiences. The approach to learning organizational management and leadership skills through a Jewish lens will allow students to explicitly connect the beginning activities of each lesson with the related Jewish focus. The course will not rely on previous Jewish knowledge. Rather, it will create links between the leadership topic and the Jewish lens through which it is explored.

This cohort will form its own community, separate from the dorm or Greek life and distinct from the communities found in the organizations these participants run. As faith development is dependent on community, this guide's cohort model will create a new community

supporting the participants' faith development. By creating a cohort of Jewish leaders from across campus, all student participants will have an increased opportunity to network and build relationships with other student groups. Co-sponsorships and collaboration with other student organizations—reaching students beyond "the regulars"— is a huge component of building new networks and is always a goal on college campuses. This whole-campus cohort model will provide students with a starting point to build the relationships necessary to start co-sponsorships and collaboration.

"Participation in *ongoing* experiences that consist of *multiple* interactions *across time* relates to higher outcomes compared to participation in one time, condensed experiences" (Rosov Consulting, 2015, p. 6, emphasis added). The more long-term, high impact experiences student have, the more they express these outcomes:

- building strong Jewish social networks

- appreciating the centrality of Judaism to the lives of students

- using Jewish values to guide decision making

- Israel engagement

- general knowledge and connection to Jewish life

The enduring understanding for this curriculum is "**Jewish values, examples, and principles can offer new ways of understanding leadership, even in traditionally non-Jewish settings or situations**." Based on this enduring understanding, a goal of this curriculum guide is for Jewish student leaders to apply this Jewish content to their leadership practice. A secondary goal is to form networks with other Jewish students on campus, building community beyond just this cohort. These two goals encompass four of the above five outcomes (all but

Israel engagement). This correlation of long term, high impact engagement with the outcomes measured in the above study supports the proposed structure for this curriculum as a year-long course with monthly meetings as well as the faith development pillar of community development.

Creating a niche program for Jewish students engaged in a variety of university sponsored organizations brings a new perspective to leadership and management development (Dugan and Komives, 2007). Greek life leadership training might look very different than student government or the LGBTQIA training. In most of these clubs, a Jewish identity would be something that might distinguish the leader from others in the organization. In this program, being Jewish is the similarity all participants share; the skill for everyone to learn is how to apply the lessons from this curriculum guide into a myriad of organizations.

One of the core questions from University of Delaware's LEAD program that will be discussed within this curriculum guide will be, "do we feel that we are Jewish leaders or leaders who are Jewish?" (Zissman, 2014). As Beth Cousens explains in her 2007 monograph on the future of Hillel, "Their [Jewish college students'] Jewishness is important to students, but not so important that they want to minimize their other identity windows" (p. 14). This guide's model, where Jewishness is the common denominator, allows participants to highlight their "other identities" while learning and doing leadership through a Jewish lens.

Teachers and Learners

In order to engage students in this experience and make them feel that this course is an "opportunity, not just a responsibility" (Woocher, 1999, p. 135), learners will be co-constructors in their learning. Following constructivist learning theory, learners should be held accountable to

help co-create their learning experiences. As Firestone and Gildiner (2011) explain, "students are partners, not consumers" (p. 88). By allowing students to be co-constructors of their learning, they can help direct the conversations towards topics that are relevant for their own experiences when applying the concepts that guide each session.

From the teacher's perspective, care has been paid to the types of learning methodologies used. A variety of learning activities like text studies, community building games, self-reflection, public presentations and group work are a few of the different learning activities that will hopefully engage a variety of learners whether they be visual, auditory, or kinesthetic learners. Varying the learning methods will reinforce the concepts of the lessons while providing multiple touch points for students to connect to the lesson objectives.

A physics teacher found that students were more likely to learn the content from peers who understood the concept than from the teacher who was trying to explain the ideas and not getting the message through (Hanford, 2011). Peer-to-peer tutoring enables the "teacher" to explain use common language and the "learner" to hear the concepts from a new voice. This helps both students understand the concept as the "teacher" will solidify their understanding and the "learner" will hear the concept in a way that might make more sense. With this in mind, a peer review mentoring model will be used to help students teach each other. They will have the chance to present their problems and have their peers propose solutions, helping all parties solidify their understanding and practice applying the concepts to real world examples.

Facilitator Notes

To prepare for this course, ideally the instructor should have:

1. A proven track record as a leader.

2. Participated in courses like the CORO Fellowship (Coro, n.d.) or a shorter similar seminar on leadership development to become more familiar with the language associated with leadership development.

3. Completed background reading from the books on leadership development like *True North, HBR's 10 Must Reads, Good to Great,* and *Introduction to Leadership: Concepts and Practice* as well as Ron Wolfson's *Relational Judaism* to learn the theories and concepts on which the lessons in this course are based. (See Annotated Bibliography)

4. Familiarity working with college students to have the advantage of knowing college students' general developmental stage and priorities.

5. Used relationships with the university and college students to find and recruit Jewish leaders to participate in this course.

6. Deep understanding of the Jewish texts and team building activities outlined for the lessons below.

Evidence of Learning

EVIDENCE OF LEARNING:
1. Application of concepts discussed in course to personal leadership practice of participants, as evidenced through their work each session with the mentoring model described below.

PROCESS FOR DETERMINING EVIDENCE:
1. Personal goal statements from participants about what learners want to learn and identification of specific areas of their leadership practice they wish to improve.

2. Group "I notice/I wonder" posters created at the beginning of the course to reflect what participants know and want to know about topics related to leadership and organizational management.

SUGGESTED TOOLS TO COLLECT EVIDENCE:
1. Periodic check-ins on personal goal statements to determine progress and next steps

2. Mid-way and end-of-year check ins on group I notice/I wonder posters to see how far they've come and to make any changes to ensure the topics reflect the learners' desires

3. Journaling answers to thought questions between sessions to review concepts and think about ways to apply the learning to their own personal practice. These answers can be shared as learners feel comfortable

4. "What would you do if..." questions for the learns to collaboratively determine possible answers incorporating concepts we've discussed

5. A mentoring model protocol to reflect on a leadership issue, get clarification of the issue from their peers, and hear possible solutions based on concepts discussed in class

Desired Results

The mission of Hillel International that many Hillel campus groups have adopted is "to enrich

the lives of Jewish students so that they may enrich the Jewish people and the world" (Hillel

International, 2015a) This applies to all Jewish students and thus justifies offering this course to

Hillel student leaders as well as Jewish students who are leaders in other organizations.

PRIORITY GOAL:
By exploring leadership and organizational management through the lens of a shared tradition,

learners can reapply their Jewish framework in both Jewish and traditionally non-Jewish settings.

These Jewish leaders on campus will identify and shape their leadership styles according to the

Jewish values and principles discovered through this curriculum.

ENDURING UNDERSTANDING:
Jewish values and leadership examples offer new ways of understanding leadership, even in

traditionally non-Jewish settings or situations.

ESSENTIAL QUESTIONS:
1. What do Jewish sources say about leadership and organizational management?

2. What Jewish values and examples/teachings guide my leadership style and life?

3. How can I express my Jewishness outside of traditionally Jewish situations?

4. Why is being Jewish relevant and important to me?

LEARNER OUTCOMES:

1. Learners will **know** and **internalize** the Jewish values and principles of חזון, כוונה, מבט, וכל

   ישראל ערבים זה לזה and the examples upon which these leadership and organizational

   management topics are based like מגדל בבל, משה ואהרון, בנין משכן, יציאת מצרים, ומשה ויהושע.

2. Learners will (do) **practice, reflect on,** and **modify** their organizational management

   skills like communication, planning and delegating among others.

3. Learners will **believe** that this Jewish content and leadership practice is relevant in all

   settings.

4. Learners will **belong** to a new community of Jewish leaders that broadens student

   networks and enriches campus life.

Overview of Learning Activities

Each session will start with an opening ritual. In the first lesson, the opening ritual will be an overview of the curriculum and introductions. For subsequent lessons, it will be a protocol, where participants reflect on a leadership issue, get clarification of the issue from their peers, and hear possible solutions from peers based on concepts discussed in class (see Lesson 2 for detailed explanation). Learners will work in small groups for 15 minutes.

Following the set induction, the cohort will work together on a learning activity related to the leadership or management topic of the day. Select examples from different lesson plans include the 5 trick card game, classify this, and leadership compass, to name just a few. See the outline below for more details and explanations on these activities and more.

The next component of the lesson will be a Jewish text study or discussion related to the topic. Examples include, Leviticus Rabbah 10, Tower of Babel, Moses and Aaron leading together, Building of the Mishkan, the Exodus from the splitting of the sea to the reception of manna, 12 Spies, and the appointing of Joshua as a leader. Topics for these lessons that will connect the activity and the text include definitions of leadership, mission vision and values, effective communication, delegation, collaboration, multiple perspectives, trust, and transitions.

Finally, participants will have an opportunity to reflect on the topic for the month and be presented with a reflection question to write on during the upcoming month between classes. See the outline below to understand the repetitive format and explanations of the different texts and games used for each lesson.

Outline of All Lessons
1. **ARE WE THE LEADERS WE THINK WE ARE?**
   a. **Core Concept:** Though there are many different definitions of leadership, studying the qualities of leaders like Abraham, Isaiah, and Aaron can show that there are core characteristics all leaders share.
   b. **Topic**: Definition of leadership
   c. **Activity**: In small groups, participants will silently draw (no words allowed) the qualities of effective leadership. Without talking, whispering or miming, one person from the small groups will present the poster to the larger group.
   d. **Text**: Leviticus Rabbah 10: 1-3

2. **WHO ARE YOU?**
   a. **Core Concept**: In order to achieve our goals, we need to have an idea of where we're headed, the חזון (vision), and the core values that will define how we work, our כוונה (intention).
   b. **Topic**: Mission, vision, and values
   c. **Activity**: As a group, arrange the words of the mission statement of an organization/the university into their correct order. Prior to the activity, the words need to have been written out on index cards/post it notes and scrambled out of order. (Adapted from an activity done with AJWS in Los Angeles).
   d. **Text**: what's the mission of the Torah? Use four big texts of the Torah to play four corners and get participants to define the mission of the Torah: Deuteronomy 6:4, Exodus 20:2-17, Deuteronomy 5:6-21, Leviticus 19:18, Genesis 5:1,
      i. See Kasher, D. in Resources

3. **DON'T TALK TO ME LIKE THAT!**
   a. **Core Concept**: Effective communication relies on common language and consensus on our mission; the Tower of Babel gives us both the example and its opposite.
   b. **Topic**: Effective communication
   c. **Activity**: Play Barnga the 5 trick card game (MacGregor, 2003) (in Resources)
   d. **Text**: Tower of Babel: Genesis 11:1-9

4. **SHARING IS CARING**
   a. **Core Concept**: When we utilize each other's strengths and work together, like Aaron and Moses leading the Israelites together, we can achieve a greater goal than each one alone.

b. **Topic**: Division of labor

c. **Activity**: Participants are divided into teams of three. The goal is for the team of three to exactly recreate an arrangement of objects. Only one person can see what the original arrangement looks like, but this person cannot talk verbally or touch any of the objects. One person can verbally talk, but cannot see the original arrangement or touch any of the materials. One person can touch the objects but cannot see the original arrangement or talk. By utilizing each other's strengths, the team can collectively achieve the goal.

d. **Text**: Moses and Aaron: Exodus 4:10-16

5. **LEAN ON ME**

a. **Core Concept**: Just like the builders of the Mishkan, we must work together to achieve our objective.

b. **Topic**: Teamwork/Collaboration, finding ways to work with other groups

c. **Activity**: Classify This: Collect a variety of ~20 objects and put them in the center of a table. The broader the variety, the better (e.g. office supplies, dinnerware, jewelry, toys, game pieces, etc.). The goal is to collect items that, at first glance, have no apparent connection. Break the team into groups, giving each group a sheet of paper and pen. Make sure they have a clear view of all the objects. Instruct them to classify the objects into four groups, writing down the groupings on their sheet of paper. They should not let the team groups hear what they are doing. When the time is up, have a spokesperson for each group reveal how they classified the objects, and why. Reasons might vary, from the function of the object to how it looks, or the material it is made of. Purpose: This exercise promotes teamwork and creative thinking, but it also encourages your team to rethink how they view everyday objects. They are forced to look for commonalities in otherwise unconnected objects. This leads to a discussion on how to work with other organizations that may seem wholly unrelated. (Wormley)

d. **Text**: Building the Mishkan*:* Exodus 35:21-35

6. **WHERE ARE YOU COMING FROM?**

a. **Core Concept**: The story of the Exodus can be understood from at least four perspectives, and all are valid and ok.

b. **Topic**: Understanding other perspectives

c. **Activity**: Complete a leadership compass (see Resources). Individuals fill out a worksheet. They then count up the characteristics in each category and rank their directions from 1-4. Instruct participants to go to their top direction. Ask, are you

surprised by this break down? Why or why not? Repeat three more times, so that you can see lower directions for each person. What are the strengths and weaknesses of each direction? (Be the Change Consulting)

d. **Text**: Exodus from the Red Sea to manna: Exodus 13:17-16:35

7. **I DEPEND ON YOU!**
   a. **Core Concept**: כל ישראל ערבים זה לזה: We are all responsible for one another and must be able to depend on and be depended on by our community.
   b. **Topic**: Trusting your team
   c. **Activity**: Do a Top Chef relay. Small teams have a few minutes to plan what they will make from the same set of ingredients. Then, only one person at a time will able to work on the dish, the other team members will not be able to see or hear what is going on. After a few minutes, switch who is in the "kitchen." At the end of time, the teams come together to present their dish and debrief the experience.
   d. **Text**: Scouts: Numbers 13

8. **TRANSITIONS! TRANSITION**
   a. **Core Concept**: There is an art to transitioning leadership, as seen in the change from Moses to Joshua.
   b. **Topic**: Transitioning into and out of leadership positions
   c. **Activity**: Pass the clay: as a whole cohort, they must sculpt a piece of clay into a specific shape. Each person gets 30 seconds to work on the piece before they must pass it on. There is no talking. Once everyone has had a turn, debrief—what worked well? What was challenging? What can we do to make it easier to reach the goal? On the second round, with a new sculpture goal, implement one idea (i.e. giving tips to the next person) and see how the process changes. (Wormley)
   d. **Text**: Moses to Joshua (Deuteronomy 31:7-8, 34:9-12; Joshua 1); Pirkei Avot 1:1

9. **SIYYUM: BRINGING IT ALL TOGETHER**
   a. **Core Concept**: We must regularly look forward and back to apply what we've learned.
   b. **Topic**: Reflection and conclusions
   c. **Activity**: What did I learn? So, what does it mean for me?, What does it mean to me in the context of other learning done in this class or other classes?, Now, what am I going to do about (or with) what I have learned or experienced? Writing our own Torah of Leadership
   d. **Text**: Personal goals written at the beginning of the year, Deuteronomy 31:19

Lesson Plan 1: Are We the Leaders We Think We Are?

Enduring Understanding: Jewish values and leadership examples can offer new ways of understanding leadership, even in traditionally non-Jewish settings or situations.

Core Concept: Though there are many different definitions of leadership, studying the qualities of leaders like Abraham, Isaiah, and Aaron can show that there are core characteristics all leaders share.

Essential Questions:
1. What do Jewish sources say about leadership?
2. What Jewish values and examples/teachings guide my leadership style and life?

KDBB:
1. Learners will **know** the context, content and intent of the three leaders portrayed in this story.
2. Learners will **define** leadership for themselves.
3. Learners will **believe** that the definition of leadership can change but that there are core qualities necessary in every leader like vision.
4. Learners will **belong** to a new community of Jewish learners.

Materials:
markers
paper (post-it notes)
poster sheets
handouts
    Leadership of Abraham
    Leadership of Isaiah
    Leadership of Aaron

Set Induction: (17 mins)
1. Names, years, majors, organizations
2. Introduction to course—Welcome to From Talmid to Manhig (TM): Becoming Jewish Student Leaders. We're excited that you have decided to explore leadership and organizational management from a Jewish perspective. Once a month, we will gather to do a team building activity, study some text, reflect on and help solve some problems you are dealing with and set aside time to reflect on what you've learned and what you want to learn next time. Questions? [answer questions] Great, let's jump in!

3. To set up our year together, I want us to take five minutes and establish our goals as a group and individually. First, we're going to generate I notice/ I wonder posters. One the I Notice one, write what you think this course is going to teach you, help you understand, or explore. On the I wonder poster, write areas you'd like to explore and any questions you might have. We'll hold onto these throughout the course and refer back to them to see how we're meeting our goals. When you've finished contributing to both posters, check the board for more instructions. *While students are working, write on the board: "write a personal goal statement—identify specific areas of your leadership practice that you want to improve. This will just be between you and me and can include topics listed on the I wonder poster or something you don't want to share with the group."* Once we've finished, hand your statements to me and we'll move on to our first activity.

4. To start us off, I want us to define leadership. But rather than you call out answers or you write your own definition, we're going to try something different [don't give out all instructions at once, finish each step before moving onto the next]. (1) Without talking, using words, miming, or using symbols, draw your top five characteristics of leadership onto five separate post-it notes (3 min). (3) Then, in small groups, still without talking or explaining your post its with words, prioritize your characteristics—what's the most important part of leadership? (3 min). (4) Then, one brave soul, without conferencing with group members will share out the group's list (2 min). These lists will comprise our collective list of leadership characteristics. Debrief (2 min)

    1. We all have our own understanding. If a different person had presented, we might have gotten a different collection, or a different interpretation of our terms
    2. What did it feel like to represent ideas you weren't sure of?
        1. nervous I would misrepresent someone's ideas
        2. gave me freedom to make it up
    3. What did it feel like to be represented by someone you didn't necessarily know very well?
        1. nervous that they would misrepresent me
        2. annoyed if they just made it up as they went along
        3. frustrated if they didn't get what I drew or why we sorted the way we did
        4. taught me something I might not have thought of (reinterpreted my drawing in a new way)
    4. This activity helps prepare us for the text study we're about to do in two ways.
        1. One, it gives us a baseline delineation of the components of leadership
        2. Two, the presenters had the opportunity to interpret what their group members drew. It might not always have been accurate, but their

explanation was based on something in the drawing and not completely
made up.

   i. The process of midrash is the same way

      1. We get to add in our own interpretations, but usually based on
something else in the text or from prior knowledge

      2. Just like the presenters didn't (or shouldn't) have had the chance
to confer with their teammates to get an exact explanation of
their drawings, neither did the rabbis have an opportunity to
confer with the biblical author to explain gaps in reasoning or
confusing parts of the biblical text

      3. We'll have the opportunity to explore how the rabbis used the
framework of midrash to apply leadership qualities to three
biblical figures in an attempt to understand one line of Torah.

      4. The purpose of the text study is to gain an understanding of
respected qualities in leaders from a rabbinic passage as well as
to add in our own interpretations and explanations for why the
leaders we'll explore were considered leaders.

Text Study: (30 mins)

    Text study is an important part of our lesson, because as you will see, Jewish texts have a
great deal to offer when developing skills relevant for today and our modern society. This text
study in particular shows how the rabbinic process of interpreting text to make meaning relevant
to their day and age can still be used today but we can add on our own layer to build on what the
rabbis taught.

1. Short background on Leviticus Rabbah (3 mins)

    1. A Midrash text from the 3rd-5th centuries in Eretz Yisrael. These midrashim are
sermons that were written according to the triennial cycle, a practice of reading
the entire Torah, which took about 3.5 years to complete. The literary style we're
exploring is called a Petichta. It builds off of a verse in from the book of Leviticus
(8:2) that talks about Aaron's and his sons' role as high priests for the Israelites as
part of a description about the priestly duties. Then it adds a quotation from far
away with a hint of relevance. Here, that quote is from Psalms 45:8. Then there's
the weaving and unpacking of the Psalms text that will eventually connect back to
the parsha text. In this example, there are three different paths through which the
Psalms quote is connected to the Leviticus quote. I have three separate text sheets
for the three separate paths. You will work in small groups to answer the questions

on the handouts and we'll come back together to summarize our learning. You all have the same first section so we'll do that together as an example before you move on to study the rest of your sheet.

2. See attached handouts (1, 2, and 3) for text and questions for conversation (20 mins)
3. Summary of all three leaders and their characteristics (7 mins)
    1. Abraham
        a. quick facts about Abraham: father of monotheism, known for being tested by God (binding of Isaac as most famous one), argues with God in tale of Sodom and Gomorra)
            i. argues logically
            ii. checks and balances
            iii. speaks truth to power
            iv. human relations--cares about other people
            v. friend-like
    2. Isaiah
        a. quick facts about Isaiah: has the most haftarot read during the year, all seven comforting haftarot read leading up to Rosh Hashanah come from Isaiah—his words of comfort are respected.
            i. flexible--switches between responsibility and comfort
            ii. knows which model to use when
            iii. parent-ish
    3. Aaron
        a. quick facts about Aaron: brother of Moses, co-leader of Israelites, first high priest even after building Golden Calf
            i. spokesperson of the group
            ii. bares the brunt of the burden as leader
    4. How do these qualities compare with our initial list?
    5. What are the similarities between all three lists?
            i. there were unique qualities that set them apart
            ii. stuck to their guns--did their role well, didn't try to do a little bit of everything
            iii. wouldn't have worked in all situations--they were the right people for the right job
                a. have a conversation about situational leadership and how the same leader might not work in all situation, need to follow the right people at the right time.

Application to us today: (10 mins)
1. Which leader do you see most like yourself?
2. Which leadership characteristics do you want to emulate?
3. These are three leaders out of many that the rabbis could have chosen to focus on. Why do you think they chose these three guys? Any women?
    1. pretty famous people—why not Moses?
    2. connected to the petichta verses
    3. had qualities that were relevant at the time it was written (post exile, looking for people to step up and defend them (like Abraham), people to be both comforting and steadfast when necessary (Isaiah), and forgiven even after making mistakes (Aaron)
4. Are there any leaders or characteristics (maybe from our list) that you think should have been highlighted in this passage? Why?

Reflection for next month: (3 mins)
1. Over the next month, think about how you can embody the leadership styles of these three leaders in different ways. When are you like Aaron? Abraham? Isaiah? Yourself? What works? What doesn't?
2. Be ready to have a problem to talk about with your peers as well. Try to keep it relatively simple as you'll only have a minute to present. I'll explain more next time, but have an issue you want to discuss ready to talk about.
3. Also, I'd love to get your feedback on the session. Be on the lookout for an email with a few quick questions to answer about how this session went and what you would like to do differently next time.

#1 The Leadership of Abraham in Vayikra Rabbah

Source Sheet by Sarah Dafilou

Vayikra Rabbah 10

Take Aaron and his sons with him and the garments, and the anointing oil and the cow for a sin offering and the two rams and basket of matzah (Lev 8:2). This is an interpretation of the verse, You have loved righteousness and hated wickedness; therefore God your God has anointed you with an oil of gladness above/from your peers (Ps 45:8).

ויקרא רבה י׳

(א) קח את אהרן ואת בניו אתו את הבגדים, ואת שמן המשחה; ואת פר החטאת ואת שני האילים, ואת סל המצות. (ויקרא ח ב)- זה שאמר הכתוב (תהלים מה): אהבת צדק ותשנא רשע על-כן משחך אלהים אלהיך, שמן ששון--מחברך.

1. What's the connection between Leviticus and Psalms?
2. What does מחברך mean in this context?

Vayikra Rabbah 10

R. Yudan referred the verse to Abraham our father. When he was pleading for mercy for the Sodomites, he said, "Master of the Universe! You have sworn that You will not bring a flood upon the world, as it is written "For this is as the waters of Noah unto me for I have sworn that the waters of Noah shall no more go over the earth" (Isaiah 54:9). Is it just a flood of water that You won't bring, but a deluge of fire you will? Why are You subtlety evading the oath? This is the verse: "May it be far from You to do this manner" (Genesis 18:25).

ויקרא רבה י׳

ר' יודן פתר קריא באברהם אבינו. בשעה שבקש רחמים על סדומיים אמר לפניו: רבש"ע! נשבעת שאי אתה מביא מבול לעולם, הדא הוא דכתיב (ישעיה נד): כי מי נח זאת לי אשר נשבעתי מעבור מי נח עוד על הערץ. מבול של מים אי אתה מביא, מבול של אש אתה מביא?! מה אתה מערים על השבועה, א"כ לא יצאת ידי שבועה! הדא הוא דכתיב (בראשית יח): חלילה לך מעשות כדבר הזה.

1. What is the context of this scene--what event is happening?
2. What logic does Abraham use in his argument?

Vayikra Rabbah 10

"May it be far from you, shall the judge of all the earth not do so justly" (Genesis 18:25)? If you would have absolute justice, there can be no world. If you have a world, there can be no absolute justice. You would hold a rope by both ends: You would have a world and you would have true justice. But if you will not be a little indulgent, Your world will not be able to endure.

ויקרא רבה י׳

אמר לפניו: חלילה לך השופט כל הארץ לא יעשה משפט, אם משפט אתה מבקש אין כאן עולם, אם עולם אתה מבקש אין כאן משפט, את בעי תפוש חבלא בתרין רישי, בעית עלמא ובעית דינא דקושטא, אם אין את מוותר, ציבחר לית עולמך יכיל קאים.

     1. What are the two extremes that Abraham talks about?
     2. Why can't they exist at the same time?
     3. How does the metaphor of the rope impact your understanding of this logic?
     4. Do you agree with Abraham? With God? Why?

Vayikra Rabbah 10

God said to Abraham: You have loved righteousness and hated wickedness. You have loved to secure judgement for My creatures and have hated to find them guilty. Therefore God your God has anointed you with oil of gladness above thy fellows. What is the meaning of above thy fellows? By your life, God said to him, as for the ten generations from Noah to yourself, I have spoken to none of them, but I speak with you. As it is said, "And God said to Abraham Go go out of you country and...I will bless you (Genesis 12:1-2).

ויקרא רבה י׳

אמר לו הקדוש ברוך הוא לאברהם: (תהלים מה): אהבת צדק ותשנא רשע, אהבת לצדק בריותי ושנאת מלחייבן. (שם): על כן משחך אלהים אלהיך שמן ששון מחבריך. מהו מחבריך? א"ל: חייך, שעשרה דורות שמנח עד אצלך עם אחד מהם לא דיברתי ועמך אני מדבר, שנאמר (בראשית יב): ויאמר ה' אל אברם לך לך:

     1. Why did God anoint Abraham?
     2. What was God's promise?
     3. What leadership qualities did Abraham exhibit? Make a short list.

#2 The Leadership of Isaiah in Vayikra Rabbah

Source Sheet by Sarah Dafilou

Vayikra Rabbah 10

Take Aaron and his sons with him and the garments, and the anointing oil and the cow for a sin offering and the two rams and basket of matzah (Lev 8:2). This is an interpretation of the verse, You have loved righteousness and hated wickedness; therefore God your God has anointed you with an oil of gladness above/from your peers (Ps 45:8).

ויקרא רבה י׳

(א) קח את אהרן ואת בניו אתו את הבגדים, ואת שמן המשחה; ואת פר החטאת ואת שני האילים, ואת סל המצות. (ויקרא ח ב)- זה שאמר הכתוב (תהלים מה): אהבת צדק ותשנא רשע על-כן משחך אלהים אלהיך, שמן ששון--מחברך.

1. What's the connection between Leviticus and Psalms?
2. What does מחברך mean in this context?

Vayikra Rabbah 10

R. Azariah referred this verse to Isaiah. Isaiah said: I was at leisure in my house of study when I heard the voice of God saying: "Whom shall I send, and who will go for me" (Isaiah 6:8)? I send Micah and they struck him on the cheek. As it says, "with a stick they struck his cheek" (Micah 4:14). I sent Amos and they called him a stammerer. R. Pinhas asked, why did they call him Amos? Because he was heavy of tongue. Now, "whom shall I send and who will go or us? Here I am, send me" (Isaiah 6:14).

ויקרא רבה י׳

(ב) ר' עזריה פתר קריה בישעיה. אמר ישעיה: מטייל הייתי בבית תלמודי ושמעתי קולו של הקב"ה אומרת (ישעיה ו): את מי אשלח ומי ילך לנו? שלחתי את מיכה והיו מכין אותו בלחי, הדא הוא דכתיב (מיכה ד): בשבט יכו על הלחי. שלחתי את עמוס והיו קורין אותו פסילוס. דאמר רבי פנחס: למה נקרא שמו עמוס? שהיה עמוס בלשונו. מעתה את מי אשלח ומי ילך לנו? ואומר (ישעיה שם): הנני שלחני.

1. Who has God sent before?
This text doesn't provide a reason for why or where these prophets are going, but let's assume that a prophet is being sent to speak the word of God to the people of Israel because they need to be talked to.
2. What happened to the two previous prophets?
There's some word play that helps explain why these things happen to these prophets. The word in Hebrew for "strike" is מכות, which is very similar to the Hebrew for the prophet Micah מיכה. Amos means loaded as well as being the name of a prophet. Word play is a literary device that rabbis love to use in their literature, but knowing the meaning of the Hebrew helps make these examples relevant.
3. Knowing what's happened before, why do you think Isaiah volunteers?

Vayikra Rabbah 10

God said to him, "Isaiah, My children are troublesome. They are stubborn. If you take it upon yourself to be degraded and beaten by My children,

ויקרא רבה י׳

א"ל הקדוש ברוך הוא: ישעיה בני! טרחנין סרבנים הם אם אתה מקבל עליך להתבזות וללקות מבני את הולך

you are fit to go on this mission. Isaiah said, I am willing to go on these conditions: I gave my back to the smiters and my cheeks to those that pluck hairs. (Isaiah 50:6). Am I not then fit to go on a mission for Your children?

בשליחותי. אמר לו: על מנת כן! (שם נ): גווי נתתי למכים ולחיי למורטים ואיני כדאי לילך בשליחות אצל בניך.

    1. What made Isaiah fit to be sent according to God?
    2. What conditions did Isaiah give for going?
    3. How do the qualities compare between God and Isaiah--which set better prepares Isaiah for what he might encounter?

Vayikra Rabbah 10:2

God said to Isaiah: You love righteousness, you have made my children righteous, and you hate wickedness, you have hated condemning them as wicked. Therefore God your God has anointed you with the oil of gladness above your fellows. What is the meaning of above thy fellows?

God said to Isaiah: As you live, all the prophets received the gift of prophecy one from another, as it is said, And the spirit of Elijah rests on the spirit of Elisha (2 Kings 2:15). But you have received the gift of prophecy from the mouth of God, as it is said, The spirit of God is upon me because God has appointed me (Isaiah 61:1).

As you live, while all other prophets prophesy simple words of comfort, you double the words of cheer, for example: Awake awake, waken yourself, waken yourself, rejoice I will rejoice, comfort comfort my people.

ויקרא רבה י׳:ב׳

א"ל הקב"ה: ישעיה, אהבת צדק אהבת לְצַדֵּק את בני. ותשנא רשע, ששנאת מלחייבן על כן משחך אלהים אלהיך. מהו מחבריך?

א"ל: חייך, כל הנביאים קבלו נבואות נביא מן נביא, ויאמרו נחה רוח אליהו על אלישע, אבל את מפי הקדוש ברוך הוא (ישעיה סא): רוח ה' אלהים עלי יען משח וגו'.

חייך, שכל הנביאים מתנבאים נבואות פשוטות ואת נחמות כפולות. (שם נא): עורי עורי, התעוררי התעוררי, שוש אשיש. (שם מ): נחמו נחמו עמי:

    1. Why did God anoint Isaiah?
    2. What was God's promise? What did God give Isaiah?
    3. What leadership qualities did Isaiah exhibit in this whole section? Make a short list.

#3 The Leadership of Aaron in Vayikra Rabbah

Source Sheet by Sarah Dafilou

Vayikra Rabbah 10

Take Aaron and his sons with him and the garments, and the anointing oil and the cow for a sin offering and the two rams and basket of matzah (Lev 8:2). This is an interpretation of the verse, You have loved righteousness and hated wickedness; therefore God your God has anointed you with an oil of gladness above your peers (Ps 45:8).

1. What's the connection between Leviticus and Psalms?
2. What does מחברך mean in this context?

ויקרא רבה י׳

(א) קח את אהרן ואת בניו אתו את הבגדים, ואת שמן המשחה; ואת פר החטאת ואת שני האילים, ואת סל המצות. (ויקרא ח ב)- זה שאמר הכתוב (תהלים מה): אהבת צדק ותשנא רשע על-כן משחך אלהים אלהיך, שמן ששון--מחברך.

Vayikra Rabbah 10

R. Berekiah applied this verse to Aaron. At the time that Israel was about to do that (build the Golden Calf), they first went to Hor and said, "Rise up and make us a god" (Ex 32:1). As he did not hearken to them, they rose up and killed him. As it is written, "In your gatherings also the blood of innocent souls was found" (Jer 2:34). And this is the blood of Hor.

1. What is the context of this scene--what event is happening?
2. What happened to Hor? Why?

The quotation at the bottom is part of the petichta style and rabbinic texts in general. Quotations are used to prove their argument. There's no explicit mention of Hor in this verse, but there is blood. So in order to make their point, the rabbis attribute the blood in this verse (near by the part where it says, "rise up and make us a god" in the Torah) to Hor.

ויקרא רבה י׳

(ג) רבי ברכיה פתר קריא באהרן. בשעה שעשו ישראל אותו מעשה, בתחלה הלכו אצל חור אמרו לו:(שמות לב א): קום עשה לנו אלהים כיון שלא שמע להן עמדו עליו והרגוהו, הדא הוא דכתיב (ירמיה ב לד): גם בכנפיך נמצאו דם נפשות אביונים וזהו דמו של חור. (שם):

Vayikra Rabbah 10

And afterwards, they went to Aaron and they said to him, "Rise and make us a god." As soon as Aaron heard of it, he became frightened, as it is written "And Aaron saw it and built an altar before it" (Exodus 32:5). This means he was afraid when he understood the slaughter before him.

1. This section starts with "ואחרכך" "afterwards". After what?
2. Why was Aaron scared?

To understand the second quotation, you should also understand that the rabbis love wordplay. Here, they are playing on three words in the verse: וירא ויבן מזבח. Because of the way the Hebrew is written without vowels, the rabbis are reading other interpretations into these words. וירא could mean "and he saw," but they are reading it "and he was scared." ויבן could mean "and he built," but they read it

ויקרא רבה י׳

ואחרכך להן הלכו אצל אהרן אמרו לו: קום עשה לנו אלהים, כיון כששמע אהרן כן מיד נתיירא, הדא הוא דכתיב (שמות לב): וירא אהרן ויבן מזבח לפניו נתיירא המזבוח לפניו.

as "he understood." (from an implied repetition in the text) Finally, מזבח could mean "altar," but they interpret it to mean "slaughtered one."

3. Who's the slaughtered one Aaron's scared of?

Vayikra Rabbah 10

Another thing: Aaron saw. What did he see? Aaron says: If they build it then the stench (of sin) will stick to them. It will be better if the stench sticks to me and not to Israel. R. Abba gave a parable of a king's son who became overbearing and took a dagger to cut his father. His tutor told him, don't touch the dagger yourself, give it to me and I will stab. The king saw this and said to the tutor: I know what your intention was, you thought it was better for the stench to stick to you than to my son.

ויקרא רבה י׳

דבר אחר: וירא אהרן מה ראה? אמר אהרן: אם בונין הן אותו הסרחון נתלה בהן, מוטב שיתלה הסרחון בי ולא בישראל. רבי אבא בר יודן בשם ר' אבא: משל לבן מלכים שנתגאה לבו עליו ולקח את הסייף לחתך את אביו. א"ל פדגוגו: אל תייגע את עצמך תן לי ואני חותך. הציץ המלך עליו א"ל: יודע אני להיכן היתה כוונתך, מוטב שיתלה הסרחון בך ולא בבני.

1. What sin did Aaron want to stick to him and not to Israel? (Go back to the second paragraph).

2. Why would it be better if it stuck to Aaron and not the rest of Israel?

The parable of the king is a literary feature of the book of Vayikra Rabbah. The rabbis use this parable to compare the story we're talking about to a king's life, highlighting similarities.

3. In Aaron's story, who are the king's son, the tutor and the king?

Vayikra Rabbah 10

God said to Aaron: You have loved righteousness you have loved to keep my children righteous and hated letting them be condemned as guilty. Because of this God your God anointed you. God said to him, by your life, from the whole tribe of Levi, none but you has been chosen for the priesthood. Take Aaron and his sons with him (Lev 8:2).

ויקרא רבה י׳

אמר לו הקדוש ברוך הוא לאהרן: אהבת צדק אהבת לְצַדֵק את בני ושנאת מלחייבן, על כן משחך אלהים אלהיך. אמר לו: חייך, שמכל שבטו של לוי לא נבחר לכהונה גדולה, אלא אתה (ויקרא ח): קח את אהרן ואת בניו אתו:

1. Why did God anoint Aaron?

2. What was God's promise?

3. What leadership qualities did Aaron exhibit? Make a short list.

Lesson Plan 2: Who Are You?

Enduring Understanding: Jewish values and leadership examples can offer new ways of understanding leadership, even in traditionally non-Jewish settings or situations.

Core Concept: In order to achieve our goals, we need to have an idea of where we're headed, the חזון (vision), and the core values that will define how we work, our כוונה (intention); using the Torah as a source can help us find a Jewish vision in the work we do as leaders.

Essential Questions:
1. How do my personal beliefs align with the mission of the university?
2. What do I think is the mission of the Torah?
3. What's the mission of *my* Torah?

KDBB:
1. Learners will **know** the university (and if applicable, organization) mission statement.
2. Learners will **determine** the mission of Torah for themselves.
3. Learners will **believe** that a clear vision is necessary to achieve their goals.
4. Learners will **belong** to a community of Jewish leaders.

Materials:

two sets of index cards with words of mission statement written out, one word per card (write short phrases if the mission statement is too long)

handouts

    Adobe Mentoring

    Mission of the Torah: Sh'ma

    Mission of the Torah: Love Your Neighbor

    Mission of the Torah: B'tzelem Elohim

    Mission of the Torah: Ten Commandments

    Mission of the Torah: Blueprint

Set Induction: (12 mins) Adobe Mentoring Model
1. Welcome back! Last month, we ended class with you all having two assignments. One was to think about which leader you were most like. Anyone want to share their experiences or thoughts? [Short discussion (3 mins) to follow up from last month's class].
2. The other thing you were asked to do was to bring a relatively simple problem that you wanted help solving. We're going to break into teams of four to show you a model that can be used to problem solve. *Break into groups of four.* We'll start each class going

through this protocol. Each group will go through the protocol once (7 mins). Over the course of four sessions, everyone will have an opportunity to present a situation, but for the sake of time, only one person from each group will present today. You have a handout in front of you, but the basic model is:

1. The person presenting will have 1 minute to explain the problem while the rest of the group actively listens.
2. The group then has 2 minutes to just ask clarifying questions to which the presenter responds.
3. Then, group members offer possible solutions for 3 minutes while the presenter actively listens.
4. Then, the presenter has 1 minute to respond to the suggestions while the group actively listens.

3. Debrief mentoring model (2 mins)
   1. What worked well in this model?
      1. Everyone had the chance to talk
      2. Got to hear solutions from people outside the situation
   2. What are you taking away from this model?
      1. New suggestions of possible solutions
      2. A group of advisors to help me think through this problem
   3. So that's how we're going to start each session from here on out, discussion of your journaling questions and the Adobe Mentoring Model protocol. After that, we'll move into our activities and discussion for the day's topic.

Mission Activity (5 mins):
1. Today, we're exploring mission statements. (1 min). Mission statements describe the overarching purpose of the organization and highlight what makes this organization uniquely qualified to work towards the vision. A mission statement is more specific than a vision statement, which describes the big, unattainable goal or depicts a picture of the future that an organization strives to help create. Values are belief in action and are the basis for the mission statement.
   1. What happens when an organization doesn't have a mission statement, vision or values?
      1. Unclear about how to go about its business
      2. Takes steps that are contradictory to the values or vision some in the organization might have.
   2. How many of you think you know the University/organization's mission statement?

               1. Prediction: few if any
3. What about your professors and school administrators, how well do you think they know the mission of the university?
    1. Professors might be slightly better than us, but wouldn't be surprised if they didn't do well.
    2. Administrators should know the mission well, but wouldn't be surprised if they didn't do well
4. What does it say about an organization if its members don't know the mission statement?
    1. How can we work towards achieving the mission if we don't know what it is?
    2. Need to know where we're supposed to be going to be successful—otherwise we could do anything and call it success even if we're working towards something that goes against our mission statement
    3. How much do they value the mission if it's something that no one knows?
5. If time permits, have students work in small groups to rearrange index cards into the order of their university/organization's mission statement to see how well they know it.
6. Read the mission of the university/organization. Based on the mission statement, what would you say is the vision this school/organization is trying to achieve? What are the values that this mission is based on?

Text Study (25 mins):

What we're going to do now is try to determine the mission of the Torah. Based on an unofficial survey of a few Jewish professionals and a Talmudic source, I have selected 4 sets of verses that some have said are the "most important lines of the Torah." These are the lines that if you were to some up the Torah in one selection, these are four possible options that Rabbis have used before.

1. Walk around the room, read the four texts (2 mins) and stand by the source sheet that you think is the most important line of the Torah. Just read the Hebrew, don't worry about the commentary yet.
2. In your groups, discuss (10 mins) why you chose this as your "most important line." In addition to the Torah verses, there are commentaries explaining why this verse might be the "most important verse." Most of the selections are from a D'var Torah by David Kasher, the Senior Rabbinic educator at Kevah, a California-based organization that works to promote Jewish learning in small communities. Because a few people mentioned that the Ten Commandments were the most important lines in the Torah, and David Kasher didn't mention them in his article (they aren't included in the Talmud

quotation), Israeli Jewish educator Dinka Kumer wrote an explanation about the significance of the Ten Commandments that I included on that source sheet so that all sources would have a commentary.

1. What about this source stands out to you?
2. What values is this "mission statement" trying to convey?
   1. Sh'ma: oneness and centrality of God
   2. Love Your Neighbor: respect for other human beings
   3. Ten Commandments: rules teach us how to interact with God and humans
   4. B'tzelem Elohim: humans are reflections of God and partners with God
3. What vision do you think it is working towards?
   1. They could all be working towards creating a more harmonious humanity that work together with love and respect for each other (and a greater God).
4. Do you agree with the rationale that Kasher provides?

3. Reconvene as a big group to share out some of the conversations the group had and some of the values and vision their mission statement is trying to convey. (3 mins)
4. Read Kasher's concluding paragraphs from Mission of the Torah: Blueprint (7 mins)
   1. Discuss: What do you think about Kasher's conclusions?
   2. Why might this be the most important line?
      1. It sets out a pattern that encompasses all other lines
      2. The idea is that it it lays out a pattern of understanding, a systematic way to see the role of all the texts as important because of the structure they provide.
   3. What values is it based on?
      1. the whole is greater than the sum of its parts,
   4. What vision does it prepare us for?
      1. working towards creating that which the blueprint describes and trying to understand what the blueprint means
5. Are there any texts that are missing from this conversation? What would you have added if someone asked you to define the mission of the Torah?

Finding your core values (15 mins)
From Loehr 2014: Values are like a compass that points us to our "true north." Let's review a great exercise to help you clearly identify your core values. Can you recall a moment where your life couldn't get any better? When everything felt aligned? It may have even felt like the best day of your life. Take some time to remember this peak moment and follow these steps:

1. Describe this peak moment in detail. If you are working on this exercise alone, write the description. If you are doing this exercise with someone, talk about this moment for 1 minute each while the other person takes notes.
   1. Here is an excerpt from one of my peak moments, when I was taking leaders on Safaris for the Soul, African safaris that I co-created with Brian Emerson. I loved watching the leaders grow and develop during the two-week program. I remember

> clearly the blue sky and green savannah, hearing the wildlife sounds, and smelling fresh nature.
> 2. Think about and discuss what values are recognizable in this particular peak moment.
>   1. From the peak moment described above, you could say I value:
>   1. Being outdoors,
>   2. Working with people to develop their potential.
>   3. Being adventurous
> 3. Pick the value or values that you've identified as most important to you. (Remember that your values apply to both your personal and professional worlds.)
>   1. From the three potential values I identified above, I pick 'adventurous' as the one that is most important to me in both my career and personal life.
> 4. Define what the chosen value or values mean to YOU.
>   1. To me, 'adventurous' means choosing an unconventional path, trying lots of new things, going to new places (literally and figuratively), exploring options and tinkering with ideas to find solutions.
> 5. Continue the process until you define approximately 3 core values.

Reflection for next month: (2 mins)
1. Over the next month, find out the mission of your organization. Journal the answers to the following questions:
   1. How many people you work with know the mission?
   2. Is the work you're doing aligned with your mission?
   3. What values is the mission based on?
   4. What vision does it promote?
2. Using your core values, write out a draft or two of your personal mission statement to share next time we meet.
3. Also, be ready to have a problem to talk about with your peers as well so that we can do the mentoring model with new presenters.
4. Questions?

Adobe Mentoring Model Protocol

This goal of this exercise is simply to receive the gift of wisdom from the group by gathering ideas, feedback, and strategies from each person in the group in a very short period of time.

Think about a challenge your are currently facing in your organization

1. The person presenting will have 1 minute to explain their problem while the rest of the group actively listens.

2. The group then has 2 minutes to ask clarifying question only to which the presenter responds.

3. Then, each group member presents possible solutions, ideas or thoughts about the issue for a total of 3 minutes while the presenter actively listens.

4. Then then presenter has 1 minute to respond, ask questions and make comments about the suggestions without defending, rebutting, or criticizing the suggestions.

Mission of the Torah: Sh'ma

Source Sheet by Sarah Dafilou

Deuteronomy 6:4

(4) Hear O Israel, Adonai is our God, Adonai is one.

דברים ו׳:ד׳

(ד) שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה ׀ אֶחָד:

Kasher's Commentary:[1]

Ben Zoma says: We have found the greatest verse, and it is, "Hear O Israel, the Lord is our God, the Lord is One." ...Someone thinks the greatest verse should be "The Lord is Our God, the Lord is One." Well, that's a good one!! Pretty famous. Jews say it twice a day; it's like the central creed of our faith. Maybe the most important principle is about God, and not about people at all. What's more important: God or Man? A classic religious debate.

- What about this source stands out to you?
- What values is this "mission statement" trying to convey?
- What vision do you think this mission statement is working towards?
- What arguments in the commentary stand out for you? What's missing?

1. Kasher, D. (2014, April 23). Parshanut: The Most Important Thing--Parshat Kedoshim. Retrieved December 14, 2015, from http://kevah.org/faqs/kevah-torah/parshanut-the-most-important-thing-parshat-kedoshim/

Mission of the Torah: Love Your Neighbor

Source Sheet by Sarah Dafilou

Leviticus 19:18

(18) Don't take vengeance, nor bear any grudge against the children of your people, but **you shalt love your neighbor as yourself:** I am the LORD.

ויקרא י״ט:י״ח

(יח) לֹֽא־תִקֹּם וְלֹֽא־תִטֹּר֙ אֶת־בְּנֵי עַמֶּ֔ךָ וְאָֽהַבְתָּ֥ לְרֵעֲךָ֖ כָּמ֑וֹךָ אֲנִ֖י יְהוָֽה׃

Kasher's Commentary:

Kasher, D. (2014, April 23). Parshanut: The Most Important Thing--Parshat Kedoshim. Retrieved December 14, 2015, from http://kevah.org/faqs/kevah-torah/parshanut-the-most-important-thing-parshat-kedoshim/

I am about to tell you the most important line in the whole Torah. OK, here goes:
"Love your neighbor as yourself." (Leviticus 19:18)
That's it. Five little words (just three in Hebrew). This simple mandate is the number one, most important idea in all of Judaism. How do I know? Well, Rashi says so, of course. He boldly declares this to be "the most important principle in the Torah."

Well, well! The MOST?! I mean, sure - loving people - that seems pretty important. But the most important thing in the whole Torah? What about not worshiping idols, or not killing people, or observing the Sabbath, maybe? Nope! Sorry! Not as important. Love your neighbor - that's it, that's the absolute, supreme commandment, numero uno, towering high above all the others. Hmm. Why did Rashi pick this one? And what gives him the right to decide, anyway?

Well, actually, it wasn't Rashi, originally. As is often true in the masterful synthesis that is his commentary, Rashi is just quoting someone else. And in this case, he tells us exactly who: Love your neighbor as yourself - Rabbi Akiva said: this is the most important principle in the Torah. Oh! So Rabbi Akiva says so! Akiva's probably the most celebrated rabbi in the Talmud. So I guess he knows.

And it's not just Rabbi Akiva. In one of the all-time classic Talmudic tales, a non-Jew comes before Hillel and says he'll convert if he teaches him "the whole torah, while standing on one foot." Hillel famously replies: "What is hateful to you, do not to your neighbor. That is the whole Torah. The rest is commentary; now go and learn." (Shabbat 31a) Well, there you have it! Hillel agrees with Akiva! Love your neighbor is the most important thing of all - the whole Torah!

But wait. He doesn't say, "love your neighbor" exactly, does he? He re-formulates in the negative. This isn't the Golden Rule -do unto others - this is the anti-Golden Rule! "Don't do unto others what you wouldn't have them do unto you." Why does Hillel turn "be a good guy" into just "don't be jerk"?

Well, maybe because he thought loving was just too hard. It turns out there's a whole school of people who think that loving your neighbor as yourself is a nice idea, but impossible to do. From the middle ages (Ramban, Chizkuni) on down into modern times (Biur, HaEmek Davar), there are a chorus of voices who pretty much all say: this is impossible! No way you can love someone else the way you love yourself.

- What about this source stands out to you?
- What values is this "mission statement" trying to convey?
- What vision do you think this mission statement is working towards?
- Do you agree with the rational provided in Kasher's commentary?

Mission of the Torah: B'Tzelem Elohim

Source Sheet by Sarah Dafilou

Genesis 1:26-27

(26) And God said: 'Let us make man **in our image**, **after our likeness**; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creeps upon the earth.' (27) And God created man **in God's own image**, **in the image of God**, God created him; male and female, God created them.

בראשית א׳:כ״ו-כ״ז

(כו) וַיֹּאמֶר אֱלֹהִים נַעֲשֶׂה אָדָם **בְּצַלְמֵנוּ כִּדְמוּתֵנוּ** וְיִרְדּוּ בִדְגַת הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבַבְּהֵמָה וּבְכָל־הָאָרֶץ וּבְכָל־הָרֶמֶשׂ הָרֹמֵשׂ עַל־הָאָרֶץ: (כז) וַיִּבְרָא אֱלֹהִים ׀ אֶת־הָאָדָם **בְּצַלְמוֹ בְּצֶלֶם אֱלֹהִים** בָּרָא אֹתוֹ זָכָר וּנְקֵבָה בָּרָא אֹתָם:

Kasher's Commentary:[1]

"Love your neighbor as yourself." Rabbi Akiva said: This is the most important principle of the Torah. Ben Azzai said: "This is the book of the generations of Man." There is no greater principle than that. (Sifrei 19:45)

So it's not so obvious, this crowning of "love your neighbor" as the king of all verses! Ben Azzai thinks he's got a better one!

Although, I have to say, his alternative doesn't look so great. "This is the book of the generations of Man"? Hmm. That sounds kind of weighty, I guess, but what does it even mean?

Genesis 5:1

(1) This is the book of the generations of Adam. In the day that God created man, **in the likeness of God**, God made him;

בראשית ה׳:א׳

(א) זֶה סֵפֶר תּוֹלְדֹת אָדָם בְּיוֹם בְּרֹא אֱלֹהִים אָדָם **בִּדְמוּת אֱלֹהִים** עָשָׂה אֹתוֹ:

Well, it helps to see how the verse ends: This is the book of the generations of Man; on the day that God created Man, **He made him in the Image of God**. (Genesis 5:1)

Oh! Okay, so Ben Azzai's saying that the most important idea in the Torah is that people were created in God's image. Maybe he's actually agreeing with Rabbi Akiva, in principle, but *trying to make the case that unless we see our neighbor as a divine creation, sacred and inviolable, we'll never be able to actualize the kind of love and respect that the Torah commands. So before we get to "Love" we have to start with "God"*[1]

- What about this source stands out to you?
- What values is this "mission statement" trying to convey?
- What vision do you think this mission statement is working towards?
- Do you agree with the rational provided in Kasher's commentary?

1. Kasher, D. (2014, April 23). Parshanut: The Most Important Thing--Parshat Kedoshim. Retrieved December 14, 2015, from http://kevah.org/faqs/kevah-torah/parshanut-the-most-important-thing-parshat-kedoshim/

Mission of the Torah: Ten Commandments

Source Sheet by Sarah Dafilou

Ten Commandments: Exodus

Exodus 20:2-14

(2) I am the LORD your God, who brought you out of the land of Egypt, out of the house of bondage. (3) You shall have no other gods before Me.

(4) You shall not make yourself a graven image, nor any manner of likeness, of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; (5) you shall not bow down unto them, nor serve them; for I the LORD your God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me; (6) and showing mercy unto the thousandth generation of them that love Me and keep My commandments.

(7) You shall not take the name of the LORD your God in vain; for the LORD will not hold him guiltless that take God's name in vain.

(8) Remember the sabbath day, to keep it holy. (9) Six days shall you labor, and do all your work; (10) but the seventh day is a sabbath unto the LORD your God, in it you shall not do any manner of work, you, nor your son, nor your daughter, nor your man-servant, nor you maid-servant, nor your cattle, nor the stranger that is within you gates; (11) for in six days the LORD made heaven and earth, the sea, and all that in them is, and rested on the seventh day; wherefore the LORD blessed the sabbath day, and hallowed it.

(12) Honor your father and your mother, that your days may be long upon the land which the LORD your God gave you.

(13) You shall not murder.
You shall not commit adultery.
You shall not steal.
You shall not bear false witness against your neighbor.

(14) You shall not covet your neighbor's house; you shall not covet your neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is your neighbor's.

שמות כ׳:ב׳-י״ד

(ב) אָנֹכִי֙ יְהוָ֣ה אֱלֹהֶ֔יךָ אֲשֶׁ֧ר הוֹצֵאתִ֛יךָ מֵאֶ֥רֶץ מִצְרַ֖יִם מִבֵּ֣ית עֲבָדִֽים׃ (ג) לֹֽא יִהְיֶֽה־לְךָ֛ אֱלֹהִ֥ים אֲחֵרִ֖ים עַל־פָּנָֽיַ

(ד) לֹֽא תַעֲשֶׂה־לְךָ֣ פֶ֣סֶל֙ ׀ וְכָל־תְּמוּנָ֡ה אֲשֶׁ֣ר בַּשָּׁמַ֣יִם֙ ׀ מִמַּ֡עַל וַאֲשֶׁ֣ר בָּאָ֣רֶץ֩ מִתַּ֙חַת וַאֲשֶׁ֣ר בַּמַּ֣יִם ׀ מִתַּ֣חַת לָאָ֑רֶץ (ה) לֹֽא־תִשְׁתַּחְוֶ֥ה לָהֶם֮ וְלֹ֣א תָעָבְדֵ֒ם כִּ֣י אָנֹכִ֜י יְהוָ֤ה אֱלֹהֶ֙יךָ֙ אֵ֣ל קַנָּ֔א פֹּ֠קֵד עֲוֺ֨ן אָבֹ֧ת עַל־בָּנִ֛ים עַל־שִׁלֵּשִׁ֥ים וְעַל־רִבֵּעִ֖ים לְשֹׂנְאָֽיַ (ו) וְעֹ֥שֶׂה חֶ֖סֶד֙ לַאֲלָפִ֑ים לְאֹהֲבַ֖י וּלְשֹׁמְרֵ֥י מִצְוֺתָֽי׃ (ס)

(ז) לֹ֥א תִשָּׂ֛א אֶת־שֵֽׁם־יְהוָ֥ה אֱלֹהֶ֖יךָ לַשָּׁ֑וְא כִּ֣י לֹ֤א יְנַקֶּה֙ יְהוָ֔ה אֵ֛ת אֲשֶׁר־יִשָּׂ֥א אֶת־שְׁמ֖וֹ לַשָּֽׁוְא׃ (פ)

(ח) זָכ֛וֹר֩ אֶת־י֥וֹם֙ הַשַּׁבָּ֖ת לְקַדְּשֽׁ֜וֹ (ט) שֵׁ֤שֶׁת יָמִים֙ תַּֽעֲבֹ֔ד֮ וְעָשִׂ֖יתָ כָּֿל־מְלַאכְתֶּֽךָ֒ (י) וְי֙וֹם֙ הַשְּׁבִיעִ֔֜י שַׁבָּ֖֣ת ׀ לַיהוָ֣ה אֱלֹהֶ֑֗יךָ לֹֽ֣א־תַעֲשֶׂ֣֨ה כָל־מְלָאכָ֡֜ה אַתָּ֣ה ׀ וּבִנְךָֽ֣־וּ֠בִתֶּ֗ךָ עַבְדְּךָ֤֨ וַאֲמָֽתְךָ֜֙ וּבְהֶמְתֶּ֔֗ךָ וְגֵרְךָ֖֙ אֲשֶׁ֥֣ר בִּשְׁעָרֶֽ֔יךָ (יא) כִּ֣י שֵֽׁשֶׁת־יָמִים֩ עָשָׂ֨ה יְהוָ֜ה אֶת־הַשָּׁמַ֣יִם וְאֶת־הָאָ֗רֶץ אֶת־הַיָּם֙ וְאֶת־כָּל־אֲשֶׁר־בָּ֔ם וַיָּ֖נַח בַּיּ֣וֹם הַשְּׁבִיעִ֑י עַל־כֵּ֗ן בֵּרַ֧ךְ יְהוָ֛ה אֶת־י֥וֹם הַשַּׁבָּ֖ת וַֽיְקַדְּשֵֽׁהוּ׃ (ס)

(יב) כַּבֵּ֥ד אֶת־אָבִ֖יךָ וְאֶת־אִמֶּ֑ךָ לְמַ֙עַן֙ יַאֲרִכ֣וּן יָמֶ֔יךָ עַ֚ל הָאֲדָמָ֔ה אֲשֶׁר־יְהוָ֥ה אֱלֹהֶ֖יךָ נֹתֵ֥ן לָֽךְ׃ (ס)

(יג) לֹ֥֖א תִּֿרְצָֽח׃ (ס)

לֹ֖֣א תִּֿנְאָֽף׃ (ס)

לֹ֖֣א תִּֿגְנֹֽב׃ (ס)

לֹֽא־תַעֲנֶ֥ה בְרֵעֲךָ֖ עֵ֥ד שָֽׁקֶר׃ (ס)

(יד) לֹ֥א תַחְמֹ֖ד בֵּ֣ית רֵעֶ֑ךָ לֹֽא־תַחְמֹ֞ד אֵ֣שֶׁת רֵעֶ֗ךָ וְעַבְדּ֤וֹ וַאֲמָתוֹ֙ וְשׁוֹר֣וֹ וַחֲמֹר֔וֹ וְכֹ֖ל אֲשֶׁ֥ר לְרֵעֶֽךָ׃ (פ)

Ten Commandments: Deuteronomy

Deuteronomy 5:6-18

(6) I am the LORD your God, who brought you out of the land of Egypt, out of the house of bondage. (7) You shall have no other gods before Me. (8) You shall not make yourself a graven image, even any manner of likeness, of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. (9) You shall not bow down unto them, nor serve them; for I the LORD your God am a jealous God, visiting the iniquity of the fathers upon the children, and upon the third and upon the fourth generation of them that hate Me, (10) and showing mercy unto the thousandth generation of them that love Me and keep My commandments.

(11) You shall not take the name of the LORD your God in vain; for the LORD will not hold him guiltless that takes God's name in vain.

(12) Observe the sabbath day, to keep it holy, as the LORD your God commanded you. (13) Six days shall you labor, and do all your work; (14) but the seventh day is a sabbath unto the LORD your God, in it you shall not do any manner of work, you, nor your son, nor your daughter, nor your man-servant, nor your maid-servant, nor your ox, nor your ass, nor any of your cattle, nor the stranger that is within your gates; that your man-servant and your maid-servant may rest as well as you. (15) And you shall remember that you were a servant in the land of Egypt, and the LORD your God brought you out from there with a mighty hand and by an outstretched arm; therefore the LORD your God commanded you to keep the sabbath day.

(16) Honor your father and your mother, as the LORD your God commanded you; that your days may be long, and that it may go well with you, upon the land which the LORD your God gave you.

(17) You shall not murder.

Neither shall you commit adultery.

Neither shall you steal.

Neither shall you bear false witness against your neighbor.

(18) Neither shall you covet your neighbor's wife; neither shall you desire your neighbor's house, his field, or his man-servant, or his maid-servant, his ox, or his ass, or any thing that is your neighbor's.

דברים ה׳:ו׳-י״ח

(ו) אָנֹכִי֙ יְהֹוָ֣ה אֱלֹהֶ֔יךָ אֲשֶׁ֧ר הוֹצֵאתִ֛יךָ מֵאֶ֥רֶץ מִצְרַ֖יִם מִבֵּ֣ית עֲבָדִ֑ים (ז) לֹֽא־יִהְיֶ֥ה־לְךָ֛ אֱלֹהִ֥ים אֲחֵרִ֖ים עַל־פָּנָֽיַ׃

(ח) לֹֽא־תַעֲשֶֽׂה־לְךָ֣ פֶ֣סֶל ׀ כָּל־תְּמוּנָ֡ה אֲשֶׁ֣ר בַּשָּׁמַ֣יִם ׀ מִמַּ֡עַל וַאֲשֶׁ֣ר בָּאָ֣רֶץ מִתָּ֗חַת וַאֲשֶׁ֣ר בַּמַּ֣יִם ׀ מִתַּ֣חַת לָאָֽרֶץ׃ (ט) לֹֽא־תִשְׁתַּחֲוֶ֥ה לָהֶ֖ם וְלֹ֣א תָעׇבְדֵ֑ם כִּ֣י אָנֹכִ֞י יְהֹוָ֤ה אֱלֹהֶ֙יךָ֙ אֵ֣ל קַנָּ֔א פֹּ֠קֵ֠ד עֲוֺ֨ן אָב֧וֹת עַל־בָּנִ֛ים וְעַל־שִׁלֵּשִׁ֥ים וְעַל־רִבֵּעִ֖ים לְשֹׂנְאָֽיַ׃ (י) וְעֹ֥שֶׂה חֶ֖סֶד לַאֲלָפִ֑ים לְאֹהֲבַ֖י וּלְשֹׁמְרֵ֥י מצותו [מִצְוֺתָֽי׃] {ס}

(יא) לֹ֤א תִשָּׂא֙ אֶת־שֵֽׁם־יְהֹוָ֥ה אֱלֹהֶ֖יךָ לַשָּׁ֑וְא כִּ֣י לֹ֤א יְנַקֶּה֙ יְהֹוָ֔ה אֵ֛ת אֲשֶׁר־יִשָּׂ֥א אֶת־שְׁמ֖וֹ לַשָּֽׁוְא׃ {ס}

(יב) שָׁמ֛וֹר אֶת־י֥וֹם הַשַּׁבָּ֖ת לְקַדְּשׁ֑וֹ כַּאֲשֶׁ֥ר צִוְּךָ֖ ׀ יְהֹוָ֥ה אֱלֹהֶֽיךָ׃ (יג) שֵׁ֤שֶׁת יָמִים֙ תַּֽעֲבֹ֔ד וְעָשִׂ֖יתָ כׇּֽל־מְלַאכְתֶּֽךָ׃ (יד) וְי֙וֹם֙ הַשְּׁבִיעִ֔י שַׁבָּ֖ת ׀ לַיהֹוָ֣ה אֱלֹהֶ֑יךָ לֹ֣א תַעֲשֶׂ֣ה כׇל־מְלָאכָ֡ה אַתָּ֣ה וּבִנְךָֽ־וּבִתֶּ֣ךָ וְעַבְדְּךָֽ־וַ֠אֲמָתֶ֠ךָ וְשׁוֹרְךָ֙ וַחֲמֹֽרְךָ֜ וְכׇל־בְּהֶמְתֶּ֗ךָ וְגֵֽרְךָ֙ אֲשֶׁ֣ר בִּשְׁעָרֶ֔יךָ לְמַ֗עַן יָנ֛וּחַ עַבְדְּךָ֥ וַאֲמָתְךָ֖ כָּמֽוֹךָ׃ (טו) וְזָכַרְתָּ֞ כִּי־עֶ֣בֶד הָיִ֣יתָ ׀ בְּאֶ֣רֶץ מִצְרַ֗יִם וַיֹּצִ֨אֲךָ֜ יְהֹוָ֤ה אֱלֹהֶ֙יךָ֙ מִשָּׁ֔ם בְּיָ֥ד חֲזָקָ֖ה וּבִזְרֹ֣עַ נְטוּיָ֑ה עַל־כֵּ֗ן צִוְּךָ֙ יְהֹוָ֣ה אֱלֹהֶ֔יךָ לַעֲשׂ֖וֹת אֶת־י֥וֹם הַשַּׁבָּֽת׃ {ס}

(טז) כַּבֵּ֤ד אֶת־אָבִ֙יךָ֙ וְאֶת־אִמֶּ֔ךָ כַּאֲשֶׁ֥ר צִוְּךָ֖ יְהֹוָ֣ה אֱלֹהֶ֑יךָ לְמַ֣עַן ׀ יַאֲרִיכֻ֣ן יָמֶ֗יךָ וּלְמַ֙עַן֙ יִ֣יטַב לָ֔ךְ עַ֚ל הָֽאֲדָמָ֔ה אֲשֶׁר־יְהֹוָ֥ה אֱלֹהֶ֖יךָ נֹתֵ֥ן לָֽךְ׃ {ס}

(יז) לֹ֥א תִּרְצָֽח׃ {ס} וְלֹ֖א תִּנְאָֽף׃ {ס} וְלֹ֖א תִּגְנֹֽב׃ {ס} וְלֹֽא־תַעֲנֶ֥ה בְרֵעֲךָ֖ עֵ֥ד שָֽׁוְא׃ {ס}

(יח) וְלֹ֥א תַחְמֹ֖ד אֵ֣שֶׁת רֵעֶ֑ךָ {ס} וְלֹ֨א תִתְאַוֶּ֜ה בֵּ֣ית רֵעֶ֗ךָ שָׂדֵ֜הוּ וְעַבְדּ֤וֹ וַאֲמָתוֹ֙ שׁוֹר֣וֹ וַחֲמֹר֔וֹ וְכֹ֖ל אֲשֶׁ֥ר לְרֵעֶֽךָ׃ {ס}

"What's the Most Important Commandment?"[1]

There are a total of 613 commandments in the Torah (including the most famous Ten), and ALL enable us to serve G-d. Judaism is emphatic to point out that a "small" Mitzvah is no less important than a "big" mitzvah. Though believing in G-d's Omnipotence and Providence may seem loftier than turning off a refrigerator light before Shabbat, both of these mitzvahs are required components in fulfilling G-d's word. G-d wants us to perform all the commandments, and each one constitutes God's eternal wishes of us. In summary: *these specific Ten Commandments are not more important than the rest of the commandments.*

So what's all the hullabaloo about the Big Ten? After all, G-d did choose to deliver these ten – and *only* these ten – amidst a big show at Mt. Sinai in front of all the Jewish people!

The Ten Commandments are general and inclusive commandments which have the other 603 commandments incorporated within them. In these Ten one can find the root of all the other commandments.

- ○ What about this source stands out to you?
- ○ What values is this "mission statement" trying to convey?
- ○ What vision do you think this mission statement is working towards?
- ○ Do you agree with the rational provided in Kumer's commentary?

1. Kumer, D. (n.d.). Are the Ten Commandments more important than the rest of the commandments? Retrieved February 2, 2016, from http://www.askmoses.com/en/article/610,2134522/Are-the-Ten-Commandments-more-important-than-the-rest-of-the-commandments.html

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Mission of the Torah: Blueprint

Source Sheet by Sarah Dafilou

Exodus 29:39

(39) The one lamb you will offer in the morning; and the other lamb you will offer at dusk.

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שמות כ״ט:ל״ט

(לט) אֶת־הַכֶּבֶשׂ הָאֶחָד תַּעֲשֶׂה בַבֹּקֶר וְאֵת הַכֶּבֶשׂ הַשֵּׁנִי תַּעֲשֶׂה בֵּין הָעַרְבָּיִם:

</div>

Kasher's Commentary:[1]

We have found an even greater verse and it is, "The first lamb you shall sacrifice in the morning and the second lamb you shall sacrifice in the evening." (Exodus 29:39).
Huh? The first lamb what?! I do what in the morning and the evening?

Are you kidding me, Shimon Ben Pazzi?! Ok, maybe you think sacrifices are important. Maybe they're even a going to serve as a template for our daily prayers. But you're gonna tell me that this is the greatest verse in the whole Torah?!? No way, buddy…
Well, here's where things get really weird. Because after these opinions the story ends with a strange verdict:

Exodus 25:9

(9) According to all that I show you, the pattern of the tabernacle, and the pattern of all the furniture thereof, even so shall you make it.

<div dir="rtl">

שמות כ״ה:ט׳

(ט) כְּכֹל אֲשֶׁר אֲנִי מַרְאֶה אוֹתְךָ אֵת תַּבְנִית הַמִּשְׁכָּן וְאֵת תַּבְנִית כָּל־כֵּלָיו וְכֵן תַּעֲשׂוּ:
(ס)

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Kasher's Commentary (cont'd):

Rabbi Anonymous stood up and said: We rule like Ben Pazzi, as it is written, "As all that I display to you, the design of the Tabernacle" (Exodus 25:9).

So after "The Lord is One," and "Love thy Neighbor," it turns out that the "first lamb verse" wins?! And who decides? Rabbi Anonymous! (They actually use the word Ploni (פלוני), which is kind of like Hebrew version of 'John Doe'). And, weirdest of all, what is his proof? Some other random verse where they talk about the design of the Tabernacle.

Well, it could be that the key word in all of this is "design." That word, in Hebrew, is tavnit (תבנית), which could also be translated as "pattern," or even "blueprint." There's a rabbinic legend that when God went to create the world, God first looked in the Torah and then made what God saw. In other words, if God was The Architect, the Torah was God's blueprint.

And the Tabernacle, a construction project for which God actually does give a blueprint, is the perfect metaphor for this. The sketch of its design contains everything that will actually come to be built in real life. From that pattern, now displayed in just two dimensions, will spring forth an entire universe.

And the universe is bigger than just Love. It is bigger than Faith. It contains everything from the presence of God to all of human society to the first little lamb on the altar. And the whole can

only be understood through all of its parts.

There is no one principle that trumps all others. The Torah cannot be boiled down into one ethical or religious maxim. We can search for the "most important" line, but ultimately, we must admit that's a false project. The only real merit of singling out any of these verses is the way each one implicates all of the others.

That's why Ben Azzai's verse starts with "This is the book…" The whole book. That's why Hillel says, "The rest is commentary; now go and learn…" Learn the rest. And that's why Rabbi Anonymous finally decides that the answer is not in any one verse, but in the pattern embedded in them all.

And that's also why final voice of authority has to be anonymous. It can't be the popular, charismatic Rabbi Akiva. Or the wise and beloved Hillel. It's dangerous to rely on any one person's summary of the essence of the Torah.

Choosing just one verse would mean losing every other. This book can't be reduced to one idea, no matter how noble. It's about everything. So just pick one. You can't go wrong. Every line in the Torah is the most important line in the Torah.

1. Kasher, D. (2014, April 23). Parshanut: The Most Important Thing--Parshat Kedoshim. Retrieved December 14, 2015, from http://kevah.org/faqs/kevah-torah/parshanut-the-most-important-thing-parshat-kedoshim/

Lesson Plan 7: I Depend on You

Enduring Understanding: Jewish values and leadership examples can always be relevant and offer new ways of understanding leadership, even in traditionally non-Jewish settings or situations.

Core Concept: כל ישראל ערבים זה לזה: Being responsible for one another means that we both depend on and actively care for our community.

Essential Questions:
1. What does trust mean to me?
2. How are our relationships impacted by trust?
3. What happens when trust is broken?

KDBB:
1. Learners will **know** the biblical story of the scouts.
2. Learners will **practice** trusting teammates.
3. Learners will **believe** that trust is crucial to all relationships.
4. Learners will **belong** to a trusting community they can depend on.

Materials:

Food for relay: pretzels, potato chips, marshmallows, graham crackers, icing, chocolate chips, whipped cream, sprinkles, berries, bananas, twizzlers, etc

bowls, table cloths, plastic knives, plates

handouts

    Shelach Lecha script

    Annotated Shelach Lecha script

    Babylonian Talmud Shevuot 39a

Learning Activities:

Adobe Mentoring Model (see lesson 2 above and handouts) (10 mins)
1. Welcome back! Last month, we ended class with you all having two assignments. One was to think about your leadership compass profiles. Anyone want to share their experiences or thoughts from board meetings this month, having this new lens to look through? [Short discussion (3 mins) to follow up from last month's class].
2. Great. Let's shift into our Adobe Mentoring groups to do this month's mentoring protocol (7 mins). You have a handout in front of you, but a refresher of the model is:

      1. The person presenting will have 1 minute to explain their problem while the rest of the group actively listens.

      2. The group then has 2 minutes to just ask clarifying question to which the presenter responds.

      3. Then, the group presents possible solutions for 3 minutes while the presenter actively listens.

      4. Then then presenter has 1 minute to respond to the suggestions while the group actively listens.

3. Debrief and transition to next activity.

Top Chef Relay (15 mins)

1. Break into teams of three
2. Each team has 30 seconds to pick your cooking order and glance at the ingredients together.
3. Then, the first chef has 3 minutes to start putting their team's dish together. The remaining chefs will not be able to see or hear what's going on.
4. At time, the second chef comes into continue cooking for 3 mins. The remaining cook is still blindfolded with headphones on. The chef that finished cooking can see what's happening, but can't say anything.
5. For the final three minutes, the last chef comes in while the other two from each group can see what's going on.
6. At the end of the competition, the teams come to present their cohesive dish to the judge (the facilitator or a special guest).
7. Debrief: (5 mins)
   1. Tell me about the process
      1. Didn't get a chance to decide on a dish—no shared goal
      2. Had to rely on my teammates to leave clues as to what I should do next and hope I was adding to their dish
      3. Watching afterwards was frustrating because I couldn't tell my teammates what to do
      4. Annoyed if they didn't get the plan, happy if they did
   2. How does this connect to our leadership work?
      1. Have to make sure everyone is on the same page with a shared goal
      2. If I take on every task, I don't get the support of my peers and I get overwhelmed
      3. I need to trust that my peers will work towards our shared goals
      4. It's scary to trust people

Text Study (30 mins)

1. Today's topic is shared responsibility and dependability. We're going to act out the story of the 12 scouts in the land of Israel to see what responsibility and dependability look like in action. A little background: the Israelites are getting close to entering the land of Israel, but before they do, God tells Moses to have one leader from each of the 12 tribes go ahead of the pack to scout out the land to "see the land, what's there, who's there, what the land's like, if it's good, etc" For more of the particulars, let's get acting.
   1. Act out the first Shelach Lecha Handout once, without stopping, to get the feel of the story. (5 mins)
   2. Ask and answer any clarifying questions about the story.
   3. Act out the second Shelach Lecha Handout. This time, pause, read, and answer the red questions before continuing with the story. If you have more participants than roles in the script, have learners who aren't actors answer the questions. Try to understand the characters' motivations and feelings as this story unfolds. (10 mins)
   4. Debrief: stop to ask questions about the characters' motivations and thoughts. (15 mins)
      1. How was shared responsibility and dependability explored in the texts?
         1. scouts had a shared goal
         2. Moses and the Israelites depended on the scouts for accurate reports
         3. Israelites had a shared responsibility of keeping the mission "secret"
         4. Scouts depended on each other to tell the truth
            1. decreased dependability when they had different reports
         5. Israelites didn't want to trust Moses anymore
         6. Moses stood up to God to not wipe out the entire Israelites
      2. All scouts reported that there were people in the land.
         1. Why did Moses trust Caleb and Joshua's report more than the other 10 scouts?
            1. Caleb and Joshua presented with a positive spin—we can do it together!
         2. Why did the Israelite's connect more with the other scout's report?
            1. there's truth in numbers
         3. What can we take away from this point?
            1. communication is key in sharing responsibility—if not everyone knows the end goal or it hasn't been communicated to them effectively, it won't make sense and they won't work towards it. It's not enough to have a shared goal, it must be communicated well to all involved parties.
      3. What messages can we learn about this and how it applies to leadership?
         1. Shared goal is really important
         2. need to tell your truth even if others have different views

1. but they way you tell your truth can make a huge difference. Caleb and Joshua and the other ten spies all reported that there were people in the land, but there were different responses which led to differing opinions of how to proceed.
   3. need to work together, even sacrificing what you might think is best for the betterment of the goal (not destroying all Israelites, when Moses could have gotten rid of all the complainers).
4. How does this story relate to the cooking relay?
   1. The spies had a goal, we didn't
   2. Both had people depending on our work for their next steps
   3. A lot of pressure to do the right thing in both cases
5. How do these lessons connect with the rabbinic phrase: כל ישראל ערבים זה לזה? - All of Israel is responsible for each other? See Talmud Bavli Handout for text.
   1. What does shared responsibility look like here?
      1. we have to keep each other form doing bad things
   2. What meaning of dependability can you derive?
      1. I can expect you to keep me on the right path, just like you can expect that of me.

Reflection for next month: (5 mins)
1. Over the next month, think about how you can improve sharing responsibility, being more dependable, and depending on your team more.
2. Be ready to share reflections about trust and leadership with the group next time we meet.
3. Also, be ready to have a problem to talk about with your peers as well so that we can do the mentoring model with new presenters.
4. Questions?

Shelach Lecha לך לך שלח

NUMBERS 13:1-15:41

CAST
GOD
MOSES
CALEB
JOSHUA
NARRATOR
NAHBI
ISRAELITE
PALTI

GOD: Moses, this is the Almighty.

MOSES: Good morning! It's a beautiful day.

GOD: Thank you, Moses. Send some people to scout the land of Canaan.

MOSES: A spy mission? Ooh, this is exciting! I'll select one person from each tribe.

* * *

CALEB: Moses, I have a question.

MOSES: What is it, Caleb?

CALEB: If this is supposed to be a spy mission, why are practically all the Israelites here to watch us leave?

MOSES: Word must have gotten out.

CALEB: That's an understatement. Look at today's headlines in the *Sinai Starr*, "Spies to Leave on Top Secret Mission To Canaan."

MOSES: Don't worry. Nobody else will find out.

CALEB: Right. After all, 600,000 people can keep a secret as easily as twelve can.

JOSHUA: Moses, I'm worried about some of these spies. Look at Palti of Benjamin. His knees are shaking. And Nahbi of Naphtali is crying in his mother's arms!

MOSES: Joshua and Caleb, stop worrying! Attention, please. I want the attention of all the spies. Gaddiel, enough biting your nails. This is a very important mission. Find out all you can about the country. Good luck. Now go, spy!

* * *

NARRATOR: The spies went up and scouted the land. At the end of forty days they returned from spying out the land. They went straight to Moses and Aaron and the whole community.

MOSES: How was it?

JOSHUA: The land is flowing with milk and honey!

NAHBI: And the people are giants.

CALEB: There is honey and fruit!

NAHBI: And gigantic people who live in huge fortified cities.

JOSHUA: We gathered a single cluster of grapes that takes two men to carry!

NAHBI: And there are these huge, gigantic, monster people that live in fortresses.

ISRAELITE: Why do I get the feeling that these guys were spying in two different places?

PALTI: I know that I can speak for ten of the spies, not including Caleb and Joshua. Let me put it this way. We would look like grasshoppers next to the people of that land. In other words, they'd eat us for dinner!

JOSHUA: Grasshoppers? Monsters? What are you talking about?

CALEB: We can conquer the land!

PALTI: Only if they laugh to death when they see us coming.

MOSES: There they go again, crying and feeling sorry for themselves. Come on, snap out of it! This is a time for action!

ISRAELITE: We should have stayed in Egypt. Moses brought us here to die!

ISRAELITE: I agree — let's have some action. Let's pack it in and return to Egypt!

MOSES: That's no answer. What does that solve?

ISRAELITE: You're right. Instead, let's stone Moses and Aaron. Everyone get ready to throw rocks at them!

* * *

GOD: Moses, what is going on?

MOSES: Oh, God, we have another situation. I am so tired of hearing the same thing over and over . . .

GOD: Are they complaining again?

MOSES: They want to go back to Egypt. Not only that — they want to throw rocks at me!

GOD: That does it. I'm putting an end to these people.

MOSES: God, this is difficult to say. Please, be slow to anger. If You put an end to these people, other nations will say that You were powerless to bring us into the Promised Land.

GOD: All right. I shall not destroy them.

MOSES: Thank God!

GOD: You're welcome.

* * *

MOSES: Your attention, please! God has said that because you keep rebelling, nobody now older than twenty years of age shall enter the Land.

ISRAELITE: Suppose we said that we're sorry?

MOSES: Too late. Nobody except Joshua and Caleb will make it into Canaan. Only those who are now children will live to enter the Land.

NAHBI: What about the rest of the spies? Can we come into the Land?

MOSES: Those who spied the Land and came back with stories that caused people to doubt God shall die of plague.

NAHBI: I guess that's your way of saying that we won't be going into the Land.

MOSES: I think you got the message!
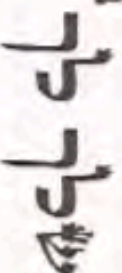
Annotated Script

Shelach Lecha לך לך

NUMBERS 13:1-15:41

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MOSES: What is it, Caleb?

CALEB: If this is supposed to be a spy mission, why are practically all the Israelites here to watch us leave?

MOSES: Word must have gotten out.

Caleb: What are you thinking when you hear Moses' response?
Can you depend on him? Why or why not?

180

CALEB: That's an understatement. Look at today's headlines in the *Sinai Sun*, "Spies to Leave on Top Secret Mission To Canaan."

MOSES: Don't worry. Nobody else will find out.

CALEB: Right. After all, 600,000 people can keep a secret as easily as twelve can. *Caleb: Are you ready to go on this mission? Why or why not?*
Do you feel prepared and supported by your community? How so?

JOSHUA: Moses, I'm worried about some of these spies. Look at Palti of Benjamin. His knees are shaking. And Nahbi of Naphtali is crying in his mother's arms!

Joshua: What are your concerns?

MOSES: Joshua and Caleb, stop worrying! Attention, please. I want the attention of all the spies, Gaddiel, enough biting your nails. This is a very important mission. Find out all you can about the country. Good luck. Now go, spy!

Spies: Do you feel supported by Moses? Each other? The community? How so?

* * *

NARRATOR: The spies went up and scouted the land. At the end of forty days they returned from spying out the land. They went straight to Moses and Aaron and the whole community.

MOSES: How was it?

JOSHUA: The land is flowing with milk and honey!

NAHBI: And the people are giants.

CALEB: There is honey and fruit!

NAHBI: And gigantic people who live in huge fortified cities.

JOSHUA: We gathered a single cluster of grapes that takes two men to carry!

Moses: How are these results making you feel?
Are you ready to go into the land? Why or why not?

181

NAHBI: And there are these huge, gigantic, monster people that live in fortresses.

ISRAELITE: Why do I get the feeling that these guys were spying in two different places?

PALTI: I know that I can speak for ten of the spies, not including Caleb and Joshua. Let me put it this way. We would look like grasshoppers next to the people of that land. In other words, they'd eat us for dinner!

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PALTI: Only if they laugh to death when they see us coming.

ISRAELITE: We should have stayed in Egypt. Moses brought us here to die!

Moses: Now, how are you feeling? What's going through your head?

MOSES: There they go again, crying and feeling sorry for themselves. Come on, snap out of it! This is a time for action!

ISRAELITE: I agree — let's have some action. Let's pack it in and return to Egypt!

MOSES: That's no answer. What does that solve?

ISRAELITE: You're right. Instead, let's stone Moses and Aaron. Everyone get ready to throw rocks at them!

Moses: How are you feeling? What's going through your head?

* * *

GOD: Moses, what is going on?

MOSES: Oh, God, we have another situation. I am so tired of hearing the same thing over and over . . .

182

GOD: Are they complaining again?

MOSES: They want to go back to Egypt. Not only that — they want to throw rocks at me!

GOD: That does it. I'm putting an end to these people.

MOSES: God, this is difficult to say. Please, be slow to anger. If You put an end to these people, other nations will say that You were powerless to bring us into the Promised Land.

Moses: What's going through your head?
What do you want the end result to be? How will the Israelites support you?

GOD: All right. I shall not destroy them.

MOSES: Thank God!

GOD: You're welcome.

* * *

MOSES: Your attention, please! God has said that because you keep rebelling, nobody now older than twenty years of age shall enter the Land.

Moses: What are you worried about?

ISRAELITE: Suppose we said that we're sorry?

MOSES: Too late. Nobody except Joshua and Caleb will make it into Canaan. Only those who are now children will live to enter the Land.

Israelites: How are you feeling?

NAHBI: What about the rest of the spies? Can we come into the Land?

MOSES: Those who spied the Land and came back with stories that caused people to doubt God shall die of plague.

NAHBI: I guess that's your way of saying that we won't be going into the Land.

Spies: How are you feeling?

MOSES: I think you got the message!

183

Babylonian Talmud, Shevuot 39a

וכל עבירות שבתורה מכל העולם לא והכתיב (ויקרא כו)
וכשלו איש באחיו איש בעון אחיו מלמד שכל ישראל
ערבים זה בזה. התם שיש בידם למחות ולא מיחו.

And for all of the transgressions of the Torah is not the whole world punished? Isn't it written: "And they shall stumble one upon another?!" (Leviticus 26:37) [That is to say,] one because of the iniquity of the other. This teaches us that all Israel are sureties (responsible) for another! There [they are punished], because it was in their power to prevent [the sin], and they did not prevent it.

Resources

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I am about to tell you the most important line in the whole Torah.

This is big. Are you ready??

OK, here goes: "Love your neighbor as yourself." (Leviticus 19:18)

That's it. Five little words (just three in Hebrew). This simple mandate is the number one, most important idea in all of Judaism.

How do I know? Well, Rashi says so, of course.

I come across this line in this week's parsha, and I know it's a pretty famous one, so I gotta look down to see if the chief commentator Rashi has something to say. Well, he sure does, and he ain't shy about it. He boldly declares this to be "the most important principle in the Torah."

Well, well! The MOST?! I mean, sure - loving people - that seems pretty important. But the most important thing in the whole Torah? What about not worshiping idols, or not killing people, or observing the Sabbath, maybe? Nope! Sorry! Not as important. Love your neighbor - that's it, that's the absolute, supreme commandment, numero uno, towering high above all the others. Hmm. Why did Rashi pick this one? And what gives him the right to decide, anyway?

Well, actually, it wasn't Rashi, originally. As is often true in the masterful synthesis that is his commentary, Rashi is just quoting someone else. And in this case, he tells us exactly who: Love your neighbor as yourself - Rabbi Akiva said: this is the most important principle in the Torah.

Oh! So Rabbi Akiva says so! Akiva's probably the most celebrated rabbi in the Talmud. So I guess he knows.

And it's not just Rabbi Akiva. Another one of the big names of the Talmud seems to agree with him. In one of the all-time classic Talmudic tales, a non-Jew comes before Hillel and says he'll convert if he teaches him "the whole torah, while standing on one foot." Hillel famously replies: "What is hateful to you, do not to your neighbor. That is the whole Torah. The rest is commentary; now go and learn." (Shabbat 31a)

Well, there you have it! Hillel agrees with Akiva! Love your neighbor is the most important thing of all - the whole Torah!

But wait. Something's different here. He doesn't say, "love your neighbor" exactly, does he? He re-formulates in the negative. This isn't the Golden Rule -do unto others - this is the anti-Golden Rule! "Don't do unto others what youwouldn't have them do unto you."

Ok, fine, this still seems important. But gosh, it sure feels a lot weaker. What ever happened to love? Active, positive, heartfelt LOVE! That's what the Torah actually says, after all! Why does Hillel turn "be a good guy" into just "don't be jerk"?

Well, maybe because he thought loving was just too hard. It turns out there's a whole school of people who think that loving your neighbor as yourself is a nice idea, but pretty much impossible to do. From the middle ages (Ramban,Chizkuni) on down into modern times (Biur, HaEmek Davar), there are a chorus of voices who pretty much all say: this is impossible! No

way you can actually love someone else the way you love yourself. Self-preservation is the most basic instinct of all; you're never going to be able to feel that urgency for someone else.

The Ramban even quotes our friend Rabbi Akiva, in another place in the Talmud, saying that if you're walking through the desert with someone, and you only have enough water to save one person, "your life takes precedence over that of your companion." (Bava Metzia 62a)

Well now, Rabbi Akiva! Not so loving when the going gets rough, are we? Whatever happened to the MOST IMPORTANT principle of the Torah???

So I went back to see where Rabbi Akiva first made this bold declaration. And it turns out, it was hotly debated right from the start. Check it out:

"Love your neighbor as yourself." Rabbi Akiva said: This is the most important principle of the Torah. Ben Azzai said: "This is the book of the generations of Man." This is a greater principle than that. (Sifrei 19:45)

So it's no so obvious, this crowning of "love your neighbor" as the king of all verses! Ben Azzai thinks he's got a better one!

Although, I have to say, his alternative doesn't look so great. "This is the book of the generations of Man"? Hmm. That sounds kind of weighty, I guess, but what does it even mean?

Well, it helps to see how the verse ends: This is the book of the generations of Man; on the day that God created Man, He made him in the Image of God. (Genesis 5:1)

Oh! Okay, so Ben Azzai's saying that the most important idea in the Torah is that people were created in God's image. Maybe he's actually agreeing with Rabbi Akiva, in principle, but trying to make the case that unless we see our neighbor as a divine creation, sacred and inviolable, we'll never be able to actualize the kind of love and respect that the Torah commands. So before we get to "Love" we have to start with an earlier idea: "God."

Ok, all this is pretty interesting. But I have to tell you about one more debate over "the most important" line in the Torah. And this one is a bit of mystery. I came across it in a book called the Ein Yakov, by Jacob ibn Habib, which is a collection of all the stories in the Talmud. But the thing is, this story, so far as I can tell, never actually appears in the Talmud! And instead of including it in the book itself, he mentions it in passing in his introduction.

It starts off looking pretty familiar: Ben Zoma says: We have found the greatest verse, and it is, "Hear O Israel, the Lord is our God, the Lord is One." Ben Nanas says: We have found an even greater verse, and it is, "Love your neighbor as yourself"

Ah! So we've got someone, once again, advocating for "Love your neighbor." But someone else thinks it should be "The Lord is Our God, the Lord is One." Well, that's a good one too!! Pretty famous. Jews say it twice a day; it's like the central creed of our faith. Sure, I'll admit - that gives "love your neighbor" a run for it's money.

Maybe the most important principle is about God, and not about people at all. What's more important: God or Man? A classic religious debate.

But then… there's a third opinion: Shimon Ben Pazzi says: We have found an even greater verse and it is, "The first lamb you shall sacrifice in the morning and the second lamb you shall sacrifice in the evening." (Exodus 29:39).

Huh? The first lamb what?! I do what in the morning and the evening?

Are you kidding me, Shimon Ben Pazzi?! Ok, maybe you think sacrifices are important. Maybe they're even a going to serve as a template for our daily prayers. But you're gonna tell me that this is the greatest verse in the whole Torah?!? No way, buddy…

Well, here's where things get really weird. Because after these three opinions the story ends with a strange verdict: Rabbi Anonymous stood up and said: We rule like Ben Pazzi, as it is written, "As all that I display to you, the design of the Tabernacle" (Exodus 25:9).

So after "The Lord is One," and "Love thy Neighbor," it turns out that the "first lamb verse" wins?! And who decides? Rabbi Anonymous! (They actually use the word Ploni (פלוני), which is kind of like Hebrew version of 'John Doe'). And, weirdest of all, what is his proof? Some other random verse where they talk about the design of the Tabernacle.

What's the deal here?!? How do we make sense of this? And, for goodness sake, will someone tell me, once and for all: what is the most important line in the Torah???

Well, it could be that the key word in all of this is "design." That word, in Hebrew, is tavnit (תבנית), which could also be translated as "pattern," or even "blueprint." There's a rabbinic legend that when God went to create the world, he first looked in the Torah and then made what he saw. In other words, if God was The Architect, the Torah was his blueprint.

And the Tabernacle, a construction project for which God actually does give a blueprint, is the perfect metaphor for this. The sketch of its design contains everything that will actually come to be built in real life. From that pattern, now displayed in just two dimensions, will spring forth an entire universe.

And the universe is bigger than just Love. It is bigger than Faith. It contains everything from the presence of God to all of human society to the first little lamb on the altar. And the whole can only be understood through all of its parts.

There is no one principle that trumps all others. The Torah cannot be boiled down into one ethical or religious maxim. We can search for the "most important" line, but ultimately, we must admit that's a false project. The only real merit of singling out any of these verses is the way each one implicates all of the others.

That's why Ben Azzai's verse starts with "This is the book…" The whole book. That's why Hillel says, "The rest is commentary; now go and learn…" Learn the rest. And that's why Rabbi Anonymous finally decides that the answer is not in any one verse, but in the pattern embedded in them all.

And that's also why final voice of authority has to be anonymous. It can't be the popular, charismatic Rabbi Akiva. Or the wise and beloved Hillel. It's dangerous to rely on any one person's summary of the essence of the Torah.

Choosing just one verse would mean losing every other. This book can't be reduced to one idea, no matter how noble. It's about everything. So just pick one. You can't go wrong. Every line in the Torah is the most important line in the Torah.

MacGregor, A. (2003, March 28). Barnga (5 Trick Card Game). Retrieved December 14, 2015, from http://www.acadiau.ca/~dreid/games/Game_descriptions/Barnga1.htm

Introduction: In Barnga, participants experience the shock of realizing that despite many similarities, people of differing cultures perceive things differently or play by different rules. Players learn that they must understand and reconcile these differences if they want to function effectively in a cross-cultural group.

Overview: Participants play a simple card game in small groups, where conflicts begin to occur as participants move from group to group. This simulates real cross-cultural encounters, where people initially believe they share the same understanding of the basic rules. In discovering that the rules are different, players undergo a mini culture shock similar to actual experience when entering a different culture. They then must struggle to understand and reconcile these differences to play the game effectively in their "cross-cultural" groups. Difficulties are magnified by the fact that players may not speak to each other but can communicate only through gestures or pictures. Participants are not forewarned that each is playing by different rules; in struggling to understand why other players don't seem to be playing correctly, they gain insight into the dynamics of cross-cultural encounters

Set-up: Set up (approximately) 6 tables (about 4 people per table), depending on the number of people participating. On each table there should be a copy of the rules for that table per player plus a deck of cards (use only A-10, no face cards). To start, let the' participants play a few rounds with the rules and with talking allowed. Next, EVERYTHING is removed from the playing tables. Play continues with everyone at his own table. From now, talking is prohibited. Winners will receive one popsicle stick (see below for how to win).

After allowing a few rounds without talking at the home table, participants must switch tables—the person who won the most tricks moves clockwise to the next table, the person who loses the most tricks moves counter-clockwise to the next table. What the players do not know is that each table has learned a different set of rules (see below).

The rules: Depending on the number of players, rule sheets can be altered or discarded for the number of tables being used. Some samples of rules are as follows:
1. Table 1: Ace high, no trump
2. Table 2: Ace low, diamonds trump
3. Table 3: Ace low, clubs trump
4. Table 4: Ace high, hearts trump
5. Table 5: Ace high, spades trump
6. Table 6: Ace low, no trump

In all cases, other cards will be worth face value—10 high, 2 low.
Each table shares the following rules:
1. Players are dealt 5 cards each
2. Whoever wins the most tricks will move clockwise to the next table
3. Whoever loses the most tricks will move counter clockwise to the next table
4. Everyone else stays at the same table

5. Ties are resolved by paper rock scissors
6. Each round will be about 5 minutes long (longer if time allows) and each round will consist any number of games that the time allows.
7. After the initial round, players will not be allowed to see the rules or speak to each other. Gestures and pictures are allowed, but players are not allowed to use words.
8. The game "winner" will be the person who has won the most tricks in total. (Of course, once game play starts, winning will likely take a back seat to trying to figure out what everyone else is doing, as they are playing by different rules.)
9. Players can keep track of scores with popsicle sticks (one stick per trick won).
10. The dealer can be anyone at the table, the person who plays first will be to the right of the dealer .
11. The first player for each trick may play ANY suit. All other players must follow suit (play a card of the same suit). For each round, each player plays one card.
12. If a player does not have that suit, a card of any suit must be played. The trick is won by the person with the HIGHEST card of the ORIGINAL suit (players will begin to become confused when some players believe their card is trump, and others disagree or contradict this).

Debriefing: After playing a number of rounds—either use a set time limit, or allow the number of rotations according to the number of tables in play (6 rounds for 6 tables). Students should be aware that they were playing by different rules, and the following questions should be discussed. Students can stay in the last group they were in, or return to their home groups at the teacher's discretion.

Questions:
1. If you could describe the game in one word, what would it be?
2. What did you expect at the beginning of the game?
3. When did you realize that something was wrong?
4. How did you deal with it?
5. How did not being able to speak contribute to what you were feeling?

TOURNAMENT GUIDESHEET

You will have about 5 minutes to study the rules for and practice playing "Five Tricks."
Then the rules will be taken away and *no verbal communication will be allowed.*

From then on, you may gesture or draw pictures (not words!), but you may not speak or write or use sign language.

Then the Tournament will begin.

You will have a few more minutes to play at your home table (in silence).

SCORING begins at the start of the Tournament.

Game Winner: The player taking the most tricks in the *Game* (one "hand"). If a game is not complete when the Round ends, the player winning the most tricks so far in that game wins that game.

Round Winner: The player winning the most games in the *Round*. (Ordinarily, several *games* will be played during a *Round.*)

Each Round lasts a few minutes.

PLAYERS MOVE like this at the end of each Round:

- The player who has won the most games during a Round moves up to the next highest numbered table. If there are more than four players at a table,

- the *two* players who have won the most games during a Round move up to the next highest numbered table.

- The player who has won the fewest games during a Round moves down to the next lowest numbered table. If there are more than four players at a table,

- the *two* players who have won the fewest games during a Round move down to the next lowest numbered table.

- The other players remain at the table.

- Winning players at the highest table remain at that table,

- as do losing players at the lowest table.

Ties are resolved by alphabetical order.

Five Tricks

A Card Game Easy to Learn and Easy to Play

Cards
Only 28 cards are used--Ace, 2, 3,, 4, 5, 6, and 7 in each suit. Ace is the lowest card.

Players
Usually 4-6; sometimes varies.

Deal
The dealer shuffles the cards and deals them one at a time. Each player receives 4-7 cards, (or some other amount, depending on the number of players).

Start
The player to the left of the dealer starts by leading (playing) any card. Other players take turns playing a card. The cards played (one from each player) constitute a trick. For the last trick, there may not be enough cards for everyone to play.

Winning Tricks
When each player has played a card, the highest card wins the trick.
The one who played this card gathers up the trick and puts it face down in a pile.

continuation
The winner of the trick leads the next round which is played as before. The procedure is repeated until all cards have been played.

Following Suit
The first player for each round may play any suit.
All other players must follow suit. (This means that you have to playa card of the same suit as the first card.)
If you do not have a card of the first suit, playa card of any other suit. The trick is won by the highest card of the original lead suit.

Trumps
In this game, spades are trumps.
If you do not have a card of the first suit, you may playa spade. This is called trumping.
You win the trick even if the spade you played is a low card. However, some other player may also playa trump (because *s/he* does not have a card of the first suit). In this case, the highest trump wins the trick.

End/Win
Game ends when all cards have been played.
The player who has won the most tricks wins the game.

ace♥8♠5♦ace

Five Tricks

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If you do not have a card of the first suit, play a card of any other suit. The trick is won by the highest card of the original lead suit.

End/Win Game ends when all cards have been played.
The player who has won the most tricks wins the game.

3♥ ♣ace ◆5 ♠3

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Start The player to the left of the dealer starts by leading (playing) any card. Other players take turns playing a card. The cards played (one from each player) constitute a trick. For the last trick, there may not be enough cards for everyone to play.

Winning Tricks When each player has played a card, the highest card wins the trick. The one who played this card gathers up the trick and puts it face down in a pile. When each player has played a card, the highest card wins the trick. The one who played this card gathers up the trick and puts it face down in a pile.

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Trumps In this game, spades are trumps. If you do not have a card of the first suit, you may playa spade. This is called trumping. You win the trick even if the spade you played is a low card. However, some other player may also playa trump (because *s/he* does not have a card of the first suit). In this case, the highest trump wins the trick.

End/Win Game ends when all cards have been played. The player who has won the most tricks wins the game.

6♦ ♠ace ♥3 ♣ 6

Five Tricks

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Only 28 cards are used--Ace, 2, 3, 4, 5, 6, and 7 in each suit. Ace is the lowest card.

Players
Usually 4-6; sometimes varies.

Deal
The dealer shuffles the cards and deals them one at a time. Each player receives 4-7 cards, (or some other amount, depending on the number of players).

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Trumps
In this game, spades are trumps. You may play a spade anytime you want to--even if you have a card of the first suit. This is called trumping. You win the trick even if the spade you played is a low card. However, some other player may also play a trump. In this case, the highest trump wins the trick.

End/Win
Game ends when all cards have been played. The player who has won the most tricks wins the game.

7♣ 10♦ ace♥ 7♠

Five Tricks

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Only 28 cards are used--Ace, 2, 3, 4, 5, 6, and 7 in each suit. Ace is the highest card.

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For the last trick, there may not be enough cards for everyone to play.

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When each player has played a card, the highest card wins the trick.
The one who played this card gathers up the trick and puts it face down in a pile.

Continua-tion
The winner of the trick leads the next round which is played as before.
The procedure is repeated until all cards have been played.

Following Suit
The first player for each round may play any suit.
All other players must follow suit. (This means that you have to play a card of the same suit as the first card.)
If you do not have a card of the first suit, play a card of any other suit. The trick is won by the highest card of the original lead suit.

Trumps
In this game, diamonds are trumps.
You may play a diamond any time you want to-- even if you have a card of the first suit. This is called trumping. You win the trick even if the diamond you played is a low card. However, some other player may also play a trump.
In this case, the highest trump wins the trick.

End/Win
Game ends when all cards have been played.
The player who has won the most tricks wins the game.

9 ♠ ace ♥ ♣ 7 ♦ 9

The Leadership Compass Self-Assessment

"When I dare to be powerful—to use my strength in the service of my vision, then it becomes less and less important whether I am afraid."
—AUDRE LORDE

GOALS

- Give us a vocabulary and a way of thinking about working with each other in our teams
- Deepen our appreciation of everyone's different work styles
- Understand the need for a variety of work styles
- Reflect on our own individual work styles and identify areas for growth
- Understand the negative and positive impacts of each style taken to excess
- Learn the qualities we can develop to become better leaders

BASIC ASSUMPTIONS

- We will categorize ourselves into the work style that fits us best at work →
- No one is purely one style, rather everyone typically has portions of all styles
- For this discussion we will pick one that fits us best at work
- All comments will be directed towards a work style, not a person with the qualities of that direction

INSTRUCTIONS

1. **Read** each of the statements on the following pages.

2. Place a **check mark** in the box next to the statements that apply to how you make choices and decisions at work.

3. Each of these statements will apply to all of us some of the time; we are interested in knowing which of these statements represent you most of the time.

4. **Count** the total number of check marks on each section and place that number in the star shape to the right of the section.

5. The section with the highest number in the star shape is your dominant decision-making style.

North—Action

Approaches to Work/Work Style

☐ I am usually assertive, active, and decisive.

☐ I like to determine the course of events and be in control of professional relationships.

☐ I am quick to act and express a sense of urgency for others to act.

☐ I enjoy challenges presented by difficult situations and people.

☐ I think in terms of the bottom line or results.

☐ I like a quick pace and fast track.

☐ I persevere and am not stopped by hearing "No"; I probe and press to get at hidden resistances.

☐ I likes variety, novelty, and new projects.

☐ I am comfortable being in front of a room or crowd.

☐ Some of my value-oriented words phrases include "Do it now!," "I'll do it!," and "What's the bottom line?"

OF CHECKED BOXES IN **NORTH**

East—Vision

Approaches to Work/Work Style

☐ I am a visionary who sees the big picture.

☐ I am a generative and creative thinker; I am able to think outside the box.

☐ I am very idea-oriented and focus on future thought.

☐ I make decisions by standing in the future.

☐ I usually have insight into mission and purpose.

☐ I look for overarching themes and ideas.

☐ I am adept at problem-solving.

☐ I like to experiment and explore new ways of doing things.

☐ I appreciate a lot of information.

☐ My value-oriented words are "option," "possibility," and "imagine."

OF CHECKED BOXES IN **EAST**

→

Annotated Bibliography

1. Collins, J. C. (2005). *Good to Great and the Social Sectors: Why business thinking is not the answer: a monograph to accompany Good to Great: Why some companies make the leap--and others don't.* Boulder, Colo.: J. Collins.

By outlining the good-to-great framework, Collins distinguishes between the business and social sectors. There are four stages to success, each with two defining principles: disciplined people defined by "level five leadership" and "first who…then what" focusing on finding the right people to get the job done. The second stage is disciplined thought characterized by the Stockdale Paradox and the Hedgehog Concept, which require leaders to focus on the end goal despite the difficulties. Next is disciplined action expounded upon with the concepts of the flywheel and creation of a culture of discipline. The flywheel is an idea where momentum has to continue to be built until a breakthrough point is reached. A culture of discipline emphasizes people having "responsibilities" and not "jobs." The final stage focuses on building lasting structures—developing processes and not dependence on charismatic leaders, and constantly innovating to make a lasting vision a reality.

2. George, B., & Sims, P. (2007). *True North: Discover your authentic leadership.* San Francisco, Calif: Jossey-Bass/John Wiley & Sons.

A book for leaders to find their values and passions. Interviews, research, and case studies show that leaders are not perfect and that sometimes mistakes and failures help make the best leaders. At the end of each chapter, there are exercises and questions to think about the concepts mentioned in each section to help the reader find their true north and leadership potential, helping to make a new generations of successful leaders.

3. *HBR's 10 Must Reads on Leadership. (2011).* Boston, Mass: Harvard Business Review Press.

A collection of essays and articles from Harvard Business Review on leadership. Organized into 6 books, these anthologies are on a variety of topics related to leadership. While geared for the business world, the concepts and ideas presented in these articles are relevant for leadership in general, including the non-profit world. Topics include: managing yourself,

South—Empathy

Approaches to Work/Work Style

☐ I understand how people need to receive information in order to act upon it.

☐ I integrate others' input in determining the direction of what's happening.

☐ I am value-driven regarding aspects of professional life.

☐ I use professional relationships to accomplish tasks and interaction is primary to me.

☐ I am supportive of colleagues and peers.

☐ I have a willingness to take others' statements at face value.

☐ I am feeling-based and trust my own emotions and intuition.

☐ I believe my intuition and emotions are regarded as truth.

☐ I am receptive to others' ideas; I am a team player; I build on the ideas of others.

☐ I am generally non-competitive.

☐ I am able to focus on the present moment.

☐ My value-oriented words are "right" and "fair."

OF CHECKED
BOXES IN
SOUTH

West—Analytical

Approaches to Work/Work Style

☐ I understand what information is needed to assist in decision-making.

☐ I am seen as practical, dependable, and thorough in task situations.

☐ I'm helpful to others by providing planning and resources and come through for the team.

☐ I move carefully and follow procedures and guidelines.

☐ I use data analysis and logic to make decisions.

☐ I weigh all sides of an issue and am balanced.

☐ I am introspective and self-analytical.

☐ I am careful and thoroughly examine people's needs in situations.

☐ I maximize existing resources and get the most out of what has been done in the past.

☐ I am skilled at finding fatal flaws in an idea or project.

☐ My value-oriented word is "objective."

OF CHECKED
BOXES IN
WEST

→

Approaches to Work/Work Style

NORTH—ACTION

- Assertive, active, and decisive
- Likes to determine the course of events and be in control of professional relationships
- Quick to act; expresses a sense of urgency for others to act
- Enjoys challenges presented by difficult situations and people
- Thinks in terms of the bottom line
- Likes a quick pace and the fast track
- Perseveres; not stopped by hearing "No"; probes and presses to get at hidden resistances
- Likes variety, novelty, and new projects
- Comfortable being in front of a room or crowd
- Value-oriented phrases include "Do it now!," "I'll do it!," and "What's the bottom line?"

WEST—ANALYTICAL

- Understands what information is needed to assist in decision-making
- Seen as practical, dependable, and thorough in task situations
- Helpful to others by providing planning and resources; comes through for the team
- Moves carefully and follows procedures and guidelines
- Uses data analysis and logic to make decisions
- Weighs all sides of an issue; balanced
- Introspective and self-analytical
- Careful; thoroughly examines people's needs in situations
- Maximizes existing resources; gets the most out of what has been done in the past
- Skilled at finding fatal flaws in an idea or project
- Value-oriented word is "objective"

EAST—VISION

- Visionary who sees the big picture
- Generative and creative thinker; able to think outside the box
- Very idea-oriented; focuses on future thought
- Makes decisions by standing in the future
- Insight into mission and purpose
- Looks for overarching themes and ideas
- Adept at problem-solving
- Likes to experiment and explore
- Appreciates a lot of information
- Value-oriented words are "option," "possibility," and "imagine"

SOUTH—EMPATHY

- Understands how people need to receive information in order to act upon it
- Integrates others' input in determining direction of what's happening
- Value-driven regarding aspects of professional life
- Uses professional relationships to accomplish tasks; interaction is primary
- Supportive of colleagues and peers
- Displays a willingness to take others' statements at face value
- Feeling-based; trusts own emotions and intuition as truth
- Receptive of others' ideas; team player; builds on ideas of others; non-competitive
- Able to focus on the present moment
- Value-oriented words are "right" and "fair"

Styles Taken to Excess

NORTH—ACTION

- May easily overlook process and comprehensive strategic planning when driven by need to act and decide
- May get defensive quickly, argue, and try to "out expert" you
- May lose patience; pushes for decisions before its time; avoids discussion
- May be autocratic; want things their way; has difficulty being a team member
- Sees things in terms of black and white; little tolerance for ambiguity
- May go beyond limits; gets impulsive; disregards practical issues
- Not heedful of others' feelings; may be perceived as cold
- Has trouble relinquishing control; finds it difficult to delegate responsibilities
- Value-oriented phrase is "If you want something done, do it yourself!"

EAST—VISION

- May put too much emphasis on vision at the expense of action
- May lose focus on tasks
- Poor follow-through on projects; can develop a reputation for lack of dependability or attention to detail
- Not time-bound; may lose track of time
- Tends to be highly enthusiastic early on, but burns out over the long haul
- Will not work on projects that do not have a comprehensive vision with vision
- Easily frustrated and overwhelmed when outcomes are not in line

WEST—ANALYTICAL

- May be bogged down by information or analysis process at the expense of moving forward
- May become stubborn and entrenched in position
- May be indecisive, collect unnecessary data, become mired in details, or suffer from "analysis paralysis"
- May appear cold or withdrawn in respect to others' working styles
- May have a tendency towards watchfulness or observation
- May remain withdrawn and distant
- May resist emotional pleas and change

SOUTH—EMPATHY

- May lose focus on goals when they believe relationships and/or needs of people are being compromised
- Has trouble saying "No" to requests
- Internalizes difficulty and assumes blame
- Prone to disappointment when relationship is seen as secondary to task
- Has difficulty consulting, confronting, and dealing with anger; may be manipulated by anger
- May over-compromise to avoid conflict
- Immersed in the "now"; loses track of time; may not see long-range view
- May become mired in the process at the expense of accomplishing goals

managing others, understanding leadership, strategy, change management and an "essential" collection with articles from the other anthologies.

4. Northouse, P. G. (2012). *Introduction to Leadership: Concepts and practice.* Thousand Oaks, CA: Sage Publications.

A textbook on the principles of leadership. Each chapter explains the principle, defines terms, and gives case studies and suggestions for putting the principle into practice. The principles are: understanding leadership, recognizing your traits engaging people's strengths, understanding styles of leadership, attending to tasks and relationships, developing leadership skills, creating a vision, establishing a constructive climate, listening to out group members, handling conflict, addressing ethics in leadership and overcoming obstacles. The case studies and suggestions move the abstract concepts and theories described into practical tools to make leaders more effective.

5. Wolfson, R. (2013). *Relational Judaism: Using the power of relationships to transform the Jewish community.* Woodstock, VT: Jewish Lights Publishing.

A resource that emphasizes the importance of relationships in successful organizations. Through a series of case studies, Wolfson makes the argument for relationships as the key to transforming the Jewish community. He outlines the three levels of community: local, global, and middle-range (in between local and global) and the nine levels of relationships: with yourself, with your family, with your friends, with Jewish learning, with your community, with the Jewish people, with the State of Israel, with the world, and with God. He gives case studies of relationships in action and explains the twelve steps to building successful and meaningful relationships: personal encounters, telling stories, learning/doing together, connecting, experiences, volunteerism, follow-up, transitions, reengagement, relational space, relational membership models, and relational leadership. The last chapter explains potential challenges. This is a great explanation of how relationships work and successfully makes the case for the importance of relationships in the Jewish community.

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