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AMERICAN JEWISH ARCHIVES

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MS-603: Rabbi Marc H. Tanenbaum Collection, 1945-1992.

Series D: International Relations Activities. 1961-1992

Box 67, Folder 6, Materials Claims conference, 1986.

MAR 03 1986

memorandum

**THE AMERICAN JEWISH COMMITTEE**

**date** February 28, 1986

**to** Marc Tanenbaum

**from** David M. Gordis

**subject** Conf. on Jewish Material Claims  
Against Germany, Inc. - Form to  
be Completed

Please complete the attached form and send me a copy.

Many thanks.

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CONFERENCE ON JEWISH MATERIAL CLAIMS AGAINST GERMANY, Inc.

15 EAST 26th STREET, NEW YORK, N. Y. 10010 • CABLES: "MECULTFUND" NEW YORK • TEL.: (212) 696-4944

TO: Member Organizations

February 21, 1986

FROM: Saul Kagan, Executive Director

BIENNIAL MEETINGS OF THE  
CONFERENCE ON JEWISH MATERIAL CLAIMS AGAINST GERMANY

The forthcoming Biennial Meetings of our Corporation and Board of Directors will be held on Tuesday, July 1, 1986, at the Hotel Daniel in Herzlia. The meetings will start at 9:00 A.M. and are expected to conclude by 12:00 noon. Our meetings will precede the meetings of the Board of Trustees of the Memorial Foundation for Jewish Culture.

1. Each member organization is entitled to appoint one delegate to the meeting of the Corporation, and to designate two persons as members of the Board of Directors for the years 1986-1988. One of these two designees may also serve as your delegate to the Biennial Meeting of the Corporation. Please indicate on the enclosed form which of the two persons designated for the Board of Directors is to represent you on the Executive Committee of the Claims Conference.
2. No travel costs or per-diem are paid separately by the Claims Conference for attendance at the Biennial Meetings. The Memorial Foundation will, however, reimburse travel expenses and provide per-diem payments to one Trustee from each of the member organizations.

Please send us, no later than April 21, 1986, the name of one delegate to the meeting of the Corporation, your two designees to the Board of Directors, and your recommendation of one member for the Executive Committee of the Claims Conference. A reply form is enclosed for your convenience.

Member organizations of the Memorial Foundation will be receiving a separate memorandum regarding its meetings. The response you make to the Foundation, however, does not replace the reply required for the Claims Conference. Be good enough, therefore, to fill out the attached form even if the names for the Claims Conference and the Memorial Foundation are identical.

SK/fr  
enc.

*Member Organizations:* Agudath Israel World Organization; Alliance Israelite Universelle; American Jewish Committee; American Jewish Congress, American Jewish Joint Distribution Committee, American Zionist Federation, Anglo-Jewish Association, B'nai B'rith International, Board of Deputies of British Jews, Canadian Jewish Congress, Central British Fund for World Jewish Relief, Conseil Representatif des Institutions Juives de France, Council of Jews From Germany, Delegacion de Asociaciones Israelitas Argentinas, Executive Council of Australian Jewry, Jewish Agency for Israel, Jewish Labor Committee, South African Jewish Board of Deputies, Synagogue Council of America; World Jewish Congress, World Union For Progressive Judaism, Zentralrat de Juden in Deutschland.

PLEASE RETURN TO:

Mr. Saul Kagan  
Conference on Jewish Material Claims Against Germany  
15 East 26 Street, Room 1355  
New York, NY 10010

\_\_\_\_\_  
Name of Organization

\_\_\_\_\_  
Date

1. Our delegate to the Biennial Meeting of the Corporation, who should be one of the two designees named below, will be:

Name \_\_\_\_\_

Address\* \_\_\_\_\_

2. Our two designees to be elected to the Board of Directors are:

Name \_\_\_\_\_

Address\* \_\_\_\_\_

Name \_\_\_\_\_

Address\* \_\_\_\_\_

3. Our nominee for the Executive Committee, who must be one of the two designees listed above, is:

\_\_\_\_\_

Signature \_\_\_\_\_

Title \_\_\_\_\_

\*Please indicate address to which letters concerning the meetings are to be sent.

## THE AMERICAN JEWISH COMMITTEE

**date** June 24, 1986  
**to** Dr. Bernard Resnikoff  
**from** Rabbi Marc H. Tanenbaum  
**subject** My Visit to Israel, June 30-July 6, 1986

HAVING JUST LEARNED THAT NEITHER LEO NEVAS NOR MAYNARD WISNER WILL BE ABLE TO ATTEND CLAIMS CONFERENCE AND MEMORIAL FOUNDATION MEETINGS AT HOTEL DANIEL MERZLIYA JUNE 30-JULY 3, I HAVE AGREED TO REPRESENT AJC AT BOTH MEETINGS. I WOULD GREATLY APPRECIATE YOUR TRYING TO ARRANGE MEETINGS FOR ME WITH AVRAHAM BURG RE HAREIDI-SECULAR CONFERENCE; DAVID KIMCHE AND YAEL VERED RE VATICAN ISSUES; MICHAEL ELIZUR AND EUROPEAN DESK RE AUSTRIA; ALSO JAPAN DESK. ALSO MOSHE GILBOA AND ZALMAN ABRAMOV. ALSO TOM FRIEDMAN NEW YORK TIMES RE PROGRAM TO HEAL RELIGIOUS-SECULAR RIFT. WILL NEED HOTEL RESERVATION IN JERUSALEM THURSDAY NIGHT THROUGH SUNDAY A.M. REGRET SHORTNESS OF NOTICE BUT CIRCUMSTANCES BEYOND MY CONTROL. BEST REGARDS.

FROM THE DESK OF . . . *Saul Kagan*


April 28, 1986

Dear Friends:

Enclosed please find an additional copy of my February 21st memorandum to all member organizations concerning our forthcoming Biennial Meeting.

If you have not done so already, please return the attached form with the names of your designees.

Thank you for your cooperation.

  
Saul Kagan

enc.

APR 21 1986

CABLES: 'MECULTFUND' NEW YORK

## MEMORIAL FOUNDATION FOR JEWISH CULTURE

15 East 26th Street • New York, N.Y. 10010 • (212) 679-4074

86-BD-22

April 16, 1986

Memorandum to: Members, Board of Trustees

From: Dr. Jerry Hochbaum

As you know, one of the Foundation's major activities has been its support of educational and cultural programs in Eastern Europe.

Enclosed is the report of the Foundation's Committee on Eastern Europe, chaired by Prof. Zvi Gitelman of the University of Michigan, which reviewed the Foundation's work in Eastern Europe. The Executive Committee last summer approved the Committee's work.

At our forthcoming biennial meeting, the Board will discuss the report and its recommendations and will also receive an updated progress report on changes and developments in Eastern Europe that flowed from the Committee's work and staff follow-up in Jewish communities there.

Best wishes for a joyous Passover season,

JH  
JH:fzs  
Enc.

# CONFERENCE ON JEWISH MATERIAL CLAIMS AGAINST GERMANY, Inc.

15 EAST 26th STREET, NEW YORK, N. Y. 10010 • CABLES: "MECULTFUND" NEW YORK • TEL.: (212) 696-4944

May 12, 1986

Contact: Saul Kagan

## FOR IMMEDIATE RELEASE

Dr. Israel Miller, President of the Conference on Jewish Material Claims Against Germany (Claims Conference), called upon Jewish victims of Nazi persecution who worked as forced laborers in factories of Dynamit-Nobel or Verwertchemie to register their claims. Claims are to be filed with Compensation Treuhand, Grunenburgweg 119, 6000 Frankfurt, West Germany. They should contain factual information concerning the time, place, and circumstances surrounding forced labor for Dynamit-Nobel or Verwertchemie. The deadline for the registration of claims is December 31, 1986.

The Claims Conference recently obtained from Dynamit-Nobel a payment of DM 5 million for distribution to Jewish concentration camp inmates who were forced to work for Dynamit-Nobel or Verwertchemie during World War II. This payment was made in fulfillment of an understanding reached with the representatives of Dynamit-Nobel more than 20 years ago. Friedrich Flick, a leading German industrialist who controlled the company at that time, prevented the implementation of the agreement. The present payment became possible only after the Flick interests recently sold Dynamit-Nobel to the Deutsche Bank.

The Conference on Jewish Material Claims Against Germany represents 22 major international and national Jewish organizations throughout the world. The Claims Conference, which was established in 1951, monitors the implementation of restitution and indemnification programs arising from its agreements with the German Federal Republic. Compensation Treuhand was created as a special trust to administer funds received for the benefit of Jewish Nazi victims who performed slave labor for German companies during World War II.

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*Member Organizations:* Agudath Israel World Organization, Alliance Israelite Universelle, American Jewish Committee, American Jewish Congress, American Jewish Joint Distribution Committee, American Zionist Federation, Anglo-Jewish Association, B'nai B'rith International, Board of Deputies of British Jews, Canadian Jewish Congress, Central British Fund for World Jewish Relief, Conseil Representatif des Institutions Juives de France, Council of Jews From Germany, Delegacion de Asociaciones Israelitas Argentinas, Executive Council of Australian Jewry, Jewish Agency for Israel, Jewish Labor Committee, South African Jewish Board of Deputies, Synagogue Council of America, World Jewish Congress, World Union For Progressive Judaism, Zentralrat de Juden in Deutschland.



ISSUES FOR DISCUSSION

BUILDING JEWISH CULTURE IN THE DIASPORA:

DIASPORA-ISRAEL PARTNERSHIP IN COMMUNICATING AND TRANSMITTING JEWISH CULTURE

INTRODUCTION

Israel-Diaspora relationships have in recent years dealt almost entirely with the political, economic, and security needs of Israel and aliya, and with the needs of the endangered Diaspora communities. These, of course, are ongoing concerns of the Jewish people. The critical problem in Diaspora of large number of Jews opting out of Jewish peoplehood has not been dealt with as a joint Israel-Diaspora undertaking. Nor is there any consensus or commitment for such a joint undertaking.

Deepening the Jewish consciousness of Jews by enlarging their knowledge, understanding of, and commitment to the culture, religion, and history of the Jewish people, and stimulating and expanding their self-perception and self-definition as heirs to this heritage, can stimulate their connection with their communities and Israel.

QUESTIONS

- 1) Can there be a cooperative relationship or collaboration between Israel and Diaspora in this regard?
- 2) Any joint effort means an evaluation of the effectiveness of current programs in this area. How do you evaluate these efforts? What new ideas or directions can emerge from a joint undertaking?
- 3) How does one create a Jewish environment in the mind of Jews in the Diaspora? What content, strategies, and media should be utilized?

4) What special conditions in the situation of Jews in Diaspora need to be taken into account in these programs?

5) What resources exist in Israel that can help expand cultural consciousness among Jews in Diaspora? How can this be exploited and integrated into specific programmatics? What can both partners do to make maximal use of Israel in this regard?

6) What potential resources does the Diaspora possess that can be further developed for this purpose?

7) What should be the parameters of such a joint effort between Israel and Diaspora? What should be the nature of the relationships? Are there any ideological or organizational constraints? What adjustments, short and long range, need to be made or are desirable in the posture of both partners for such an effort to be undertaken and succeed?



# MEMORIAL FOUNDATION FOR JEWISH CULTURE

15 East 26th Street • New York, N.Y. 10010 • (212) 679-4074

## BIENNIAL MEETING OF BOARD OF TRUSTEES

### Tentative Schedule

#### Sunday, June 29th

8:00 p.m. to 10:00 p.m. - Executive Committee

#### Monday, June 30th

9:00 a.m. to 6:00 p.m. - Executive Committee

#### Tuesday, July 1st

(9:00 a.m. to 12:00 p.m. - Conference on Jewish Material Claims  
Against Germany)

2:00 p.m. to 6:00 p.m. - Board of Trustees

8:00 p.m. to 10:00 p.m. - Symposium, "Building Jewish Culture in the  
Diaspora"

#### Wednesday, July 2nd

9:00 a.m. to 6:00 p.m. - Board of Trustees

8:00 p.m. to 10:00 p.m. - "The Foundation Helped Us!" - Reports from  
Selected Scholarship and Fellowship Recipients

#### Thursday, July 3rd

- KING DAVID HOTEL - JERUSALEM

9:00 a.m. to 6:00 p.m. - Board of Trustees

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JUN 18 1986

CABLES: 'MECULTFUND' NEW YORK

# MEMORIAL FOUNDATION FOR JEWISH CULTURE

15 East 26th Street • New York, N.Y. 10010 • (212) 679-4074

86-BD-40

June 16, 1986


Memorandum to: Board of Trustees

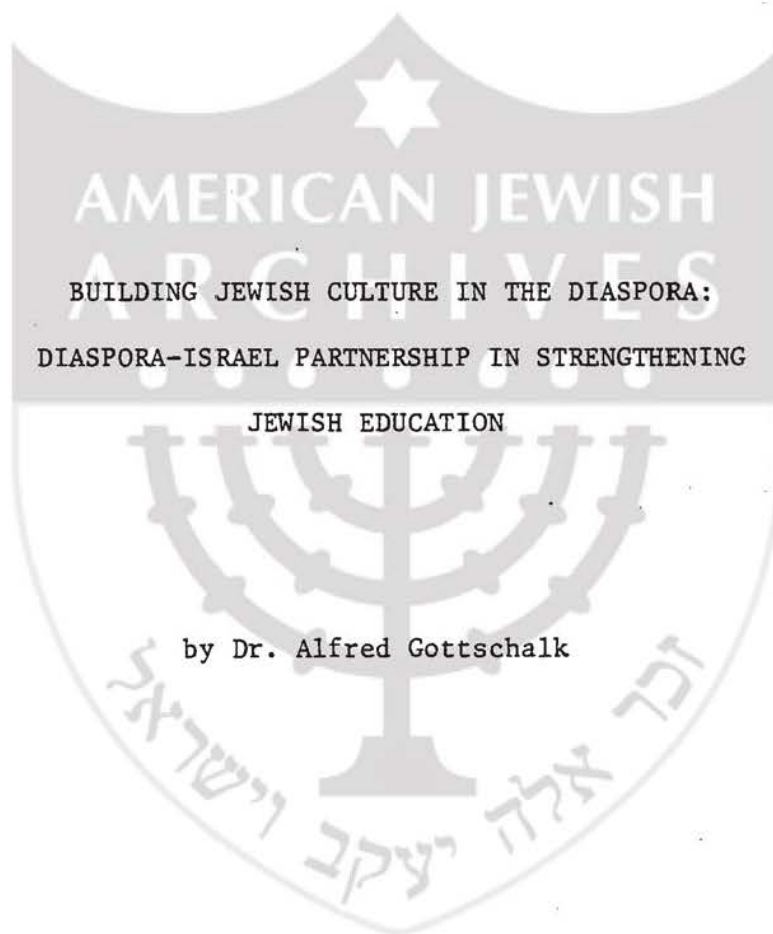
From: Dr. Jerry Hochbaum

Enclosed are the second set of background papers for the Symposium, "Building Jewish Culture in the Diaspora," which will be held at our meeting, and the "Issues for Discussion" which will be addressed there and the workshops that follow in which members of the Board will participate. This set of background papers was prepared by Dr. Gerson D. Cohen, of the Jewish Theological Seminary of America, and Rabbi Adin Steinsaltz of Israel.

Look forward to seeing you in Herzliyah.

Warm regards,

  
JH:fzs  
Enc.



BUILDING JEWISH CULTURE IN THE DIASPORA: DIASPORA-ISRAEL PARTNERSHIP  
IN STRENGTHENING JEWISH EDUCATION

by Dr. Alfred Gottschalk

There is an overriding commitment which Jews throughout the world share--the survival of the Jewish people and the State of Israel. In the face of any external challenge to that survival we are one--Am Yisrael. Human and material resources are mobilized--alliances are forged--and paths are found to address the problem. The issue of perpetuation of the Jewish people in other than physical terms is far more complex. Questions such as the quality of Jewish life, the nature of Jewish culture, and the definition of a Jewish society come to the forefront and to these questions there are a variety of responses. Thus confronting the challenge of building Jewish culture in the Diaspora brings us face to face with many issues about which there is as much disagreement as consensus. Furthermore, the role of Jewish education in building Jewish culture must be analyzed within the context of our diversity and in the light of how education relates to identity formation in a complex modern society. There is, however, a

basis for affirming that Jewish education is a central concern for Jews everywhere as they attempt to perpetuate a Jewish culture and peoplehood that are continuous from our past, responsive to our present realities, and attuned to the challenges of the future. While Jewish education alone cannot resolve the problems of Jewish estrangement, alienation and assimilation, it has a critical role to play in determining the continuity of the Jewish people. To better understand how Israel and the Diaspora might strengthen Jewish education everywhere there is a need to analyze the foundations on which Jewish education rests, the goals toward which it seeks to move, and the realities in which it takes place.

The foundations of Jewish education lie in a vast inherited tradition, a shared historical experience, and a world view that is shaped by core values. For some these elements are perceived as fixed and immutable, challenging the educational process to transmit the past as it has been handed down and to firmly plant it in the minds and hearts of the present and future generations. Others understand these same elements as a dynamic and developmental process whereby

generations of Jews have reinterpreted their tradition, history and world view in response to both external and internal forces and changes. In this view the educational process invites interaction with this heritage to create a meaningful formula for contemporary Jewish living both individually and collectively. With the advent of the State of Israel still others have come to view this legacy as relevant in so far as it supports a national redefinition of Jewish identity and destiny. Education in this context focuses on the creation of a society and citizenry that embodies the national aspirations of the Jewish people.

Thus in each case the meaning of Jewish tradition, history, and values is interpreted quite differently reflecting profoundly held beliefs about the nature of Jewish destiny. In the face of these divergent perceptions about the foundations of Jewish education, the task is to search for those categories of knowledge which we might affirm as common to any vision of the educated Jew. Such affirmation would take into account that the acquisition and utilization of this knowledge would vary according to the several philosophies of Judaism.



An examination of the most recent curricula developed by the several ideological movements in North American Jewish life is revealing in this regard. Dr. Walter Ackerman of Ben Gurion University noted in a recent lecture at Hebrew Union College in Los Angeles that although the content areas of the several curricula shared much in common (history, texts, prayer, Israel, etc.) each defined the perspective and goals in these areas in consonance with the particular ideology of the movement that created the curriculum. The conclusions to be drawn are that this common core of knowledge is to be utilized to reinforce a specific ideology and that attempts to formulate a curriculum for universal use would prove most difficult. If this is the case in one Diaspora community, it is clear that efforts to create a curriculum that would be suitable for Diaspora communities as well as Israel would not prove fruitful. This reality does not preclude collaboration on other levels. For example, a knowledge of Bible is most likely a sine qua non of any Jewish education model. Accordingly considerations about Bible, both scholarly and pedagogical, could form the basis of joint efforts to strengthen Jewish education. Scholars

and educators from both Israel and the Diaspora have unique perceptions to bring to such a mutual effort. The very recognition of a common commitment to the text in the face of a plurality of perceptions about its meaning might provide a basis on which to move forward to other categories of knowledge.

There is another important consideration in examining the foundations of Jewish education, namely the realm of educational theory, technology, and methodology. Whatever the particular view of Jewish tradition and content, any educational efforts must take into account the body of knowledge and research which derives from the discipline of education. Assuming a shared goal of creating the most effective models for Jewish learning, Israel and the Diaspora can create a partnership that seeks to apply the scholarship in education to the particular challenges of Jewish education. Drawing on such theoretical fields as sociology of education, curriculum, instruction and evaluation, academics, researchers, and practitioners might collaborate to create a base of knowledge that addresses some of the most perplexing Jewish educational questions. To the degree that

Jewish education seeks to build Jewish identity how can evaluation theories provide models for the assessment of outcomes that indicate identity formation? How does curriculum theory contribute to the creation and implementation of models that respond to the overall aims of Jewish education while taking into account the particularities of different populations, social settings, and cultural environments? The potential of educational technology in the service of Jewish education is a universal question. Eli N. Evans in his essay "The Electronic Village: Its Implications for Jewish Life" advocates the use of all forms of media--cable television, broadcast television, video discs, and computers--to reach mass audiences of Jews in order to enhance Jewish learning. Such an approach takes into account the impact of media in the lives of children and adults worldwide, but there is much research to be done on the educational effects of the media.

Experiments with programs such as Sesame Street in the United States and Rehov Zum in Israel are genuine attempts to utilize mass media to impart knowledge and values. Not only is joint collaboration important in assessing this technology in the light of educational goals, but

educators in both Israel and the Diaspora must generate more experimental projects to disseminate Jewish learning through the media. In such an endeavor scholars of Judaica, educators and media specialists from all communities will need the support and encouragement of funding bodies to carry on research and development. This brief survey of the importance of collaborative efforts in the realm of educational research and scholarship indicates the benefit to be derived from a partnership between Israel and the Diaspora that focuses on common educational issues.

Any examination of the potential for joint efforts between Israel and the Diaspora must take into account the goals which are posited for Jewish education. Here the differences in perspective are significant. In Israeli education there is a presumption that the Israeli and Jewish identities of students are inextricably linked. Both the secular and religious tracks in Israeli education include as a matter of course the classical texts and history of the Jewish people. The continuity with Jewish cultural experience is provided for by the centrality of Hebrew language. Both Jewish and general subject matter are an integral part

of an Israeli child's education. The questions that arise in the context of Israeli education are an outgrowth of how Jewish culture is perceived in the formation of national identity and citizenship. The range of views includes both the most traditional understanding in a religious sense to a secular outlook that perceives Jewish culture as the historical heritage of the Jewish nation. Ultimately the goals are to educate and socialize the young of Israel to a vision of citizenship and patriotism in accordance with a particular definition of Israel as a Jewish State.

In the Diaspora the social, culture, and practical context is quite different. With the exception of those Jews who by choice exclude participation in the social and culture life of the communities in which they live, all others contend with the challenge of living in two worlds. One's Jewishness is shaped through interaction with the other cultural forces in the environment. National and religious identity are not blended, and under the best of circumstances do not stand in opposition to each other. Jewish identity in the Diaspora is optimally the affirmation of the individual and collective expression

of Judaism in relation to values and mores that derive from the general culture in which Jews live. In the Diaspora Jewish education must reflect goals that give credence to these multiple realities, setting forth how Judaism can be a pervasive force in the life of Jews within such complex realities. The articulation of goals in the Diaspora is further complicated by the various ideological forces in Jewish life, each presenting a different view of what constitutes the core Jewish experience and appropriate accommodation to the general society and culture.

Given the very different world views and needs of Jews in the Diaspora and Israel, we might only hope to achieve consensus on the most general aims for Jewish education. Beyond those affirmations more specific goals, objectives, and standards would provide little guidance within such a plurality of perspectives. Even the quantification of what a Jewish education should consist of would not achieve universal acceptance. There is, however, great promise in creating opportunities for serious dialogue among educationists from the different communities and philosophical perspectives. Much can be

gained from the sharing of experience, knowledge and skills which have the potential for effective utilization in a wide variety of settings. The creation of a common pool of human and material resources, reflecting special expertise, could serve as an important asset for all forms of Jewish education. The challenge would be that of adaptation, not adoption, in a particular educational configuration.

There exist models for such collaboration in the Conference on Alternatives in Jewish Education which meets annually in North America and the Limud Conference which serves England and the European Jewish communities. In both these structures Jewish educationists and teachers from both Israel and the Diaspora, representing the spectrum of Jewish ideologies, come together to teach one another, to share materials and programs, to explore the Jewish issues of the day, and to learn about one another. The opportunity afforded by such gatherings should be expanded to create more exchange programs between Israel and Diaspora communities in the realm of education. Not only should Diaspora educators spend significant time in Israel to develop a profounder understanding of the society and its educational realities,

but Israeli educators need to explore first-hand the Diaspora Jewish experience. In addition to the opportunities for exchange in many areas, such programs would reduce the stereotypes about both Israel and the Diaspora which impede the development of mutuality, collaboration, and the appreciation of the plurality of Jewish life. Partnership can only evolve in a climate of mutual respect for and significant understanding of the experience of the other. In such a climate the relationship can lead to an affirmation of our shared aims and a respect for our real differences.

To fully explore the potential for enriching Jewish culture and identity throughout the Jewish world we should note significant developments and challenges in Israel and the Diaspora. In North America there are trends in Jewish life and education which illuminate both a growing vitality and continuing cause for concern. A recent census of Jewish schools conducted by the Jewish Education Services of North America (JESNA) indicates a gradual increase of at least 4% in the number of Jewish children enrolled in schools, as well as a shift toward greater enrollment in day schools. The demographic shifts in



population, with increasing numbers of children at the pre-school and primary ages, are reflected in a 9% increase in Jewish school enrollment at those same levels. Declines of 5% in Jewish elementary and 4% in Jewish high school populations are consistent with the general demographic downward movement in these age groups. Such data indicate that Jewish education is serving a slightly larger percentage of the available population, is gradually becoming more time-intensive, and is keeping pace with population growth in the younger age levels. Of equal importance is the broad base of Jewish schooling since national figures (excluding metropolitan New York) indicate 41% of the students in schools under Reform auspices, 32% in Conservative, 14% in Orthodox and 14% in all others.

This vast network of Jewish schools has also been strengthened by increasing awareness and financial support on the part of Jewish Federations. Surveys of JESNA indicate an increase of almost 45% in allocations to Jewish education in 77 cities. Between 1980 and 1984 the percentage of local allocations spent on Jewish education rose 2%. This increased support is supplemented by funds made available by a

number of private foundations to generate new programs, educational research, and continuing education for educators and teachers. In summary the Jewish community in North America is demonstrating a concerted effort to strengthen Jewish education in order to maintain Jewish consciousness and culture. In order for this effort to be sustained and increased, priorities in funding will continue to be in need of evaluation.

Of significance also is the growing vigor of professional educational bodies. In addition to the Coalition on Alternatives in Jewish Education, which attracts approximately 1500 educators and teachers to its annual conference, an organization such as the National Association of Temple Educators (Reform) has increased its membership by 33% in recent years. The growing ranks within the profession reflect a new young population of Jewish educators trained in graduate programs specifically designed for Jewish education. While the leadership of Jewish schools is passing into new and capable hands, there continues to be a shortage of teaching personnel for what is in the main a part-time profession. Currently a national research project

is underway to determine new sources for teaching personnel and to examine training models that are currently in use.

Increasing Jewish study at the adult level is manifested in the proliferation of Judaic Studies on North American college campuses and the growing audience for adult education courses, lectures, institutes and cultural events. Just emerging is serious exploration of the literature on adult development and learning as a basis for the creation of more effective models for continuous Jewish learning. Family education, parent education and early childhood parenting centers are growing phenomena in the Jewish community. These developments are of great importance if Jewish education is to move forward.

There are, however, significant challenges that are yet to be addressed. North American Jews are now an integral part of the society in which they live. They represent in many cases the third or fourth generation removed from the immigrant experience. Changing family patterns, geographic mobility, Jewish settlement in isolated communities, and upwardly mobile career tracks for both men and women

all have their impact on the quality and configuration of Jewish life. The results are new problems in generating and supporting meaningful Jewish identification. To the degree that Jewish institutional life, including Jewish education, can be responsive to these changing needs and realities there is the possibility of the Jewish community maintaining itself in the face of trends toward assimilation. It is clear, however, that Jewish education is but one of several forces that will have to assume responsibility for the preservation of Jewish identity. The community must not only serve those who choose to affiliate with its institutions but must find new ways to reach out to the unaffiliated who are currently on the periphery of Jewish life.

As Diaspora communities confront the educational challenges of living as a Jew in two worlds, Israel is asking questions about the locus of its own Jewishness. For a traditionally religious Jew the answer lies in the inextricable tie between the land and God's covenant, with all that is implied. In the secular Israeli population the question of Jewishness is more complicated. Studies conducted by Dr. Simon Herman of the Hebrew University revealed that for secular

Israeli Jewish youth the question of Jewishness in their self-definition is either peripheral or irrelevant. The legacies of Judaism and Zionism do not play a central role in the emerging identity of such youth. In the face of these realities efforts have been mounted to recapture these values in both the formal and informal educational experiences of Israeli youth. Programs range from the Zionist Institutes, which provide affective engagement with the values of Zionism, to Judaica curriculum developed at Oranim for use in kibbutz schools. It is most likely that the emergence of alternative schools such as Zerem Ha Ovdim (Labor Zionist) and Beit Sefer Masorati in Jerusalem represent attempts at creating a Jewish/Zionist values base within the formal educational system. As Israel grapples with its self-definition as a society in relation to these values, education will increasingly struggle with how to introduce this value legacy in the formation of the next generation of Israelis. The recognition of the "values gap" in Israel establishes a foundation for common concern with Diaspora Jewry. While the contexts and goals are very different in the two segments of world Jewry, the challenge to create a viable

Jewish identity in modern society is a problem we share. To the degree that educationists in Israel and the Diaspora perceive a commonality around this issue they will be motivated to mobilize their expertise in search of responses and models.

Whatever common challenge the modern secular world represents for Israel and the Diaspora there is little doubt that Israel is unique in the Jewish world. With its potential for the most pervasive expression of Jewish life and culture Israel stands as the most significant resource for the enhancement of Jewish cultural expression and identity. There already exist a wide range of programs and institutions that seek to mobilize this potential for the strengthening of Diaspora Jewry. If we are to utilize Israel as a resource more effectively, however, there is much more to be accomplished. To date youth and college students from the Diaspora represent the largest group of Jews who have benefited from Israel as an educational experience. While the number and scope of such programs is well documented, there is a great need to assess both the educational quality of many of these programs as well as their outcomes. Little

research has been done in these areas, and an obvious locus for collaboration is evaluation and longitudinal studies of the effects of short and long range programs for youth.

In regard to adults and communal lay leadership Israel as an educational resource has yet to be examined with the goal of utilizing the country and its institutions more effectively. Current efforts range from tourism to encouragement for aliyah, with insufficient attention to programs that would allow lay leadership from the Diaspora to come to Israel for spiritual refreshment, Jewish motivation, and appropriate learning experiences. While increased philanthropy to Israel or eventual aliyah have been both the goals and the rationale for many programs to date, they should be viewed instead as possible natural outcomes. The focus should be on providing opportunities for profound understanding of Israel as a society; study of the land, institutions, and people; and engagement with the issues at hand be they social, political, or intellectual. Models such as Elder Hostel, which is already in use in Israel, need to be supplemented by other educational programs which address young adults, families, specific

professionals and others. All such efforts should have as their goal the development of a meaningful definition of the place of Israel in the life and identity of individual Jews in the Diaspora. Aliyah should be recognized as a unique form of self-fulfillment as a Jew which will be a choice that only some will elect. The profound experience of Israel is in itself a goal worthy of our efforts. It is also a necessary foundation for more serious personal affirmations in regard to Israel.

The existence of Israel centers for the major religious movements presents another significant opportunity for collaboration. Conservative, Orthodox and Reform Jews each have now, to varying degrees, educational centers in Israel. Initially these educational endeavors were established to reinforce the specific group loyalty of the segment of Diaspora Jewry involved in the creation of the center. Speaking only on behalf of the Reform movement I can say without qualification that our Israel-centered institutions have brought about nothing short of a revolution in the ranks of Reform Judaism. The mandatory year of study on our Jerusalem campus for rabbinic, education



and communal workers, who will now be joined by cantorial students as well, has had a transforming effect. As they assume their professional leadership roles they bring to their institutions a personal knowledge of and engagement with Israel. The Israel experience of our students has in turn informed the Jewish development of those whom they lead, teach, and serve. The support of the Israel program for our graduate students, perhaps the greatest per capita investment in any aspect of their graduate education, comes almost exclusively from American Jewish sources. Recognition of the importance and impact of our program and others like it sponsored by the other movements should suggest much greater financial support from agencies within Israel. Our commitment to Israel as a unique resource should lead to collaboration between Israel and the Diaspora directed toward expanding the impact of these centers. They represent educational settings in which professionals from both the Diaspora and Israel can share views, expertise, and projects. An exploration of the potential of these centers ought to be high on any agenda of partnership for enhancing Jewish education.

One of the most essential groups to connect to Israel as a resource is teachers and educationists from the Diaspora. Currently programs ranging from studying Jewish sources to teacher training to curriculum development are offered by universities and other agencies in Israel. Each summer many educators from abroad attend workshops at the Melton Center for Jewish Education in the Diaspora, seminars conducted under the auspices of the World Zionist Organization or enroll in study programs on an individual basis. For example, during the summer of 1986, approximately 100 Reform educators will participate in a two week seminar sponsored by the National Association of Temple Educators. The efforts in this area are laudable, but the outcomes are by necessity limited. More opportunities should be created for educators to spend sabbatical periods in Israel studying and becoming immersed in the complex realities of the country. Programs which focus on sustained dialogue with Israeli educators and involvement in the day to day life of Israeli educational institutions would prove immensely valuable. In general our efforts in this area need to be broadened in scope and expanded in audience, all of which has fiscal ramifications

both in the Diaspora and Israel. Teachers and educationists would have to be provided the time and the financial support necessary to participate in such long term programs. As the front line practitioners of Jewish education they ought to be top priority in our considerations.

Support for the greater involvement of educators with Israel becomes even more urgent in the light of how Israel is represented within the curricula of Jewish schools. In publications of scholars such as Dr. Barry Chazan of the Hebrew University and through surveys of existing curricula on Israel it has become clear that the subject of Israel suffers educationally from a number of perspectives. The relationship of Israel-centered instruction to other parts of the curriculum is clouded by the same ambiguity that surrounds questions of the relationship of Israel to Judaism. The result is an absence of meaningful goals or total dissonance between the goals and the realities of instruction. Teachers are strongly influenced by personal feelings and ideologies in regard to Israel to a degree rarely found in relation to other parts of the curriculum. Often such feelings reflect

confusion, ambivalence, and other emotions that pose barriers to effective teaching about Israel. Schools feel at a loss to reconcile their aspirations in teaching Israel with events and phenomena about Israel to which students are exposed in the media. Do we create an unreal Israel in order to promote love and affirmation or do we educate to the realities without mitigating the power of Israel as a force in the life of Jews? Such concerns about Israel in the curriculum have led to attempts to help educators come to grips with these critical questions. More materials cannot answer the profound philosophical questions which must precede the development of Israel curricula. Collaboration on the level of aiding educators to develop a philosophy for-teaching Israel is very much in order. Until this occurs the teaching of Israel will continue to be clouded in confusion or reduced to the study of an exotic "foreign land."

If partnership between Israel and the Diaspora in the realm of Jewish education is the goal, where do we begin? There are in my opinion a number of prerequisites to the development of such collaboration. In the past the involvement of Israel in the

strengthening of Jewish education has resulted in a perception of imbalance. Jewish education in the Diaspora has been the object of programs created in Israel rather than a partner in these efforts. In no small measure this perception has been influenced by funding patterns. While Jewish education in North America has struggled for an adequate share of local and national allocations, funds raised in the Diaspora and channeled to Israel have been dispensed from Israel to support educational efforts. Unfortunately such funds have frequently been allocated in accordance with the Israeli perception of what is needed or important. The funding pattern has reinforced the perception that Israel-Diaspora efforts are directed by Israel with the Diaspora as beneficiary. Not only does the funding pattern fail to take into account valid needs as perceived in the Diaspora but it does not promote an environment of partnership.

In addition, materials and programs created in Israel for the Diaspora are not necessarily grounded in the realities of Diaspora life nor do they draw on the insights of Jewish educators in the Diaspora who have a first-hand knowledge of Jewish education in their

communities. If such programs are to be effective, or even utilized, this input from the Diaspora is essential. Educational efforts which do not take into account the plurality of Jewish life in the Diaspora may prove to be misguided. A prerequisite for partnership would be greater understanding of and involvement with the educational realities and structures of Diaspora Jewish life.

Israel-Diaspora collaboration, therefore, must be based on a recognition of the differing perspectives of the partners, affirmation of the viability of Jewish life in the various world Jewish communities, and a commitment to shared power in regard to policy and funding. Any partnership in regard to Jewish education should draw heavily on the expertise of educationists in Israel and the Diaspora, lest the educational agenda become a reflection of political realities rather than educational priorities.

The challenge that is being posed to us is worthy of our most serious consideration. Whatever diversity there exists in the Jewish world, an essential unity and consensus surround our commitment to Jewish survival in every sense. True partnership in promoting Jewish

education as a key element in that survival can only be beneficial.

This paper has set forth some questions and priorities that can serve as the focus for collaborative efforts. To the degree that Israeli and Diaspora communal leaders and educationists can identify an agenda that speaks to shared concerns, common needs, and mutual expectations the endeavor can prove fruitful. The promotion of greater dialogue and exchange, the development of resources appropriate for the diverse expressions of Jewish education and the enhancement of Israel as an educational experience for Jews from the Diaspora are significant goals that might be adopted for the first stage. As our collaboration moves forward new priorities and issues would emerge as the problems become clarified and articulated. In the face of the complexities that we have been discussing the task might appear to be overwhelming. In truth, however, the first step in the acquisition of wisdom is the formulation of the significant questions to guide us. Any commitment to the search for the questions that will enable us to enhance Jewish life everywhere affirms our vitality as Am Yisrael. It is for these reasons that I call for a joint Diaspora-Israel panel of experts in the areas of educational programming, research and policy to be created so as to determine funding priorities--not on the basis of political

alignment or religious affiliation alone, but on the basis of objective need as perceived by such a panel. It is necessary now to create a Diaspora-Israel educational task force comprised of the experts stated above who would provide the structure for long-range planning and determination of funding utilization. I would also advocate a panel to prioritize Jewish educational research ideas, create experimental curricula, and invent new applications for educational technology. This successful partnership must be based on reciprocity, mutual trust and sharing. It must also possess consummate expertise to bring new insights and programs to Jewish educational concerns and to translate those insights into action in both communities.

It is in the interest of building Jewish culture in the Diaspora to create a Diaspora-Israel partnership that is predicated on agreed upon goals and priorities. It will take time and talent to evolve, and courage and boldness to bring into being. It is also in the interest of successfully maximalizing the blending of Jewish identity and Israeli identity in Israel. If the Memorial Foundation for Jewish Culture will lend its long experience and demonstrated expertise to the vital questions that permeate our discussion, perhaps a more expeditious series of solutions can be found and the work can truly begin.



# MEMORIAL FOUNDATION FOR JEWISH CULTURE

15 East 26th Street • New York, N.Y. 10010 • (212) 679-4074

86-BD-38

Jerusalem, July 1, 1986

Memorandum to: Members of Board of Trustees Attending  
Biennial Meeting of the Memorial Foundation

From: Dr. Jerry Hochbaum

Welcome to the Biennial Meeting of the Memorial Foundation!

## Schedule of Meetings

Enclosed is a copy of the program and schedule of the Foundation meetings. All meetings will be held in the mezzanine level of the Daniel Hotel. Should you have any question about the time and place of any meeting, please consult the Memorial Foundation desk in the Main Lobby (or the Reception Desk in the hotel).

All meetings will begin as scheduled, and we request your cooperation and promptness to enable us to adhere to the schedule.

## Memorial Foundation Office

The Memorial Foundation desk will be located in the Main Lobby of the hotel and will be open throughout the entire meeting. The Foundation staff and that of Kenes, who is assisting us in the administration of the meeting, will be pleased to assist you.

## Procedures at Meetings

Enclosed also is a card with your name. Please show this card to the Foundation staff and/or security personnel at the entrance of the conference hall.

During the meeting, it is important that you identify yourself before speaking into the microphone. This enables the technicians who are recording the meeting to obtain a proper record of the proceedings.

## Invited Guests and Observers

Members of the Memorial Foundation Board of Trustees, who are not members of the Claims Conference Board of Directors, are invited to attend the meetings of the Claims Conference on Tuesday, July 1st as observers. Members of the Claims Conference Board, who are not members of the Memorial Foundation Board, can do the same. Special chairs for observers and other guests will be available near the walls of the conference room.

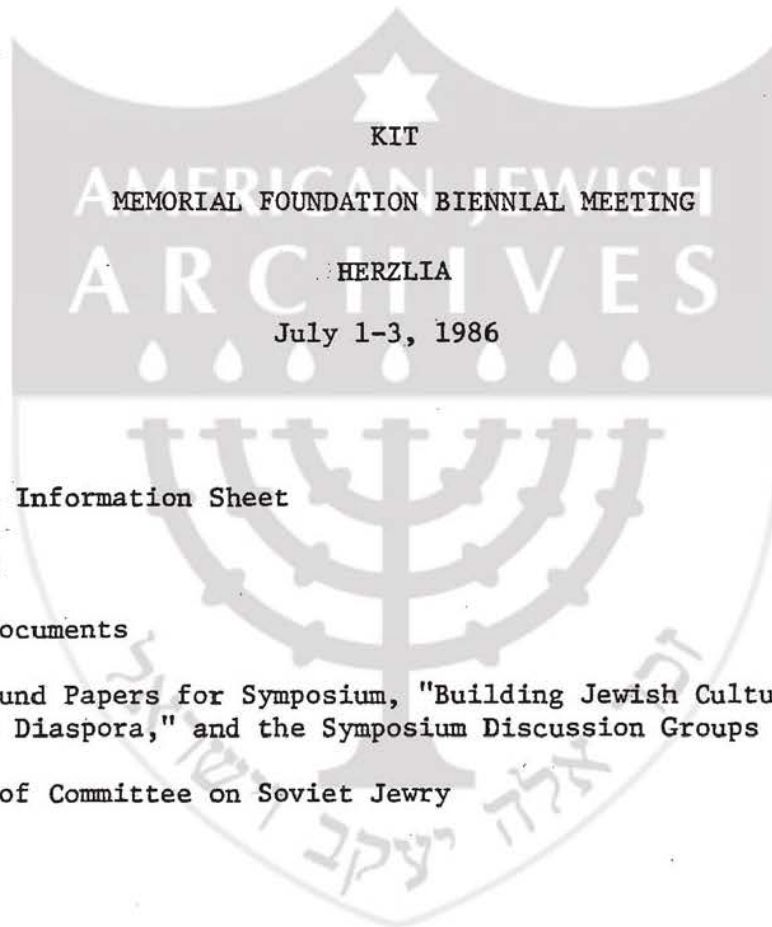
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Enc.

# MEMORIAL FOUNDATION FOR JEWISH CULTURE

15 East 26th Street • New York, N.Y. 10010 • (212) 679-4074

86-BD-37



1. Welcome Information Sheet
2. Program
3. Study Documents
4. Background Papers for Symposium, "Building Jewish Culture in the Diaspora," and the Symposium Discussion Groups
5. Report of Committee on Soviet Jewry

VIA FAX

TO: MARC TANENBAUM

FROM: YAACOV PNINI

JUNE 25, 1986

RE: VISIT TO ISRAEL JUNE 30 (FROM THE FAX OF JUNE 24)

Do I understand correctly that the meetings requested are for Friday July 4 and Saturday July 5, as you will be in Herzliah from the 30th June to the 3rd July? Please confirm.

I have a confirmed reservation at the King David for Thursday July 3 to Sunday July 6.

Tom Friedman, N.Y. Times free  
to meet with you only on Sunday 6th July. - over breakfast 8:0 a.m.

*Yaacov.*  
*Yaacov.*

July 1  
Memorial Claims Conf  
FOR YOUR IMMEDIATE ATTENTION

memorandum

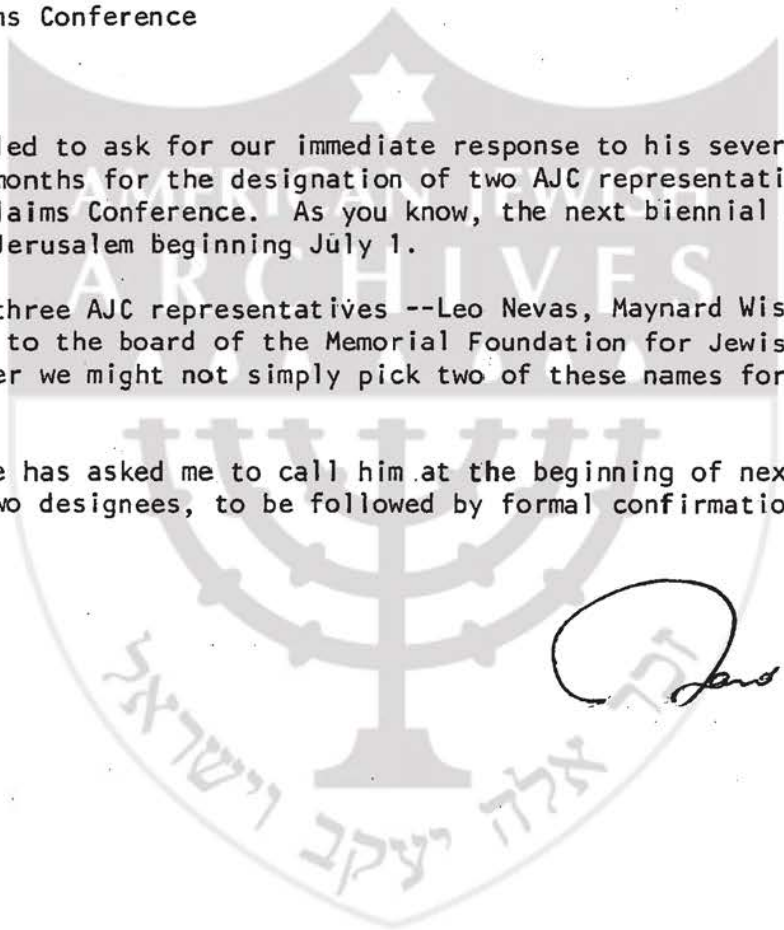
**THE AMERICAN JEWISH COMMITTEE**

**date** June 11, 1986  
**to** Marc H. Tanenbaum  
**from** David A. Harris  
**subject** Claims Conference

Saul Kagan called to ask for our immediate response to his several inquiries during recent months for the designation of two AJC representatives to the board of the Claims Conference. As you know, the next biennial meeting will take place in Jerusalem beginning July 1.

He noted that three AJC representatives --Leo Nevas, Maynard Wishner and yourself-- had been named to the board of the Memorial Foundation for Jewish Culture and wondered whether we might not simply pick two of these names for the Claims Conference.

In any case, he has asked me to call him at the beginning of next week with the names of our two designees, to be followed by formal confirmation by us in written form.



*[Handwritten signature]*

DAH:sr