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Council of Jewish Federations and Welfare Funds speech. 13  
March 1964.

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UNITED JEWISH APPEAL

(The luncheon meeting of the Council of Jewish Federations and Welfare Funds convened at the Savoy Hilton Hotel, New York, New York, on March 13, 1964.)

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RABBI FRIEDMAN: Ladies and gentlemen, the full thick report that Lou referred to is this (indicating). If anybody wants to read it, it is here -- not just this copy but we have got others Xeroxed in the office. The condensation that he referred to is an extract of this.

What is in here are voluminous tables, charts and very much informative, narrative material. You would be surprised. It is not as dull as all that when you start to read it, and if anybody is interested in reading it we would be very, very happy to provide full copies.

There is a certain amount of expense in preparing large numbers of full copies, which is why we haven't done it and automatically mailed it

to you without your asking for it. We didn't want to presume to do that. But if anybody wants to see it, we do have a few copies, and we can pass them around and circulate them or make more if there is a great demand for it.

This is the basic study from which we are drawing much of the conversation.

I would like today to make a fairly full presentation of this matter in the spirit of cooperation which has existed from the very beginning, where more than a year ago, when we first started to talk about this, we came to the Council, and from that date to this there has been a constant, steady, harmonious and successful exchange of information and keeping everyone up to date and informed of everything that was going on.

*On this topic*

*I am happy to address ~~with a collection~~ on specific purpose of discussing the Israel Education Fund soon to be launched by the UJA. In the past several months we have*  
 This meeting is another one in that series except that now there is so much data that has been accumulated and so much additional information that I would like to try to make a rather *an extensive* full presentation of what we have learned up to *which allows me* the subject - *matter at hand* date.

*It is our common experience*  
 The first thing that anybody asks when

mpj

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that the movement <sup>the</sup> one mentions we talk about this projected Israel education campaign <sup>people ask:</sup> is to have the reasons for it defined.

Why do you need it? What are the needs <sup>in the field of education?</sup> <sup>There is no doubt in my mind that I think this is a correct approach and proper to ask this question; the question when we wish to begin any point of fund raising. ~~The next~~ <sup>prompted by noble curiosity, but by the</sup> You don't just raise money for the sake of it, and <sup>know, of course, that there is</sup> while no great document has ever been written on <sup>single dealing with <sup>Israel's</sup> educational</sup> that subject of what the needs are, in my own mind I have jotted down a series of topic sentences or headings to try to explain why we think this is an urgent and serious thing.</sup>

<sup>By</sup> let us examine the problem First of all, from the economic point

of view:

In order to develop a highly skilled and technologically advanced society -- and that is what we keep talking about -- <sup>hope to that some day</sup> Israel becoming <sup>will reach the</sup> economic level of a Denmark, Sweden, or Scandinavia or a Switzerland or any of the other small countries, <sup>Israel is being considerably</sup> there is required very much more <sup>than</sup> general and specialized education than now exists. <sup>Or, to make the same point stronger and clearer</sup> in Israel and without <sup>Israel's</sup> constantly advancing <sup>of</sup> technological and scientific and educational skill <sup>desperate for Israel's</sup> there will be a constant struggle to make economic

guaranteeing

Israel's educational considerations

progress.

I sum it up -- and I don't intend to derogate anything by this sentence -- that in the years ahead, the long decades ahead, Israel cannot depend upon being a country that sells oranges -- and I don't derogate fifty or sixty million dollars ~~income~~ <sup>an economy</sup> ~~that comes in from selling oranges.~~ <sup>trader in</sup> But when we talk about trying to develop <sup>a well</sup> ~~an~~ economy there <sup>able to</sup> which will sustain these four or five million people, or whatever the population grows to be, <sup>in the not too distant future</sup> ~~we understand that~~ it has got to be based upon this notion of a modern, <sup>must</sup> scientific, industrialized community. Even if <sup>is to play an important role in Israel's trade</sup> ~~agriculture~~ has to be industrialized, <sup>it must</sup> a technological state -- and this is impossible without a very much <sup>it must</sup> higher degree of education than now exists.

There is no need in saying anything <sup>elaboration of</sup> ~~more about it.~~ <sup>this point.</sup> Everybody could make a full speech on that subject. <sup>I believe we understand, and</sup> ~~All of that goes under the~~ <sup>accept. the rationale</sup> ~~topic of economic necessity for increasing the~~ <sup>a higher</sup> standard of education <sup>in Israel.</sup>

The <sup>is the</sup> Second, military: <sup>aspect of the problem.</sup> ~~Modern defense requires~~ <sup>an almost unimagined</sup> a degree of <sup>for the</sup> training and skills in handling sophisticated electronic

of citrus products

it must

equipment which is almost unimaginable, and I have summed it up in my own mind this way: ~~that~~ a small nation can lose a war in its classrooms.

When we talk all the time about the way Israel handles her defense problems, ~~and that~~ <sup>we assume</sup> that Israel she will never be able to match quantitatively what her enemies will have, <sup>we believe that Israel will</sup> but she <sup>tries to match</sup> it qualitatively, and qualitatively we talk about the quality of the training of her officers, her pilots, her tankmen, her tactical commanders, her strategic plans, -- well, this quality, this excellence of quality, is something which is learned and studied.

War today is learned in the classrooms. You can't fight a war today without your top officers knowing calculus by heart. <sup>That</sup> is an oversimplification, but that is it.

Therefore, <sup>it is clear</sup> And so I think from a military point of view, we have to understand that Israel's future depends upon increasing the level of her educational standards.

<sup>aspect</sup> leads us to the realm of  
The Third, political.

Democracy depends upon stability, which, in its turn, rest upon rational attitude of the citizenry to the imperfections of the government.

I am sure, that this, rather widely common description of democracy, is acceptable to everybody in that sense.

cool, good sense. A street mob, uneducated, is susceptible to hysteria and the demagogue. <sup>It is so to speak a political condition, a special trait, notable in almost all</sup> that is what you have in all the surrounding Arab countries, the street-mob ruling, revolutions, and coup d'etat, and changes, because a hysterical street mob can be handled by any demagogue. <sup>inflamed</sup>

<sup>It is a fact, and you are proud of it, that</sup> Now, so far, so good in Israel.

So far so good. We have got the most solid, stable democracy in the whole area. <sup>entire</sup> But that doesn't mean

that in the decades ahead that will automatically be the situation, <sup>could well</sup> And don't forget there was one

<sup>without change</sup> episode of the street mob, and that was in Wadi Salib <sup>occurred in Israel</sup> some years ago. That was an example for

<sup>What set off the episode?</sup> other reasons, feeling of economic discrimination or frustration of living in a bad slums - <sup>and despair</sup> whatever the <sup>The true</sup> cause are relatively simple to detect. reason was that triggered it off is unimportant.

<sup>Of greater political significance is the fact itself that</sup> You had a mob out in the street of uneducated <sup>orientals</sup> a group of new citizens, predominantly <sup>took their</sup> Africans, the first and only time it has happened <sup>Walls, their uncontrollable anger to the streets,</sup> in Israel.

The Wadi Salib is an isolated episode.

But don't make believe that it can't ever happen. <sup>there is no assurance that it</sup> Our job is to see that it shouldn't

happen. <sup>Only the purposeful, persistent eradication of economic inequality will equalize</sup> Any Afro-Asian feeling of being the social position of all populations groups in Israel

W. D. ...

A segment of citizenry, <sup>whichever</sup> illiterate or hardly  
educated will always be at a disadvantage  
on the labor market. Better jobs will go to the  
<sup>mpj</sup> better educated; poorly paid jobs - <sup>unskilled</sup> unskilled  
<sup>work</sup> work. <sup>It is nothing to do about, if it is</sup> If nothing is done about, if it is  
discriminated against, to which the chairman alluded,  
accepted as a "natural" social condition, we may fear  
will corrode the foundations of democracy.

<sup>Very personally, see deeply concerned</sup>  
~~So~~ <sup>is</sup> ~~essay~~ <sup>is</sup> for the political stability  
the democratic <sup>what</sup> and future of the country, to keep it on as fine a

track as it has gotten started on, we must guarantee  
~~depend directly upon a~~  
that a higher and higher level of education will  
~~constantly produce a higher and higher level of~~  
<sup>extended to all groups of Israel's population</sup>  
responsible citizenry.

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Fourth, Jewish tradition:

<sup>perhaps</sup> That is not a very scientific heading,  
<sup>is meant</sup> but you all know what I mean by that.

We are, after all, the people of the  
<sup>properly speaking</sup> Book, and I think we ~~would~~ <sup>should</sup> all be very ashamed if  
the standard of learning in Israel were <sup>remains</sup> to be  
permanently as low as it is today, and ~~"by as low~~  
~~as it is today"~~ you must understand what I mean.

There is a very highly educated elite  
in the country today, with its background of  
education stemming from <sup>continental</sup> European origins,  
<sup>from</sup> American or British origins, <sup>from England</sup> or kibbutz origins,  
because the standard of education in the kibbutzim  
is magnificent. ~~It is very high.~~ Almost every  
kibbutz, or group of kibbutzim, has created for itself

*Handwritten note:* a person's responsibility

*Handwritten note:* this is a cultural elite



a high school over the years. They are the only

ones.

*There is <sup>an</sup> ~~no~~ education in the country*

*members of this* That is the elite, and from that ~~and~~

group come the people who run the government and

run the army, and run the factories and run all

the social services <sup>of Israel</sup> in the country.

*social conditions do not*

But nothing remains stable, and

*or permanently intact.* Twenty years from now and thirty years from now,

*The situation will certainly change* and forty years from now what we consider today to

*or fit* be an unsatisfactory level of education for an elite

*may, by tomorrow standards, be* ruling group won't be, and so when I talk about

*considered a mediocre level of literacy. Should* Jewish tradition -- and I say that as the people

*Israel fail to help, will the require* of the Book we will be ashamed if forty or fifty

*years from now there was a country there, safe,* years from now there was a country there, safe,

*an important and sensitive area of education,* secure, called Israel, where nobody had gotten

*shown competence could be the thought that* much beyond high school forty years from now, and

*even that few* they won't even get there if we don't try to get

*to improve the education* that system started today -- then we are going in

*Can we accept the prospect of an educationally* violation of our own ethos, our own ethnic, racial,

*without*

*and when we call our* traditional, tribal, religious -- call it what you

want -- pride in education. The image of the

Jew, too, that each one of us has had <sup>in</sup> his own

*of a Jew not chosen that is not* mind is the image of the most highly educated man.

*that of an*

*because Israel is making it on a modern basis*

mpj

And

~~That is what we want for Israel.~~

~~I sincerely believe that we must help Israel~~

~~today and so for that reason I think there are these~~

~~needs that have to be fulfilled, its educational needs, not only of sentimental and traditions~~

~~The last point that I would like to discuss~~

~~make is what I call the <sup>aspect</sup> fifth point, the making of~~

~~a nation.~~

*In the past 15 years we were not only sympathetic but active*

~~have helped, participated, in it, and we have helped~~

~~advance so far a process of rescue and in-gathering~~

~~of people. That process of state-building, the emergency~~

~~building of an army, the building of a foreign~~

*of a small and effective will growth*

~~service, where there are a hundred ambassadors now~~

~~around the world, with contacts with other nations --~~

~~the building of factories, the building of a big the~~

*trade in short, we watched the growth and the improvement of the components that*

~~go with the building of a state -- these are the~~

~~two things that have happened so far in my judgment~~

~~if we look back over the last twenty years.~~

We have witnessed a process of rescue and ingathering. We have witnessed a process of

state-building. Both of those processes have

been good and successful and we are delighted with

*consideration, but*

But the progress Israel made in the  
building of a state should not deter  
mp] our attention from the <sup>10</sup> very  
more difficult task, ~~namely, the building~~  
them and we have helped hard and we have put a lot  
of money in, and they have put a lot of money in. *of a nation*

But what has not yet happened is the  
business of nation-building -- quite different  
from state-building -- nation-building. And  
what we have to do now is to start a nation-building  
process, and that can only be done by a people-  
building process, a people-building process.

*Let me simply state that*  
A high school system is a tool by  
*one* ~~country-wide~~  
which you build people into a nation.

*express various stages*  
Now let me make it very clear what  
I mean by that by one example, and one only, and  
I won't elaborate any further.

The point I wanted to make about it  
is this, and I will make it again just very briefly,  
and everybody can elaborate on it in his own mind.

*The correctness of my statement is supported by*  
All of you who knew the history of  
the development of the United States, ~~knew perfectly~~  
*especially*  
~~well what happened in this country in the 1800s~~  
and 1890s and 1900s.

The high school, whether it was a  
day school or a night school, was the tool in the ~~own~~  
*own hands*  
United States by which greenhorns and immigrants

were turned into citizens -- and I use words that were familiar to us in those days. The Poles and the Greeks, and the Italians and the Russians, and the Jews and the Slavs, and the millions of people pouring into this country became Americans through the process of schooling, the night school or the day school, and they learned the English language, and they learned American mores, and they learned civics and they learned democracy, and ~~they learned that which now, sixty or seventy years ago~~ *The day and the night schools started* ~~Eller, provides us with the base of a homogenized citizenry.~~ *foundation* *essentially*

I don't mean completely homogenized.

I am not talking about ideal situations, but I am talking about the tool by which you amalgamate people into a group, and a homogeneous group.

*I* ~~These tools do not exist~~  
We don't have that in Israel today.

*I* ~~Let's not kid ourselves.~~ *deceive* We have got a place to which we have brought over a million people and

will bring in another half million before we get through with this rescue process. *to Israel* *They are there, in safety* But they are

*But many of them are state* immigrants, and they are separate and distinct, and *divided into* *groups.*

~~They are full of their own animosities and sensi-~~  
*many immigrants try to live by*

many of them are successful and  
successful, because, in their own  
mind, they are underprivileged.

mpj  
their own story

My dear friends, I am 12 years  
you will agree, as I am  
positive you will agree with

activities and traditions, and that country doesn't  
still lacking  
have the character yet of a nation. It is a country.

They are all Jews. But there is nothing blended  
The separate groups into a homogeneity  
there yet, and there won't be unless the high school  
we must have a country-wide  
becomes the common tool by which that process will  
We must realize that to do this blending  
be accomplished, ten, twenty or thirty years from  
now.

the conclusion  
is to state

So that is what I mean by the making  
of a nation. That is also, to me, a need.

Now, everybody has got a varying set  
We reviewed especially four aspects of  
of priorities, and whether you say that in your  
Israel's educational problem  
judgment the most important thing is the economic  
need or the political need or the military need or  
the Jewish traditional need or the making-of-a-  
nation need, whether you put more or less emphasis  
on one or other of these things, is up to the way  
your own chemistry and your own imagination works.  
But when you put the whole thing together, what it  
all adds up to is the fact that Israel should not  
be permitted to go forward, cannot go forward, and  
we who have done so much to bring it up to this  
point should now seriously consider what we have  
to do further in order to build a high school

system.

I would just like to add two sentences of a negative note here, because there are negative ways of stating the same problem.

~~One negative way of stating it is~~  
 this: *Taking together, they point to a single conclusion.*

Israel's growth, phenomenal to this point, will be blunted and will come to a halt, <sup>eventually</sup> within a predictable number of years, unless the educational levels are pushed higher and made more universal.

That is one way of stating it.

*There is a great risk danger of Israel's*  
~~The other way of stating it is, perhaps~~

~~much more simply and less complicated, she will just~~

become a little Levantine state of three or four million Jews, with a small elite and a great big

*superimposed over*  
 a poverty-stricken lower two-thirds or three-quarters *population*

if the present educational levels remain, because

prosperity and economic growth of a particular man

and his family depend on how much education he

has.

*The I have neglected detail to see, whatever*  
~~Now, for her to turn into a Levantine~~  
*mess that we, collectively, would love to*  
 country of three or four million people, or five million, *is a modern Israel, industrialized,*  
 is something that none of us wants to see.

*sustained in its progress by a literate, well educated population*

mpj But it is also clear to me that we  
with <sup>all</sup> modern Israel, if we come to its  
aid, if we accept our share of  
responsibilities in that vital challenging  
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Well, if the statement of the needs is made and is  
field of education  
elaborated upon much more fully even than this --

because I was just picking out topic sentences -- then

one goes on to ask the second major question:

As I mentioned at the beginning of my presenta-  
tion, we have some tentative plans for the  
What is the responsibility for satis-  
fying those needs? Whose is the responsibility  
future, and I would like to discuss them  
for satisfying those needs?

with you. first enumerate the edu-  
cational facilities presently available in Israel  
Now let us take a look at what has  
been done up to now. What exists now is a network

IPc ✓ According to the collected data, there is today:  
of private high schools, private in the sense that

most of them are not built by the state, by the  
government.

Kibbutz schools.

IP e) There is a network of vocational  
schools called Amaal, which has been built by the  
Histadruth.

IP c) There is a network of educational  
schools called OPEL, which has been built. We all know  
and maintained by OPEL  
that.

IP d) (not many)  
There are a few schools that have

been built by Hadassah. There is a school that  
has been built by the Council of Jewish Women.

which I could go down all the organizations  
school (like the National)  
that have built one or two or six or sixteen.

But let us leave the organizations, and discuss  
let

IP Some municipalities on their own, with

at another  
part of educa-  
tional facilities

*without*

no help from the national government, from the federal government, have managed to build schools. Some <sup>local</sup> regional councils have gotten together in smaller towns and made a region and have managed to build a <sup>regional</sup> school -- all this, pretty much all of it with the exception of the little bit that has come in from the outside, like ORT, or one or two others, has <sup>essentially</sup> ~~was built and maintained~~ been done by the Israelis themselves. That much they have done pretty much by themselves then up to now.

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I refer to the building of the plant and the maintaining of it.

*I would like to consider, together*  
 Now, what is needed? What is needed, *Broadly speaking* really, is enough additional building in order to *enabling Israel* reach the point of saying that you have got facilities *to* enough for every kid in the country between fourteen and eighteen *years*. That is what is needed.

*needs* Now that means more buildings. It means more teachers. *perhaps the training of new* Maybe it means more teachers *of new schools* before more buildings. It means more scholarships, *the growing population*

for kids to enable them to go. It means more libraries, more laboratories, more youth centers *one children and the other work* where they can study, because there is no room at

*in the year, the needs*



home to study; the flats are so crowded and tiny,  
*the children even*

What we are contemplating here, if I  
*Briefly and casually, we have enumerated the need*  
can boil it down into a nutshell, is that we are

*We are planning a fund-raising, as I would call it,*  
talking about trying to run a campaign for a very  
*a number of years*

large amount of money, ~~It may be \$75 million;~~

~~or~~ *may I add, that, in*  
it may be \$100 million, -- over a period of years,

*realistic terms, even 100 million dollars must be regarded*  
which is really nothing more or less than seed

*as* money. *only* Because, whatever we can build  
*means, we about cannot solve Israel's education*  
we will not build everything. *problems*

However many teachers we can get  
trained, we will not get them all trained. However  
many scholarships we can give to kids, we will not  
get all the kids subsidized.

*Our new Fund*  
The net result of what we will do in  
my judgment will be to do this: We will be

prodding the Israeli authorities to spend more and  
*education*  
more money on this subject, and we will force the  
*expended*  
spiral upward by the way we will seed it, and

*I do hope that the ultimate result*  
ultimately, between what we will do with seed money  
*of combined efforts, that is our*  
and what they will do to have to match it -- and I  
*and Israel's appropriation*

will give you a typical example in a minute --  
*will be the expansion of the education*  
between both of us, by ten years from now we might  
*system and that*  
have something done whereby we could say that there are

*Our the best of our vision... for us to not over-investigate... we come to the conclusion*

*in Israel child*  
 will be enough facilities for every kid of that high school age.

*But I would like to stop for a moment and explain. Here is what I mean by matching it.*

*Let us* Take a typical example. *appropriation.* If we build a school for *costing* X millions of pounds, three million pounds, *or* a million dollars, it is going to cost somebody millions of pounds to *operate and to* maintain that school. *it*

*Maintenance none of schools plans*  
 We are not contemplating that at the moment at all. *not enter our planning at all* And they know perfectly well over there that every school that's built they are going to have to spend much more money on maintaining *aware of it.*

*that.* *If we must be clear in our own mind* that, with time, the operation of schools will require *considerable more mind than the* forcing the standard upwards, levering the thing upwards. *cost of their construction.* You built a school. Well, all right.

Somebody has got to maintain it. You aren't going to leave it empty. And that's the concept of seed money and pressure from the bottom.

*If this is the case and it is the case,* Now that means that in our judgment and in our planning we are not coming to the community of United States Jewry and saying to them, *asking Jewry to assume full* "You must take the whole responsibility for building

a high school system in Israel.

Not at all. That responsibility will be shared, I am sure, by the time we are through, ten years from now, and we have looked back at the figures and we will find that again the major portion of the expense is going to come from the Israelis themselves, just as it does today on immigration and on absorption and on housing and on everything else.

*Ten years hence*  
~~By the time we are done we will find~~

~~that maybe we have put in one dollar for every three dollars the Israelis put in on expanded education of theirs or one dollar for every four. Nobody knows of course. I am dealing with obvious approximations, because it would be premature to make predictions, but it is quite clear to me what I~~  
~~have been asked over and over again, "Why should~~

American Jewry take the major responsibility for *Israel's education* this?"

*I must confess, that I personally believe, it would be*  
*guaranteed now* We are not. We are taking a small *as mentioned above* portion of the responsibility for this. *to be*

~~So that is the second item of responsibility.~~

*Next item*  
~~The third thing that I would like to talk about, is the structure that we have come up~~

*You would be surprised to know how often I am asked*

*But, in fact,*

*another dollar one.*

*our part of it*

*it would be*

*to be*

*to be*

*to be*

*to be*

*to be*

*to be*

*system... must all be... needs*

mpj

*of the Fund*

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*of campaigning*

with the structure and the methods. And, by the

way, just let me say this: a lot of this was

*let me describe briefly the preliminary work*  
detailed in the memorandum that you got, but a lot  
*meetings held, the exploratory steps made*  
of it wasn't, so here (I would like you to follow me)  
*in connection with the future structure of*  
carefully. This is the way the thinking is going

*the fund. It is a matter of great importance and*  
at the moment, and when I say "at the moment" I am

talking about a result of a series of meetings in

*I would also like to meet in kind of coalition*  
a large sense with lawyers, because I will tell you

you this confidentially, and I would appreciate if

*you* *it so, for the time being*  
this were kept that way at the moment:

*Not divulge an informant*  
We have had already one verbal con-

versation with Internal Revenue. By "confidential"

I simply mean until we go to them with a written  
presentation and they give us a written ruling back,  
I wouldn't want to have a lot of loose talk going  
on about it.

*during the first visit to the IRS*  
We have a verbal -- not committed,  
*advised the gentleness of our intention to launch*  
non-committing conversation with them, and it was  
*at Education Fund our next meeting was of a*  
to prepare for that that we sat down and drew out  
*consultative in nature. We prepared a draft and*  
a structure, and then we went to them and said, *armed the*

"If this were the operating structure of this thing, *IRS*  
*meet & approval, Fund*  
how would it sit with you and the Internal Revenue?"

*and before going into the complexities of the new Fund, I would like to have you follow my statement (see p. 21)*

And we ~~got~~ <sup>received</sup> a clear, affirmative answer.

*I would like, if I may, to*  
 Now, this is the structure that we ~~were~~ <sup>move on into the problems of fund-</sup> ~~conceiving~~ <sup>raising</sup> of.

The ~~campaign~~ <sup>educational</sup> would be conducted by ~~the~~ <sup>new enterprise</sup> United Jewish Appeal. The ~~fund~~ <sup>fund</sup> would be known

as the Israel Education Fund. <sup>the fund</sup> There would be a chairman of it, separate and distinct from the chairmen of the regular annual UJA. <sup>In order to</sup> keep the distinction clear in everybody's mind,

The campaign would take the form of solicitation of specific gifts of individuals, or foundations or corporations, or whoever would be

approached for specifically earmarked projects, which <sup>Naturally, a list of predetermined projects</sup> would be listed on a list of things that would be <sup>will be prepared for the purpose of specific</sup> drawn up, that would be the priorities, the order <sup>solicitations</sup> of priorities of things to be done.

<sup>on the basis of a</sup> If it were determined, for instance, <sup>detailed story</sup> theoretically, that the first thing to be done is <sup>need</sup> in teachers, then <sup>highest priority</sup> shall be given to produce five thousand more teachers or two thousand <sup>to the task of training two or five thousand</sup> more teachers, if there is no sense of talking about <sup>of additional teachers</sup> anything until you have talked about that, then that would be a priority 1, to figure out how to get two

thousand more teachers trained.

Whatever would be the list of priorities, there would be a specific list of projects to be accomplished, and gifts would be solicited according to what those specific things would cost.

Requests might be solicited because if you went to a person and asked him for a large amount of money and he said he couldn't do it now without affecting his regular giving year after year --

Oh, by the way. Excuse me. Let me interrupt myself. I assumed this and perhaps I shouldn't have. Let me say it clearly and categorically: *(continues from p 14)*

The United Jewish Appeal has no intention to be in competition with itself or with the communities *engaged in fund-raising* on this campaign. What comes first, *I am saying it categorically* comes first, and that is clear and flat and unequivocal. That is the *regular* annual campaign. And there isn't any question in anybody's mind about that, not our minds, not the minds of the people in Israel.

What comes first is that, and it is done in every single solicitation.

*The purpose of solicitation would stem from priorities. The solicitation itself would be controlled by the stewarding of the solicitor in the regular UJA - community campaign.*

*My # 815 color, I never planned this abandonment, but right now I imagine  
How to return to the structure of the Education Fund  
Examples (see p 10)*

*a contributor is approached*

When you go to a person and you ask him <sup>for</sup> *gift to the Education Fund* for \$100,000 or \$200,000 for this you talk first *this will be done to discourage any attempt on the part of the giver to insult him* about his regular standard of giving, and you don't accept one for the other.

The question was asked by somebody in Israel: "Would you turn down money for the Israel Education Fund?"

And the answer was given and agreed *unanimously by the members of the UJA Study* upon by everybody, "Yes."

I can't <sup>not</sup> say it any more clearly. You *will reject contributions* turn down money for the education fund if it is *regular* offered at the expense of the annual campaign.

I even skipped over this. I should have said that first, but it is so automatic in my thinking that I seem to have passed it.

So if you go to a man and he says, "No, I cannot give you anything large for the Education Fund because I must keep up my annual standard of giving," then you say to him, "Would you leave a bequest for this <sup>the fund</sup> that would be payable later or out of your estate, or some other way?"

*This is an example of the <sup>and manner</sup> in which* And it would be in that form that testamentary gifts would be solicited.

*Of course I do not have to tell you, because you know it too well that there are, in the wide spectrum of Jewish giving, many variations of solicitation. To illustrate my point, let us assume that a contributor, approached for a special gift, replies:*

*Not at all. You may suggest to me that I should be asked to give more money to the Education Fund.*

The transmission of funds and the control of funds would ~~work~~<sup>process</sup> as follows, (and this is the way we discussed it with Internal Revenue):

The money is raised by the United Jewish Appeal from a specific donor for a specifically earmarked project. It ~~might~~<sup>could</sup> be a scholarship fund of \$100,000, that ~~he~~<sup>the contributor</sup> would want to set up in his name so that every year ~~500~~<sup>a number of</sup> children could be given scholarships, ~~or two hundred children, or whatever the fund would yield.~~<sup>receive grants for tuition, maintenance, or both.</sup> It would be an item ~~it would be a~~<sup>on the priority list</sup> project, earmarked. He would say that is what he would like to have.

*for a given*  
The funds ~~for that~~<sup>is specific</sup> would then be transmitted to the Jewish Agency, Inc. Ownership of whatever is created with those funds stops right there, with the Jewish Agency, Inc., an American-control<sup>led</sup> body. Ownership stops there, ownership of school buildings that will be built in Israel. Title resides in the American corporation.



B4

mpnl

Now I must describe the function of the Jewish Agency, Jerusalem. <sup>24</sup> And the working relation between the latter and the Jewish Agency, Inc., New York. Ownership of an endowment fund set

up to give scholarships: Title rests in the American organization.

To put it simply, uncomplicatedly, The relationship, then, of the American

Jewish Agency, Inc. to its agent overseas, Jewish

Agency, Jerusalem:

Agency, Jerusalem is asked to carry out the wishes of the principal and act in all capacities as the

agent according to the earmarked approach of the original solicitation.

Let us follow it through for one moment with one theoretical case.

A man would like to give \$100,000 to build a library, because that strikes him. He likes

that. He hears the needs in a particular town of 10,000 dwellers, where there is no library, and he

would like to build a library. Excellent. The

gift is solicited on that basis. He earmarks it on that basis.

The funds are transmitted to the Jewish Agency, Inc. They then ask their agents to obtain an

architect, to obtain a contractor, to let out bids,

to get the building built, to go and buy books and

the Jewish Agency, Inc.

fill it, to go and hire somebody to be librarian to run it, <sup>these steps are</sup> all controlled by the principal here, in New York, and the principal in New York is then responsible for figuring out how to get maintenance money to keep that thing going on year after year and will tell its agent in Israel to apply to the Ministry of Education if it wants to, to get funds to maintain that library or to apply to the Hebrew University -- I am taking a wild example -- if it wanted to keep that library going.

Or, if the agent in the United States had any non-earmarked funds, and it decided that it wanted to apply them to the maintenance of that library, it in its controlled judgment would do so.

*Or, let us consider another involving a large gift.*  
Now, let me give you a larger example, not of a small library but of a big school.

*Suppose the USA Education Council wanted for the express purpose of what is the school reaction*  
If a man gave a million dollars and said he wanted to build a school, and that school were built under that process of principal and agent, and the agent over there got the school built to the satisfaction of the principal here and then hired the teachers and ran it and found that its operating budget was going to be so many millions per year,

it would then finance the running of that school by the following method, which is the way all the schools over there are financed. It would charge tuition, because, by the way, we are still not talking about a free system. We are shooting for a universal system, but still not free. We haven't contemplated raising that kind of money yet, nor have they reached the point over there yet where the budget of the Ministry of Education is high enough to make everything free.

That is what I mean. That will come ultimately. We will spiral them up ultimately to that point. Not yet.

So the school today would go out, and it would have to get some revenue from tuition from those students who could afford it. It would get some revenue from scholarships, from the scholarship fund of the Israel Education Fund. It would get some revenue from the Ministry of Education. It would get some revenue from the municipalities in which the school is located. It would get some revenue from private contributions of Israelis.

It would have to make up the budget

for running that school, and any deficit would have to be borne by the Ministry of Education, and the Ministry of Education is perfectly aware of this.

The Internal Revenue point on this is a very clear one. All they want to know is one question: Are you building anything or attempting support anything, you, you group of American citizens, which should be or is the function of the Government of Israel? And our answer is, no, because this is not the function of the Government of Israel, not yet. And so we are not replacing anything that they are doing or should be doing, although we feel and they feel that ultimately they should be doing it, and ultimately they will.

And again, we come back to the concept that this is seed money.

Now, let me stop right there with that whole description of the structure, because it seems to me that lots of questions can be opened up from that, and I will try to answer any of the questions that you have asked.

The last thing that I would like to report on is that we have gone ahead with certain

plans since I had the last meeting with Phil and Lou and with some of the executive directors of the larger cities, and this is what we have done so far and what has happened so far.

No. 1, we have appointed a director of the Israel Education Fund, which is a department of the UJA, and that director is Mr. Ralph Goldman, and I would like to introduce him to you, and I think you all know Ralph. (Applause)

We have published nothing of his appointment. We haven't given a notice to the JTA or anybody else, because we wanted to wait until the whole thing was put together.

No. 2, there is that mission of educational experts whom I have told you about before. That mission is in Israel now. It consists of four persons. One of them is Dr. Harold Gores, who is the president of the Ford Foundation's Educational Facilities Division -- an extremely important man in the whole field of education in the United States.

Obviously, the Ford Foundation -- I am not saying that they are backing him, and I am not saying we will ever get a dime from the Ford

Foundation, but he is the head of the Educational Facilities Division, and he is over there on our behalf, basically studying this (referring to the large report).

That is what those men are working on over there. They took this large report, and they are testing it for its validity. That is really what they are doing.

The second man on the mission is a gentleman by the name of Dr. William Jamnsen, who is the former Superintendent of Schools here in New York.

The third man is a Dr. Howard Wilson, who is the Dean of the School of Education of UCLA, a top authority in the field.

Fourthly, with them is one lay leader with experience in the field of education, Mr. Charles Bensley, who was a member of the Board of Education here in New York for thirteen years and built a billion dollars worth of schools.

Mr. Hyman of our staff is over there with them, and they are over there now on a study mission, study survey, working technically with all of the people in the Ministry of Education and in all

of the vocational schools and the army schools and all of the -- I don't want to bother you with the details, but they've got a fantastic itinerary of appointments and meetings.

They will be back, probably, by the end of this month, the end of March, and they will write up some sort of a report, and that will be very, very interesting to us, because whatever they say is going to count very heavily in our judgment as to whether we are on the right track or the wrong track.

And then, the last thing that we were thinking of, Phil Bernstein and I discussed this -- that was calling a launching meeting -- and let me use that word carefully -- a meeting of national leadership perhaps would be a better way to express it -- not large, not thousands or hundreds and hundreds of people, but a leadership conference of a couple of hundred people at some point in June, when it would no longer interfere with any campaigning going on in any community, and have a one-day conference, at which this Israel Education Fund would be launched in the sense that it would be explained to the leadership of the country.

No money would be solicited, no gifts sought. First we've got to explain this. We've got to do a lot more talking; we've got to do a lot more writing.

What we want to do is widen the circle of people who will know about it, and so we were thinking about calling some sort of a conference like this in June, to which this Dr. Gores of the Ford Foundation or anybody else would come and report, and we would have a day's conference, and a lot of questions and answers, and we have visualized it in terms of a one-day thing from morning to evening, and we had talked about it tentatively being the weekend of the next board meeting, of Monday, June 15, following the weekend of your June 13th weekend, which I understand is the next quarterly meeting of the board of the Council, and it is as good a day as any, June 15th.

We would bring in essentially two or three kinds of people: Large contributors, important people in the Welfare Fund structures in the communities. We would draw together a combined list of who should be invited and try to get as good a representative




cross-section, national group together as we could  
and make a full exposition of this whole program.

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So that hasn't been called yet. That is still in the talking stage.

Mr. Chairman, I think that is a pretty full report of everything that is on my mind. We have talked about needs, and we have talked about responsibility for those needs, and we have talked about the structure that we contemplate, and we talked about the method of campaigning, and I am sure there are lots of questions, and I would be very happy to answer them.

The thing that I would like to stress in closing is that all of this, all of this is open, fluid, subject to amendment, subject to suggestion, subject to change. We are jelling as we go along and as we move along from meeting to meeting we get more ideas and more suggestions, and finally we will emerge with what will be hopefully a consensus of approval and support and conviction that this is an important thing to be done, that we all agree it should be done, that it is an extra burden that American Jewry is being asked to take on, that



we have to take it on in a manner in which it shall in no way hurt the annual campaign, because that was basic, motivating reason why some of us insisted from the beginning that the UJA get hold of this and not have somebody else from the outside do it.

And with all of these factors working on us, we are at the point where we are today, and we would welcome very much comments and suggestions, criticisms and additions.

Thank you very much for listening up to now. (Applause)

QUESTION: I just want to understand clearly, when you speak of the annual support of UJA. You know we have had a two-line campaign. You are speaking about the first line, or are you speaking in terms of both lines?

A VOICE: This is the third line.

THE LADY: Is this the third line?

RABBI FRIEDMAN: No, Mrs. Geller.

It is not a line at all.

THE LADY: All right.

RABBI FRIEDMAN: It is not a line in

the campaign at all. It is not connected with the annual campaign, as we visualize it.

Perhaps Joe is right. Perhaps I had better go one step further in explaining all of this.

We are thinking in terms of soliciting very large gifts from a very small number of contributors, and this is what we mean by not affecting the regular campaign. It's another way of protecting it.

We are thinking in terms of a minimum of \$100,000 gift. We are thinking in terms when we say, capital fund, that automatically means several years to pay it. That is also distinct from the annual campaign, which is a one-year campaign, and each year the gifts are supposed to be paid within the year. They are not always, but that is the theory.

We are thinking in terms of no timing of this thing. It isn't that you have to have this thing done by the Big Gifts meeting on March 3rd or February 12th or whatever. This is an individual solicitation thing that will go on in consultation with the communities, in cooperation with them, not tackling anybody until the name has been cleared,

not tackling anybody if a community has a particular reason for not wanting anybody in its community to be approached in a given year. So you wait until another year, because you are talking about individuals.

You make up a list of individuals whom you are attempting to solicit one by one, slowly, steadily, continuously. You don't do anything. It isn't necessary to go in and talk to a man on March 1st if by talking to him then you are going to upset something that is happening in his community. You talk to him in November or not that year at all. You talk to him a year later.

MR. MEYERHOFF: What kind of publicity are you thinking about?

RABBI FRIEDMAN: Joe's question was, what kind of publicity are we thinking about?

We are thinking about the following, that there should be some publicity at the beginning when this fund is announced, when it is launched, when it is stated that we are going to do it.

The publicity might be around this June 15th meeting. You have one leadership meeting. You announce to the country that you are going to do

this. You explain how you are going to do it as well as possible, and I would visualize very little if any publicity thereafter except individual announcements of individual contributions. I would think there would be publicity if a man wanted to give half a million dollars for a school and name it in his name. There is an item in the JTA. There is an item in the local Anglo-Jewish paper. You put out a release on a thing like that.

I would visualize that there would not have to be, certainly not any meetings in communities, as I visualize it. There might be a luncheon meeting of two or three people. But I'm not talking about calling ten or fifteen people to a meeting. You don't solicit anyone in this kind of a meeting. I would visualize that there might have to be a national meeting a year later after you have launched it, again let us say in June, when it wouldn't affect anything or anybody, and say what you have accomplished in the first year that the fund has been in operation -- or not necessarily.

It is quite wide open in my mind about a year or two years ahead.

But in terms of publicity, I would visualize it as being one shot of national publicity to indicate the fund was in existence, and then all publicity or all promotional material to be directed to the individual whom you are trying to solicit, and there again, with clearance.

All right. Let us see if there are any questions.

A QUESTION: I've got four questions. One is in two parts. How should I ask them?

THE CHAIRMAN: Start with the first one.

THE GENTLEMAN: Actually, they are all different questions, and I hope that if they don't get answered, I will get a chance to ask the others.

I think they would be clarification questions.

The first one I jotted down was this:

Herb made a clear point about the ownership, and for quite obvious reasons the ownership of the buildings to be erected must remain in the United States. The question I would like to ask is, does this give the people running those buildings any administrative authority in Israel? Where does

the authority stop? If they own the buildings in which teaching was being done, how does the educational system in Israel have any kind of uniform approach to this proposition?

THE CHAIRMAN: Why don't you ask the others?

THE GENTLEMAN: The second one is the bifocal one, and that is this:

Herb made the point, and I think we are all interested in this, that there would be no interference with the United Jewish Appeal. That has first priority. On the other hand, in some communities -- certainly the one I represent -- there are people in groups, particularly in groups which are constantly looking for projects, and it seems to me that now that the UJA is in a position to talk about projects, it is going to create an internal kind of competition that may cause difficulty, whether we like it or not.

2a

Now, it would be all right to say we are going to be very rigid about this; we won't take the money. But I think we ought to be very careful in looking ahead on this thing to recognize

that projects, which is the biggest competition you have from the competing campaigns, are now going to be part of the UJA and may well be an interference rather than an assistance.

The second part of that question is 26  
the procedure of clearing with communities prior to any solicitation for this, because again it is all part of the same fabric of not interfering with the local campaigns.

When is a man fair game? When can you go after a solicitation? What is the mechanics of that?

Now, shall I ask the third?

THE CHAIRMAN: Only four questions, now.

THE GENTLEMAN: The third one is for some further clarification of the statement that was made about our relationship with the Internal Revenue Department, that this is not taking over a function of government. 3

Now, is this based on a specious argument that Government is not doing this now, as I



gather from Herb, and therefore is in a position to let us take it over? And is there a stronger argument that it is naturally the function of any government to run a public education system?

I am asking these questions because I would like, myself, to have clarification on that.

The fourth question is this: Is there 4  
going to be any involvement of bond money in the same kind of a project, because if there is, I can visualize many confusions, which we already have becoming complicated and multiplied. And if there isn't, how do we explain that no Israel bond sales will go into the structure, the construction, I should say, of the schools in Israel?

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RABBI FRIEDMAN: Why don't you let him do it one at a time? I think I got them, but I'm not sure. I will try to answer them.

THE GENTLEMAN: I have them written down, if you get stuck.

RABBI FRIEDMAN: First of all, the question was, how does ownership of a school by an American domestic corporation jibe with the educational system in Israel? That was basically the thing,

ANSWERS



and I think you were referring to that, or what was in mind was the matter of curriculum.

THE GENTLEMAN: Policy, curriculum approach, religious approach, philosophical or anything. How can a man dictate what will be taught in his school?

RABBI FRIEDMAN: Well, it isn't going to be his school -- don't ever forget that -- any more than it is his hospital or it is his community center or it is his home for the aged when you put his name on it in any town. It's not his.

THE GENTLEMAN: Herb, there's a difference. You said that the ownership, the title --

RABBI FRIEDMAN: <sup>title</sup> ~~that~~ rests in the Jewish Agency, Inc, whose board of directors is twenty-seven people, and they own it. (1)

THE GENTLEMAN: But will they dictate policy?

RABBI FRIEDMAN: Now, when you talk about policy, if you want to go into every one of those questions, let me try.

As far as curriculum is concerned,  
it is the intention to use the curriculum provided  
by the Ministry of Education.

There are two basic curricula provided  
by the Ministry of Education. One is called state  
education. We would call it general secular. And  
one is called religious. The difference between the  
two curricula is this -- and, you know, I am trying to  
simplify enormous questions, enormous questions.

Ask what is the curriculum of the school system in  
New York and try to get an answer in one sentence.

So I am saying this because these are  
big generalizations for me to try to make, and I  
would appreciate indulgence on them.

But the difference between the general  
academic curriculum and religious curriculum is one  
of degree, since in the religious curriculum there are  
some more religious subjects. The Bible is in the  
general curriculum, and the Bible is in the religious  
curriculum. In the religious curriculum the Bible  
is taught with the hat on as the Holy Word of God.  
In the general curriculum, the Bible is taught as  
history and geography.

I give you this as the difference  
between the general and the religious curricula.  
These are the two curricula put out by the Ministry

of Education to satisfy the two trends of schools that exist there.

If this school were built in a place where the overwhelming proportion of the people were religious, and the recommendation from Israel to the owner group here was that that school should become a religious school because that is what most of the kids in the neighborhood are, and that that school should use the state religious curriculum, then the owner group here would decide whether to do it or not.

MR. MEYERHOFF: Herb, is it fair to say that the curriculum would be one that is set up by the Department of Education in Israel, just like you do in private schools in this country?

RABBI FRIEDMAN: That is what I was trying to say. Right.

THE GENTLEMAN: Or, to say it conversely, that the Jewish Agency, Inc. will not insert itself into the educational system in Israel?

RABBI FRIEDMAN: In all practical terms, that is what will happen, exactly.

Now, I forget what other policy questions you raised.

MR. MEYERHOFF: What about looking for projects?

THE GENTLEMAN: That question you answered, if it sticks.

RABBI FRIEDMAN: The next question you asked was the question about projects.

Well, I am not sure how to answer that. If the floor on this thing is \$100,000, and Histadruth is out offering projects at ten thousand, or Pioneer Women or Reb Mogen David, or I don't know who all else, JNF -- we are not trying to compete with that.

MR. MEYERHOFF: Herb, isn't there another answer to this thing? We had this all battled out in Israel a number of times. Will you excuse me if I just inject myself into this thing, inject these comments.

The whole argument was whether UJA will be the exclusive agent for this sort of thing or just another agent, and after a lot of battling around for some months, we insisted that if we are going to undertake it, UJA would be the exclusive agent for this sort of thing, which, as far as I am

concerned, would rule out all these things that you are talking about except if, for instance, you had a Histadruth school, if that is possible.

RABBI FRIEDMAN: Yes.

MR. MEYERHOFF: They could have a school, or if the Council of Jewish Women has a school like they have in the Hebrew University, you are not going to stop that, or if the Hadassah, for instance, has a school, they will raise money for that.

THE GENTLEMAN: I don't think you got my question. I am not worried about competing with the other groups but with the UJA itself. Will the organizations and individuals now making contributions to the UJA want to switch their contributions to the building fund because --

RABBI FRIEDMAN: We don't have any projects in the regular campaign.

THE GENTLEMAN: Of course you don't. That is my point. You are creating them here.

RABBI FRIEDMAN: How?

MR. MEYERHOFF: How are we getting any funds from the UJA?

THE CHAIRMAN: May I suggest, Don, why

don't you amplify your question and make a point, and let us see if we can get a response from Joe or Herb.

THE GENTLEMAN: If the United Jewish Appeal raises some large sums without projects, the United Jewish Appeal is going to be running a parallel campaign without projects.

One of the paramount purposes we have is not to let the second interfere with the first.

I say there are groups and individuals who will be more intrigued in communities with the project idea than they are with the contribution to the UJA on the old basis.

How are we going to prevent them from wanting to divert the money which they are giving to the UJA to this new thing, where they will get a name on the door?

RABBI FRIEDMAN: Well, I tried to say, if it is a substitution, and that is what diversion is, we won't take it.

THE GENTLEMAN: I understand that. I say, how are you going to prevent it? Will you say that you absolutely won't permit this to happen?

Suppose an organization wants to give you \$100,000 for the school.

RABBI FRIEDMAN: How much have they given?

THE GENTLEMAN: \$50,000 to the UJA.

RABBI FRIEDMAN: Every year?

MR. MEYERHOFF: What community gives money like that?

THE GENTLEMAN: We gave \$50,000 from an organization. They give us \$25,000 for a project. An individual who gives you \$100,000 might want to switch.

RABBI FRIEDMAN: We won't take it. 2  
I thought I said that flatly and unequivocally.

What was the other question you asked?

THE GENTLEMAN: On that \$100,000, may I ask how firm is the conviction, and to what degree will it be translated into action, that nothing less than \$100,000 will be accepted?

Obviously, the sights you want to set as high as you can. Mr. X comes to you and says, "I'm sorry. I can't give you \$100,000. But I am intrigued with this. I will give you \$50,000."



What would you do?

RABBI FRIEDMAN: Let me answer you very specifically, because we have looked at this thing very specifically.

We had a meeting the night before last of several of the officers of the UJA to tackle that question, because we have a meeting of the Executive Committee of the UJA on Monday, and one of the items on the agenda for Monday is to get a policy decision on the question of minimum contributions. What should be the minimum?

The night before last, we reached the conclusion that we, the officers, would recommend to the Executive Committee \$100,000. We will debate this out on Monday in the Executive Committee. If the Executive Committee votes it, that becomes policy.

How firm? Firm as a rock.

Now, take it on an administrative basis, where Ralph Goldman and I were having a discussion across my desk the other day and the question came up: Supposing a man who gives \$1000 a year to the campaign is quite intrigued with this, sees something quite unusual in it and wants to give you \$10,000 for ten scholarships, and this would give him great joy and pleasure?

I said, no, no.

And they said to me, "Well, then you would be throwing some money away."

And I said, "Yes, we will be throwing some money away but we are trying to get two greater goods. First, large sums, and second, protection of the annual campaign. Those are greater goods than this \$10,000 that we might have to lose and reject." \*

So the only way I can answer you, Harry, is if we make a firm policy decision and we carry it out administratively, then we might break some eggs in the process, but we are going to try our best.

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A QUESTION: How many years is that contribution good for? Suppose he wants to give you the \$100,000 over a ten-year period, \$10,000 a year? Will that be \$100,000? In other words, he can pay it off over a period of time?

RABBI FRIEDMAN: Surely.

MR. MEYERHOFF: That wasn't decided in our discussion. We didn't bring it up.

THE CHAIRMAN: Is this on the same issue?

A QUESTION: Are you ruling out completely the possibility of taking this on with the UJA campaign? I am thinking specifically of the Women's Division, who did take on a project campaign very successfully. We haven't been as successful since. We took on a million-dollar campaign for mental health, and we were supposed to raise a million dollars in three years. Now, we raised it in two years.

I think this would be a tremendous campaign if we could take it on with the Women's Division.  
I think it would mean a million dollars, or very close.

Would you rule that out?

RABBI FRIEDMAN: No. I would discuss it with you and try to see what it meant.

If, for instance, you say that the Women's Division of New York City as a separate entity, the Women's Division of New York City UJA -- and that would apply only to New York City UJA and no place else --

THE LADY: But it is a special project over and above our regular campaign.

RABBI FRIEDMAN: It might be something that could be worked out if it didn't affect the ordinary income and didn't influence anything that was involved with local needs.

So it wouldn't work in a community, but it might work in New York.

I had some more of Don's questions.

THE CHAIRMAN: No multiple questions hereafter.

A QUESTION: We are very much concerned about this: We agree on the project, but looking at this protective device, based on our own experience, assuming that a man gives you \$100,000, pays it out in four years, and the third year he

comes to the Welfare Fund and says, "I owe \$25,000 on that, and I therefore have to reduce my gift." What would you do?

This is a real question because we get this all the time.

MR. MEYERHOFF: The same as you have in any other capital fund.

RABBI FRIEDMAN: I think the protection, the responsibility for providing protection is ours to the maximum degree we can provide it. But I would like to say frankly we can't provide protection unto the third and fourth generation thereof. You know, the third and fourth year. Nobody can.

THE GENTLEMAN: No. I think you ought to reconsider your position that you will not accept gifts against the campaign. I think a more realistic position would be that this is so important a project that even if it hurts the campaign, eventually American Jewry must undertake it.

I think that it will be much more salutary from the point of view of the communities if you went into this with your eyes open, recognizing

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the tremendous need, even if it means a hurt to the other overseas efforts, because anyone who projects a long-range planning should be concerned with what will happen two or three years from now.

MR. MEYERHOFF: I think you are wrong, Ben. May I just comment on that?

You have got the same experience that you must have had in Boston. We had it in Baltimore and every other community in the United States has had it.

When you go out for big capital fund campaigns, you get the pledges on the basis that by all that is holy this will not affect the person's annual giving. But you know, three, four, five, six, seven years later it does affect some annual gift. But the number it does is not significant.

Our own experience is that it is not significant and I think that this is the way it will work out in this sort of a situation.

For anybody to guarantee, to say, "I won't take that man's pledge four years from now if he reduces his UJA gift, I think, wouldn't be realistic.

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THE CHAIRMAN: Let us get on to the next question. I think hereafter we will try to stick to one question at a time and stick to a little discussion on the same issue.

RABBI FRIEDMAN: Let me try to answer quickly as to the procedures, the procedure of clearance, the mechanics of clearance.

It would seem to me that we wouldn't have to go into the details here. The statement of principal is that we clear. Now, we can clear, if we say we worked out a system together where we should clear names a year in advance or six months in advance, we have no preconceived notions -- I have no preconceived notions. Whatever mechanics of clearance turn out to be the best, we will be glad to go along with.

A QUESTION: I just wanted to make sure that everyone understood, because I understood that you will be clearing with the communities before you go into any solicitation.

RABBI FRIEDMAN: Right.

As far as your question is concerned,

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about not taking over the function of the government, our approach to the Internal Revenue Service or our approach to ourselves first -- it isn't a question of Internal Revenue. We approach ourselves first and we say to ourselves if we try to do this are we really doing something? Are we asking American Jews to do something that the government should do, the government of Israel?

So that brings up the question: what is the function of the government in terms of providing education?

I think it would be very interesting if we were to take a look at the most advanced and enlightened governments in the world and see what their attitude is towards providing education. We would be very shocked.

We have a visitor here from England. I think she can tell us whether the government of Great Britain has the responsibility of providing free and universal high school education to every child in England. I think the answer to that is no.

THE LADY: Not high school, but



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secondary education up to fifteen. It will soon be sixteen.

RABBI FRIEDMAN: England. No government in the world, interestingly enough, outside of the United States, feels that it has the responsibility, flatly the responsibility of providing full up to eighteen years old.

So that we are not really taking over something that we should be doing and they are defaulting, so we are stepping in.

No. What we are trying to do is to have Israel become second in the world after the United States. Not England, not France -- no country in the world that provides it, feels it the duty of the government to provide free and universal high school training.

That is why this is so wonderful and revolutionary, and it would be so magnificent if we could do it.

Now the last question was about bond money.

Now our preliminary thinking up to now is that the answer is yes. It has been our

intention to accept bonds in payment of these pledges,  
as we accept bonds --

THE CHAIRMAN: That wasn't the  
question. It was whether bonds would be used in  
this project.

RABBI FRIEDMAN: No, no. Joe answered  
that about the matter of exclusivity.

It is not the intention of the bond  
organization to go out and sell bonds on the basis  
that they will build schools with these bonds.

A GENTLEMAN: His question was:  
Why not? Why shouldn't the bonds do it?

MR. MEYERHOFF: No. Just the  
opposite.

8 RABBI FRIEDMAN: Well, I don't know  
what his question was, then.

MR. MEYERHOFF: Ask him.

THE GENTLEMAN: I wanted some assur-  
ance, Herb, that there would not be more confusion  
than there is now. I think you know that the bond  
speakers may be pretty much the same speakers as the  
UJA speakers now, and if they start talking about  
schools and public education, it is going to compound

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what is close to a felony, so I am just trying to avoid it.

MR. MEYERHOFF: You are not going to stop them.

RABBI FRIEDMAN: We are going to try but, you know, the answer is, again, as in all these things, they will not be able to allege that they are using bond money to build schools. Now, they may allege it. We will try as hard as we can.

MRS. COHEN: It has been stated that under the projected plan secondary education will not be free. The specific problem involved, it seems to me, would be what is really a basis for this effort, which is the crisis that exists as a result of the gaps between the Oriental and the Western elements in the population.

RABBI FRIEDMAN: Right.

MRS. COHEN: If secondary education is not going to be free, how are we going to close the gap as a result of this effort? What modification, what improvement will there be as a result of this?

RABBI FRIEDMAN: Well, there may be some confusion about that. Before you can make anything free you have got to make it available. There aren't enough schools; there aren't enough teachers. So first you have got to get schools, and you have got to get teachers, and you have got to get kids into the schools.

We can't hope to raise enough money yet to provide the full maintenance budget to make it free for every child, nor can the government of Israel contemplate getting enough out of tax revenue to make it free for every child.

So it will still have to be on the tuition basis at the beginning, the way it is today. It is on the tuition basis today.

The average tuition today for high school -- and I am averaging it out -- whether it is for vocational school academic school or agricultural school -- they have those three kinds -- is about 500 pounds a year. It is a tremendous amount of money for a kid from a Moroccan family, where the average earnings are about 300 pounds a month, to pay 500 pounds for a child's education, and they may

have three or four kids.

A GENTLEMAN: Or seven or eight.

RABBI FRIEDMAN: Right now it is on a tuition basis. What we have to do right now is provide as many scholarships as we can for the kids who are on the bottom of the economic ladder and kids from families on the top of the ladder will continue to pay their tuition, and slowly but surely we have to bring the project to the point where it is going to be free. It won't be free for some time.

What we can do now to help provide the relief now is massive scholarship support at the bottom of the economic ladder, so all these Algerian and Moroccan kids can come in, and keep them in.

The drop-out rate there is tremendous. These are the 1961-1962 figures. I don't have later ones, because the statistics are old.

Elementary school, 370,000 kids.

In secondary schools, 78,000 kids, of whom fifty per cent graduate. So you get down to 30,000-odd something.

And in higher institutions, institutions of higher education, 9000.

That is our Israel of today, two and a quarter million people -- 9000 in the universities.

A QUESTION: I will try to be very brief. I hoped someone else would ask the question, and that is why I was waiting.

I don't understand the subject or the basis of our discussion. As far as I know, the Council of Jewish Federations and Welfare Funds had an understanding with the United Jewish Appeal. They always asked for a line-by-line budget discussion. We didn't get that but we got quite a lot of information and we were satisfied with it.

What I want to know is this: Have you already decided on this project and you come to us with a fait accompli, or are you going to consult with us whether you should or should not?

That is one of the basic principles of this whole discussion; and if it will be, if you will go ahead with this project, will we still have these line-by-line budget discussions or at least a general discussion of this project, too, or will you

say just that that project has been approved and we go ahead and we do it as we want? That wouldn't be right.

The other thing is, have you at all considered -- again on the question of soliciting -- that it should not influence the general Appeal altogether? Have you considered not to make it a general appeal, as you say it won't be a general appeal but, say, a restricted appeal? You will approach only people who give donations for the United Jewish Appeal, \$50,000 per annum or over? Then we know it can refer only to 200 or 300 people in this country and I think we wouldn't be worried so much.

But if small people, who give \$10,000 or \$5000, will have here \$100,000 which would be payable over a period of ten years and they become big shots, having subscribed or having built a whole school, it will be quite different. People will be liable and inclined to reduce or not even reduce -- but people who haven't been gotten yet; we haven't gotten to them. But we make progress. We are always getting people who will give more and

more money.

Have you considered that aspect of it?

There are a lot of more questions, but I just pointed to those, the more brief ones.

RABBI FRIEDMAN: All right. The question is, are we presenting you with a fait accompli or are we here for discussion?

We are here for discussion.

THE GENTLEMAN: You want to hear our views?

RABBI FRIEDMAN: We certainly do.

THE GENTLEMAN: If so, I want to make just one remark. I would feel we could consider this whole project with more intelligence if you would provide us with a great deal of more information which we would like to have, which we would need. I think we would like to have the statistics of the children. I know that those figures are available to you. You have given us now some figures of 370,000 children in the elementary schools, 78,000 in the high schools.

On a comparative basis, I know, for example, in the Province of Quebec, we have about



twenty-two per cent of children of school age, that is, between six and sixteen. How do these figures compare with Israel? How many children are in high schools and how many are not?

And, again, how many teachers can the Israeli universities provide? You will put up buildings for another 100,000 children. Do you have the teachers? What is the expected production of teachers in Israel from the Israeli universities?

There are a lot more points to this effect and I think we should want to have the information before we can intelligently consider the whole question.

RABBI FRIEDMAN: Well, all the answers are in here, in the large report. You have them.

THE GENTLEMAN: Yes, but we need some cross-examination.

RABBI FRIEDMAN: You have them and you can discuss them any time you want. Certainly we have gone to great pains to bring together all statistical data.

Except one thing: We have not compared

statistics of school children in Israel with Quebec.

THE GENTLEMAN: I don't think you should. But these figures I happen to know. In Israel I assume they are higher.

RABBI FRIEDMAN: Yes. In other words, we have not compared Israel's figures with fifty communities around the world. This we have not done.

THE GNETLEMAN: I don't think it is necessary.

There is still the one point I mentioned, whether you consider a restriction to approach people who gave \$50,000 or more on an annual basis.

RABBI FRIEDMAN: Yes, we did. We decided on a restricted approach to this campaign, but a restricted approach to that does not mean only people who gave \$50,000 or over. A restricted approach means not a general community campaign.

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Now we all know in this room -- we are all very sophisticated in fund-raising -- that you can find people who year after year after year give \$5000 to the campaign. You can break your

head, you can break your neck, you can go to them and talk and talk, and that is all they give. All of a sudden the man comes back and he gives half a million dollars to something and you say, "How did he do it? How come? Who got him? How did it happen?"

It happens all the time.

Now, most of the time this is usually the magic of some person hitting him for something and touching his imagination. It happens. This goes on with the Brandeis all the time, where you hear about large contributions to Brandeis from people who give some small steady amounts in their community.

It goes on with other universities. A man who gives \$1000 to the UJA every single year in his community, a loyal contributor, head of the campaign every year, suddenly gives \$300,000 to a certain university, and you say, "How come? What? Who? Where?"

Could you get the \$300,000 for the campaign? Never. Should he give \$50,000 a year? He certainly should because he has it. He keeps

giving one, every year, every year, every year.

Now, what we mean by restricted is this: We would like to try to restrict this campaign to the smallest number of people but not necessarily people above \$50,000, because we may find many people who are what we call sleepers and who can never be gotten into the regular campaign for a large amount of money.

A GENTLEMAN: Just a one-sentence comment: I wonder whether that question really wasn't answered before in this sense, that you said you would not approach any individual in any community without clearance from the Welfare Fund.

RABBI FRIEDMAN: The answer is yes.

THE GENTLEMAN: I think that is very important because I think that that answers Jacob's question, then, city by city.

A QUESTION: I want to try to nail it down further, because I think when you talk specifics you begin to measure in your own mind whether it is feasible or it isn't.

In a city the size of Cleveland, 80,000 Jews, how many prospects do you visualize for

a \$100,000-plus gift to this?

MR. MEYERHOFF: I will over-simplify it by saying that I think we should take our \$10,000-and-over list because in my judgment they are the realistic prospects that we have.

THE GENTLEMAN: Then you are wrong about Cleveland because they are not your realistic prospects. You can get \$10,000 from people and you can stand on your head and never get \$100,000. I think it would be a mistake to approach those people in Cleveland.

RABBI FRIEDMAN: Let us begin with this notion that Phil enunciated --

THE GENTLEMAN: When we talked before we talked about six or eight people in Cleveland.

RABBI FRIEDMAN: I will try to answer it.

MR. HOROWITZ: Let me put a question which I think will clarify this. It is not only the question of clearing in each welfare fund before solicitation takes place but actually working with each director or board of the welfare fund as to the persons to be solicited.

RABBI FRIEDMAN: That is the point.

MR. MEYERHOFF: Well, that is what we said.

THE GENTLEMAN: I get that point but I am trying to visualize this now. It is one thing if the approach is made to every \$10,000 giver and we take a couple of names off the list. That is one thing. But I am trying to visualize whether for this type of gift you are thinking about half a dozen people should be approached in Cleveland or fifty or sixty or seventy. It makes an entirely different picture.

RABBI FRIEDMAN: I never think in terms of numbers. Here are the principles. The principles are that we solicit those people whom we mutually agree will be solicited. That is what clearance means. It means coming out, quite specifically -- and, by the way, I would like to say this for a minute because I think it is important. I would like a process, if it were possible, to be worked out whereby once this thing is decided and it is known and we have this launching meeting, that

in any community where you consider it necessary, feasible or desirable, and you want this thing explained to the whole board, even though there might not be a single, solitary person on that board who is a prospect -- which is, you know, stretching it to the complete extreme -- then I would feel that we should do that.

After that we should then sit down with the people in authority in the community and say, "Now, let's see whom you consider people whom we should solicit here."

We will say whom we think are people whom we should solicit here and arrive at a mutual list.

Now, if you were to say yes on this and no on this, and I were to say no on this and yes on that, and gradually and gradually we work out and we say, "Let us try these three or these two or this one or these six, and then let us see where we go from there," so that all of it should be done in an effort to try to get money but not disturb, I wouldn't begin a priori and say, "Well, I think in Cleveland there might be sixty potentials," and you say, "In Cleveland

there are only six potentials" --

I would never begin that way. I would sit down with you with a list of names and say, "Let's try this one and this one."

THE GENTLEMAN: Let me make my point.

It is possible to sit down with some meeting of minds in advance as to what you are talking about and another thing to put the executive director or campaign chairman or whoever will handle this in your group on the spot of having to say no to you. We don't want to be in that position. When we talked about it before, we talked in point of half a dozen prospects in a city. Maybe it's eight.

Mr. Loew's approach is a good approach. I think there may be exceptions to that. Maybe there are a few people who should be giving in that category but who are not, who should be added to that list. But I personally would feel very badly and think it would be self-defeating for the UJA in the long run if this were stretched down to the point where you think of a \$10,000 giver on the average as a prospect for this kind of gift.

A GENTLEMAN: They didn't mean



that. They said that they would try to restrict it to \$10,000 givers and above, still with the approval of the individual communities.

THE GENTLEMAN: I appreciate that, but if clearance means that we are turning down three or four or five prospects, I would hate to see that.

If on the other hand you are selecting eight or ten prospects out of a list of fifteen or twenty, that is quite a different thing. We don't want to be obstructing the program. It is a good thing, so we don't want to be in a position of having to say no to most of these suggestions.

THE CHAIRMAN: On this issue, Joe Meyerhoff asks what suggestion you have.

THE GENTLEMAN: Well, I think Mr. Loew's suggestion is a good one. You take an arbitrary limitation, \$25,000 or \$50,000, and then maybe bring in one or two or three persons who conceivably, although they are not good givers to the fund, conceivably could be attracted to a program of this sort, and that is a good thing.

A GENTLEMAN: On this particular

issue, you are talking from one of the very sophisticated or most sophisticated communities, where in our argument we discovered down in Hollywood that there were over eighty people in Cleveland giving \$10,000.

By the same token, as was pointed out a minute ago, I can name in our community people who, with all the pressure and the help of Herb Friedman, and so forth, that you can't get over six to eight to ten thousand dollars. But five of them will lay down \$100,000 each for a project.

Now I think that this becomes a matter of the individual community and what that list would be, because I wouldn't be afraid in our community to give a list of twenty people to this group, twenty people who might be hit by this, where you are not getting the money now.

Now you on the other hand may feel you brought a lot of people up to \$10,000, so leave them alone.

RABBI FRIEDMAN: Right.

THE GENTLEMAN: So it becomes a matter strictly of the local community and the Federation Board.

A QUESTION: I was wondering how you are going to resolve the problem in regard to the Hebrew University. We have this situation in Camden. I imagine you have the Friends of the Hebrew University. They have gone out after a group of people on the same basis as you want to go out after a group of people who might give substantial sums for education, who wouldn't give ordinarily to our annual campaign.

If you are going to go out on a campaign for Israel education, all right. People have been going out for a number of years for Israel education to the Hebrew University and Teknion as well, of course.

How are you going to resolve that problem?

RABBI FRIEDMAN: Well, we are not going to try to resolve all the problems in the world. We have named this thing the Israel Education Fund. That is the broad name of it. We are concentrating in this campaign on secondary education.

THE GENTLEMAN: That is the point I am making. You have to concentrate on secondary rather than higher education.

RABBI FRIEDMAN: That is our intention.

A QUESTION: The question was largely asked by Mr. Loew, but I didn't hear Rabbi Friedman answer the question.

What is the potential of teachers, assuming you raise this fund, realizing the number of Israelis we now import as possible teachers even here? Will this compound the problem? What are the realities of staffing it?

RABBI FRIEDMAN: The realities of staffing, so far as I know now: There would be required some 2000 more high school teachers. Right now the requirements for certification of a high school teacher are to have a Bachelor or Master's degree. Those are requirements on paper. As I recall the figures, there are some fifty or sixty per cent of the high school teachers today who qualify. Another thirty or forty per cent are teaching, but they are not qualified. They don't have Bachelor's or Master's degrees, and that is not an uncommon situation

even in other countries.

The estimate is that it would require about 2000 more teachers, looking ahead over the next five years, to staff an expanded number of schoolrooms.

The John Dewey School of Education of the Hebrew University, which is the Columbia Teachers College of Israel, can turn out that number by itself becoming slightly expanded. So if you expand the Teachers College by some number of faculty members -- and this may not even be our responsibility and probably will not be -- you can get 2000 more teachers trained. We have an estimate of cost, fragmentary. We are going to pin it down, but we think this is correct. It would be about \$1000 a year to take a graduate of a high school, an 18-year-old person, put him into a quick teacher's training course for two years or three years or four years and give him a B.A. degree. But if you can't hold him four years, he goes to work without a B.A. degree.

For about \$1000 a year you can put a person into a teacher's training program. There is one in existence in New York State. I forget the name of it.

A GENTLEMAN: Intensive Teachers Training Program. Is that the one?

A GENTLEMAN: There is the normal school idea.

RABBI FRIEDMAN: The normal school idea, yes.

Now, all of it appears to be within practical possibility. A small expansion of the John Dewey School at the Hebrew University will give you capacity for turning out about 2000 teachers. Recruitment of those candidates will depend upon giving them scholarships. You won't get them any other way. They go off into other, better-paying professions.

So if you are talking about 2000 people at \$1000 a year, you are talking about \$2,000,000, and \$2,000,000, theoretically, raised in teachers' training scholarships, scholarships for teachers -- not for students -- will give you a great advance to your faculty.

That is not an immeasurable amount of money or an immense or an impossible amount of money.

MR. COLE: Mr. Chairman, this perhaps will amuse some of the people, but, Rabbi, I am very much interested, and recognizing of course the very real concern that both UJA has for itself and the Federations has for itself, if you can divide them, its own campaign and the Federation campaigns, I am still struck by this figure of \$100,000.

We are not naive in this area in terms of the potential risk of certain losses in the future, as some of the other people have mentioned. Nevertheless, I think anybody is willing to take that risk, recognizing the needs.

But in effect at a figure of \$100,000, you are eliminating any solicitation of any kind from perhaps dozens of people in small communities.

I am thinking of my own community specifically, as has been related, and I think with the possible exception of one or two, there would be no potentials in our community. This may or may not be so. But are we by setting the figure so high in effect asking for some type of comparative campaign at a more modest level, whereas if the figure were set lower, it may eliminate the possibility

of the type of competition that I think a lot of people are concerned about.

RABBI FRIEDMAN: If you are talking about a competitive campaign from another source for the same subject -- for the same subject, the answer is no. We will try to prevent that. And this is again what Joe was talking about in terms of exclusivity. They may be in Israel dissatisfied. They may be dissatisfied that we are not producing enough money because we have set the sights too high. Well, that's just too bad. We will have to go along with it this way, not satisfying them but satisfying ourselves that we are trying to walk this tightrope.

On the other hand, it might very well be that if in every Louisville in the United States there were two or three or four people, that would do it.

We won't know until we get into this. There is a certain boldness about this. There is a certain high imagination that is being required, and now we've got to play with it a while and see what happens.

Boldness and imagination are good if at



the same time you don't wreck what you've got already  
and this overeagerness on our part to protect what  
you have going already might seem to you to be an  
inhibition on the holdness. I don't think so. Let's  
ride these two horses and see what happens. It may  
be that a year from now there will be so many over-  
whelming examples that have come up that we have  
turned down, ten thousands and twenty thousands that  
we shouldn't have, that maybe we will have to take a  
second look and change the ground rules, and that  
again is a question of flexibility.

But for the beginning, this is how we  
visualize it.

A GENTLEMAN: I am intrigued by this  
whole problem. I don't want to be anti in any way,  
but when we were in Israel three years ago, the  
Council meeting with various people in the Jewish  
Agency, the thinking was that the Jewish Agency should  
not be in the real estate business, nor should it be  
in the building business, own property. They  
thought that this was part and parcel for other types  
of institutions to carry on, that the Jewish Agency  
should be a liquid institution, whereby they could

use their funds for the help of people, such as those for whom we were raising our funds here in the United Jewish Appeal.

Now, it seems to me that we are talking about going back into it again by capital funds for the purposes of building real estate such as schools and so forth and so on.

I am just wondering now as to whether this is a proper project for the UJA in this sense. It would seem to me that the UJA could far more benefit the State of Israel if they saw to it that there were enough teachers being trained or that students who wanted to go to school who could not afford to go because they had to go out and earn a living -- they could be subsidized et cetera, et cetera.

I would like to get your thinking on that, Herb.

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RABBI FRIEDMAN: Well, are you saying that you think the education fund campaign should be for scholarships, teachers' training et cetera, but not for the construction of school buildings?

THE GENTLEMAN: That's right.

MR. MEYERHOFF: Or other buildings.

THE GENTLEMAN: Or other buildings.

MR. MEYERHOFF: Libraries.

RABBI FRIEDMAN: Or laboratories or any buildings.

Well, I think this: I can only give you my own off-the-top-of-the-hat reaction.

The building of a building is usually the least expensive thing. It is usually the long-term maintenance of that building. You build that school once, and it costs whatever it costs, a million and a half dollars. After that you've got to maintain the function that goes on in that building indefinitely.

If we came to the Israel people and said to them, "You build the building; you put in the first million and a half, and we will take the maintenance," I think they would be delighted. I think they would be delighted because in terms of the comparative switch of costs --

THE GENTLEMAN: You are not cutting it the way I tried to discuss it, but I don't want to get into a long discussion about it with you.

I don't mean to say that we necessarily have to take over the responsibilities of running the

schools. What I was trying to say was this: That we ought to make it possible for students as far as we can go, for students to go to school on the scholarship level, also for teachers to be trained as far as we can go on a training level, so that in turn when these schools are built, whether they are built by the government or whether some other method or by Israel bonds, that doesn't frighten me. I mean, we are all trying to do what is right here. We won't be going back into owning property in which, whether we like it or not, we have to assume responsibility for it if others don't assume that responsibility.

MR. MEYERHOFF: May I just comment on that a bit? This is something again that a committee dealing with priority of projects and the appeal of projects or what we think would be the appeal of projects to people who are going to give money -- I think that is going to be the dictating consideration. If we think that we can raise enough money on scholarships on \$100,000 at a time rather than in buildings, why, obviously we are going to try to get that, because I agree with you a hundred per cent.

But we don't think that that is the

way you are going to be able to raise the money if you are going to have a capital fund campaign.

So I think this will really have to be determined as we go along by a committee who is going to decide on these priorities.

THE CHAIRMAN: I don't know whether the charter attached to the summary that you've got by having numbers 1 to 7 meant a series of priorities.

RABBI FRIEDMAN: No. Not at all. Nor is this exhaustive, nor is it definitive.

MR. ROSENBERG: First of all, before I ask my question, I want to make a statement, because of what I understand Cleveland has in mind.

I can tell you that in New York City, where we have both a Federation and a UJA campaign, we are always startled, surely at least a few times a year, where a person who has been giving \$10,000 a year for years to the UJA and to Federation, and we both think we have a wonderful staff for raising funds -- suddenly he gives \$100,000 to the Yeshiva Medical Center or to the Brandeis University. It startles us out of our wits, and I want to tell you that. We are almost immune to it now. We are

getting used to it.

THE CHAIRMAN: I hope you never stop being startled.

MR. ROSENBERG: What I really wanted to know from Herb was: We always hear about the necessity for children of either Asian or African parents, that they need this schooling and so forth. Are we to assume that the children of either European parentage or of Israel-born parents -- are they all going to these secondary schools, or is there a considerable lack there also?

I mean, we only hear of this other thing, and I think it should be clear, Herb.

RABBI FRIEDMAN: A good point.

Again, the figures are all in this big report.

The answer to your question is clearly no. Not all the children of Ashkenazi families, of European origin, can afford to go through the high school system either. Families that have come in from Poland, from Rumania, from Bulgaria, from Yugoslavia, all kinds of places, plus, surprisingly

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enough, many, many kids born of families, whose parents were born in Israel, so that the kid is a Sabra and the son of a Sabra.

A VOICE: Watch your language.

(Laughter)

RABBI FRIEDMAN: Even in those cases the father finds it difficult to meet the tuition fee.

MR. ROSENBERG: What percentage would you say? I don't want to go into a long thing about it. What percentage of these non-African or non-Asian children would you say are unable to go to secondary school?

RABBI FRIEDMAN: That would be about 25 per cent.

A QUESTION: May I ask that question a different way? Of the additional children that you are going to be able to put into the secondary basis -- I realize this is a guess -- what percentage would be Orientals and what percentage non-Orientals? If you are going to put 12,500 additional children into the secondary school system on a paid or scholarship basis, in your opinion what percentage of those children will be Orientals?

RABBI FRIEDMAN: 75.

A QUESTION: I don't know, Herb, how far along these things are, and whether this suggestion I would propose has any real meaning at this stage.

However, the way you presented this project, it seemed to me that we have a large number -- I wouldn't say a large number, but some wealthy people in the communities that have never given what we think they should have given, and we feel that some of these people have an anti-agency bias, and then we have some good givers who have passed away and have established foundations, and the board of the foundation has changed a little, where a little of this bias has crept in.

Shouldn't we think of broadening the base?

In our community -- that is the only one I have knowledge of -- UJA is synonymous with welfare fund appeal. But there is only a direct approach. So any resistance we meet is usually not against the UJA but against the agency.

Couldn't it be possible, the way I



mpn15

figure you have projected this campaign, you will probably have 500 organizations and people that will supply the money, if you are talking about gifts of \$100,000. You will have foundations, people, maybe 500. Couldn't this thing be custodial at the beginning and, along with the Israel Education Fund have an Israel Education Foundation whose initial board is chosen by these 500 people that have established the Fund? And then have that board self-perpetuating, like the big ones in this country, for the foundation and so forth?

MR. MEYERHOFF: You mean, have them the governing agency instead of the Jewish Agency?

THE GENTLEMAN: Not holding title. Why beat your heads in this ball game with people who say, "Whatever the reason I don't like this agency"?

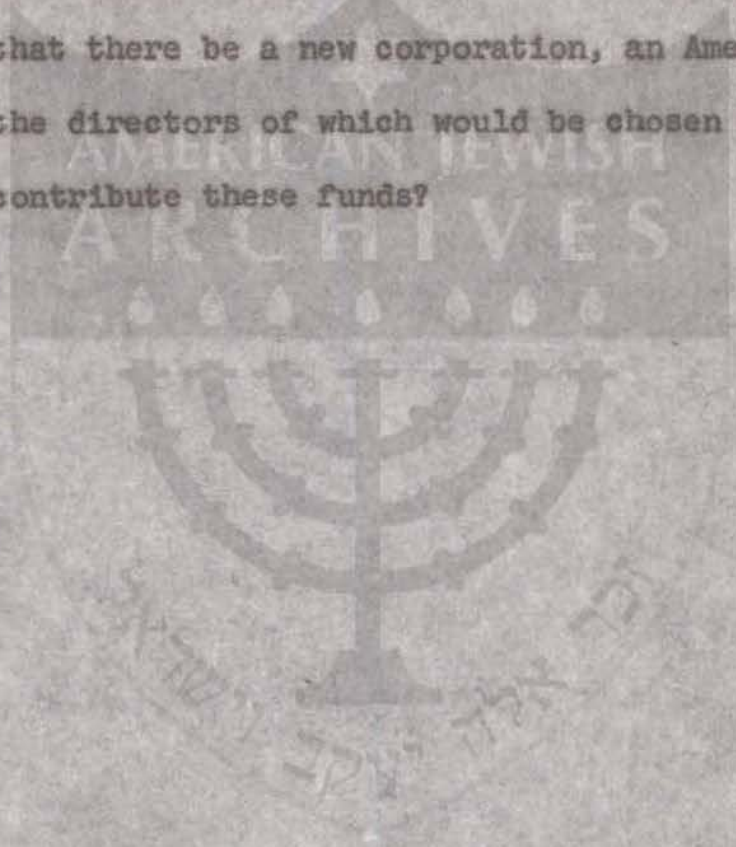
MR. MEYERHOFF: Do they have to be contributors, in your judgment? They would have to be contributors to this fund, and then they become directors of it? Is that what you mean?

THE GENTLEMAN: No. The contributors would select the board of trustees. There would be

mpn16

500.

THE CHAIRMAN: Let me see if I can rephrase the question. Has consideration been given to the possibility that instead of the Jewish Agency, Inc. being the holder of the title to this property, that there be a new corporation, an American foundation, the directors of which would be chosen by those who contribute these funds?



THE GENTLEMAN: That is right, and  
maybe they would have to be custodial while this  
thing was coming along, but if you approached the  
thing this way, if I want to give a half a million  
dollars, will I have a say in it?

We have a Reform Jew who may be  
afraid that the school with his name may be running  
like a Yeshiva, or you have a big capitalist who  
will go there and be afraid that they will be wearing  
red shirts or red ties in his school.

My wife went through these problems,  
and there are different ideologies, and these people  
get interested when they give a half a million dol-  
lars.

THE CHAIRMAN: The understatement  
of the afternoon.

Herb, maybe instead of answering that  
with a flat yes or no, you can think of it in terms  
of a projection or a probability or something to be  
considered in the future.

MR. MEYERHOFF: You must have  
considered it in the tax problem, didn't you?

RABBI FRIEDMAN: Well, the answer, if

the question is in the past tense, did we consider it? The answer is that we did consider a version or several variations of working outside the agency and we discarded them. We considered it, and we discarded them.

In so far as a controlling and owning body is concerned, that doesn't mean that we have not always thought and considered how to give large contributor some measure of relationship and control over what they are building.

We are thinking, for instance, that a -- and this is all still in the thinking stage -- we are thinking of creating a separate board of governors of the Israel education fund.

MR. MEYERHOFF: Excuse me a minute. Why did you discard this idea of having the contributors having the control?

THE GENTLEMAN: I don't say control. I say title.

MR. MEYERHOFF: Well, it is the same thing.

THE GENTLEMAN: No, it isn't. The Jewish Agency in Israel --

MR. MEYERHOFF: No. The Jewish Agency, Inc.

THE GENTLEMAN: The plan in actuality may have to be done that way. But just for holding title. The beautiful idea of holding the deed should be --

RABBI FRIEDMAN: You can't distinguish holding title from control. That is the point. It is an artificial distinction.

MR. MEYERHOFF: Why was it discarded? I don't remember the reason. Why did you discard the idea of this kind of an agency holding title instead of the Jewish Agency, Inc., holding the title?

RABBI FRIEDMAN: Because this is an unmaneuverable thing. When you talk about 500 people, what are you going to do? First solicit the 500 people and then make an ownership foundation of them or add to it one by one as they come in as contributors? This would be years before anything would get done.

THE GENTLEMAN: But just the initial board. The board is self-perpetuating. They do

mpj-4

it --

RABBI FRIEDMAN: But custodial means by you taking the money and putting it into a bank and doing nothing with it. The minute you just take and be a collecting agency to collect the money and put it in a bank and not do anything with it, there is no tax deductibility.

A GENTLEMAN: That isn't quite so, Herb. I mean if you are making that as a statement, that isn't quite so. You can set up your foundation, which can be tax-deductible, and you can get your people into it as they come along -- whatever you want to do.

RABBI FRIEDMAN: I didn't mean that the individual gift would not be tax deductible.

THE GENTLEMAN: The foundation itself can get a tax-deductible status by applying for it if in fact it meets the requirements without having 500 people in it. I don't think that is the reason that Joe Meyerhoff asked the question.

I was interested to find out why. That certainly can't be one of the reasons.

MR. MEYERHOFF: There must have been

a lot of other reasons.

THE CHAIRMAN: May I suggest this: I was not involved in these discussions. I don't know what the reasons expressed were but it is pretty clear that there must have been some machinery, some existing agency that could have been the recipient of the funds and which could immediately begin owning property, but this doesn't mean that the suggestion that was made here ought not to receive further consideration.

I can even see combinations. For example, there might be an advisory board for this Israel education --

RABBI FRIEDMAN: That is what I started to say.

THE CHAIRMAN: Or a board of governors which may be composed of some of those who contributed, which might take away some of the negative argument that was just made.

RABBI FRIEDMAN: That is exactly what I started to say, Mr. Chairman. There were two bodies that we are contemplating playing with now. Nothing definite has been done. One is a board of

governors for this Israel education fund which would be separate and distinct from the executive committee of the UJA and as to this board of governors, which could be a controlling and a policy-making body to a tremendous extent, we have got a completely open mind as to how to put people on it and what kind of people and who.

We conceive of it as a board of governors of an Israel education fund, quite in addition to and aside from the executive committee of the UJA.

Secondly, we are playing around on this chart with a thing that we are calling the national leadership advisory council. An advisory council is a much larger thing, not twenty-five people on a board of governors but 225 people if we want on a large advisory council, where also they have something to say.

So there are two structures we are playing with, one larger, one smaller.

THE CHAIRMAN: When you refer to executive committee of UJA, you really meant the board of directors of the Jewish Agency for Israel,



Inc.

RABBI FRIEDMAN: No.

THE CHAIRMAN: That would have title to this particular property in Israel.

RABBI FRIEDMAN: No. Title so far under this plan is in the Jewish Agency, Inc. Title. When I was talking about a board of governors of the Israel education fund --

THE CHAIRMAN: You said executive committee of UJA.

RABBI FRIEDMAN: Right.

MR. MEYERHOFF: I think Lou is right.

RABBI FRIEDMAN: Of the UJA, different from the executive committee of the UJA.

THE CHAIRMAN: I don't want to labor the point.

A QUESTION: I would like to ask a question, if I may. I just want to follow up first with a brief comment to what Hank was discussing before.

If I am correct, I seem to recall that throughout the country there are about 750 to 800

people who have contributed \$10,000 or more.

MR. MEYERHOFF: 1100.

RABBI FRIEDMAN: And that includes New York City.

THE GENTLEMAN: That means taking into consideration all of these so-called \$1000 or \$5000 givers who come forth and have to be ferreted out, that the basic list would be about eleven hundred if we accepted a \$10,000 base.

Now, even in our own community, where we have about seventy \$10,000 givers, UJA comes in, or Ralph Goldman comes in, or his officers come in, and sometimes this can almost become a bargaining procedure of wanting to approach seventy and we end up with seven.

This may, I think, harm this kind of cooperative relationship that we should have to begin with.

I think that we ought to have made this a cooperative enterprise. Then, if we take -- and I would agree with Hank that only about ten per cent of those would really be prospects, and this would be true throughout the country -- I think we

ought to recognize then that the base which we are trying to approach is much less even than the 500 that Mr. Paris talked about, and I am now asking for any answers to this comment to point up again how important it is for UJA and the communities to get together on this and to develop a kind of a workable approach so that when this is started we can start cooperatively rather than having UJA on the one hand and us on the other pressing against each other.

The question I would like to ask very briefly, Herb -- this may cover it -- do you have any projection on how the project would operate? When will you start to operate? How many years? Do you expect to use commitments as a basis for loans against commitments or will there ever be an invasion of the capital, specially in respect to scholarships or teachers' salaries, et cetera?

RABBI FRIEDMAN: Well, again there are about four questions. I hope that I remember them all.

13 THE GENTLEMAN: Forget about my first comment. It is a projection of the actual organization.

RABBI FRIEDMAN: When would we start to operate?

THE GENTLEMAN: How would you consider commitments? Have you thought of that? Will there be loans?

For example, if a man gives you \$100,000 a year for ten years, will you wait as the cash comes in and take the interest on that cash for the scholarships or will you use up the capital?

RABBI FRIEDMAN: If it is a scholarship fund in my judgment we would give the man the privilege of deciding whether he wanted the corpus used up in a given number of years or whether he just wanted to have the income used, and obviously that would reduce the number of scholarships that would be granted in his name each year.

I think the donor should decide.

Now, when you talk about borrowing on this I am not sure what you mean.

THE GENTLEMAN: Well, you have a commitment for \$100,000. Will you take it to a bank and borrow on it and make the cash available for whatever purpose you have?

RABBI FRIEDMAN: I wouldn't think so. I think that would be quite a trick.

MR. MEYERHOFF: It can be done.

A GENTLEMAN: It is done all the time.

RABBI FRIEDMAN: But I would think my preference is, you know, it is not done on a one-individual gift thing.

You say it is done in the UJA. \$60 million done on \$100 million campaign is different from going and borrowing a certain amount of money on a one --

MR. MEYERHOFF: You are wrong.

RABBI FRIEDMAN: My answer to the question would be very simple. I would think not, except with the permission of the donor. I wouldn't want to hypothecate his credit rating without his permission, and, secondly, I would prefer that construction start in Israel or scholarships be given out in Israel with their advancing the money, if they can find it, and let the donor pay at his own rate. That is the way I would prefer it.

A QUESTION: At the end of a year

you have, let us say, \$250 million in commitments, and two million dollars in hand.

RABBI FRIEDMAN: Right.

THE GENTLEMAN: Now will you work with two million dollars or will you work against twenty-five?

MR. MEYERHOFF: May I just comment on that?

That is a little premature. It hasn't been considered and I think that in all fairness certain institutions do exactly what you are talking about. They get a pledge and they get the money, and the donor pays it out over a period of years, and we may very well wind up that way. But the Jewish Agency, Inc., will have to make that decision, and some of the banking institutions are going to have to make it.

So I think you ought to pass it up until you have a chance to consider it.

A QUESTION: Mr. Chairman, there is a great deal of interest in education in this country and we as Jewish people can contribute and do our share to contribute to educational

institutions, capital-fund drives, and so forth.

There is also a nucleus of interest on the part of the Gentile world, corporations, et cetera.

Is there any consideration being given to contacting the Gentile world in certain instances with respect to this educational fund?

RABBI FRIEDMAN: No doubt about it. The answer is yes, very much so.

A QUESTION: My question was along similar lines, so you can answer both of them at the same time.

I was intrigued when you mentioned the names of the people composing the educational mission in Israel, and the first name you mentioned was Harold Gores, president of the Ford Foundation Educational Facilities Division, but that no commitment of any kind had been made.

My question is: forgetting the non-Jewish individual -- and I don't know whether we have the power or legal authority or whatnot -- but are there educational funds in this country, just using names, like the Rockefeller Foundation, the

Ford Foundation, that would either have the interest or the authority or would regard it as a tremendous opportunity in a country like Israel?

RABBI FRIEDMAN: The answer to that is yes, again, not using names. There may be many large non-Jewish foundations which would not be permitted, for instance, to build a building, but if we went to them and said we would like to have a curriculum-training center to improve the quality of the high school teachers, that this is something they have done in Panama, in Ecuador, in Bolivia, would they consider doing it in Israel?

They might find it within their -- they might say yes.

Our intention is to seek those out. Definitely yes. Also to seek contributions from many non-Jewish foundations that might be available.

A QUESTION: Do I understand you to say that you are going to have some of this in the nature of permanent endowments; that you would be using the income only for the purposes of scholarships, or is there a capital fund and educational campaign that is going to be used for these purposes



of construction and for scholarships and education?

RABBI FRIEDMAN: Well, I think that as far as construction is concerned, the money gets used up.

As far as scholarships are concerned, if a donor wishes to set up a permanent endowment in his name and says, "I want it to last fifty years and I want to put \$100,000 or a half a million into it, and I just want you to use the income and just give out every year the number of scholarships that the income will yield," I don't know whether we could refuse to do that if he wanted it.

THE GENTLEMAN: That isn't my question. My question is is that what our campaign was going to be for, for that purpose?

MR. MEYERHOFF: Both. It is either one.

RABBI FRIEDMAN: You solicit the donor.

A QUESTION: You are going to come out with some literature, aren't you? You are going to come out with something that we are going to use as the vehicle for soliciting these donors?

RABBI FRIEDMAN: Right.

THE GENTLEMAN: Is that going to contemplate the endowment program as well as these other programs?

RABBI FRIEDMAN: I would say yes. I would say that you would make that approach to the donor in a written brochure which he would read. He would see that he can leave an endowment, give it while he is alive or leave it in a bequest.

A GENTLEMAN: I am wondering whether that is not going to be partially defeating the very purpose, in that what we are trying to do is to launch the educational program in Israel, and they will take over, and here you are talking about a permanent participation in that program.

In thinking about the possible conflict, I am thinking particularly, and possibly because in Chicago we are faced with it now, we are in the midst of the local educational needs which are going to require a local capital fund campaign and we are thinking of a permanent local education program, whether this might not create that kind of conflict that we are trying to avoid

here.

THE CHAIRMAN: Did you hear the question?

RABBI FRIEDMAN: Sure, it might. I don't know. I think that it would be unwise to withdraw from the whole approach of reminding a man that he can give money in an endowment because somebody else is asking for an endowment for something else.

I don't know whether this is as competitive as it is on the maintenance side, and I think that we can't be as protective of that.

A QUESTION: This is partially a question and partially to point up, I think, a conflict that has developed in some of the thinking. It grows out of Mr. Paris' question as to whether the contributor would have some major say over how the money is spent, and it goes back to the first question, and I have forgotten who asked it.

That had to do with whether the American institution would have any say over the program that is going to be conducted in the schools and so on.

If the contributors are going to be

a major factor in the directing of the spending of the funds, then it seems to me inevitably they are going to be thrown into the problem of whether it is a religious educational program or a secular educational program, and all these kinds of things, and, as I say, I don't really know the answer, but I think there are two conflicting points of view here that somebody has to work out as to whether the American organization is going to run it or is it going to be turned over completely to an Israeli organization to run?

THE CHAIRMAN: I think that last question was really a statement, and it points out, I think, what we have listened to this afternoon. Obviously there has been a great deal of thinking already done but obviously there is more thinking yet to be done, and when Herb Friedman began, he told us that some of the issues were still under consideration, that problems were being considered by the executive committee of the UJA, and the officers have already considered them.

- - - -

I am happy to address this meeting called for the specific purpose of discussing the Israel Education Fund soon to be officially launched by the United Jewish Appeal.

As you know, there is no single public document dealing with the subject-matter at hand. Because of it, we have directed a highly qualified member of our executive staff to go to Israel; to study the problem, you might say, at the root; to gather, in cooperation with the appropriate and competent authorities, ~~these~~ facts and data on Israel's educational needs.

After several months of extensive and diligent labor, we were able to assemble much information, to record expert opinions and analyses made by Israel's pedagogues and leaders deeply concerned with the problem of education. All of this found its way, and a place, in the 218-paged "Survey of Education in Israel," prepared by my colleague, Abraham S. Hyman.

It is a valuable volume. It outlines the problem, enumerates the needs and suggests tentative conclusions.

To be sure, the closer we will come to the time of offering a practical solution, the more elaborate and detailed will our plans be, the more precise our knowledge.

Having accounted before you for the exploratory work we, of the UJA, have done thus far, I would like to proceed with the presentation of the problem, as I see it.

*I am certain you see*  
Most likely, it is our common experience, - the moment the projected Israel education campaign is mentioned, people ask:

Why do you need it? What are Israel's real requirements in the field of education?

There is no doubt in my mind that it is correct and proper to ask these questions. They are not prompted by idle curiosity, but by practical consideration of fund-raising and, to be blunt and frank, by consideration of ultimate personal involvement.

The problem of education covers many important aspects.

Firstly, let us examine the problem from the economic point of view:

In order to develop a high-skilled and technologically advanced society, and we hope that some day Israel will reach the economic level of a Switzerland, a Denmark, or a Sweden, Israel will require considerably more general and specialized education than it can now offer. Or, to make the same point stronger and clearer, without ~~guaranteeing~~ an educational system guarantying a constant advancement of technology and science, there will be a constant desperate struggle for Israel's economic progress.

I sum it up -- and I do not intend to derogate anything by this sentence -- that in the years ahead, Israel cannot depend upon an economy that trades in oranges -- and I do not derogate fifty or sixty million dollars income Israel receives annually from the export of citrus products. But when we talk about a well-developed economy, able to sustain four or five million people in the not-too-distant future, we understand that it must be based upon a modern, scientific, industrialized community. Even if agriculture is to play an important role in Israel's trade, it must be industrialized, it must benefit from a technological progress -- and this is impossible without a much higher degree of education than now exists.

There is no need in elaboration of this point. I believe we understand, and accept, the rational, economic necessity for a higher standard of education in Israel.

The second, is the military aspect of the problem.

Modern defense requires an almost unimaginable degree of training and skills for the handling of sophisticated electronic equipment, and I have summed it up in my own mind this way: a small nation can lose a war in its classrooms.

When we often talk about the way Israel handles its defense problems, we assume that Israel will never be able to match quantitatively its adversaries. But we believe that Israel will try to match them qualitatively; that is, the quality of the training of officers, pilots, tankmen, commanders, that Israel will have better strategic plans: in short, we hope that Israel will continue to strive for a defense force of a superior quality, which depends upon learning and studies.

The art of war today <sup>begins</sup> in, more than ever, in the classrooms. One cannot fight a modern war without top officers knowing calculus by heart. Perhaps it is an oversimplification, but it is so.

Therefore, from a military point of view, it is clear that Israel's future depends upon drastically improved educational standards.

The third aspect leads us to the realm of politics.

Democracy depends upon stability, which, in its turn, rests upon rational attitudes of the citizenry to the imperfections of the government. I am sure, that this, admittedly compound description, is acceptable to everybody in this room. A street mob, uneducated, is susceptible to hysteria and the demagogues.

It is a fact, and we are proud of it, that in Israel we have the most solid, stable democracy in the entire area. But that does not mean that in the decades ahead the situation <sup>will</sup> continue automatically, without change. We must not forget the Wadi Salib episode of the street mob, which occurred in Israel some years ago. What set off the episode: feeling of economic discrimination? or frustration and despair of living in a bad slums? The true causes are relatively simple to detect. Of greater political significance is the fact itself that a group of new citizens (predominantly uneducated Orientals) took their woes, their uncontrollable anger to the streets.

The Wadi Salib is an isolated episode. <sup>However</sup> There is no assurance that it will not repeat itself. Only the purposeful, persistent eradication of economic inequities will equalize the social position of all population groups in Israel. Any segment of citizenry which is illiterate or badly educated will always be at a disadvantage on the labor market. Better jobs will go to the better skilled; poorly paid jobs to - unskilled workers.

If nothing is done about it, if it is accepted as a "natural" social condition, we may face a political reactivity that will corrode the very foundation of democracy.

Personally, I am deeply convinced that the political stability and the democratic future of the country will depend directly upon a higher level of education extended to all groups of Israel's population.

The fourth aspect is Jewish tradition:

Perhaps it is not a very scholarly term, but you all know what is meant by it.

We are the people of the Book, and, properly speaking, should be ashamed if the standard of learning in Israel remains permanently as low as it is today.

There is a highly educated elite in the country, with its background of education stemming from continental Europe, from America or from England, of kibbutz origins. There is a cultural elite in Israel because the standard of education in the kibbutzim is magnificent. Almost every kibbutz, or group of kibbutzim, has created for itself a high school.

There is an educated elite in the country, and members of this group run the government and the army, run the factories and all the social services of Israel.

But social conditions do not remain permanently intact. Twenty years from now or thirty years from now, the situation will certainly change. What we consider today a satisfactory level of education, fit for an elite group, may, by tomorrow's standards, be considered a mediocre level of literacy. Should Israel fail to keep pace with the requirements of a modern society, especially in the important and sensitive area of education, how comforting could be the thought that 30 years from now only few will get much beyond high school, and even these few will not ever get there if we do not improve the educational system. Can we accept the prospect of an educationally declining Israel without violating our own ethos, ~~our own ethnic~~, and, above all, our traditional pride in education. In our own mind, the image of a Jew we cherished most was that of an educated man.

I sincerely believe that we must help Israel to fulfill its educational needs not only of sentimental and traditional consideration, but assure Israel's viability as a modern state.

The ~~task~~ <sup>fifth aspect</sup> I would like to discuss is the making of a nation. *in order to*

In the past 15 years we were not only sympathetic witnesses, but active participants of the rescue and the in-gathering of our own people. With pride and concern we watched the slow, an, at times, erratic process of state-building, the emergence of a small and effective army, the growth of a foreign service with a hundred ambassadors stationed around the world, maintaining contacts with other nations -- the building of factories, the expansion of the tourist trade; in short, we watched the growth and the improvement of the components that go into the building of a modern state.

But the progress Israel made in the building of a state should not deter our attention from the infinitely more difficult task, namely, the building of a nation.

Let me simply state that a <sup>country-wide</sup> high school system is a tool by which one coheses various strains of people into a nation. The correctness of my statement is supported by the history of the development of the United States, especially in the 1800s, ~~and~~ 1890s and 1900s.

The high school, whether it was a day or a night school, was the tool in our own land by which greenhorns and immigrants were turned into citizens -- and I use words familiar in those days. The Poles and the Greeks, the Italians and the Russians, the Jews and the Slavs, the millions of people pouring into this country became Americans through the process of schooling. They learned the English language, they learned American mores, they learned civics and democracy. The day and the night schools started sixty or seventy years ago provided us with the foundation of an essentially homogenized citizenry.

*We must*

~~Let~~ us not deceive ourselves. These tools do not exist in Israel today. We have brought to Israel over a million people. They are there, in safety, and free. But many of them are still <sup>divided into</sup> immigrants, separate and distinct groups. Many immigrants try to live by their own old traditions. Many of them are resentful and suspicious, because, in their own mind, they are underprivileged.

Dear friends, I am sure you will agree, as I am positive you will agree with the conclusion, that Israel is a country still lacking the character of a nation. To blend the separate groups into ~~homogeniety~~ homogeneity, we must ~~realize~~ have a country-wide high school system. We must realize that to accomplish the blending will take twenty or thirty years.

So that is what I mean by the making of a nation. That is also, to me, a need.

We reviewed separately five aspects of Israel's educational problem. ~~I would just like to add two sentences of a negative note here, because there are negative ways of stating the same problem.~~

Taken together, they point to a single conclusion: Israel's growth, phenomenal to to this point, will be blunted and eventually come to a halt within a predictable number



of years, unless the educational levels are pushed higher and made universal. That is one way of stating it.

There is a great, real danger of Israel's becoming a little Levantine state of three or four million Jews, with a small elite superimposed over a poverty-stricken population.

I have no doubt that we, collectively, would like to see a modern Israel, industrialized, sustained in its progress by a literate, well educated population. But it is also clear to me that we will see a modern Israel, if we come to its aid, if we accept our share of responsibilities in the vital, challenging field of education.

As I mentioned at the beginning of my presentation, we have some tentative plans for the future, and I would like to discuss them with you.

Let us first enumerate the educational facilities presently available in Israel.

~~What exists exists~~

According to the collected data, there is today:

- a) a network of private high schools, private in the sense that most of them are not built by the state;
- b) a network of vocational schools called Amaal, built by the Histadruth;
- c) a network of educational schools built and maintained by ORT;
- d) schools ~~built~~ (not many) built by Hadassah.

I could extend the list of organizations which have built one or two or six schools (like the National Council of Jewish Women). But let us leave the organizations, and let us look at another facet of educational facilities.

Some municipalities have managed to build schools without help from the national government. Some hold councils and have managed to build a regional school -- all this was essentially built and maintained by the Israelis themselves.

I would like to consider, together with you, the ~~ix~~ needs.

Broadly speaking, what is needed is enough additional building, ~~ix~~ enabling Israel to have enough facilities for every child between fourteen and eighteen <sup>of age</sup> years. That is what is needed.

Israel needs more buildings. It needs more teachers. Perhaps the training of new teachers should come before the building of new schools.

The growing population needs more scholarships, more libraries, laboratories, youth centers where the children can study and do their homework, because there is no room ~~at~~ in the crowded and tiny flats the children live in.

Briefly and casually, we have enumerated the needs. On the basis of our knowledge of the problem, we come to the conclusion that the time has come for us to act immediately.

We are planning a fund-raising campaign, extended over a number of years, for a very large amount of money, - \$75 or \$100 million. May I add, that, in realistic terms, even 100 million dollars must be regarded as seed money only. Because, ~~whatever~~ in our sober judgement, we alone cannot solve Israel's education problems.

However many teachers we can get trained, we will not get them all trained. However many scholarships we can give to kids, we will not get all the kids subsidized.

Our new Fund will prod the Israeli authorities to spend more money on education, and we will force the expenditure spiral upward. I do hope that the ultimate result of combined efforts, that is our seed money and Israel's appropriation matching it, will be the expansion of the educational system, and that ten years from now we could say that there are enough facilities in Israel for every child of high school age.

But I would like to stop for a moment and explain what I mean by matching appropriations.

Let us take a typical example. If we build a school costing three million pounds, or a million dollars, it will cost somebody millions of pounds to operate and to maintain it. Maintenance of schools does not enter our planning at all. The Israelis are devinitely aware of it.

We must be clear in our own mind that, with time, the operation of schools will require considerably more funds than the cost of their construction. If this is the case, ~~and~~ and, in our judgement it is the case, we are not asking the Jewish community of the United States to assume full responsibility for building a high school system in Israel.

Ten years hence we will find that for every three dollars the Israeli spent on ~~expanded education~~ expanded education, we contribute one. Of course, I am dealing with obvious approximations, because it would be premature and idle to assess now the share of our own participation. You would be surprised to know how often I am asked "Why should American Jewry take the major responsibility for Israel's education." I must confess, that I personally believe it would be right and fair for the community at large to assume a major responsibility for Israel's educational needs. But, in fact, we are not. As mentioned above, ours will be a small burden of the new responsibility.

Next item I would like to talk about is the structure of the Fund and the methods of campaigning. But before going into the complexities of the new Fund, I would like to make the following statement:

Let me describe briefly the preliminary meetings held, the exploratory steps made in connection with the future structure of the Fund. It is a matter of great importance, and I would like you to follow me carefully. I would also like to raise a word of caution: because what I am telling you is confidential and I would appreciate ~~ixxi~~ your keeping so for the time being.

The United Jewish Appeal has no intention to be in competition with itself or with communities engaged in fund-raising. I am saying it categorically and clearly. The regular UJA campaign comes first. A bit later, I will elaborate this statement, but right now, I would like to return to the structure of the education fund.

During the first visit to the IRS we advised the gentlemen of our intention to launch an Education Fund. Our next meeting was of a consultative nature. We prepared a draft and a structure, and then we went to them and said, amid the IRS men: "If this were the operating structure of this Fund, would it meet with your approval?" We received a clear, affirmative answer.

I would like, if I may, to move on into the problems of fund-raising.

The educational campaign would be conducted by the United Jewish Appeal. The new enterprise would be known as the Israel Education Fund. In order to keep the distinction clear in everybody's mind, there would be a chairman of the Fund, separate and distinct from the chairmen of the regular UJA. The campaign would take the form of solicitation

of specific gifts from individuals, foundations or corporations for specifically earmarked projects. Naturally, a list of predetermined priorities will be prepared for the purpose of specific solicitations.

If it were determined, on the basis of a detailed study, that the first need is in(?) teachers, their highest priority shall be given to the task of training two or five thousand of additional teachers.

The purpose of solicitation would stem from priorities. The solicitation itself would be controlled by the standing of the solicitee in the regular UJA - community campaign.

When a contributor is approached for <sup>a</sup> \$100,000 or \$200,000 gift to the Education Fund, he must be asked about his regular standard of giving, and this will be done to discourage any attempt on the part of the giver to substitute one for the other.

The question was raised by someone in Israel: "Would you turn down money for the Israel Education Fund?" And the answer was given and agreed upon unanimously by the members of the UJA Study Mission, "Yes."

I cannot say it any more clearly. We will reject contributions for the Education Fund if they are offered at the expense of the regular campaign.

Of course, I do not have to tell you, because you know it too well, that there are, in the wide spectrum of fund-raising, many variations of solicitation. To illustrate my point, let us assume that a contributor, approached for a special gift, replied: "No, I cannot give you anything large for the Education Fund, because I must keep up my annual standard of giving," what do you say: "Thank you and - good-bye?" Not at all. You may suggest to this particular contributor to leave a bequest for the Fund, payable later or out of his estate, or some other way. This is an example of the form and manner in which testamentary gifts would be solicited.

The transmission and the control of funds would proceed as follows (and this is the way we discussed it with the Internal Revenue):

The money is raised by the United Jewish Appeal from a specific donor for a specifically earmarked project. It could be a scholarship fund of \$100,000, the contributor would want to set up in his name so that every year a number of children could

receive grants for tuition, maintenance, or both. It would be an item on the priority list for a given, earmarked project. ~~These specific~~ These specific funds would then be transmitted to the Jewish Agency, Inc. Ownership of whatever is created with these funds rests right there, with the Jewish Agency, Inc., an American-controlled body.

Now I must describe the function of the Jewish Agency, Jerusalem and the working relations between the latter and the Jewish Agency, Inc., New York.

To put it simply, uncomplicatedly: The Jewish Agency, Jerusalem is the agent of the Jewish Agency, Inc. The Jewish Agency, Jerusalem is advised about gifts transmitted by the UJA Educational Fund and is asked to carry out the specific project, as the agent, according to the wishes of the original contributor. Let us follow it through for one moment with a hypothetical case.

A contributor would like to give \$100,000 to build a library, because the idea appeals to him. He is told about a particular town, in Israel, with a population of 10,000, lacking in library facilities. Impressed with this fact, the contributor decides to earmark his special gift toward the building of a library. The funds are transmitted to the Jewish Agency, Inc. The "Inc" then asks its agent, the Jewish Agency, Jerusalem to obtain an architect, to obtain a contractor, to let out bids, to build the library, to buy books and fill it, to hire a librarian to run it. All these steps are controlled by the principal here, in New York, ~~and the~~

Or, let us consider another example, involving a large gift.

Suppose the UJA Education Fund obtained a million dollars gift for the express purpose of building a school. What is the chain reaction.