

MS-831: Jack, Joseph and Morton Mandel Foundation Records, 1980–2008.

Series B: Commission on Jewish Education in North America (CJENA). 1980–1993. Subseries 3: General Files, 1980–1993.

Box	
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Folder 3

Commission on Jewish Continuity. Cleveland, Ohio, 1980-1985.

For more information on this collection, please see the finding aid on the American Jewish Archives website.

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THE CRISIS FACING THE JEWISH PEOPLE

Remarks by: MORTON L. MANDEL Chairman

> WORLD LEADERSHIP CONFERENCE FOR JEWISH EDUCATION

Jerusalem June 18, 1984



cators to reflect on the future of the Jewish people than in the spiritual center of our people—Jerusalem.

To come to Jerusalem is to be bound up in Jewish history. To come to Jerusalem as a community leader in 5744 is to experience a privilege accorded to all too few of our ancestors.

To come to Jerusalem to meet with Jewish leadership from "the four corners of the earth" on a subject as vital to our collective futures as is Jewish eduction is awe inspiring.

The challenge we face is an impressive one. We meet at a time when even the best of statistics indicate an erosion of identification and an increasing number of Jews not receiving any form of Jewish education.

Our gathering together is an attempt to bring into clear and sharp focus the important role that Jewish education must play if we are to realize the future creative potential of the Jewish people. But, for these words to have meaning, we must use all the institutional tools available to make this dream a reality.

Assembling this distinguished group of Jewish community leaders is an important step. Most of us are builders, builders in commerce and industry and in other professions. We have brought the leadership skills, honed in the workplace to the service of the Jewish community. We have been in the forefront of Jewish community building—in the fashioning of agencies and services—in the development of programs and resources to meet the needs of our people through a variety of communal services. We have also been extremely helpful in building bridges with Israel, serving human needs here and participating as creative partners in building this great nation.

The time has come to add a commitment to Jewish education to the economic commitment, social commitment and political commitment we have already made to the survival of Israel and the Jewish people.

Jewish countries throughout the world, committed to these values and principles, are the best assurance that Israel will survive. The future of Israel is linked to the quality of Jewish life everywhere.

We, each of us, however, come to this meeting with a different set of life experiences. Experiences shaped in a world very different from the one in which we live and even more distant from the one in which our grandchildren will live.

I personally have come to this awareness through reflection on my own Jewish experience. I grew up in a family in which Jewishness, Yiddishkeit and a commitment to service and caring were part of the ambience of my daily living. My Jewish education, I am sure, was similar to what many of you have been exposed to . . . the afternoon Heder to which I went out of a sense of duty to my parents and left with a feeling of liberation.

J ewish education was not central in my Jewish experience. My sense of Jewishness came from people, a Jewish neighborhood, from my home, from the air I breathed as a child. Many years of involvement with the Jewish community gave me the opportunity to sense the vitality of Jewish institutional life and strengthened my faith in the Jewish people. Communal service was the top priority in my own Jewish family life style.

However, I have come to understand that I did not sufficiently appreciate the options available to our families and young people. In a free society one can choose to be Jewish *or* one can walk away from Jewish life. As I reflected and learned more about the Jewish condition throughout the world, I realized that a highly structured Jewish community, although important for Jewish continuity, is not sufficient. I am now convinced that our families and young people need an appreciation of Jewish values, need an intellectual understanding of our heritage, and need personal identification and experience of the meaning of Jewish life. Without these, we cannot meaningfully compete in a free and open society.

We cannot inspire loyalty through a sense of guilt nor through fear of anti-semitism. The memory of Auschwitz, although essential to Jewish identity, is not sufficient. Besides the memory of suffering, our youth must be inspired with the dream of a new and exciting future for the Jewish people.

s a consequence of these reflections, I have increasingly, of late, devoted my energies to enhancing Jewish education and to strengthening the Jewish educational effectiveness of our community institutions. It is only in this way that we can build a secure Jewish future. Not merely secure, not merely survival, but a future that is creative and significant.

There is much about Jewish education that is exemplary. There are shining examples of excellence everywhere. Here with us, at this conference, are professional educators who are world-class leaders, and who have helped us get this far. They will deliberate with us as we review the state of Jewish education today.

To come to Jerusalem, the spiritual center of our people, is in itself to experience a sense of confidence in the future, a feeling that whatever our differences, we are united in common purpose, that whatever the difficulties, we have the will and capacity to fulfill our role in linking past and future generations.

It is no simple task we face. Despite the high level of Jewish community leadership here assembled, we represent a fraction of our people, and if we are to lead, we must develop the kind of strategies that will encourage others to follow. We must build a climate that encourages experimentation and innovation, a climate in which life-long Jewish learning becomes an ideal to be sought. To achieve this, we must be willing to set aside our institutional "hats" to come to these serious deliberations determined to take the necessary small and large steps that will make the difference.

All of us here share a deep concern about our future. I believe with all my heart that the Jewish people will survive. Our challenge is to ensure that our survival is significant, meaningful, and creative.

I am confident that our deliberations together in Jerusalem, based upon a spirit of urgency, frankness and hope, will inspire us and other Jewish leadership throughout the world to make Jewish education a powerful force, with a spiritual and moral vision capable of giving significance and meaning to all our efforts on behalf of our beloved people and our sacred heritage.

June 18, 1984

MLM Interested?

June 26, 1984

MEMORANDUM

TO: Henry Zucker FROM: Barry Shrage

As we discussed, in 1980 the Federation adopted a Jewish education report that, for the first time, set forth a total community strategy with good potential for significantly upgrading afterschool Jewish education. As you know, after-school Jewish education has had serious problems for many years now, and the 1980 report strategy focused on upgrading the process through the integration of "beyond the classroom" techniques into the ongoing after-school education of each child. The report focused on congregational Jewish education which serves over 70% of our youngsters and sought to adopt a number of program components, long known as effective educational tools to group workers, and make them a standard part of each youngster's Jewish educational experience. These program components included an intensive Jewish summer camp experience, retreat programs, parent education, youth group programs and an Israel trip. While none of these program components is new, the uniqueness of the Cleveland approach was the suggestion that they should all become an integral part of each child's Jewish education as opposed to the current situation where these experiences are viewed primarily as extracurricular.

To implement this strategy, the community has come forth with a number of overall programs including the Congregational Enrichment Fund and the Israel Incentive Savings Plan. The Jewish Community Center has also expressed an interest in working closely with the congregations toward the implementation of parts of the strategy.

The problem has been that while the funding is available and while the schools make sporadic use of the funding opportunities, none of the schools has integrated the approach into its ongoing curriculum. The problem in my opinion is twofold: 1) a lack of initiative and imagination on the part of the Bureau of Jewish Education in "selling" the approach to the schools, 2) the fact that congregational schools generally don't have the spare staff available to think through the implementation of this kind of major curricular change.

Since most of the fiscal supports for the development of a truly integrated model are in place, what's missing is the development of one or two model programs where the plan is actually implemented. What we need to make it all "come alive" is a half-time administrator/program planner in each of two test site schools--

Henry Zucker

one conservative and one reform. In reality, these would probably be Fairmount Temple, the best organized and most skillful of the reform congregations in terms of these kinds of programs, and B'nai Jeshurun where the rabbi has already expressed an interest in this approach and has an excellent relationship with David Kleinman at the JCC, that could be used as a basis for moving the plan along. Approximately \$10,000 to \$15,000 per school should be enough to really get the program rolling. A three-year demonstration project could therefore be implemented for from \$60,000 to \$90,000.

I'm enclosing a copy of the 1980 Jewish Education Report as well as a paper that Al Gray and I delivered in Atlanta, that outlines the approach.

In my opinion, Endowment funding would not be available for this kind of program because of its current high investment in the Israel Incentive Savings Plan and the Congregational Enrichment Fund. Similarly, regular budgetary funding would certainly not be within the realm of possiblity at this time. In fact, any community funding source outside of a private foundation would carry with it the problem of needing to make this offer to all the congregations. This would certainly not be a helpful approach until the model itself is solidified through a carefully tested demonstration phase.

Because of this program's attempt to integrate Jewish Community Center and congregational functions, and because of Mort Mandel's keen interest in Jewish education and specifically "beyond the classroom" experiences, I'm wondering whether you think the Mandel Foundation would have any interest in this program. I'd welcome your further advice and thinking.

BS/jaos44

Attachments

TOWARD THE DEVELOPMENT OF A NEW STRATEGY FOR FUNDING AND SUPPORTING CONGREGATIONAL JEWISH EDUCATION

By Alvin L. Gray, Past President, Jewish Community Center and Barry Shrage Assistant Director, Jewish Community Federation of Cleveland at the Council of Jewish Federations' General Assembly, Atlanta, GA, 1983

The Jewish Community Federation of Cleveland's approach to supporting and funding congregational Jewish education has developed over many years and out of a complex process involving the Jewish Community Federation, the congregations, the Bureau of Jewish Education, and the Jewish Community Center. This process was supported by a number of factors, including an ongoing commitment to congregational funding on the part of a number of key congregational and Federation leaders; the interest of Cleveland's Congregational Plenum (a unique organization consisting of the president and rabbi of nearly all of Cleveland's major congregations); and input from the Joint Committee on Federation/Synagogue Relations. The Bureau of Jewish Education has also taken a key leadership role in the entire process, through the creation of a "congregational desk" at the Bureau, which has gone a long way towards strengthening the relationship between the Bureau and the congregations. In addition, Federation's 1976 and 1980 Jewish education studies and the results of three years of intensive experimentation in Jewish education, involving a special \$300,000 grant from Federation's Endowment Fund, provided information, ideas, and direction that served as an important underpinning of the planning process.

Cleveland's funding and support strategy for congregational Jewish education is based on two fundamental themes outlined in Federation's 1980 Jewish Education report. The first of these themes is the importance of developing "a strategy for working cooperatively with the community's congregational school system, which currently educates two-thirds of the school population," and for continuing "to find ways to provide support for the Jewish educational activities of our community's congregations, whether these take place within or outside of the classroom setting." The second major thrust of the Jewish Education report was its emphasis on Jewish education that takes place "beyond the classroom." The report stressed that, "vital as formal schooling is, the heart of the matter is Jewish commitment, which takes place in many ways--at least as often in the family setting, in the environment of the community, among peer groups, or in informal play, as in the classroom itself."

The 1980 report therefore developed a plan for the congregational funding development process by suggesting several ideas to "strengthen the community's afternoon and weekend system." The report noted that the afternoon and weekend educational system "finds itself under constant and unremitting pressure: lack of parental support, students who are tired from a day's regular schooling and who, too frequently, would rather be elsewhere, and part-time faculty who are too often undertrainied and undereguipped to meet this most demanding challenge." The report, therefore, identified a number of "critical goals" in the child's educational system and recommended an appropriate "beyond the classroom" program to help meet each goal. Each "beyond the classroom" program, the report stressed, was to be "firmly tied to the classroom itself and rooted in the ongoing life of the sponsoring institution." An important aim of the community's funding and support strategy for congregations was therefore, in part, to help congregations integrate both classroom and "beyond the classroom" learning settings into their curricular structures. Central to this strategy for strengthening after-school Jewish education is the idea that, despite the problems we face every day in Jewish education, there are experiences that do seem conducive to Jewish learning. Parent education, retreat programs, intensive Jewish summer camps, youth group activities, and trips to Israel are all effective activities that can, at times, be even more conducive to positive Jewish education than the afternoon or weekend classrooms themselves. The problem is that--in most schools--classroom-centered learning is part of the curriculum, normative, subsidized, mandatory, and regular, while these other less traditional but, in some ways more effective approaches, are extracurricular, unsubsidized, voluntary, and unavailable for most children.

Simply stated, the Jewish Education report strategy aims at strengthening the Jewish educational enterprise by making: a trip to Israel as normal a part of the youngster's Jewish education as learning the aleph-bet; an intensive Jewish summer camping experience as normal as studying the story of the creation; parent education as normal as signing the youngster up for school; regular intensive youth group involvement as standard as a Bar Mitzvah; and retreat programs as regular as the more usual classroom activity.

It must be clearly noted that the aim of this strategy is not simply to encourage youngsters to participate in these activities, as they currently do--as individual, isolated experiences, frequently disconnected from their ongoing classroom work. The aim, to the contrary, is to connect these experiences to the classroom and to provide them under the auspices of the youngsters' own congregational school, albeit at times in lieu of the formal classroom experience.

The plan for implementing this complex strategy has evolved slowly over the years, but now includes three interconnected kinds of support for integrating "beyond the classroom" activity into the child's Jewish education. These are: the Bureau's Congregational School Enrichment Fund, which provides fiscal support for parent education, retreat programs, intensive Jewish camping, and other similar programs developed by the the schools themselves; a strategy of encouraging the Jewish Community Center to develop cooperative relationships with congregations to help them in these program areas; and the Israel Incentive Savings Plan, aimed at making a trip to Israel part of every youngster's Jewish education.

The Bureau Congregational Enrichment Fund

The heart of the model is the Bureau of Jewish Education's Congregational School Enrichment Fund, which provides \$30 for each youngster enrolled in a congregational school (a total of over \$100,000 a year from Federation's Endowment Fund) for special projects in a number of priority program areas. Through this plan, the Bureau picked up on most of the key ideas generated by the Jewish Education report and developed a unique funding formula and priority system that stresses these ideas, while at the same time allowing the congregations to develop their own innovative program directions.

The first funding priority outlined in the Buearu plan is parent education, aimed at engaging the parent in the educational process. Many analysts cite parental disinterest and uninvolvement as the primary reasons for many of the problems of Jewish education, with most schools demanding little from parents, beyond dropping their children off and paying the bills. And yet, the moment the parent walks through the door to register a youngster for a Jewish school could, if properly used, be a critical moment for that family, their child, and the community. This is the time to create a real contract with parents, to let them know what the school expects and what's required of parents to raise a Jewish child in this complicated world, while at the same time listening to the parents' hopes and expectations for their children's Jewish education and trying to coordinate the two.

This can be the best time to require a certain minimum level of parent education. The Congregational Enrichment Fund, therefore, begins by providing congregations with the resources they need to attempt to make parents partners in the educational process.

The Bureau plan then goes on to set two additional funding priorities: retreat programs as a far more standard part of every youngster's Jewish education, and programs that integrate an intensive Jewish summer camping experience into the education of each child.

The Role of the JCC

Beyond the funds provided through the congregational school enrichment fund, the strategy for the implementation of the program priorities outlined in the Jewish Education Report involves the close cooperation of the Jewish Community Center, especially in the areas of retreat programs, youth group activity, and summer camping. The Jewish Community Center, for instance, has agreed to work with congregations to develop a plan through which JCC expertise and a planned new JCC conference center can be used to help congregations build regular retreat programs into the Jewish school experience of each child.

In the area of Jewish summer camping, the Bureau of Jewish Education is encouraging congregational schools to use part of the Congregational Enrichment Fund to make a summer at a camp like Camp Ramah a standard part of the educational process of each child. The JCC and the Bureau are however also encouraging congregations to develop their own Jewish educational camping experiences at the JCC campsite--an approach that will save money, make good use of JCC resources and allow far more youngsters to participate.

Our next major program priority is to enable each teenager to have a quality Jewish youth group experience as part of his or her Jewish education. Here again, our goal is to use Jewish Community Center expertise to work with congregations and other Jewish organizations and movements to develop a plan to increase the number of teens involved in youth groups and at the same time raise the Jewish content level.

The Bureau Israel Incentive Savings Plan

The final Jewish educational priority proposed by the Jewish Education Report was to provide each youngster in our community with a strong educational experience in Israel, through the Bureau's unique, Shroder Award-winning, Israel Incentive Savings Plan. The Israel Incentive Savings Plan encourages each congregation to develop its own Israel travel program by creating a matching fund through which the community puts away \$80 a year for each child enrolled, and parents and schools together commit \$150 per year for each child toward the ultimate goal of insuring a trip to Israel as an integral part of that youngster's Jewish education. Funding for the "community" share of the program is from Federation's Endowment Fund and the Joint Program for Jewish Education in Israel.

Cleveland now has 250 youngsters in this program, and a number of schools are already in the process of developing their own educationally integrated congregational Israel experiences.

SUMMARY

In summary, the community strategy aimed at strengthening congregational Jewish education, as outlined in Federation's Jewish Education report, focuses on developing a funding and support pattern aimed at maximizing available resources for a number of <u>high priority</u> educational programs: parent education, retreats, intensive Jewish summer camping, youth groups, and Israel travel, and then integrating them into every youngster's Jewish education as quickly as possible.

We believe we're beginning to accomplish this in two ways. First, the Bureau of Jewish Education is using Federation Endowment Funds as incentive grants to encourage congregations to use their own resources for these high priority programs, and, second, the JCC and the congregations are beginning to develop cooperative programming, so that the JCC's special expertise in areas like camping, retreats, and youth programs can enhance congregational efforts.

The task before us in Jewish education is critical and will require creative thinking, innovative programming and the best possible use of resources. Change will need to be made quickly and we must, therefore, move as rapidly as possible to implement programs of value in strengthening the Jewish identification of our children, both within and <u>beyond</u> the classroom, before another generation of Jewish youngsters are lost.

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TO:		Morton	L.	Mandel	
	NAME				

DEPARTMENT/PLANT LOCATION

FROM: Henry L. Zucker

DATE: 7/5/84 REPLYING TO YOUR MEMO OF: _____

SUBJECT:

On June 27, I sent you a memorandum with an exhibit regarding all current \$25,000 and over requests about which I need your reaction. Since then, I have a memorandum from Barry Shrage with a new request.

This request is to fund a demonstration project in which two congregations would undertake to integrate "beyond the classroom" techniques into the ongoing after-school education of each child. "Beyond the classroom" includes an intensive Jewish summer camp experience, retreat programs, parent education, youth group programs, and an Israel trip.

None of these program components is new. The uniqueness of the proposed approach is the plan to make them an integral part of each child's Jewish education, as opposed to part of its extracurricular activities.

Barry believes that one or two model programs where the plan is actually implemented would encourage other congregations and other schools to take up the program. The suggested demonstration congregations are the B'nai Jeshurun and the Fairmount Temple.

Everything is in place except a half-time administrator-program planner for each of the two site schools. Approximately \$10,000 to \$15,000 per school is needed to get the program rolling. A three-year demonstration project, therefore, would need \$60,000 to \$90,000.

Are we interested?

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August 9, 1984

MEMORANDUM

TO: Morton L. Mandel

FROM: Henry L. Zucker

I have discussed with Steve Hoffman and Barry Shrage your suggestion that an Ad hoc group be convened to think out how we can enhance Jewish commitment and Jewish continuity through new and innovative methods of informal and formal Jewish education.

They are enthusiastic about the idea of a think tank to begin to tackle this question. They are very happy to know of your interest, and hope that they and the think tank can come up with ideas that intrigue you and others enough to want to help create models of new activities that can be emulated elsewhere.

A caution against stepping on institutional toes particularly those of the Bureau of Jewish Education which finds it difficult to think in non-traditional ways of providing Jewish education. They believe that it might be best to avoid the term Jewish education as the basic subject and rather to talk about "meet encourgaging Jewish identity or Jewish continuity among our youth," or some such designation. They are not sure Henry Goodman should convene the group unless he did it along with you and the president of the Bureau.

The conclusion is that Barry will develop a statement covering the idea including the agenda to be pursued by the Ad hoc group and the process which should be followed. Step two would be a discussion between you and me of the material Barry produces followed by a discussion between you, me, Steve and Barry and possibly Henry Goodman.

The positive and even enthusiastic reception of the idea is very encouraging.

MAYBE ISHOULD CONVERE AD HOC GIVENP?



то:	Steve Hoffman Barry Schrage	FROM:	Henry L. Zucker	DATE: 11/21/84	
NAME	E	N	AME NOT	REPLYING TO	
OEPA	RTMENT/PLANT LOCATION	0	EPARTMENT/PLANT LOCATION	YOUR MEMO OF:	
SUBJEC	CT:		U		

What follow-up is planned of the meeting which Mort Mandel convened at the Bureau of Jewish Education building regarding Jewish survival in an open society? Do we have an idea on how to create a "model" program in Cleveland or at least to move Cleveland forward more rapidly in this area? Do we need special professional staff for this purpose, or is the Federation equipped to do the job?

Should there be a professional advisory committee? Should JCF set up a coordinating committee for this purpose, perhaps one with grantmaking powers? The monies would need to be supplied by the Endowment Fund, or perhaps by the Endowment Fund and other local foundations. I am thinking of a fund comparable to the \$300,000 fund which Federation's Endowment Fund established, and which was distributed on the recommendation of the Bureau.

These are all off-the-cuff questions and thoughts. What do you think?

11/27 Discussed with Barry S. Steve H. 11/28

12/6 Barry has completed minutes, and has drifted plans for fallow-up. Hopes minutes, and has drifted wants to unite yitz Greenberg to a long Sinlay mtg. of top leakers to inspire leakers to leak + to lay out a program + implement it to create a model for the country. How to institutionalize I adeas are hitror. How to institutionalize Them? Farge sums of # not the primary issue. B.S. will stage the Tash Dove HLZ to discuss B.S.'s um with S.H.



FOUNDATION FOR JEWISH STUDIES

3935 Macomb Street, N.W. Washington, D.C. 20016 202/362-7100

December 6, 1984

mor fictate

Mr. Morton L. Mandel Primier Industrial Corporation 4500 Euclid Avenue Cleveland, Ohio 44103

Dear Mr. Mandel:

Our mutual friend, Ted Farber, now Executive Director of the UJA-Federation in Washington has told me that you are an enthusiast for Jewish education. I would like to acquaint you with our newly formed Foundation for Jewish Studies whose program will be of interest to you.

Of course, I would be delighted if you could join us at our Foundation's Inaugural Luncheon for which an invitation is enclosed.

In any event, I would greatly enjoy meeting with you someday for an exchange of thoughts since I have the feeling that we must be kindred souls. If you should ever plan to be in Washington, let me know and perhaps we can plan to have lunch together.

Sincerely,

June. Heleu

Koshua O. Haberman

"Nothing would be of greater benefit to the Jewish and general community than educated and committed Jews who are conscious of and faithful to the high ideals of Judaism."

 From the Articles of Incorporation of the Foundation for Jewish Studies

BOARD OF DIRECTORS

Rabbi Joshua O. Haberman, President Dr. Harvey Ammerman Paul S. Berger Prof. Marver H. Bernstein Rabbi Alfred Jospe Joseph Mendelson Aviva Kaufman Penn

> JOH:bg Enclosures

TO: Morton L. Mandel	FROM: <u>Henry L. Zucker</u>	DATE:12/10/84
DEPARTMENT/PLANT LOCATION	DEPARTMENT/PLANT LOCATION	REPLYING TO YOUR MEMO OF:
SUBJECT:	41. (

On December 6, Barry Schrage advised me that he has completed the minutes of the BJE meeting, and has drafted plans for follow-up. He would like to invite Yitz Greenberg to a long Sunday meeting of Cleveland's top leaders to inspire them to develop a model program in Cleveland on the subject of Jewish Survival in an Open Society.

Barry believes that most good ideas are known. The question is how to institutionalize them. He also believes that large sums of money are not the primary issue. What is lacking is getting the community organizations and the congregations to work together, and to test new methods to reach our youngsters and their parents. He likes the idea of a money resource for the Task Force to finance some needed programs, but he believes this does not need to be a large sum of money.

Barry expects to staff the Task Force. He looks on you as the key layman in the situation, and hopes that you will be able to stay with the project.

I plan to talk to Steve on this subject again, and then to get back to you.



TO: Morton L. Mandel	FROM: Henry L. Zucker	DATE: 12/17/84
NAME	NAME	REPLYING TO
DEPARTMENT/PLANT LOCATION	DEPARTMENT/PLANT LOCATION	YOUR MEMO OF:
SUBJECT:	A. O	

I spoke with Steve Hoffman about moving ahead to develop a model program in Cleveland on the subject of Jewish Survival in an Open Society. It is very much on his mind, and I hope we'll be getting something from the Federation soon.



THE JEWISH COMMUNITY FEDERATION OF CLEVELAND

1750 EUCLID AVENUE + CLEVELAND, OHIO 44115 + PHONE (216) 566-9200

October 17, 1984

Mr. Morton L. Mandel 4500 Euclid Avenue Cleveland, Ohio 44103

Dear Mort:

In preparation for our Monday meeting I'm enclosing a suggested agenda and some additional material that I hope you'll find useful. The agenda is obviously quite open and we can include any items you think are appropriate.

Also enclosed, for your general information, are copies of the 1976 and 1980 Jewish Education reports. I believe the reports were on target in their emphasis on an integration of formal and informal Jewish educational elements.

I've also enclosed, at Steve's suggestion, a copy of a "working paper" that I've developed over the last few weeks to try to highlight some of the key Jewish educational issues we've been following here in Cleveland. The working paper highlights three issues; shows how we've dealt with them through the Jewish Education Report; outlines the progress we've made, identifies what's blocking further progress and then suggests an approach that I believe can take us another ten or twenty percent along the way toward reaching our goal. At the moment it's <u>extremely confidential</u> and has only been shared with Steve, Hank and you.

I hope you find this material useful. As you know, I'm really looking forward to the prospect of working with you on one of the most important challenges confronting our people. I look forward to seeing you Monday at 3:30 p.m.

Sincerely,

Barry Shrage

BS/jaom142

Enclosures

PRESIDENT + HENRY J. GOODMAN + VICE-PRESIDENTS + MORTON G. EPSTEIN + AILEEN KASSEN + BENNETT YANOVAITZ TREASURER + CHARLES RATNER + ASSOCIATE TREASURER + GEORGE N. ARONOH + EXECUTIVE DIRECTOR + STEPHICH, Hoff asso Jewish Community Federation of Cleveland

October 16, 1984

AGENDA AND CHAIRMAN'S NOTES

AD HOC JEWISH EDUCATION AND JEWISH IDENTITY STUDY GROUP

Monday, October 22, 1984

4:00 p.m.

Bureau of Jewish Education

Morton L. Mandel, presiding

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- I. WELCOME AND INTRODUCTION
 - A. WELCOME THOSE PRESENT.
 - B. THE PURPOSE OF THIS MEETING IS TO THINK ABOUT OPTIONS FOR STRENGTHEN-ING JEWISH IDENTITY PROGRAMMING IN CLEVELAND AND TO IDENTIFY THE BEST PROCESS FOR ACCOMPLISHING THIS GOAL.
 - C. IT'S INCREASINGLY APPARENT THAT THERE IS A NEED FOR INTER-DISCIPLIN-ARY THINKING ON THIS ISSUE BECAUSE JEWISH IDENTITY IS A COMPLEX CHAL-LENGE REQUIRING THE VERY BEST OF OUR THINKING IN FAMILY PROGRAMMING, INFORMAL JEWISH EDUCATION (INCLUDING CAMPING, YOUTH GROUPS AND

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Page 2

RETREATS) AND FORMAL JEWISH EDUCATION TO MAKE REAL PROGRESS IN THIS COMPLEX WORLD.

- D. PROGRESS ON THIS AGENDA WILL REQUIRE THE BEST THINKING OF OUR BRIGHTEST PEOPLE.
- E. THE LAST TIME OUR COMMUNITY ENGAGED IN AN INTER-DISCIPLINARY PROCESS OF THIS TYPE WAS FOR THE 1976 AND 1980 JEWISH EDUCATION STUDY COMMITTEES. THEY PRODUCED FINE RESULTS. COPIES OF THE 1976 AND 1980 JEWISH EDUCATION REPORTS ARE AT EACH PLACE.
- F. THIS PROCESS MAY PROVIDE AN OPPORTUNITY TO PICK UP WHERE THE 1980 JEWISH EDUCATION REPORT LEFT OFF. OUR KEY QUESTIONS ARE:
 - WHAT STILL NEEDS TO BE DONE, USING AN INTER-DISCIPLINARY APPROACH, IN THE FIELD OF JEWISH IDENTITY AND JEWISH EDUCATION.
 - 2) WHAT CAN WE DO HERE TODAY TO MOVE THAT PROCESS ALONG A LITTLE BIT.
- G. AT THIS POINT YOU MIGHT WANT TO SAY SOMETHING ABOUT YOUR RECENT JWB AND ISRAEL EXPERIENCES.

II. DISCUSSION

- 1. DO WE HAVE A LOCAL AGENDA WORTH PURSUING IN SOME KIND OF "THINK TANK" FORMAT -- PERHAPS STARTING WITH THE 1980 JEWISH EDUCATION REPORT?
- 2. WHAT KIND OF GROUP AND FORMAT SHOULD BE DEVELOPED TO PURSUE THIS AGENDA?
- 3. WHAT ARE SOME OF THE BROAD ISSUES CURRENTLY ON THE TABLE LOCALLY IN JEWISH EDUCATION?

III. SUMMARY OF CONCLUSIONS

ADJOURNMENT IV.

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	rdially invited	
to	the	
Inaugural	Luncheon	
of the		
FOUNDATION FOR JEWISH STUDIES		
on the occasion of the		
Publication of the		
Survey of Adult Jewish Study Programs of Greater Washington		
on		
Sunday, December 16, 1984		
at 12:30 p.m.		
RSVP Kashruth Observed	Capital Hilton Hotel 16th and K Streets, N.W. Washington, D.C.	

PROGRAM

Luncheon Chairman: AVIVA KAUFMAN PENN



"The Foundation for Jewish Studies: Our Origin and Aims"

RABBI JOSHUA O. HABERMAN Foundation President: Senior Rabbi Washington Hebrew Congregation



"Revealing Facts from the Survey of Adult Jewish Education and An Agenda for the Future"

DR. BERNARD OLSHANSKY Director, Survey of Adult Jewish Study Programs of Greater Washington

KEYNOTE SPEAKER



"Jewish Learning and The Contemporary Religious Quest"

JONATHAN OMER-MAN Director of Religious Outreach, Los Angeles Hillel Council; former editor **Shefa Quarterly**, journal of Jewish thought and study

WORKSHOPS: 2:30-3:30 p.m. 1 How to Build Up Your Lecture Series and Institute of Jewish **Studies Classes.** Chairman: Hon, Stanley Frosh Associate Judge, Maryland 6th Circuit Discussants: Albert I. Fox, Chairman Sol Bendit Institute Rabbi Kalman Winter Southeast Hebrew Congregation 11 Independent Jewish Studies, Private Study Groups, Havurot and Family Torah Discussions. Chairman: David Forman, Vice President Washington Hebrew Congregation Discussants: David Epstein, Past Chairman Education Committee, UJAF Naomi Rosenblatt, Bible Instructor Suzanne Stutman, Adas Israel Havurah III For Rabbis and Professional Educators: Success and Failure in Teaching Adults; Study Retreats; Text Study & Experiential Learning. Chairman: Dr. Michael Neiditch, Director **BBI Commission on Adult Jewish Education** Discussants: Rabbi Reuben Landman, President Rabbinical Assembly Rabbi Daniel G. Zemel Temple Micah

"Nothing would be of greater benefit to the Jewish and general community than educated and committed Jews who are conscious of and faithful to the high ideals of Judaism."

> From the Articles of Incorporation of the Foundation for Jewish Studies

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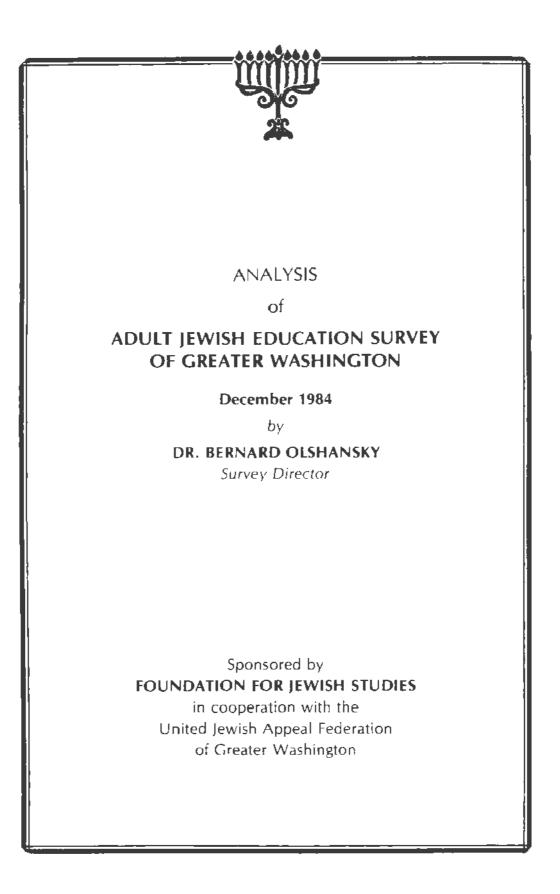
FOUNDATION FOR JEWISH STUDIES 3935 Macomb Street, Northwest Washington, D.C. 20016 202/362-7100

Aviva Kaufman Penn, Chairman Inaugural Luncheon Foundation for Jewish Studies 4012 Oliver Street Chevy Chase, Maryland 20815

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Mr. Marton L Mondel

Foundation for Jewish Studies 3935 Macomb Street Northwest Washington, D.C. 20016



The Foundation for Jewish Studies was established in 1983 by an anonymous donor, with an initial gift of one million dollars, inspired by the principle stated in its Articles of Incorporation that

> "Nothing would be of greater benefit for the Jewish and general community than educated and committed Jews who are conscious of and faithful to the high ideals of Judaism."

In order to gain a sound basis for future projects, the Foundation engaged the services of Dr. Bernard Olshansky of Boston, a recognized expert in Jewish community planning to direct a survey of Jewish Adult Education in greater Washington.

We are pleased to publish the essential results of this survey with grateful acknowledgement of valuable cooperation by the United Jewish Appeal Federation of Greater Washington.

Rabbi Joshua O. Haberman, President Foundation for Jewish Studies

DR. BERNARD OLSHANSKY

A consultant in Organizational Management, he served as Executive Director of the Combined Jewish Philanthropies of Boston for 11 years. He has supervised and conducted numerous organizational studies and research. He has authored, co-edited and collaborated in the publication of books, monographs and articles in professional journals on such subjects as the Community Organization Component in Jewish Education, The Changing Jewish Community, and The Role of Jewish Community and Leadership in Assuring Jewish Continuity. He received a Doctor of Social Welfare from Brandeis University; a Master of Science from Simmons College and a Bachelor of Arts from Boston University. He has instituted programs of leadership development and recruitment, outreach to new communities and connecting with the unaffiliated. he Foundation for Jewish Studies was established for the promotion of <u>adult Jewish education</u>, and has been guided by a principle stated in its Articles of Incorporation:

"Nothing would be of greater benefit for the Jewish and general community than educated and committed Jews who are conscious of and faithful to the high ideals of Judaism."

SCOPE OF SURVEY

In initiating its work, the Foundation, has undertaken a survey of adult Jewish education in Greater Washington to determine what Jewish education programs and services are being conducted in the community, by which institutions and agencies, and, the numbers of people involved.

POSSIBLE VALUES OF SURVEY

This information could be helpful in identifying patterns of activity in the community, and might provide some indications of what more is needed to strengthen the quality of education for adults in the Jewish community of Greater Washington.

It was the intent of the Foundation, in launching this survey, to present its findings in a catalogue of Jewish studies; to broadly disseminate information about what is available, and how it is conducted.

Many organizations and institutions are involved in adult Jewish education. They represent a variety of purposes, resources, and methods. A better sense of the field would be possible if the kind of information produced by this survey could be periodically updated and published.

SURVEY METHOD

The survey was conducted in two parts: a preliminary series of interviews with knowledgeable people late in the spring of 1984; and a mail survey conducted in the summer of that year.

Some thirty-five people were interviewed in small groups. They included rabbis, scholars, professionals and volunteers who conduct adult education programs, and members of the Foundation for Jewish Studies and its Advisory Council. An effort was made to reach a broad representation of the institutions and organizations involved in programs of adult Jewish studies in Washington. We have the impression that a fair cross-section was reached.

A PHENOMENAL RESPONSE

Following the interviews, questionnaires were mailed to 110 institu-

tions and organizations in July 1984, and 88 responses (80 percent) were received in August and early September.

GENERAL FINDINGS

No effort was made in the mail questionnaire to establish a basis for judgment of the quality of programs. What was sought was information about specifics: What are the names of courses being offered? By whom are they sponsored? Where and when are they given? Who teaches them? What bibliographies are used? What costs are incurred? Who can be contacted for information about either the courses themselves or their administrative details?

It appears that there is a fairly substantial amount of educational activity for adults in the Jewish community of Greater Washington. From the mail questionnaire, it seems that a significant number of people is reached, but that number represents only a small proportion of the total community.

Survey responses from 88 institutions and organizations provided information on nearly 400 programs: formal courses, including classroom instruction and seminars; formal presentations, including lecture series, panel discussions, colloquia, and symposia; study groups, formal and informal; and conferences, retreats, and kallot. Size of program varied widely; from as few as 3 people to as many as 2500. Most of the offerings were for groups of 25 people or less; only a handful of lecture series anticipated audiences of 100 people or more.

PEOPLE INVOLVED IN STUDY PROGRAMS

A reliable estimate of the numbers of people actually involved in programs of adult education cannot be established from the data reported in the survey. A very rough guess would be in a range between 2500 and 10,000 people, but the numbers must be viewed skeptically for the following reasons: (1) few reporting organizations provided precise numbers, only ranges; (2) there are a good many more groups than were uncovered in the survey; (3) there is no way to count the number of casual participants or the duplications involved in participation in more than one program. The relative degree of participation may be judged from the fact that the recent survey of the Washington Jewish community, sponsored by the United Jewish Appeal Federation, estimates the Jewish population at 157,000.

GEOGRAPHIC DIFFERENTIALS

4

With reference to location, the UJAF study found the following population distribution: 63 percent are residents of the Maryland communities; 15 percent live in the District of Columbia; and 22 percent

live in the Virginia communities. As reported in this survey, it appears that about 60 percent of the adult Jewish education programs are offered in Maryland; about 30 percent are located in the District; and only 11 percent are conducted in Virginia.

THE TREND TOWARD SERIOUS JEWISH SUBJECTS

Survey responses indicated <u>386 program</u> off<u>erings</u>. Their subject matter tended toward basic studies courses in Bible, Rabbinics, basic Judaism, and Hebrew language. A much smaller proportion of the programs offered were in contemporary and topical Jewish studies: literature and the arts, history, contemporary events, and Yiddish. A substantial proportion of the programs offered (as much as a fourth of the total), covered a variety of subjects in less formal and less structured programs.

Among programs of basic studies are Prayer and Liturgy, and Elementary Hebrew. Some of these courses are offered as complements to the curricula of elementary schools, so that parents and children may reinforce one another's learning of comparable subject matter. Such courses serve not only those Jews who grew up without substantial Jewish educational experience, but they also serve the growing number of those raised as non-fews, married to Jews, and raising their children to be Jewish. Many of these are converts or people preparing for conversion.

The emphasis on basic Judaism and Judaic content is particularly evident in the offerings of the synagogues and temples, which rely primarily on formal courses and study groups. Of the 179 course offerings reported by the synagogues, better than 60 percent were in basic and Judaic studies; about an eighth were in contemporary studies; and a fourth reflected a mixture of subject matter. This emphasis also characterized the programs of educational agencies, campus groups, and universities. They reported 89 programs, not counting formal courses restricted to professionals, or courses at the graduate level. About a fourth of their offerings were contemporary subject matter, and a ninth were the programs of self-study groups; the majority of the courses were in Judaic studies and Hebrew.

HEBREW STUDY

A great deal of emphasis was given to Hebrew in the programs of the community's social agencies, which reported on 78 programs. More than a third of these (29 programs) were Hebrew language courses, most of them offered by the Jewish community centers. Of the remainder, contemporary subject matter prevailed. Community organizations also gave heavy emphasis to contemporary and topical subject matter. Of the 40 programs which they reported, two-thirds were in contemporary subjects and current events, and the remainder were in basic and Judaic studies.

FORMAL CLASSES vs. INFORMAL STUDY GROUPS

The greater number of program formats were formal course offerings and study groups. More than half the programs were conducted in classes and seminars; about a fourth were study groups, formal and informal; and a relatively small proportion were presentations, such as lectures, panel discussions, and colloquia. Very few conferences and retreats were reported: only 7 such programs were included. Since it is likely that many more such programs are conducted in the Washington area each year, it seems reasonable to conclude that the information produced by this survey did not adequately cover this type of activity.

Synagogues gave fairly even emphasis to formal classes and study groups, and reported a much small number of special lectures. Educational agencies and campus groups reported a heavy reliance on formal classes and seminars. The programs of community organizations were evenly divided between formal courses and lectures.

The information produced by the questionnaire is seen as least complete with reference to the activities of Havurot, study groups, and a variety of informal groupings. In a survey of this type, it is easier to obtain responses about programs that are well-structured. It is quite possible that many respondents did not consider their informal activities to fall within the scope of the survey, or that the survey did not reach people best equipped to report on such activity.

COMMENTS ON FORMAT AND QUALITY OF LEARNING

As was noted earlier, no effort was made in the mail questionnaire to establish a basis for judgment of the quality of programs. However, insights gained during the preliminary series of interviews would seem to warrant comment at this point.

Participants in the preliminary interviews reported a great deal of group programming for people in the Washington area. These include lectures, individual or in series, symposia, or kallot. The programs generally were seen as imposing few requirements as to formal enrollment, attendance, or reading. They were viewed as a form of intellectual enrichment, which may inspire or stimulate learning, but cannot by itself impart a great deal of substance.

Many of those interviewed saw such programs as the dominant form of adult educational activity in Greater Washington, and they regarded such activity as "passive" rather than as "active" learning. Some expressed fear that the availability of such programs reflects a form of inertia, working against significant educational efforts. It was their opinion that the audience for such programs is relatively static: the same people turning out for the same types of program, wherever they may be offered. While others were positive about their potential contribution, none regarded such activities, by themselves, as adding a great deal to the Judaic knowledge or commitment of those whom they reach.

Programs of basic studies were seen by many of the respondents as evoking a good deal of interest. Such courses frequently are offered by rabbis for members of their congregations, and often for interested non-members. Many of the courses are given by volunteers, many of them self-educated, who approach the assignment with a deep sense of mission. The formal components of these courses frequently are supplemented by personal interaction, which reinforces the learning. They probably do a good job of meeting limited educational objectives, and they may very well have an impact upon the lives of those enrolled in them. There is a question, however, as to whether such programs of basic study lead to more advanced or intensive educational activity, and it may be wondered to what extent they lay a foundation for the growth of knowledge.

COLLEGE OF JEWISH STUDIES AND OTHER PROGRAMS

More concentrated programs of formal study are available through the College of Jewish Studies (primarily for people in the field of Jewish education); the Judaic studies departments of area colleges and universities; a consortium of congregations and the Jewish Community Center; individual congregations; Jewish organizations and others. Some very interesting and apparently effective innovations have been instituted by some of these groups. Yet, during the series of preliminary interviews, the tone of discussion regarding these programs was one of concern and even pessimism.

The general sense was that the universe of participants in such programs is relatively limited and constant. Yew people seem to have the time and inclination to engage in sustained programs of serious study. Concerns were expressed as to the availability of qualified teachers, competent to inspire as well as instruct students; able to attract and sustain them in continuing programs of study.

INFORMAL AND INDEPENDENT STUDY GROUPS

The status and quantity of learning in study groups is the most shadowy of the categories of study identified. Some study groups are offered under the auspices of synagogues, the Board of Jewish Education, the Jewish Studies Center, and others. There were indications that more is going on: large numbers apparently participate in Havurot, and many of these reportedly engage in programs of individual and family study. Study circles are reported to exist throughout the area, with as few as 3-5 members, and as many as 15-25. Some of these groups may be led by professional teachers and scholars, but most of them seem to be led by members of the group, or conducted on a cooperative basis, with a number of people sharing responsibility.

THE NEED FOR MONEY AND TEACHERS

The mail questionnaire attempted to produce information on the problems and benefits perceived by respondents with respect to Jewish education for adults. The primary problems reported were those of lack of resoucres: money and people who can impart knowledge.

Instructors, predominantly, are paid people. In the synagogues, of course, the rabbis play a leading role, conducting about 40 percent of the programs; slightly fewer of the courses are carried by other paid staff, including paid teachers. About a fifth of the programs are reported to be conducted by volunteers. Outside of the synagogues, nearly three-fourths of all the programs are reported to be given by paid instructors. Again, this reflects an area of incomplete information; it seems reasonable to expect that less formal types of activity have a much higher level of volunteer participation than was reported. It is worth noting that the opportunity to teach also serves many volunteers as an opportunity to learn. In preparation for instruction, many volunteer teachers pursue programs of self-study which deepen and intensify their own Jewish knowledge.

According to the data, fees, charges, eligibility, location, time, and other fiscal and administrative details were arranged in ways that put as few obstacles as possible in the way of enrollment in education programs. Sponsors seemed to be guided by the principle that involving people and adding to their knowledge were the major benefits of these services.

ISSUES AND QUESTIONS

The primary issue that emerges is the question of how to move from passive to active involvement in educational programs, from elementary and general to advanced and focused study; and how to generate the resources required to attain these objectives. The following is a distillation of specific issues and questions raised during the inquiry, which may bear upon efforts to strengthen adult Jewish education in Washington.

- How can the community set a tone that persuades people that increasing their Jewish knowledge is necessary and worth doing?
- 2: To what extent is it appropriate, and possible, to measure the quality of educational offerings, and to use these measurements as a basis for upgrading quality? Is there reason for concern that the establishment of community standards may encroach upon the autonomy of Jewish institutions, whose right to operate independently has long precedent in Jewish tradition?
- 3. Is this inquiry, itself, valid? Can it provide a reasonably accurate overview of the state of adult Jewish education in the Washington area? Can it contribute toward a prescription for action?
- 4. What would be the best use for any new funds that might become available for adult Jewish education in Washington? Should the approach be institutional: the establishment of a new agency, or the redefinition of function of an existing agency or agencies, to focus on upgrading the field; or should it support innovation by individuals as well as institutions? To what extent should any <u>new funds</u> be made available to support continuing programs, to improve or even just to maintain their quality?
- 5. Should efforts to improve adult Jewish education be broadly conceived or should they be focused by type of participant, geographic area, or subject matter?
- 6. Recognizing that a large segment (probably more than half) of the community is unaffiliated with any institution, what means are available to connect the unaffiliated with programs of Jewish education for adults? Is it appropriate to consider using such programs to link the unaffiliated with Jewish institutions, and is it feasible to do so?
- 7. There is evidence to suggest that a large number of <u>Hayurot are</u> active in Washington, and many are engaged in or sponsor study groups. What resources are needed to stimulate and help maintain such activity?
- 8. Weekly study groups reportedly are conducted in business locations on a regular basis throughout the year. A significant factor in the success of such programs is their regularity. A key problem is finding teachers, available to meet continuously with the group, and competent to sustain the group's interest in learning. Can supports be established to help recruit, assign,

and maintain teachers for such groups?

- 9. Several colleges and universities in Greater Washington offer high quality programs of systematic study in a variety of Jewish subjects. Except for students enrolled in these institutions, relatively few people utilize these resources. What can be done to expand the impact of these programs in the community, and to increase the number of people who participate in them?
- 10. It appears that many programs of basic studies are geared both to providing elementary knowledge and linking people with Jewish institutions and the Jewish community. Is it possible that such courses might provide, in addition, a solid basis for moving on to more concentrated Jewish study? If so, what is needed to accomplish this?
- 11. Granting the value of courses offered by self-taught teachers, is there a point at which more advanced subject matter requires the use of paid teachers, expert in their subject? Through what medium might funds be made available for such a purpose?
- 12. The growing number of mixed marriages has been noted. Apart from the religious and philosophical issues associated with this trend, many educational issues arise, as well. In addition, issues of orientation to Judaism are raised, there are questions of peoplehood and community, and gaps in the knowledge of the born-Jewish partner to be addressed. How can these and other issues be melded into a comprehensive community educational program? Should they be?

AN AGENDA FOR THE FUTURE

A good many suggestions were received as to means of strengthening Jewish education for adults.

These suggestions are presented here as a possible strategy for community action. Each suggestion requires further consideration and development before any conclusions can be drawn as to its feasibility or desirability.

 Since much already is going on in the Washington area, it would be useful to <u>make known what is available</u>, both for those who may enroll in education programs and those who may be contemplating sponsorship of similar programs in other settings. The following were suggested to help achieve this purpose:

Catalogue of Adult Education

a. Publish a catalogue which lists what is available; make pro-

vision to update the catalogue regularly and with some frequency; and publicize it widely. (This is now being partially implemented. Still to be decided is whether a continuing effort will be made to update and publish information on a periodic basis.)

Community Coordinator

- b. Engage a community-sponsored coordinator of adult Jewish education services to keep abreast of adult education activities in the area, and to make them known; to bring together the vendors of adult education services, to increase their knowledge of what can be done effectively, and to stimulate cooperative efforts and the replication of successful programs; to bring together vendors and prospective users of adult education services, to assure that the fullest use is made of available programs in the area.
- A number of possibilities could be utilized to bring special resources to bear upon adult education programming in Greater Washington.

Community Teachers

 a. Engage a permanent community teacher—an outstanding classroom instructor, not necessarily a distinguished scholar —to offer high-quality programs that will attract and sustain the interest of people for learning.

Scholar-in-Residence

b. Provide for <u>a scholar-in-residence</u>—widely respected for expertise in a field of Jewish knowledge (e.g., Bible)—to be in the community for a semester or a school year, to stimulate interest in learning by offering courses and lectures not otherwise available in the community.

University Faculties

c. Utilize the faculties of Judaic studies in local colleges and universities and in non-local institutions, on a rotating basis, each for an academic year for a schedule of courses, lectures, symposia, etc. in local settings.

Block Booking

d. Bring prominent personalities to the community for block booking, preferably in programs designed to stimulate ongoing educational activity.

3. The following suggestions, involving the use of materials and equipment, probably would require a central facility, possibly housed in an existing agency. They also are oriented toward cooperative efforts by area institutions and organizations. Each would require staff to operate the service and to maintain the equipment or materials to be used.

Media Center

a. A media center to encourage and make possible the use of modern electronic audio-visual and word-processing equipment, in support of programs of adult education. Facilities could be used by organizations and institutions for videotaping and recording, preparation of movies and tapes, word-processing and printing of texts and curricula, and other such functions. Portable equipment could be borrowed or rented for limited periods of time. Modest usage or rental fees might be charged to help defray costs, but income-production would not be a primary purpose.

Data Processing

b. A data-processing system for adult education. Such a system would be used to maintain the central community file on programs, services, and resources for adult education in the community, and of people who would want to know about them. The system also could be used as a service bureau for local institutions.

Expanded Jewish Community Library

c. A community library now exists in Washington, but it might be expanded to accommodate the general public on-site, and to circulate materials widely among community institutions. The development of systems, would be required to facilitate and keep track of circulating materials and for the preparation and dissemination of information as to what is available, how it can be obtained, and how best to use it.

Drop-In Learning Center

d. A drop-in center for learning—a central location where a variety of courses could be offered around the clock; both formal and informal programs, to which access would be provided on a flexible basis. Space would be made available

to any organization to any organization or agency that wants to use it, with the understanding that admission to programs would be open. and thate information about programs: would be made widely known in the community many.

Resources For Independent Studyudy upport serv

- e. Support services for programs of self-study, and for study circles. Syllabi and bibliographies might be prepared; ex-
- perts and scholars might be made available to clarify complex subjects grussues, a panel of guest lectures might be provided to help stimulate of focus the self-study effort. Special Need Groups

Special Need Groups dult education efforts

4. Adult education efforts could be directed toward certain populations baying upique needs or offering special promise Strategies and programs would be required to effectively reach the groups presented below.

iversion Classes

Conversion Classes

a. Presand post-conversion classes. At a time in which conversioncisa growing reality in the Jewish community, the issue of outreach to converts, helping tooweldome them in the community and its institutions; has special relevance in Jewish Parenting

Jewish Parenting

b. Young parents, especially those of pre-school and elemenhanvischool children. Courses on lewish parenting likely mould gycke a positive religionse among new or expectant parents at a time when so many young people lack even the

Young Adults nice A anaronitiences around be

Young Adults

c. Youngcadults and in particular, the group which has just completed schooling and has not yestound its place in the

community

Retirees

d. Retired adults a category no longer restricted to the eldersty-people, who, have time and interest for enrollment in

Commented and scheduled programs of study. Community Leaders

e. Community leaders, current and prospective, taking account of the heavy commitment bi their time and their While there are fiscal implications in many of the foregoing ideas, a number of suggestions were received that would require fairly substantial capital funding, in addition to the funds needed to meet operating costs.

Seed Money For Innovations

- a. A community fund to provide seed money for innovative programs or to strengthen the base of successful or potentially successful ongoing programs.
 - It should be noted that some respondents were skeptical about the efficacy of institutionally based services and counseled for putting whatever funds are available into the hands of creative and competent individuals. They urged high-risk projects, which might produce spectacular successes—or failures. Others had more confidence in institutional auspices of programs but encouraged the notion that special grants could provide incentives and supports for quality programming. A third aspect of a community fund would be the ability to support selected special events (e.g., Judaica fairs, book festivals), which might not require continuous funding.

Retreat Center

b. A retreat center in an attractive location, away from the city but accessible to it, can be a stimulant to learning. It could offer its own program and serve as a host setting for the programs of community groups under a variety of auspices. There was some thinking that the Brandeis-Bardin Institute presents an interesting model for consideration.

Cable TV

c. Cable TV offers fascinating opportunities for outreach to large and diverse audiences. A combination of cable and self-study, group symposia following major presentations, and classroom supplements are just a few illustrations of what would be possible.

Quality Control

6. A strong sentiment was expressed by some respondents that standards for evaluation must be set, and that some form of quality control is needed. Putting aside the philosophical issue of the possible use of standards to encroach upon the autonomy of independent institutions, it does seem reasonable to expect that some leadership can be exerted to raise the sights of those sponsoring and participating in programs of adult education. Evaluation, in and of itself, is a most complex and difficult endeavor. However, it does seem possible that areas of potential agreement exist, sufficient to serve as a basis for upgrading the quality of adult education programs in the Jewish community of metropolitan Washington.

SUMMARY

In the preceding sections, we presented information from two sources, being quite aware of the differences inherent in the two types of inquiry that were conducted. The mail questionnaire produced specific information about a large number of programs; it enabled us to identify and, to a limited extent, analyze patterns in the system of Jewish education for adults in Washington at a given point in time. The group interviews with knowledgeable people provided a more impressionistic picture, but it offers some deeper insights as well as an overview of the situation, as it exists and as it might develop.

The mail survey received a surprisingly high response rate, and it provided a fairly substantial body of information about adult education programming in the Washington Jewish community in the 1984-85 program year. It has made possible a <u>catalogue</u> of current programs, with information about their content, instructors, location, etc. Resource people have been identified, and they may be contacted for information either about the specifics of a given course or for insights and help to those who may want to offer similar courses elsewhere.

What the survey did not accomplish—probably could not accomplish within its limited scope—was a detailed picture of the <u>range</u> of informal and non-institutionally related activity taking place in the Washington area. Discussions with well-informed people in the community, during the first phase of this inquiry, suggest that there is such activity. The underreporting of certain types of activity, in responses to the mail questionnaire, adds credence to this impression.

Judgments as to the problems and issues confronting adult Jewish education in Washington can be made without this survey, but the process has produced some specific data and ideas which may add substance to the community's consideration of the issues. This report attempts to articulate some of the important questions which emerged, and to present some of the suggestions which seem worth examining, in the light of the information produced by the survey.

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Rabbi Joshua O. Haberman, President Dr. Harvey Ammerman Paul S. Berger Prof. Marver H. Bernstein Rabbi Alfred Jospe Joseph Mendelson Aviva Kaufman Penn



FOUNDATION FOR JEWISH STUDIES

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המרכז החינוכי הספרדי בירושלים

Centro Educativo Sefardi en Jerusalem

Centre Educatif Sepharade Jerusalem

12/28/84

The Sephardic Educational Center in Jerusalem

J.A. Nessim, M.D. December 17, 1984 Chairman of the Board 23 Kislev, 5745

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Neil J. Sheff Executive Coordinator

Western States Region Mr. Morton Mandel Premier Industrial Corp. 2500 Euclid Avenue Cleveland, Oh 44103

Dear Mr. Mandel:

It was indeed an inspiration for me to see a businessman so involved, engrossed and committed to Jewish survival in the Diaspora, through education.

We met for about 15 seconds through an introduction by Mr. Dulzin during the June 1984 Educational Conference in Jerusalem.

I would very much like to converse with you by phone, or personally, either in Los Angeles or Cleveland, concerning the Sephardic Educational Center in Jerusalem (S.E.C.).

G-d has blessed us richly, and while the S.E.C. is only four and one-half years old, we have touched 6,500 young people from around the world, establishing educational branches in India, Los Angeles, Buenos Aires etc. The philosophy behind the S.E.C. is that the Diaspora Jews must train their own professional and secular leaders if they are to survive, always maintaining intimate contact with our eternal spiritual homeland, the Land of Israel.

I have heard from Israel that this is the last year that the Join Educational Fund would grant us funds, this would greatly cripple our rapid growth of creating something new and different around the Jewish world. We are also requesting a commitment from the Pincus Fund for the next three years. I know that you serve on both of these committees and would like to discuss these matters with you further and answer any questions that you may have.

I await your reply.

Sincerely. J.A. Nessim M.D. Chairman of the Board

Encl.



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AMERICAN OFFICE: 170 North Canon Drive Beverly Hills, California 90210 (213) 556-1451

CANADIAN OFFICE: 276 A. Wilson Avenue Downsview, Ontario M3H1S8 (416) 783-5504 December 27, 1985

Mr. Mortin L. Mandel Chairman of the Board Premier Industrial Corp., 4500 Euclid Ave Cleveland, Ohio 44103

Dear Mr. Mandel:

I hope you have found the time to study the report on the Jerusalem Fellowships and see the video we sent.

Mr. Carmi Schwartz, the Executive Vice President of Council for Jewish Federation, felt that our program of leadership training for young Jewish adults would merit financial assistance of \$100,000 US from the Jewish Education Program of the Jewish Agency.

As you have seen from the report and the video, the Jerusalem Fellowships sent 85 young men and women with exceptional leadership potential for a six week intensive program.

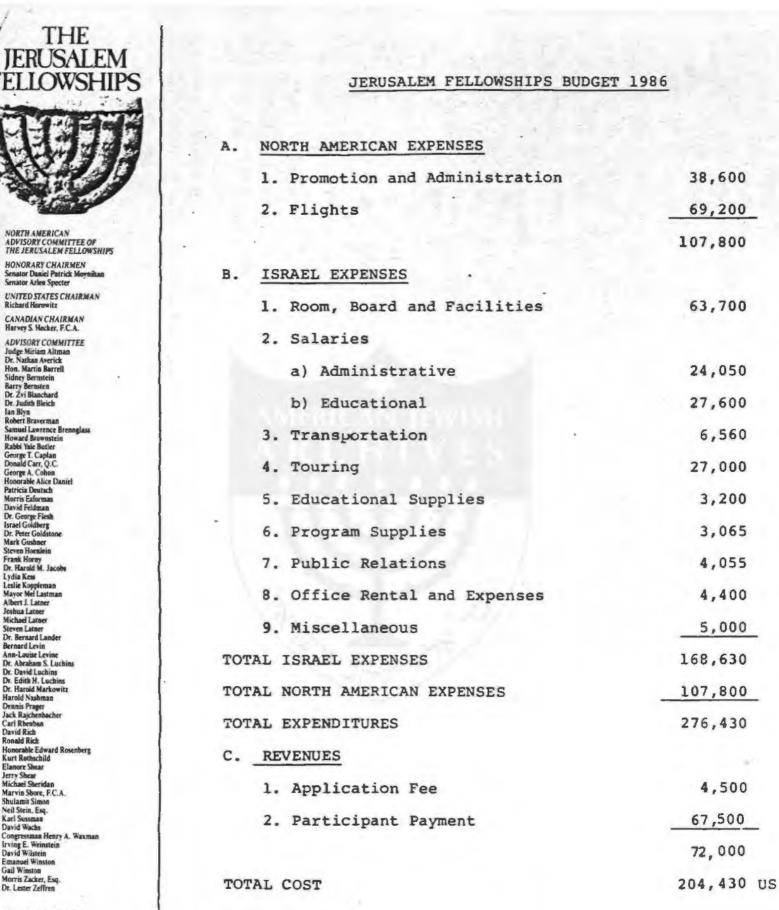
The results of this seminar have been dramatic. Fifteen of the students have stayed in Israel. Some, extended their trip for a few months, while others enrolled in programs to further develop their leadership skills and are there today. An additional fifteen students have been hired to work full or part time in North American communities and universities.

Almost all the rest have strengthened their commitment to the State of Israel and the Jewish people on a personal level. A majority have undertaken to influence their peers on college campuses with the new education and experiences they have received from the Jerusalem Fellowships program. They are looking to involve themselves in their respective Jewish communities or to return to Israel, the place where their Jewish identity and commitment was strengthened, and which has a special place in their hearts.

Enclosed is the 1986 budget along with the Congressional Report of the Jerusalem Fellowships Program. We are requesting S100,000 US to ensure that this vital program continues this year and in the future. Together we can turn our youth into fighters for the State of Israel and the Jewish people.

Sincerely,

Boruch Rabinowitz M. Ed. Executive Director Canadian Friends of Aish HaTorah



AMERICAN OFFICE: 170 North Canon Drive Beverly Hills, California 90210 (213) 556-1451

CANADIAN OFFICE: 296 A. Wilson Avenue Downsview, Ontario M3H1S8 (416) 783-5504

Jo: NLZ Zeus 1/2/85 on the subject of formal v informal Jewish education; Jewish survival We should be aware of efforts of Gesher and related groups. (I asked N.B. about Hesher after seeing the program, the sent of the attached.)

CIXW 113 Keep a file on Hosher + related groups. Z-識從

Prime Lime Hanukka

By Barbara Trainin

hen the rabbis in the Talmud declared pirsumei nissa— "proclaiming the miracle"—to be an essential part of the observance of Hanukka, they had nothing more dramatic in mind than the kindling of the menora in a window so that passers-by could see its lights. They couldn't have foreseen the vast possibilities of mass communication. Nor could they have anticipated the rather stiff competition that such "preclaiming" would face in much of the twentieth-century diaspora, where Jews are inundated from Thanksgiving through New Year's with elaborate displays, lights, and mass media events proclaiming the Christmas season.

It is by now a truism, oft stated in articles in both the Jewish and general press, that at no time during the year do Jews feel simultaneously more threatened, or more lured, by the surrounding culture. (Perhaps for that reason a recent demographic study by the Federation of Jewish Philanthropies of a major city found that next to Passover, the Festival of Lights is the most widely observed Jewish holiday.) Even the most committed Jew, especially if he or she is a child, or a parent, finds it hard to remain oblivious to the barrage of Christmas-oriented media specials and films. In comparison, Hanukka-related television programs, let alone films, have been few and far between.

This coming holiday season that imbalance will be redressed, in quality if not in quantity. Television viewers in major American cities will be offered some unique Jewish fare during prime-time hours. Alongside the usual Christmas programing, they will have the opportunity to watch an unusual animated holiday special about Hanukka called Lights.

Lights is a fantasy-adventure that retells, in allegorical form, the story of Hanukka and the miracle of the lights. Every child or adult who has attended Hebrew school probably knows the traditional explanation for kindling the *menora*. When the Maccabees cleansed and rededicated the Temple, we are told in the Talmud, they found only one small flask of oil still fit for ritual use. Miraculously, it lasted for eight days, until more pure oil could be produced. There is no express mention of this miracle in *Lights*. In fact, the film doesn't focus at all on the ritual content of the holiday. (The words "Jewish" and "religious" are never mentioned.) Rather, it is a parable about the right to be different.

GESHER

Lights is produced by Gesher, an Israeli organization that works to narrow the gap between religious and secular Jews, and between Jews of Eastern and Western descent. Through outreach seminars, teacher-training institutes and, most recently, through film, Gesher strives to enhance Jewish awareness, both in Israel and the diaspora, among Jews who are indifferent to, or ignorant of, their cultural, historical, and religious heritage.

More specifically, *Lights* is the creation of Jerusalem Productions, a special-media division that Gesher established four years ago in conjunction with the Israeli Ministry of Education and the Joint Fund for Jewish Education in the Diaspora. Its goal is to develop innovative television programing for Jewish education. Gesher also sponsors Gesher Computer Software, a division for expanding the role of personal computers in Jewish education.

"The purpose of the film is to reach—and touch—the marginal Jew, " says Hillel Wiener, executive vice president of Gesher's American branch. "Many Jews remain outside the range of Jewish schools, synagogues, community centers, and other institutions of the organized Jewish community. It is because we want to reach as many people as possible that we have chosen open broadcast programing hours as opposed to cable or public television."



The Independent Weekly Newspaper for the Jewish Community of Greater Cleveland

Yol. 42 No. 17 56 Pages

Friday, January 25, 1985 Shevat 3, 5745

Converting to Judaism

Classes Provide Religious, Cultural Background

By SHARON MANDEL First in a Series

Rabbi David Weis of Temple Emanu El, the evening's instructor for the Cleveland College of Jewish Studies' "Choosing Judaism" course sets up a hot plate on the floor to warm the kugel his wife has prepared for the model Shavuot celebration. About half of the 20 or so regular students have already begun to congregate in the classroom and the hallway. Most are young couples, one partner Jewish, one not yet.

Two partnerless middle-aged women are already settled in their seats, flipping absently through their textbooks. A few procrastinators are also seated, intent on completing their weekly journal assignments which are due when class begins. Ellen is still pondering over her Chanukah journal entry due a week before. "Rabbi Weis, this Chanukah assignment is strange," she says. "I don't get it."

The classroom suddenly perks up.

"I didn't get that one either."

"That was strange."

The assignment in the book "Introduction to Judaism: A Course Outline, "compiled and edited by Rabbi Stephen Einstein and Lydia Kukoff reads: "Record in your journal your feelings about distinctions between light and darkness as the light increases."

Rabbi Weis makes sure his kugel is steadily balanced on the hot-plate, and rises.

"The book's really talking about spiritual light," he begins. "You know how when you're in the dark you can't make out any distinctions. Then the light starts filtering in and first you begin to see an

Continued on Page 24

Cleveland, Ohio 35 Cents Per Copy \$15.00 Per Year

Peres Defends Withdrawal From Lebanon

By GIL SEDAN and HUGH ORGEL

JERUSALEM (JTA)—Premier Shimon Peres defended the government's decision to withdraw the Israel Defense Force from Lebanon when it came under attack by Likud members of the Knesset's Foreign Affairs and Security Committee Tuesday.

The three-stage withdrawal plan was approved by the Unity Coalition Cabinet on Jan. 14, by a vote of 16-6. The Likud ministers weresplit, two of them joining with Labor in support of the plan. But the Likud delegation in the Foreign Affairs Committee was unanimously opposed at Tuesday's meeting.

Peres stressed that Israel still retained the military option in Lebanon. He suggested that Likud temper its reaction, noting that many of their assumptions about Lebanon in the past have proven wrong—such as the assumption that Israel could reach a peace agreement with Lebanon.

Labor MK Simcha Dinitz reminded his Likud colleagues that the withdrawal decision was the result of a Continued on Page 6

Activities Go On Despite Freeze

By VIVIAN WITT and SHARON MANDEL

Although there were record-breaking cold temperatures in Cleveland in the early part of the week, for the most part "business as usual" continued for Jewish agencies and schools here.

The Jewish Community Center was in full swing on Monday. Physical Education Director Jan Rubins said his department was having "better than average attendance." Students who had the day off from schoolin observance of Martin Luther King Day were in the Center's weight room, and yes, even in the pool.

Belle Garver of JCC's Senior Adult Division said there was "almost full attendance" at the daily nutrition program. "People were told to dress warmly and not to wait outside for the bus," she said. In the afternoon, preschoolers, senior adults and everyone else in the building were treated to a dance demonstration by members of the Cleveland Ballet.

On Tuesday, however, the JCC closed its doors until 5 p.m. "The Center follows the Cleveland Heights, University Heights school system in its snow closing policy," office manager Elynore Friedman explained.

HOW DID THE ELDERLY fare during sub-zero weather?

Residents at Menorah Park Center for the Aging in Beachwood, and Montefiore Home in Cleveland Heights remained warm and comfortable. Despite some problems Continued on Page 6

'No Malice' for Time

NEW YORK—A Federal jury on Thursday ruled that Time Magazine did not "knowingly or recklessly" publish an article defaming Ariel Sharon following the massacres at Sabra and Shatilla in Lebanon. While the jury did not actually find malice on the part of Time, they did say that Time employees had acted "negligently and carelessly."

Because of the finding, it is believed Time will not be responsible for the \$50 million Sharon had asked for. (See earlier story on Page 2.)

Column One: Overprogrammed Jew...Page 5 Cleveland Group Describes Ethiopian Absorption...Pages 9-13 Conversation With Ted Bonda...Page 18

Candlelight time 5:15 Sabbath ends 6:09

e 2 THE CLEVELAND JEWISH NEWS Friday, January 25, 1985

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TO: Morton L. Mandel	FROM: Henry L. Zucker /	DATE: 1/28/85
NAME	NAME IMA	REPLYING TO
DEPARTMENT/PLANT LOCATION	DEPARTMENT/PLANT LONTION	YOUR MEMO OF:
SUBJECT:	The O	

Steve Hoffman says that Chuck Ratner has agreed to chair the Task Force. Barry Shrage will be the chief staff person. Chuck will talk with you on February 5 at the Mandel Associated Foundations' meeting to set up a date when the two of you can get together. Meantime Steve will see that each of you gets a copy of the minutes of the B.J.E. meeting which you chained.

Steve believes that the first step for you and Charles is to put together a small group of the key people who should be involved. They then could meet to go over the general subject, select the other members of the Task Force, and prepare plans for developing the work of the Task Force.

You should know that Chuck's wife is very ill and going downhill. This may slow up his activities a bit. He is convinced of the importance of the objectives of the Task Force and that is the reason he is accepting the chairmanship.

Som Millor - Scherensky meeting

* ariel - Kleeniman - Bennett have been meeting (Ben Holster)

beau date on 2/6 10

14

-3-

JCC LEADERS MOUNT EFFORT TO ENSURE JEWISH IDENTITY AND CONTINUITY By Murray Zuckoff

MIAMI BEACH, Feb. 5 (JTA) -- When the Jewish Community Centers first began operating in the United States I30 years ago -- the first one was in Baltimore, Md. -- they helped Jews become good Americans. The success of that effort within the context of an open society began to haunt the Jewish community as more and more Jews found niches in the political, social, economic, artistic and scientific stratas of American society. Now there is an effort to help Americans became good Jews.

This was the basic theme of the luncheon session Saturday of the special convention of the JWB, the first such convention in its history. The pervasive concern of the 260 Jewish Community Center (JCC) leaders from 90 cities across the United States and Canada was articulated by Shoshana Cordin, president of the Council of Jewish Federations.

A Major National Thrust

"The greatest fear we share, other than the future of the State of Israel, is the continuity of the American Jewish community as a viable American Jewish community," she said. She pointed out that this concern was not limited to the leadership of the JCCs and the CJF. "Jewish identity and continuity is a worldwide concern now," Cardin said. The task of maximizing Jewish education ---

The task of maximizing Jewish education -the underlying theme of the convention -- is the mast critical issue on the agenda of the American Jewish community, she stated. "A major national thrust is to make Jewish identity an integral part of all Center planning, not an additional program," Cardin declared.

She pointed out that Jewish Federations are vitally concerned with the issue of Jewish education and have been placing this issue at the top of their agendas over the post 10 years.

"If we look at funding -- and Federations do look at funding -- as one indicator of what has happened nationally this past year, Federations allocated \$42.5 million to formal Jewish education, "Cardin said. "This went to Jewish educational bureaus, day schools, supplemental schools, what we call formal Jewish education. That does not include the growth of Judaic studies on campuses."

More Involvement In Jewish Education Needed

She noted that "we went from approximately 20 campus sites in the middle and late '60s to over 300 today, many of which are subsidized by Federation programing, that is, by Federation monies. All of this is part of the awareness that we needed more involvement in what we call Jewish education, and, in fact, communities are beginning to look to various entities to supply that sense of Yiddishkeit that all of us felt was slipping away from us."

that all of us felt was slipping away from us." The Center, Cardin said, "is the institution which appeals best to the disaffected, uninvolved or uncommitted Jew at his paint." But the Center is not alone in the effort to attract such Jews and not alone in the effort to maximize Jewish education. Centers and Federations have a shared responsibility in this task. "The CJF can offer its hand as a partner in the actual work that foces all of us," Cardin said.

She expressed exhibit and excitement about the report of the Commission on Maximizing Jewish Educational Effectiveness of Jewish Community Centers -- which formed the basis for the special convention -- a two-year study by a blue-ribbon panel headed by Morton Mandel, a former CJF president

DAILY NEWS BUL

who is now chairman of the Jewish Education Committee of the Jewish Agency. Cardin was a member of that commission.

The #C.F. E Task Toxe on few

The report, and the convention whose task was to take steps to implement the recommendations of the report, "is the most exciting, positive action that has come forward in decades in Jewish communal life," Cardin declared. "For the first time it's not only money and programing. For the first time we are talking about a positive force: an entity that will help all of us come together recognizing that we share a common destiny, and that is a viable Jewish community."

Mondel, who is also a former JWB president, tald the JCC leaders that there is a concern warldwide about Jewish continuity. "Will there be this kind of caring Jewish leadership 50 years from now or 100 years from now?" he asked.

Paradoxical Situation Of North American Jewry

There is a growing concern "that the Jewish warld is in trouble," he said. Paradoxically, the North American Jewish community is in trouble because of its great success in beating down the doors in industry, commerce, medical schools, insurance companies and institutions of higher learning that were once closed to them, Mandel abserved. In many instances Jews were able to achieve positions in the higher echelons of the corporate world.

"We've been so successful, that in our great success lie the seeds of our potential failure because it's now easy to function in the general society, "he said. "You don't have to be Jewish; the doors are open. You can be active in a symphony (orchestra) instead of your Federation campoign. Why should young people choose to be Jewish?"

Jews worked very hard to become mainstream Americans, Mandel noted. This was an error; the objective should have been to become mainstream Jewish Americans, he said. He expressed concern that "unless we mount the kind of attack that will declare war on the horrendous statistics of assimilation, about not caring and indifference, about the fact that a growing number of young people are receiving no Jewish education -- and that number is increasing worldwide -we are going to lose. But we will mount that attack."

The Title Of The War In North America

The "title of the wor" in North Americo, Mandel said, "is how to live as Jews in an open society, how young people can live positively as Jews in an open society where there is for them freedom of chaice, the kind of freedom of choice the older generation of Jews did not have."

The consensus among experts is that Jewish education "is in a state of disarray in the entire Jewish world, that we are losing," he said. "Jewish communities are disappearing literally, but also disappearing because Jews are not maintaining affiliation and identification."

To combat this disaster, the State of Israel and the Jewish Agency formed a Joint Program for Jewish Education in the Diaspora in 1979 in an effort to deal with "the despair in the Jewish world," Mandel said, and is making \$5 million a year available to be used to encourage innovative programs and efforts to ensure Jewish continuity, specifically with regard to Jewish education, formal and informal. It is also developing outreach programs and projects.

Mandel painted out that for years since the founding of the Jewish State, the Jewish Agency had three major departments: aliya and absorption, getting rural settlements going in Israel, and youth aliya. Five years ago the Agency added Project Renewal and last June it added Jewish education out of a deep concem about the future of the Jewish **people**, he observed.

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February 6, 1985

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The agenda of Jewish organizations is changing, the priorities are changing, Mandel said. The focus is now beginning to shift to Jewish education. The JCCs have a unique opportunity to reach out affirmatively to inspire old and young alike "with the dream of a new and exciting future for the Jewish people," he said. Jewish leaders "must pick up the torch of Jewish education," Mandel declared, or the light of Jewish continuity will be extinguished

HEBREW TEACHER SENTENCED TO 18 MONTHS IN SOVIET LABOR CAMP

NEW YORK, Feb. 5 (JTA) -- Aleksandr Kholmiansky of Moscow, a 32-year-old computer scientist who taught Hebrew, a proscribed activity in the Soviet Union, was sentenced to 18 months in a labor camp by a court in Voru, Estonia last Friday on charges of "hooliganism."

According to organizations here which monitor the treatment of Jews in the USSR, Kholmiansky was also fined 100 Rubles for "trampling on flowers," Another source said the fine was for "tampering" with a mail box. When Kholmiansky was arrested in Tallin, Estonia, last July, he was charged with possession of a weapon and ammunition. But that charge was dropped, the sources said.

The sentence was considered "relatively mild" by Kholmiansky's family and friends, the sources said, indicating that the Soviet authorities recognized the weakness of their case against the Jewish activist and their awareness of the intense interest in his fate in Western countries.

Kholmiansky's arrest nearly eight months ago was mentioned in a report released by the State Department last week as marking the beginning of the latest "campaign of arrests and intimidation targeted at the activist Jewish community in the Soviet Union by Soviet authorities."

The sentencing in Voru took place several days after the State Department released its report. The time Kholmiansky spent in confinement since his arrest was deducted from the sentence, as allowed by Soviet law.

Sources in Moscow reported that Kholmiansky was highly regarded as a Hebrew teacher and had about 10 students from five cities at the time of orrest.

JOSEPH MEYERHOFF DEAD AT 85

BALTIMORE, Feb. 5 (JTA) -- Funeral services were held here today for Joseph Meyerhoff, a real estate developer and philanthropist who contributed unselfishly to numerous Jewish charities and Israeli educational institutions. He died last Saturday of a heart attack at Johns Hopkins Hospital. He was 85 years old.

A former national general chairman of the United Jewish Appeal, he was until his death chairman of the Palestine Economic Corporation, which deals with private investment in Israel. He was president of the corporation from 1956 to 1963 when he became chairman.

Meyerhoff's family came to the United Stotes from Russia and settled in Baltimore when he was 7 years old. He graduated in 1920 from the Law School at the University of Maryland.

In Israel he was a member of the board of Tel Aviv University, the Hebrew University of Jerusalem, the Weizmann Institute of Science and Technian-Israel Institute of Technology. He was also involved with the Israel Museum where he contributed for the construction of the Joseph and Rebecca Meyerhoff Ancient Glass Pavillion at the museum. Among his numerous activities, Meyerhoff was involved at various times with the Israel Discount Bonk, the Associated Jewish Charities and Welfare Fund of Baltimore, United Israel Appeal, the American Jewish Jaint Distribution Committee, the Israel Bond Organization and Yeshiva University in New York.

JEWISH LEADER URGES INDIA'S PRIME MINISTER TO CHANGE HIS COUNTRY'S POLICY AND ATTITUDE TOWARD ISRAEL

NEW YORK, Feb. 5 (JTA) -- Kenneth Białkin, chairman of the Conference of Presidents of Major American Jewish Organizations, has called on Prime Minister Rajev Gandhi of India to change his country's "policy and attitude" toward Israel. "Indian hostility toward Israel and her people

"Indion hostility toward Israel and her people has caused the American Jewish community great constemation in recent years," Bialkin wrote in a letter to Gandhi last month and just released by the Presidents Conference to the Jewish Telegraphic Agency. "On numerous occasions the Indian government has discriminated against Israeli citizens -- athletes, scientists, jurists and others --by denying them permission" to enter India to participate in various international events.

This discrimination, Bialkin stated, "together with India's unceasing condemnations of Israel at the United Nations and within the nonaligned movement, and its one-sided identification with the Arab and PLO cause, have undermined ... India's ability to assume an honest and constructive rale in Middle East peacemaking.

"India's hostility toward a vibrant sister democracy and a staunch American ally has affected the attitudes of many in this country who would like to identify more with Indian causes and concerns."

Białkin urged that under its new Prime Minister, India "ossume a fairer, more even-handed approach to the Middle East conflict -- an approach that will allow India ... to play an active and effective part in encouraging the Arab world to negotiate directly with Israel and seek a peaceful solution for this troubled region."

Białkin said he has not yet received a reply to his letter.

3 ISRAELI SOLDIERS WOUNDED

TEL AVIV, Feb. 5 (JTA) -- Three Israeli soldiers were wounded in south Lebanon yesterday, one of them seriausly, by explosive charges detonated at roadsides. The incidents occurred near Khubeida village, where two of the soldiers were hurt and near Joia village where the third was wounded.

Two attacks on the Israel Defense Force and the South Lebanon Army (SLA) Sunday caused no casualities. In one case, the IDF discovered and dismantled three roadside bombs planted southwest of Komed Al-Lus in the eastern sector of the front. An SLA position north of Tyre came under small arms and rocketpropelled grenade fire but no one was hit.

* * *

WASHINGTON (JTA) — The State Department voiced concern Tuesday over the increased violence in the West Bank in which two Israelis have been killed in the past few days. "We have noted with concern the recent increase in violence in the West Bank, and we do regret the loss of life," said State Department spakesman Bernard Kalb. "We also note the Israeli government's expressed determination to provide security for both Arab and Israeli residents in the West Bank, " BUREAU OF JEWISH EDUCAT 2030 SOUTH TAYLOR ROAD CLEVELAND, OHIO 44118 (216) 371-0446

BET FRIEDLAND



March 19, 1985 26 Adar 5745

Mr. Morton Mandel Premier Industrial Corporation 4500 Euclid Avenue Cleveland, Ohio 44103

Dear Mr. Mandel:

I have just re-read the remarks you made in Jerusalem this past June entitled, "The Crisis Facing the Jewish People." They resound with the passion expressed when you spoke to the Bureau Board in October on your involvement in Jewish education and world leadership. Your message inspires me and yet confuses me. I hear and feel commitment yet have had some discouraging experience with regard to my own professional development in the Jewish community which goes against the energy you emanate.

phone about my situation but I hope you are still interested and can offer me assistance and guidance.

I have recently completed my Master's Degree in Social Work (majoring in Community Organization) from the Wurzweiler School of Social Work of Yeshiva University in New York City. I fulfilled the field placement required as part of my MSW education while working at the Bureau. The Bureau generously allowed me to take time off without pay for the 3 summers I was in New York for classes (9 weeks each) and for the last 2 summers allotted me some paid leave, totalling \$1,800, rather than my taking the entire time necessary without pay. I piggybacked this arrangement on my earned vacation (4 weeks/year) in order to be away at school. The Bureau also helped me find supervision by a certified MSW during my 2 years of field placement and was sensitive to my double work load of working and studying full time for 21 years. Even during my field placement I had weekly assignments for school and research papers to complete. This educational process and experience has had a tremendous impact on my professional development and sharply increased the skills necessary to do my job.

Having a basic bachelor's degree in liberal arts, however, did not fully prepare me for Jewish communal work. As an undergraduate I had no idea I would end up as a Jewish communal professional. After I earned my bachelor's degree from Miami University I was offered a position with United Synagogue of America as a Regional Director. I had a strong conservative upbringing and was extremely active in the United Synagogue Youth movement, becoming

I know it has been many months since I spoke with you over the

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Regional President my junior year in high school. I continued this interest through college by working summers as a Judaics Specialist at Camp Sabra, outside of St. Louis, and by working with the then current director of USY in CRUSY (Central Region U.S.Y.) as a convention assistant. This is how I came to have the job with United Synagogue.

As soon as I began working professionally for a Jewish organization I realized I could actually do professionally what I had done through high school and college as a volunteer. At that point I decided I would go back to school for the necessary training. However, I had not prapared myself for how difficult it would be to pay for my advanced degree.

Because I was not working in a Jewish Community Federation I was not eligible to participate in the FEREP program. However, I thought that the concept should not be exclusive to students doing work directly for Federations so I wrote a proposal for our Federation along the same line. I proposed that in exchange for financial assistance from Federation I would make a commitment to work in a Jewish agency in Cleveland (specifically the Bureau) for a given number of years. Although Federation was sympathetic I was unable to get financial assistance. Basically, I was told that although it is worthwhile to assist people in seeking a degree in Jewish communal service that because I was the one person seeking such assistance at that time my request did not register as a community need implying necessity for direct ' JCF assistance.

I did, however, receive approximately \$3,000 from the Ratner, Miller, Shafron Foundation, Loans and grants from Jewish Vocational Service, and over \$1,000 total in small gifts from a few Bureau Board "angels." This support helped me tremendously but I still had to borrow \$12,500 of Guaranteed Student Loan funds and \$3,500 from Yeshiva University. (A copy of my total educational expenses is attached, as well as several letters which will provide more detail about my efforts to seek assistance from the community.)

While at Wurzweiler, Yeshiva began a new program in which I enrolled - a joint master's program in social work (through Wurzweiler) and Judaic Studies (through YU's Bernard Revel School of Judaic Studies.) That program involved 2 summers of classes and 3 courses done during a years worth of independent study. It also involved increased tuition expenses. After the first summer of course work I found the load too burdensome and knew then I could not handle 3 additional independent study courses while working full time at the Bureau and completing my Wurzweiler requirements for field placement. So, I put that degree on hold. Now, faced with payments on my student loans starting in the next few months I still have my Judaic Studies degree on hold as I am reluctant to Incur further expenses until my MSW is paid off.

After I graduated this past August and returned to the Bureau I began preparing myself for the difficult task of facing loan payments exceeding \$250/month. I will have to negotiate my payments with JVS, YU and National City Bank in order to make ends meet. I am hopeful for a raise from my current \$18,900 salary in July but it would have to be quite a raise to meet my loan payments. Currently, my salary only covers my rent and normal living expenses.

Maybe I should have planned better financially before starting school. However, I was hopeful that JCF would support me and it took close to a year, once I was into

- 2 -

school, to get an answer. Further, I knew that somehow I would manage and I'm sure I will manage somehow now. However, with your interest in the continuance of Jewish education and the quality of how services in the Jewish community are provided, I hoped you might be interested in helping provide for qualified professionals to provide these services. Actually, Mr. Mandei, I would like to talk to you about all this. I could go on but have already done that quite enough for right now.

In closing, then, I am asking for your assistance in repaying my student loans. Further, I am asking your guidance in my further commitment to the Jewish communal field and in how to make my chosen profession more appealing and accessible in a way that would attract new committed professionals into the Jewish communal field to provide the energy and resources vital for the survival of the Jewish community. I applogize for not getting all this to you sconer. I was not sure I wanted to put myself on the line again by risking yet another request in the Jewish community but I know I have nothing to lose and hopefully plenty to gain, even if only you're becoming familiar with my experience. I would be happy to provide you with additional information if needed, answer questions, or clarify issues. Please feel free to call me at the Bureau 371-0446 or at home 371-9714.

I look forward to hearing from you at your convenience.

Respectfully,

Brynna Fish Community Services Director

BF:rfe Enc.

May 24, 1982 2 Sivan 5742

Nr. Gary Bess Jewish Community Federation 1750 Euclid Avenue Cleveland, Ohio 44115

Dear Gary:

Enclosed are copies of the financial information pertaining to my participation in the Block Program of the Wurzweiler School of Social Work, Yeshiva University.

I would more than appreciate any assistance from the Endowment Fund that is possible. I am willing to make a commitment to live and work for the Jewish community in Cleveland for as long as necessary should the Endowment Fund consider that a requirement in order to award me a full or partial scholarship.

My immediate need is for financial assistance this summer totalling \$4,292.

Although it would be ideal for arrangements to be made for the entire 24 year period, I understand that we may have to take it a step at a time.

I look forward to the possibility of being able to work through the Endowment Fund of the Jewish Community Federation and possibility through other affiliated agencies for sponsorship of my master's degree in social work.

Please call me if you need more information.

Sincerely, find

Brynna Fish

BF:rfe Enc.

PROJECTED EDUCATIONAL EXPENSES FOR BRYNNA FISH - WURZWEILER SCHOOL OF SOCIAL WORK

TWO YEARS JOB PLACEMENT AT BUREAU OF JEWISH EDUCATION

THREE SUMMERS AT YESHIVA UNIVERSITY IN NEW YORK CITY

1. FIELD PLACEMENT

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Instruction Tuition Year 1	\$ 2,070
Instruction Tuition Year 2	3,575 *
Books (2 years)	
	\$ 5,945

II. SUMMER PROGRAM

A. <u>First Summer</u> (June & July)

Tuition	\$ 2,065
Registration & student fees	60
Books and supplies	300
Rent in New York City	800
Transportation to/from & in New York City	200
Food & living expenses in New York City	1,000
Cleveland rent, car payment, and utilities;	
I month without salary	1,000

B. Second Summer (June & July)

Tuition	\$ 3,320 **
Registration & student fees	60
Books and supplies	350
Rent in New York City	1,000
Transportation to/from & in New York City	250
Food & living expenses in New York City	1,200
Cleveland rent, car payment, and utilities;	<u> </u>
3 weeks borrowed paid vacation from next fiscal	\$ 7,280

C. Third Summer (June & July)

Tuition	\$ 3,320 **
Registration & student fees	60
Books and supplies	350
Rent in New York City	1,200
Transportation to/from & in New York City	300
Food & living expenses in New York City	1,400
Cleveland rent, car payment, and utilities;	1,200
10 days without salary	\$ 7,830

TOTAL \$ 26,480

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* \$1400 of this includes double major in Jewish Studies. (3 courses).

+ Does not include anticipated fultion increases.

\$950 of this includes double major in Jewish studies. (2 courses).

\$ 5,425

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BUREAU OF JEWISH EDUCATION

2030 SOUTH TAYLOR ROAD CLEVELAND, OHIO 44118 (216) 371-0446

BET FRIEDLAND



January 24, 1983 10 Shevat 5743

Mr. Charles Rather 10800 Brookpark Road Cleveland, Ohio 44130

Dear Mr. Ratner:

Thank you for speaking with me the other day regarding my financial situation for school. The letters attached will explain my situation.

I feel I have a unique relationship with the Cleveland Jewish community as a resident of Cleveland, employed by the Bureau of Jewish Education and working toward my master's degree in Social Work. I am committed to working here after I graduate and feel my schooling will expand my ability to be a vital force in the Jewish communal field here.

Currently, the salary I earn from the Bureau covers my usual living expenses. In order to cover the \$22,000 odd dollars of expenses for school I have reached out to various sources in the Jewish community. I have secured a \$3,000 interest free loan from the Hebrew Free Loan Association but that has become a problem because it is not a deferred payment loan. Therefore, I am paying that loan back now and cannot afford to seek additional funding from them.

Jewish Vocational Services will be granting me \$1,500 for this year and hopefully again for my 1983/84 field placement. This represents their maximum grant.

I have a proposal at Jewish Community Federation for a large sum of money (grant and/or loan) over 2 1/2 years but the Federation process has not looked at the application yet. Although Federation staff and the Bureau basically support the concept i have been given no indication of when I'll hear an answer.

I have been granted a Guaranteed Student Loan for \$4,700 for this current academic year and that covered the end of this past summer's expenses. This is a 9% interest loan which I'll begin to pay back 9 months after I graduate (August 1984). If need be I can apply for this grant again in September.

OFFICERS

N. HERSCHEL KOBLENZ PRESIDENT

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ALAN D. BENNETT EXECUTIVE VICE-PRESIDENT

HENRY MARGOLIS EXECT, DIR. - COMM. SERVICES

BRYNNA FISH STAFF ASSOCIATE

EARL LEFKOVITZ RATNER MEDIA CENTER DIRECTOR

CHAIM OHEL CONSULTATION OIRECTOR

LEONARD 8. OPPENHEIMER

RABBI ARTHUR VERNON CONGREGATIONAL SERVICES DIRECTOR

AFFILIATED SCHOOLS

AGNON SCHOOL AKIVA HIGH SCHOOL ANSHE CHESED-FAIRMOUNT TEMPLE BETH ISRAEL-WEST TEMPLE **BWAI JESHURUN CONGREGATION-**TEMPLE ON THE HEIGHTS CLEVELAND REBREW SCHOOLS CLEVELAND COLLEGE OF JEWISH STUDIES CONGREGATION BETH AM CONGREGATION BRITH EMETH GREEN ROAD SYNAGOGUE HEBREW ACADEMY MAYFIELD HILLCREST SYNAGOOUE PARK SYNAGOGUE SUBURBAN TEMPLE TAYLOR ROAD SYNAGODUE TEMPLE EMANU EL TEMPLE NER TAMID OF EUCLID THE TEMPLE UNITED JEWISH RELIGIOUS SCHOOLS WARRENSVILLE CENTER SVNAGOQUE WORKMEN'S CIRCLE SCHOOL VESHIVATH ADATH BINAL ISRAEL

I had hoped not to have to rely on the guaranteed student loan option but my other sources just have not evolved in a timely fashion. I would prefer to have an arrangement where various sources in the Jewish community would sponsor my education in return for a commitment on my part to work for the Cleveland Jewish community for a number of years after I graduate. I emphasize that I am committed to the Jewish community and the communal field have and have no intentions of leaving town in the near future.

The Ratner, Miller, Shafran Foundation awarded me \$350 this summer which has been applied to the tuition for my field placement. I understood that this award was an exception because the foundation generally awards only undergraduate students. 1 wonder, if the foundation and its members might give special attention to my situation and explore the possibility of increasing the foundation's support of my education.

I appreciate your interest and look forward to hearing from you.

Respectfully, All Mont / Sall Brynna/Fish

Staff Associate

8F:rfe Enc.



BUREAU OF JEWISH EDUCATION

2030 SOUTH TAYLOR ROAD CLEVELAND, OHIO 44118 (216) 371-0446

June 2, 1983 21 Sivan 5743

MEMORANDUM -

TO: FILE

FROM: ALAN D. BENNETT

RE: SPECIAL ARRANGEMENT FOR BRYNNA FISH REGARDING HER SCHOOLING

The Bureau has encouraged Brynna to continue her education by pursuing her Master's Degree in Social Work at Yeshiva University in the Wurzweiler Block Program. She is majoring in Community Organization and completing a double Master's Degree in Jewish Studies.

Because Brynna's education has and will continue to enhance her skills for working at the Bureau, we have agreed on the following special arrangements:

- Brynna will be permitted to be away from the office the summer of 1982 (past), 1983 and 1984 from 8 to 9 weeks to be in classes.
- An arrangement was made last summer in which Brynna used up 3 weeks paid vacation, 4 sick days, 2 weeks advance vacation pay against 1982/83, and 2 weeks away without pay.
- For the summer of 1983 the following arrangement was made to cover the 42 work days she will be away:
 - 2 weeks remaining 82/83 paid vacation = 10 days
 - 2. 3 weeks advance paid vacation (83/84) = 15 days
 - 3. 3 weeks paid leave of absence = 15 days
- In exchange for this arrangement and a similar arrangement for the summer of 1984, Brynna has agreed to work at the Bureau for at least 3 years after she graduates. (see attached letter).
- For the summer of 1984 we will finalize arrangements next spring. The arrangement will be something like this:
 - 1. I week remaining 83/84 paid vacation
 - 2. 3 weeks advance paid 84/85 paid vacation
 - 3. 3 weeks paid leave of absence
 - 4. I week left to determine

Signed:	1. Carrow	12 2 4	6-335	
Signed:	Aland	Bernatt-		



BUREAU OF JEWISH EDUCATION

2030 SOUTH TAYLOR ROAD CLEVELAND, OHIO 44118 (216) 371-0446

+ doustions via BJE

To: Alan D. Bennett

From: Brynna Fish

- Re: Proposal regarding my participation in the Yeshiva University Wurzweiler School of Social Work master's Degree program in Community Organization.
- Date: April 28, 1983 15 Iyar 5743

As part of my schooling and with Bureau cooperation I am away from the Bureau for approximately 8 weeks each of three summers. Last summer (1982) I took 3 weeks' paid vacation, 3 weeks' without salary and burrowed advance salary for 2 weeks against part of my 1983 Summer paid vacation in order to attend school. The Bureau graciously arranged this for me with the understanding that, budget provided, I would have my job upon return from school in August.

To cover my costs for school I have written a proposal for funding from the Jewish Community Federation with the understanding that, in exchange for financial support, I would make a commitment, to work in the Bureau, or another Jewish Agency in Cleveland, for an agreed upon number of years. This proposal is being slowly processed and I do not expect action within the next 9 months.

The Jewish Vocational service is providing me with their maximum aid award of \$750 grant and \$750 interest free loan for two years and hopefully 3 years. This money covers part of the cost of my field placement tuition.

I have also requested and received nonimal aid from the Ratner, Miller Shafron Foundation. To cover the bulk of my expenses for last summer and my current field placement I applied for and received a Guaranteed Student Joan from National City Bank.

Because of my commitment to the Jewish Communal field and the Cleveland Jewish Community, I feel my education will have a direct affect on my professional career in Therefore, I have sought financial support within the Cleveland Jewish Community. Since I also have a commitment to the Bureau of Jewish Education, I would like to pursue a special arrangement with this agency.

Request: In order financially to assist my master's degree studies I would like the Bureau to pay me my full year's salary despite my absence from the city. This would mean paying me for approximately 4 weeks that I would be away from the office on top of my earned paid 4 weeks' vacation. In exchange for this support for the summers jof 1983 and 1984, I would agree to stay with the agency at least descriptions after graduation, (Summer 1984) and longer if we so mutually agree.

> Please be aware that even though I am away from the office an extended period of time my responsibilities have hot been diminished. I double up work before and after my absense in order for my responsibilities to he carried out.

> > Real Providence

Proposal

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In the unforseeable event that I would cease employment with the Bureau for any reason, I would be amenable to some agreement to repay some of the Bureau aid to me.

I am most anxious to enter in such an agreement, to place myself squarely in the Jewish education profession and remain with the Bureau.

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BUREAU OF JEWISH EDUCATIC

BET FRIEDLAND



2030 SOUTH TAYLOR ROAD CLEVELAND, OHID 44118 (216) 371-0446

May 17, 1984 15 Iyar 5744

IRVIN A. LEONARD

AL CE FREDMAN MARYIN L. KARP MAL H. MYERS DR. CHAIM BUKENIK VICE-PRESIDENTS

LEIGHTON A, ROSENTHAL IRVING I. STONE

LAWRENCE C. LICHTIG

FRED GEVELBER

DR. ABBA SPERO

ALAN D. BENNETT

RABBI ARTHUR VERNON ABBIETANT DIRECTOR-CONGREGATIONAL AND EDUCATIONAL BERVICES

FINANCE DIRECTOR

ERYNNA FIGH COMMUNITY SERVICES ASSOCIATE

EARL LEFKOVITZ RATHER MEDIA CENTER DIRECTOR

FRANK NECINA SUILDINGS MANAGER

CHAIM OREL CURRICULUM & INSTRUCTION DIRECTOR

AFFILIATED SCHOOLS AGNON SCHOOL AKIVA HIGH SCHOOL AM SHALOM RELIGIOUS ACHOOL ANSHE CHESED-FAIRMOUNT TEMPLE BETH ISRAEL-WEST TEMPLE BETH TORAN RELIGIOUS SCHOOL S'NAI JESHURUN CONGREGATION TEMPLE ON THE HEIGHTS CLEVELAND HEAREW SCHOOLS CLEVELAND COLLEGE OF JEWIEN STUDIES CONGREGATION BETH AN CONGREGATION BETHAYNU CONGREGATION BRITH EMETH HEBREW ACADEMY JEWISH SECULAR COMMUNITY BUNDAY SCHOOL MAYFIELD HILLCHEST SYNAGOGUE MOSDOE OHR HATORAH DAY SCHOOL PARK SYNAGOGUE EUBURGAN TEMPL TAYLOR ROAD SYNAGOGUE TEMPLE BETH BHALOH TEMPLE EMANU EL TEMPLE NER TAMID OF EUCLID THE SOLOMON ECHECHTER DAY SCHOOL OF CLEVELAND THE TEMPLE WORKMEN'S CIRCLE SCHOOL YESHIVATH ADATH B'NAI ISRAEL

Mr. Charles Ratner 10800 Brookpark Road Cleveland, Ohio 44130

Dear Mr. Ratmer:

You may recall our meeting last winter at a Federation meeting you chaired on budgeting which was held at the JCC and my subsequent letter dated January 24, 1983. At that time I shared with you my arrangements for financing my Master's Degree in social work. I write you now just to touch base again as I have a renewal financial aid application filed with the Ratner, Miller, Shafran Foundation.

Since I wrote you last several things have developed. First, I decided to pursue a double Master's Degree. I will graduate, as planned, this August with a Master's Degree in Community Organization from the Wurzweiler School of Social Work of Yeshiva University. In addition, I began work on a Master's Degree in Judaic Studies at the Bernard Reval School of Judaic Studies at Yeshiva and will complete that degree by January.

Pursuing the additional master's degree increases my skills as a Jewish communal worker and makes me more valuable at the Bureau of Jewish Education where I am Community Services Associate. My commitment to this professional field and to Cleveland remains and I feel I am working hard to be able to offer all that I can to the community.

Second, I finally received an answer from Federation about my request for funding. I had written a proposal for aid from the Endowment Fund in exchange for a commitment on my part to work in Cleveland at a Jewish agency for a number of years after I graduate. Federation praised my efforts and education but felt I did not measure up to a "community need." Federation did, however, offer support in helping me obtain funding from other community sources. But because my expenses are so high I have still been trying to creatively fund my degree through the community.

The Bureau has financially helped me for 2 of my 3 summers at school and in exchange I made a commitment to work at the Bureau for at least 3 years after I graduate. The fact is that I love my work and hope to have a place there as long as possible. The Jewish Vocational Service continues to award me grants and loans and I have received several hundred dollars from other "angels" in the community which have paid my tuition for my 2 years of field placement. Finally, the Ratner, Miller, Shafran Foundation has been my best friend and sponsor.

Yet, even with these resources I have hardly knocked a dent in my total of tuition and expenses for my 3 years of social work school and 2 years of Judaic Studies.

I currently have had to take out 2 guaranteed student loans at a total of \$10,000. At 9% interest I begin to pay back these loans next summer at close to \$50 a month. Plus my JVS loans become due next summer at \$95 per month. And I have to face that by next July I doubt very much to expect a raise from the Bureau of the over \$3,50 per month 1'd need just to repay my loans.

I had hoped not to have to rely on student loans to the extent that I have and I have had to apply for another \$5,000 for this coming summer and the fall semester. I would have preferred a joint effort by Jewish community resources to sponsor my education in return for a commitment from me to work here in Cleveland for the community.

I am extremely grateful that the Ratner, Miller, Shafran Foundation has given me special attention and I hope that the Foundation will consider my application again with equal, if not greater, support.

Respectfully,

Community Services Associate

BF:rfe

- **\$**."

BUREAU OF JEWISH EDUCATION

BET FRIEDLAND

2030 SOUTH TAYLOR ROAD CLEVELAND, OHIO 44118 (216) 371-0446



February 2, 1984

IRVIN A. LEONARD

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ALICE FREDMAN MARVIN L. KARP MAL N. MYERF DA. CHAIM SUKENIK VICE-PRESIDENTS

LEIGHTON A. ROGENTHAL IRVING I. STONE

LAWRENCE C. LICHTIG

FRED GEVELBER

DR. ABBA SPERO

ALAN D. DENNETT EXECUTIVE VICE-PREMOENT

ABBI ARTHUR VERNON ABBISTANT DIRECTOR CONGREGATIONAL AND EDUCATIONAL BERVICES

AWRENCE EXELICH

COMMUNITY PERVICES ASSOCIATE

ARL LEPKOVITZ RATHER MEDIA CENTER DIRECTOR

RANK NEGINA

HAIN OHEL. CURRECULUR & INSTRUCTION SURGETON

FFILIATED SCHOOLS AGION SCHOOL AKIVA HIGH SCHOOL AN SHALDH RELIGIOUS SCHOOL ANDHE CHESCO-FAIRMOUNT TEMPLE SETH ISRAEL-WEST TEMPLE BETH TORAK RELIGIOUS SCHOOL B'HAI JESKURUN CONGREGATION-TEMPLE ON THE HEIGHTS CLEVELAND HEREW SCHOOLS

CLEVELAND COLLEGE OF JEWINH STUDIES CONSEGUTION BETH AM CONGREGATION RETHATNU CONSTRUCTION BRITH ENETH HERREW ACADENT JEWIGH RECULAR COMMUNITY IDAT BCH 124 MATPIELD HILLEREST SYNAGOSUE HOSBOS ONE HATORAH DAT SCHOOL PARE BYRABOBUE WOURDAN TEMPLE TATLOS BOAD STNAGOGUE TEMPLE BETH SHALOH TRAFLE CHARGE CL TENPLA HER TANIO OF EUCLID

THE BOLOHON BENECHTER DAY BENOOL OF CLEVELAND THE TEMPLE

WEAKHEN'S CIRCLE SCHOOL YESHIYATH ADATH S'HAL JERAEL Diane Peltz Jewish Vocational Service 13878 Cedar Road University Heights, Ohio 44118

Dear Diane:

First, thank you for awarding me a \$500 interest free loan toward my tuition at Wurzweiler School of Social Work. As a Jewish Communal Service professional I have found my relationship with my agency and the community enhanced through my education. I have worked at the Bureau of Jewish Education for three years and my skills are increased with each semester I am working towards my Master's Degree in Community Social Work and my double Masters in Judalc Studies. Further, my commitment to work in Cleveland has strengthened through this educational process.

As a student at Wurzweller, I have studied many models for Jewish Communal work. Cleveland is often singled out as "the" model for community funding and budgeting, "the" model for Jewish Group Homes, "the" model for Soviet resettlement, and "the" model for Federation-agency relations. My education has heightened my awareness of the value of Jewish Community Service and has helped me do my job more efficiently, effectively and creatively.

Unfortunately, the fruits of my education cost cold hard cash. From the beginning of my education, 2½ years ago, 1 was encouraged with the combined support of the Ratner, Miller, Shafran Foundation, the guidance of Federation, and the support of J.V.S. These different sources supplement the Guaranteed Student Loan which ! have now received at \$5,000 for 1982 and \$5,000 for 1983.

I know I chose an expensive school. But, I wanted to study social work from a Jewish perspective and I wanted to be able to maintain my career during the process. Wurzweiler is the <u>only place to do</u> this and therefore my choice.

As professionals in the Jewish Communal field we are aware of our salary limitations. Taking home \$1,128 per month allows me to make ends meet and that's about it. I do not expect (although I do hope) that I will receive a \$200 month raise by May of 1985. That is what it will take just to begin to repay a total of \$15,000 Guaranteed student loan: the \$10,000 I have and \$5,000 for the coming summer. Ideally, I would like to try to have the rest of this year's field placement and the coming summar's expenses paid without having to take another \$5,000 student loan. Because in addition to the \$10,000 I have as a Guaranteed Student Loan. I also will have a \$1,295 loan from you to begin payment on in January of 1985 at \$75/month. However, right now I am simply trying to supplement that \$5,000 new Guaranteed Student Loan so I can cover the \$1,200 I currently owe for tuition and the \$7,265 I need for this summer. I am hoping the Ratner, Miller, Shafran Foundation will be generous again, as they have been the past 2 years, with a \$1,000 grant.

Now I am requesting that the Jawish Vocational Service Financial Aid Committee reconsider my application. When I originally was working with Kim Morris on my financial strategy we hoped for the \$1,500 maximum each year I applied. I would like you to consider increasing my award from \$500 to \$1,500, with the remainder being a grant.

I will be more than happy to supply more detailed information on my salary and expenses if needed. My home is Cleveland, my career is here and I hope the Jewish community will consider the investment in my education, and the Jewish Communal education of others, as a benefit for our outstanding Jewish community.

Sincerely,

Brynna Fish Community Services Associate

BF:rfe

BRYNNA FISH

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	DRINNA FISH				
RESIDENCI	<u>E</u>	BUSINESS			
	pton Road d, Ohio 44118 9714	Bureau of Jewish Education 2030 South Taylor Road Cleveland Hts., Ohio 44118 216/371-0446			
CAREER OBJECTIVE	To work with a Jewish service organization on a programmatic and administrative level				
WORK EXPERIENCE	 Staff Associate, Bureau of Jewish Educat Director Ohio Region United Synagogue of Unit Supervisor, Youngstown Jewish Commu Jewish Cultural Director, Camp Sabra, La Summer 1977 and 1978 Resident Assistant in dormitory, 1976-19 Photography Laboratory Assistant, 1978-1 Staff Photographer, <u>Miami Student</u>, 1976-0 Day Camp Counselor and Song Leader, Youn Summer 1974, 1975 and 1976 	America, 1979-1981 nity Center Day Camp, Summer 1979 ke of the Ozarks, Missouri, 979 979			
EDUCATION	Masters Degree in Social Work, Yeshiva U Bachelor of Philosophy, Miami University Interdisciplinary Studies, with a concen writing, and photography	, 1979			
HONORS	Western College Undergraduate Research G Undergraduate Research Grant to stu photography Miami University Undergraduate Fellowshi of Photography" Dean's List (Miami University) 1976, 197	dy portraiture in poetry and p in "History and Aesthetics			
ACTIVITIES	Freelance Hebrew Folk Songleader and gui 1974 - present Religious Coordinator, Hillel Foundation Published poem, "Hiking", in <u>Dimensions</u> , President, Central Region United Synagog One-woman photography and poetry exhibit Peabody Gallery (Miami University),	, Miami University, 1975-1979 Fall, 1978 ue Youth, 1974 Ion, "Shalimar and Blue,"			
PERSONAL	Progressive and Hebrew folk guitarist and organizations and cultural affairs; ball enthusiast				
AFFILIATION	Coalition for Alternatives in Jewish Edu Conference of Jewish Communal Services, Jewish Youth Directors Association, 1979	1981-present			
REFERENCES	Warren A. Sklar, Attorney 1892 Beham Mayfield Hts., Ohio 44124				
~	Dr. Terry Perlin, Associate Professor School of Interdisciplinary Studies Miami University, Oxford, Ohio 45056	21			
	Rabbi Arthur Vernon 3585 Raymont Blvd. Cleveland Hts., Ohio 44118				

MhM initiatives in few. eluc proic areas limber The inpos Morton L. Willen DATE: 3/22/85 Mandel FROM: TO: **REPLYING TO** DEPARTMENT/PLANT LOCATION DEPARTMENT/PL YOUR MEMO OF:

SUBJECT: REQUEST FROM BRYNNA FISH

My initial reaction upon reading Brynna's letter to you was one of disappointment that there is no analogue to the Federation Executive Recruitment and Education Program (FEREP) for a person committed to the field of Jewish education. Her resume reveals many talents; my subjective response is that it would be unfortunate if institutional barriers stood in the way of her professional development.

It seems to me that a logical extension of the statement you issued last June would be for the organized Jewish community to provide for educators and other communal workers some of the same opportunities it provides for aspiring Federation executives. (I shall ask HLZ whether there are options I've overlooked.)

Now a question: Do you (personally) wish to be of assistance to her? In the course of hunting for a solution to Dror Zeigerman's problem, I came upon some information which may apply to this case. Although I would need to confirm this with legal counsel, I gather that if a private foundation is already in place (as is the case here), it is not very difficult to amend the regulations in a way that will permit grants to individuals.

To assist people like Dror Zeigerman, one could create a provision for an "academic exchange program," with appropriate guidelines for administration. In the case of someone like Brynna Fish, one could establish an educational assistance program for Jewish educators/ communal service professionals.

It is my understanding that many of the changes are "boilerplate." One seeks a ruling from the Internal Revenue Service, and if the IRS does not respond within 45 days, the program automatically becomes effective. As long as such grants are made pursuant to procedures which have been approved in advance (or, at least, not disputed) by the Internal Revenue Service, it is possible to provide individuals with scholarships and fellowships and/or award them grants which will enhance specific talents or assets they offer to the community.

We are not looking for new projects which will take a lot of time. There are organizations to handle this type of request. What about feitish group workers, case workers, ex. What about feitish group workers, case workers, ex. We can't do everything - it's work a matter We can't do everything - it's work a matter fred take. It's a practical quarter of fimitations

TO:	Morton L. Mandel	FROM:	Carol	K. Willen		DATE: 3/22/85
	NT/PLANT LOCATION			LANTLOCATION		REPLYING TO YOUR MEMO OF:
SUBJECT:	REQUEST FROM BRYNNA F	ISH		- VIP	m	-

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CANOL-Ler's Drop IT

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Simplify The English

DRAFT III

MISSION STATEMENT

COMMISSION ON JEWISH CONTINUITY

COMMISSION CHARGE:

(Israel also has a problam) Work

Cleveland's Jewish community and Jews throughout the Diaspora are faced with a number of challenges and opportunities in the struggle to maintain, strengthen, and transmit Jewish values and traditions to future generations of Jews.

The Commission on Jewish Continuity was created to bring together a group of involved lay and professional leadership to strengthen Jewish continuity and identity in our community.

The Commission's primary goals include:

- To determine the elements of "ideals model interdisciplinary and interagency structures for delivery of Jewish educational and identity – enhancing services.
- 2. To enlarge the pool of top community leadership concerned with the elucation and other identity - enhancing programs,

Commission on Jewish Continuity DRAFT III MISSION STATEMENT

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- To create a forum through which members of the Commission can bring their own thoughts, ideas, and vision to bear on the development of improved structures and programming.
- 4. To create an atmosphere conducive to the implementation of a sound program, including formal/informal Jewish educational strategy (including both parent/family and child components), that uses an interdisciplinary, interagency approach and makes the best possible use of communal resources and expertise.
- 5. To develop detailed action plans for the implementation of specific elements of the model interdisciplinary, interagency structures created by the commission in conjunction with the affected institutions.
- To help identify the financial resources for the implementation of these plans.

The Commission will carry out these responsibilities by working closely with the leadership of the primary service delivery systems — the Congregations, the Bureau of Jewish Education, the Jewish Community Center, and all other institutions and groups involved in strengthening Jewish continuity.

/jaos299:8

DRAFT III

MISSION STATEMENT

COMMISSION ON JEWISH CONTINUITY

COMMISSION CHARGE:

Cleveland's Jewish community and Jews throughout the Oiaspora are faced with a number of challenges and opportunities in the struggle to maintain, strengthen, and transmit Jewish values and traditions to future generations of Jews.

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The Commission's primary goals include:

X^{1.} To determine the elements of "ideal," model interdisciplinary and interagency structures for delivery of Jewish educational and identity – enhancing services.

2. To enlarge the pool of top community leadership concerned with the Ophimitian challenges and opportunities before us. The continuing impact of Juss on the general culture Commission on Jewish Continuity DRAFT III MISSION STATEMENT

- 3. To create a forum through which members of the Commission can bring their own thoughts, ideas, and vision to bear on the development of improved structures and programming. To Challenge organizations to develop programs to enhance prosh identity + promote J.
- 4. To create an atmosphere conducive to the implementation of a sound program, including formal/informal Jewish educational strategy (including both parent/family and child components), that uses an interdisciplinary, interagency approach and makes the best possible use of communal resources and expertise.
- 5. To develop detailed action plans for the implementation of specific elements of the model interdisciplinary, interagency structures created by the commission in conjunction with the affected institutions.
- To help identify the financial resources for the implementation of these plans.

The Commission will carry out these responsibilities by working closely with the leadership of the primary service delivery systems -- the Congregations, the Bureau of Jewish Education, the Jewish Community Center, and all other institutions and groups involved in strengthening Jewish continuity.

mmittee on Jewish Continuity

The Jewish Community Federation of Cleveland 1750 EUCLID AVENUE · CLEVELAND, OHIO 44115 · PHONE (216) 566-9200

September 10, 1985

Mr. Henry L. Zucker 1750 Euclid Avenue Cleveland, Ohio 44115

Dear Hank:

As I'm sure you know, the American Jewish community is now involved in a period of intense interest and study around Jewish education, Jewish identity, and Jewish continuity. There is great concern about assimilation, rising intermarriage, and lessened commitment to the Jewish community. At the same time, there is a perception that our system of Jewish education, both formal and informal, needs to improve to meet these challenges.

Recently, Morton L. Mandel chaired an international study process aimed at bringing together some of the best thinking in this field, including both formal and informal Jewish educators and top Jewish lay leadership from around the world. Mort Mandel and Henry Goodman, as president of the Federation, have asked me to chair a local commission that would carry out this important task here in Cleveland.

As a preliminary step in forming this local commission, I am calling together a group of top lay and professional community leaders to help frame the direction of the commission in meeting what may be the most important challenge facing American and world Jewry. This meeting will continue the discussion that began back in October with a small group at the Bureau of Jewish Education. We will discuss how best to expand the dialogue to include an even broader group involving current communal leadership. Our goal in this process is to do all we can to meet the challenge of Jewish continuity in our own community.

For your information, enclosed are the minutes of the October meeting, a draft mission statement, and copies of Federation's 1976 and 1980 reports on Jewish education. A copy of Mort Mandel's summary report of the World Leadership Conference for Jewish Education held in Jerusalem in June, 1984 will also be forwarded.

The meeting will be held:

FRIDAY, SEPTEMBER 20, 1985; 12 NOON at the Jewish Community Federation

Please return the enclosed card to indicate your attendance plans. I look forward to seeing you at that time.

Sincerely,

Chuck

Charles Ratner, Chairman Commission on Jewish Continuity

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REPORT OF THE JEWISH EDUCATION STUDY COMMITTEE

OF THE JEWISH COMMUNITY FEDERATION OF CLEVELAND

February 26, 1976

Albert B. Ratner, Chairman Sidney Z. Vincent, Study Director Bennett Yanowitz, Associate Chairman Judah Rubinstein, Associate Study Director

JEWISH EDUCATION STUDY

LETTER OF TRANSMITTAL

Mr. Morton L. Mandel, President The Jewish Community Federation 1750 Euclid Avenue Cleveland, Ohio 44115

Dear Mort:

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After more than a year's concentrated study, involving innumerable meetings and conferences and assembling of data, your Jewish Education Study Committee herewith submits its report.

We do so with no feeling of a job finally and definitively completed, whose recommendations, once adopted, will solve the many questions put to us. The nature of the educational process does not permit final answers. What was involved in our assignment is essentially the complex issue of how we can transmit our Jewish heritage to the next generation. Such a task requires many answers over long periods of time, and the continuing participation of the entire community in the search for better methods of achieving Jewish commitment.

We therefore submit our report more in a mood of setting out on a journey than of returning from one. Nevertheless, we look forward to the next stage -- of implementation of our recommendations -- with anticipation and some sober optimism. We believe that if the recommendations we have made are seriously debated by the institutions involved and, even more important, by the community as a whole, we shall make progress in what we feel is perhaps the most crucial field of Jewish communal endeavor. We particularly stress the importance of the second major section of our report, where we go beyond the original mandate requesting us to deal with certain specific questions and issues relating to our present educational institutions, and make proposals beyond the mandate -- particularly in stressing the importance of the family as the major force in producing committed Jews.

As the report itself indicates, we have on a number of issues found it impossible to achieve consensus, and have therefore been able only to define the issues, explain the opposing positions that divided our Committee, and invite the Federation and the community to resolve the questions that we have raised. Although our report would have been more satisfying, undoubtedly, if we had been able to provide neat "answers", we believe it may be constructive in the long run that the community as a whole should become involved in thinking through these questions. We have tried to make provision for this continuing process of examination and implementation by urging the formation of a Continuing Committee on Jewish Education, and defining a number of specific issues with which it should be concerned.

We have been warned by a number of the experts with whom we have consulted that "romantic aspirations" for our work would inevitably cause disappointment to those reading the ensuing pages in the hope of finding there the authoritative answer to why their children or their grandchildren have been disappointed in their Jewish educational experience. We request that such disappointment be converted into joining us in assuming responsibility in further searching for many answers. Our experience over these months leads us to believe there is a real opportunity for such involvement. The Delegate Assembly meeting called to consider the first phase of our report attested to the tremendous interest in the community in our work. So have the many conferences we have held with rabbis, educators, congregational lay leaders, local and national experts, and whoever we felt could be helpful.

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Most gratifying has been the "multiplier effect" of our work, which has already been evident. The Jewish Community Center has appointed an ad hoc committee to explore our tentative findings and to recommend ways in which the agency can help implement our recommendations. The Bureau of Jewish Education has intensified its process of consultation with each of its affiliates, seeking by intensive conferences to elicit new methods through which the Bureau itself as the educational arm of Federation and the community as a whole can be helpful to all educational institutions in achieving their objectives.

No field of communal endeavor has been more studied than Jewish education. In Cleveland, this is the third major study in the last 20 years -- one each decade. Skeptics may claim that this testifies to much study and little result, but we feel otherwise. Each study has led to modest progress (probably the only kind realistically possible) as the record will clearly indicate. This is the only one of the studies that has been completely a self-study. That fact symbolizes what we believe is most important ... that the challenge of strengthening Jewish education should be considered a task and responsibility of the entire community and not the unique province of experts -- important as they may sometimes be. It is in that spirit that we submit our report in the hope that it will mark the beginning of a still more important and continuing self-study, involving every school, every agency, every parent, and the community as a whole.

Bennett Vanounty

Albert B. Ratner, Chairman

irman Bennett Yanowitz, Co-Chairman Jewish Education Study Committee

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JEWISH EDUCATION STUDY COMMITTEE

Bennett Yanowitz, Associate Chairman

Jordan C. Band -Mrs. Lawrence Bell-Alan Bennett Howard I. Chesler Rabbi Armond E. Cohen-Morton G. Epstein-Mrs. Louis Faigin Allen M. Finesilver Robert S. Garson Robert Goldberg Henry J. Goodman Sheldon B. Guren Norman E. Gutfeld Mrs. Julian Kassen. Harold L. Klarreich Bennet Kleinman -N. Herschel Koblenz - S. Lee Kohrman Dr. William B. Levenson Dr. Bernard Martin Nathan Oscar -Joseph Oster-Julius Paris -Elmer I. Paul1-Joseph H. Persky,

Joseph Pollack Irving Rabinsky Charles Ratner Elmer Rocker Mrs. Gerald Rosenthal-Leighton A. Rosenthal Stanley Rothenfeld Lloyd S. Schwenger Alvin A. Siegal -Ernest H. Siegler -David I. Sindell-Morton S. Smith Alan B. Soclof Rabbi Shubert Spero Robert L. Stein -Saul G. Stillman Irving I. Stone Maurice W. Terkel Philip Wasserstrom * Mrs. Marvin Warshay Melvin Waxman-Morry Weiss Sally Wertheim . Lawrence H. Williams.

STAFF

Sidney Z. Vincent, Study Director Judah Rubinstein, Associate Study Director David Sarnat, Associate Study Director 7

REPORT OF THE JEWISH EDUCATION STUDY COMMITTEE

February, 1976

"If reproducing culture were simply a matter of formal instruction and discipline, it could be left to the schools. But it also requires that culture be embedded in personality. Socialization makes the individual want to do what he has to do; and the family is the agency to which society entrusts this complex and delicate task."

(-- "The Family and History", by Christopher Lasch in the New York Review of Books, November, 1975.)

We begin our report with a quotation that explains why our Committee felt it necessary to expand its work beyond the mandate (Appendix A) originally given to us. That assignment was to study and report our findings as to the work of a number of educational institutions. As the Letter of Transmittal indicates, we have seriously addressed ourselves to those assigned questions, even though we have not been able to resolve some of them. But it became clear from our first meeting that the term "education" was a far broader term than "schools", crucial as they clearly are, as the prime specialized instruments to achieve educational objectives and we would therefore have to be concerned with matters beyond the classroom.

We spent many months at the beginning of our study on the general aims and objectives of Jewish education, since so many of our members felt that until such broad questions were defined, or at least better understood, we would not be in a position to make sound recommendations on particular educational institutions. There was also substantial agreement that new and innovative approaches must be attempted. some of them beyond the reach of formal educational institutions, at least as they now operate, because we were eager to involve the family and the community as a whole in our recommendations. We came to that conclusion because the aim of Jewish education is the transfer of values and commitment from generation to generation and that objective can best be accomplished through the united and complementary efforts of the schools, the family, the synagogues, and the community and its agencies. One of the major causes of the difficulties of Jewish education in modern times has been the tendency to assign responsibility for Jewish commitment exclusively to the schools, with little involvement of the other crucial partners in the educational process.

We therefore, after much deliberation and considerable give and take, produced the document "Some Tentative Assumptions and Suggestions", embodying our position in specific recommendations, and submitted it to critical and prolonged examination by every appropriate body in the community -- congregational leaders, educational directors, various agencies and educational experts, and at a well-attended meeting of the Delegate Assembly. We also published the document in the <u>Cleveland Jewish</u> News and invited reactions to it.

We now resubmit that material, amended in the light of reactions by the community, as the second part of this report and urge that both parts of our report -- the first, concerned with the results of our study of many facets of Cleveland's educational institutions, and the second, dealing with additional methods of advancing educational objectives -- be viewed as a whole since we deeply believe that progress will be made only as schools and community move forward together.

We now turn to Part One -- our responses to the questions posed to us in the mandate.

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PART ONE -- JEWISH EDUCATIONAL INSTITUTIONS

A. BUREAU OF JEWISH EDUCATION

Since the Bureau of Jewish Education has for decades been the arm of the community charged with responsibility for achieving high standards in the Jewish educational field, more time was spent on the study of this institution than on any other single question. In view of the widespread feeling of unhappiness and disappointment in the results of Jewish education, it was perhaps inevitable that our prolonged study of the Bureau revealed substantial dissatisfaction with its operation, from representatives of both congregations and communal schools, as well as from the community at large. We are aware that some part, perhaps a substantial part, of the criticism we heard may actually reflect unhappiness not only -- or even primarily -- with the Bureau and the educational product, but with society as a whole. In both the general community and the Jewish community, there is an uneasy feeling that something has gone wrong, that the precious ideals of the past are not being effectively transferred to the coming generation. And since the reasons for society's ills are complex, the blame is frequently placed primarily on education, and therefore on the Bureau as its most visible symbol, since assigning responsibility to others offers a simple explanation for our troubles.

Moreover, there is no doubt that the Bureau of Jewish Education has performed many necessary and useful ongoing functions (see memo in Appendix C), and has inaugurated a number of new services about which there is general satisfaction -notably the provision of consultative services to the schools, the summer projects in Israel, and new techniques of teaching Hebrew, including the use of television. An Instructional Media Center which is under expansion, holds much promise. The Committee was not essentially concerned with making a

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detailed value judgment on the work of the Bureau, but in defining areas where its contribution to the community could be made more effective. We therefore list the following points of major criticism and suggest appropriate responsibilities for the Bureau if it is to be responsive to the valid comments and suggestions widely offered.

1. Recruitment

There has been a decline of one-third in student attendance at Jewish schools during the past decade, most dramatically and significantly in the lowest three grades. (The total enrollment in 1964 was 11,932; in 1974, 7,600, a drop of 36.3%. In the first three grades and kindergarten during the same period, the drop was 50.6%.) This decline is in part due to a lowering in the birth rate and a consequent lessening in the number of children of school age. Public schools have also felt this lessening in numbers, even though the general birth rate has gone down less sharply than the Jewish birth rate.

But this demographic fact should lead to more rather than less stress on recruitment. Other cities, notably Chicago, have launched vigorous campaigns for enlisting young people in Jewish schools.

We strongly <u>recommend</u> that the Bureau of Jewish Education make it a major responsibility to launch an all-out effort to recruit Jewish children in Jewish schools. Proposals to accomplish such recruitment have already been made as a result of our study process, notably one by Michael Korman, Educational Director at Park Synagogue, suggesting that the challenge be accepted in a spirit comparable to a Welfare Fund Drive.

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The Bureau itself has also begun to formulate its own ideas about such a campaign -- an effort which has been too long delayed, but is nevertheless welcome. In any case, any such campaign must involve the community as a whole and should utilize the mass media, the individual schools, community organizations, the Delegate Assembly, possibly door to door solicitation, and all other appropriate techniques.

The Continuing Committee on Jewish Education, whose full responsibilities are outlined in Part 3 of this report, should make it a matter of prime importance to ensure that this idea is seriously and fully implemented.

This assignment of responsibility to the Continuing Committee on Jewish Education -- and additional similar assignments defined below -- has raised the question of the relationship of the Continuing Committee to the Bureau of Jewish Education. We see no reason for this to become a problem. The cordial and cooperative relationship that has existed since our Jewish Education Study Committee began its work with the Bureau of Jewish Education should serve as a model for how the new committee that will continue our work should relate to the Bureau. The present responsibilities and functions of the Bureau will continue unless and until modified by some future action of Federation.

The Continuing Committee will assist the Bureau to bring the growing interest of the community as a whole to bear on educational concerns. The Continuing Committee on Jewish Education will undertake direct responsibility for such surveys and studies as are assigned to it by Federation.

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To ensure the integration of the work of the Continuing Committee into Federation procedures, we <u>recommend</u> that it be structured as a subcommittee of the CSPC, that it reflect the diversity of community attitudes toward Jewish education, that adequate staff time be provided, and that it remain in operation until such time as conditions indicate it has fulfilled the objectives for which it was appointed.

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2. Congregational Relationships

The majority of Jewish school children (almost three out of four) receive their Jewish education in weekend congregational, not communal schools. The Committee throughout its consideration accepted it as a basic principle that the community is interested in <u>all</u> its children, who will become the citizens of the future regardless of the school they attend.

In general, our study indicated a failure by the Bureau and congregations to achieve close working relationships, even though there are some individual exceptions where cooperation has been achieved. There is almost complete agreement, for example, that although the formula governing representation by congregations on the Board of Directors of the Bureau provides generous membership for congregations (21 memhers out of a total of 70), in practice the attendance of congregational representatives is poor and there is little feeling that their problems are dealt with effectively. Sharply differing interpretations were advanced to explain this situation, with Bureau representatives stating that it was due to failure on the part of the congregations to take Bureau representation seriously, and a number of congregational representatives contending that membership on the Bureau Board was not meaningful.

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Whatever the explanation, the present situation is unsatisfactory, and it is important to the success of the Bureau programs to devise means for rectifying it.

Undoubtedly, the dilemma runs deeper than mere Board representation. Essentially, what is involved is the need for the Bureau to make this question a matter of prime concern, to canvass the congregations regularly to determine their concerns and make them a matter of priority on Bureau agendas; to press vigorously for improvements suggested by congregational representatives. We are heartened that as a result of our study process, the Bureau leadership has undertaken to meet individually and in depth with the professional and lay leadership of every school in the community to discuss the tentative recommendations of our Committee. We think this constructive process should be continued and expanded.

3. Deployment of Staff Time

The classroom is the payoff in all school systems, and there is always the danger facing any coordinating or supervisory educational institution that a disproportionate amount of its time will be spent on administration (narrowly conceived) rather than on raising standards in the classroom itself. Summer would seem to be an unusually important period for the Bureau, in preparing for the next year's work and in the recruitment of students, but it has not been well utilized for these purposes in large measure because of the time devoted by top Bureau personnel to leading the Israel summer project. We recognize the importance of administration and that certain types of administrative activities are crucial to an effective educational enterprise,

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but we see no reason why far more time of the professional staff should not be spent on matters of direct classroom benefit, a need that is obvious and manifest.

We therefore <u>recommend</u> that the Bureau undertake a review of how its professional staff time is deployed, with the object of maximizing the amount of energies available to the constituent schools.

4. Possible Transfer of the Bureau's Budgeting Function

Partly related to the problem just outlined was our consideration of one of the most complex issues we studied: whether the Bureau should continue to have a budgetary relationship with the beneficiary schools. A number of schools urged a revision in the present budgetary procedures, stating that they uniquely undergo what they called "double jeopardy", since their budgets are examined and require approval by both the Bureau's Budget Committee and the Federation's Budget Committee. They therefore urged that there be only one budget review, by Federation, as is the case with all other agencies. The resulting freeing of time and energy, they claimed, would enable both the professionals and laymen of the Bureau to devote themselves more fully to specifically educational and pedagogical problems. It was further claimed that it would bring the Federation into closer contact with the schools. rather than being insulated from them. The budget process itself would be simplified and placed in the hands of those who devote themselves on a full time basis to problems of budgeting. Finally, the schools would not be exposed to a double review that some feel has cost them hoth additional effort and, occasionally, support.

Strong opposition was expressed to this proposal. It was stated that removing the budgeting function from the Bureau would negatively affect its

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planning function and would lessen its capability for carrying out desirable changes in educational procedures, since there would be no effective means of implementing its decisions. Bureau representatives stated that relatively little professional time was spent upon the budgeting process, and that the Bureau does not function merely as "a transmittal agent", as had previously been charged, but does a more effective review than would be possible at Federation. It was further contended that the Bureau acts as spokesman for the entire communal educational enterprise -- a function Federation itself could not assume.

The Committee recommended that no change be made in the budgeting process but that the Continuing Committee on Jewish Education make periodic evaluations to ensure the most effective budgeting procedures for Jewish education.

It is expected that the Bureau will use its budgeting function to direct and shape the educational enterprise through having a particular interest and expertise, and not mercly duplicate the actions and procedures of Federation's own Budget Committee. It is further expected that the Bureau Finance Committee will be constituted so as to provide greater weight to the views of the community.

5. Fundamental Bureau Structure

In reviewing the overall structure of the Bureau Board of Directors, the Study Committee's focus was on its function in relation to the objective of improving Jewish education for the entire community. The Committee made no specific recommendations, but does suggest that the Bureau Board undertake

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a self-study of its structure and how it can better function to provide the best Jewish education possible for the entire community.

J B. FEDERATION RELATIONSHIPS WITH CONGREGATIONS

There are major questions of communal relationships with congregational schools that go beyond the mandate of the Bureau of Jewish Education. All over the country, the question is increasingly being debated as to the degree of responsibility the community as a whole should undertake for congregational schools -and what should then be the nature of the relationship between the Federation and the school systems operated by the congregations. As already indicated in paragraph 2 on Page 6, our Committee was agreed that the community has a deep stake and interest in the quality of education received by all Jewish children. The question was how that responsibility should be discharged, and a separate subcommittee was appointed to explore that problem.

During the course of its study of this question, three proposals were advanced. One proposal, (available at the BJE office), by the Bureau staff, set forth both long-range and short-term plans. For the long-range restructuring of the entire Jewish educational enterprise, the Bureau described three variants of an all encompassing Board of Education system. For the short-term, recognizing that the Committee sought immediate action, the staff set forth comprehensive programs amenable to early implementation.

A second proposal by Rabbi Armond E. Cohen urged in some detail that the community assume responsibility for all schools, congregational or communal, that could demonstrate they were viable and would agree to be accountable to an overall community mechanism. "Viability" was defined in his proposal as being large

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enough to permit high pedagogical standards and efficient operation, and "accountability" implied an agreement that the fiscal records would be open to community inspection and the classrooms would be open to supervision by the central communal mechanism. The proposal was given full consideration and was also printed in the <u>Cleveland Jewish News</u>, where it drew considerable comment. (Full text of the proposal is available at the Federation office.)

A third proposal was to expand the communal system to undertake responsibility for afternoon Jewish education for all children. The proposal contemplated that sufficient educational centers would be established at convenient locations throughout the community, with due regard to ideological differentiation, so that students could attend the school of their choice, regardless of congregational affiliation. Under this system, the congregations would retain their students for Sunday school instruction, where the particular point of view of the congregation could be taught and loyalty to the congregation inculcated, but the weekday offerings would be a communal responsibility, with no differentiation between communal and congregational schools.

It was finally decided, after much consideration and debate, that it was not possible at this time to recommend any of the proposals because it was not possible to assess the fiscal responsibilities or to define the impact of these proposed changes, and because there was substantial unreadiness on the part of the congregations to enroll their students in a communal school system.

All proposals, however, continue to present possibilities that the Committee found attractive, as the position it finally adopted, as follows, indicates:

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"The community as a whole has a stake in the education of all children, whether they attend communal or congregational schools. To express this responsibility, there should be an increase in non-direct assistance to schools under congregational auspice. These services would address themselves to the needs of the congregational school and possibly take the form of increased consultation, stepped up use of mass media, development of audio visual centers and other resources. The specific form of this assistance is to be designed in consultation with congregational educational leaders. The services will be provided through a central educational mechanism which will insure congregational participation both in the development of the services and their evaluation."

The amount of money that should be allocated for these increased centralized services cannot be effectively determined until after the congregations have had an opportunity to discuss their needs and how they can best be met. We therefore <u>recommend</u> that the Continuing Committee on Jewish Education address itself to this determination.

"Those congregational schools finding it difficult, or undesirable to continue their own operation would be assisted to enter into arrangements with the communal systems to educate their children, following the pattern of the Taylor Road Synagogue-YABI arrangement. Costs under such arrangements would be shared hy the congregations paying on behalf of their congregants whose children attended the school the standard fee charged parents. Since this is below per capita cost, it should benefit the congregations. Additionally, where desired, schools would be encouraged and assisted to merge and, thereby, benefit fiscally in the merger itself.

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The Committee agreed that what is being suggested at this time should be viewed only as an initial step, and that more far reaching programs may need to be developed so that the educational attainments of all Jewish children in the community would be enhanced. To that end, it is <u>suggested</u> that the Continuing Committee on Jewish Education continue to evaluate this area and determine possible future directions that would enable the congregational and communal schools to continue providing high quality educational programs."

That position, we believe, closes out no option and at the same time, if taken seriously, can constitute an important step in upgrading service to congregations. It does not, in our judgment, mean "more of the same." It contemplates an immediate major increase in service to congregations, with the congregations themselves determining the nature of those services. (It is of course recognized that money must be provided for such increased help -- a subject to which we will refer again in the second part of this report.) In addition, adoption of this recommendation would for the first time define as a matter of principle that arrangements can and should be made with congregations unable or not desiring to conduct their own schools to be treated on the same basis as the children of communal school parents. Finally, it provides a mechanism for studying the more extensive proposals that have been advanced, some of which contemplate direct aid by the community to congregational schools.

C. TUITION AND FINANCING

One of the most interesting and controversial questions considered by the Committee was how to finance our schools and how to assess fiscal responsibility between the parent and the community.

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Two diametrically opposed positions were advanced. On the one hand, the case was made that since the community has a stake in the education of all its children, tuition should be completely free, as is the case with the public school system. No philisophical argument was advanced against this proposition, but it was recognized as not being feasible in a community without taxing powers.

On the other hand, it was also argued that the same principle applying to all other communal services should be extended to education -- namely, that those parents who can afford it should be asked to pay the full per capita cost. Objections to this proposition were advanced on the ground that its strict enforcement would drive students away from the schools, precisely the opposite effect to what the community desires.

A third point of view was that since both parents and community have a basic stake in the welfare and the education of the child, costs should be divided equally between them. This proposition too was not unanimously accepted, since still others amended that proposition to urge that sharing of costs on an equal basis be thought of as a minimum rather than an optimum arrangement.

In any case, although there were basic disagreements about <u>what</u> policy to adopt in reference to tuition, there was widespread agreement that the present situation is unsatisfactory. No clearly defined policy exists for assigning responsibility between parents and community; each school interprets this question for itself and arrives at budget estimates based on greatly differing ideas about "what the traffic will bear." Accordingly, the tuition fees charged by the various schools vary from a low of 14% of actual cost to a high

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of almost 60%. There may of course be reasons for some variation, but the gap is too great to be completely justifiable. In the case of the afternoon schools, there seems clearly to be a need to increase the amount derived from tuition, since their income from parents is markedly below the level of parental support in comparable schools in other communities as well as in other types of education in Cleveland.

As a first step in the formulation of a policy to replace the present hit and miss system and after considerable discussion, the Committee <u>recommended</u> the following position:

- "All parents who demonstrate that they cannot afford to meet the costs of tuition should receive appropriate subsidy, including, if necessary, full costs.
- 2. For those who can afford it, the objective should he to attain a situation in five years where tuition rates will be fixed so that the parent and the community share costs. Specifically, this means that the amount charged parents should be no less than half the per capita cost. (Appropriate accommodation should be provided for parents having more than one child in school.)
- 3. The Budget Committee should be asked to review developments annually with the Continuing Committee on Jewish Education to determine whether progress is being made toward the defined goal.

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4. It is emphasized that increases in tuition are not the only means of achieving this objective. By lowering costs through effective management and possible consolidation of efforts, expenses can be reduced so that tuition need not necessarily be raised."

After considerable discussion, it was <u>agreed</u> to refer this matter to the Continuing Committee on Jewish Education.

N D. TRANSPORTATION

One aspect of financing that has assumed substantial proportions is the problem of transportation. The Committee noted that approximately \$125,000 was spent during the fiscal year to transport students to their schools, and it was agreed that it would be far preferable if so considerable a sum could be spent on enriching Jewish educational offerings rather than on vehicles and gasoline. Accordingly, (a subcommittee on transportation was appointed to review the situation. It quickly came to the conclusion that the Hebrew Academy constituted a special case, since the hours attended by its students and the extremely widespread geographical distribution of its student body made some kind of transportation system mandatory. On the other hand, a number of congregational afternoon schools have been able to survive effectively without use of a formal transportation system, relying primarily on car pooling or other systems devised by parents in cooperation with the school director. The question arose as to whether communal schools could adopt similar measures, thus making it possible to eliminate the communal transportation system. Strong opposition was registered by the directors of the afternoon school systems to such a step. In order to elicit more information, all parents of one of the afternoon communal schools received a questionnaire

requesting their point of view on this problem, and inquiring as to what arrangements they would make if the present communal transportation system were amended to eliminate service to afternoon school students.

After studying the results of this questionnaire, (available at the Federation office), the subcommittee made the following report:

"Some method of transportation is essential for the Hebrew Academy students, since their needs cannot be served by public school buses or general public transportation services. Restriction of the BTS operation to serving only the Hebrew Academy would not materially change the net deficit funding cost to the Federation.

Elimination of transportation service for the afternoon schools would have a significant adverse effect on the enrollment of pupils of those schools. There may be alternatives to the present transportation system. Search for workable alternatives would require more extensive in-depth study. Such search should be conducted by a committee and staff assigned to the task by the Continuing Committee on Jewish Education.

The transportation charges of the schools to parents are low in relation to cost of transportation and there are wide variances in the charges made by the schools for comparable service. It is <u>recommended</u> that the charges for transportation be further reviewed and that consideration be given by the Budget Committee to requiring the subvented schools to increase the charges to parents for transportation service."

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METHODS OF FINANCING

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The Committee briefly reviewed various systems in use in communities throughout the country to finance education. These include voucher systems, establishment of formulas based on hours of teaching, various forms of grants and supplements, and other systems. None of these techniques or procedures seemed to offer advantages greatly superior to the system in use in Cleveland, deficit financing, and no recommendation for change is therefore being made.

F. COLLEGE OF JEWISH STUDIES

A special subcommittee on the College of Jewish Studies was appointed primarily to respond to two questions assigned to the Committee during the course of its study, neither included in the original study mandate. Both questions resulted from the completion of the new College facility. The Community Services Planning Committee requested guidance as to how to react to the College's proposal to acquire accreditation from the North Central Association of Colleges and Universities. The Officers of Federation, expanded by several additional communal lenders, sought guidance on whether the new building should be reserved exclusively for its original use or should be made maximally available for other educational purposes.

In order to answer these questions, the subcommittee undertook a study of the role it felt the College should most appropriately play in the community. Pursuant to that objective, it met a number of times with the lay and professional heads of the College and with other community leaders, assembled considerable data, and studied the objectives for its work as defined by the College itself. (A full statement of these objectives is on file in the Federation office.)

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The subcommittee came to the conclusion as a result of these considerations that there were two major emphases that the College could pursue. The first alternative was to place priority on being "a college" as that term is generally understood -- emphasizing degree oriented courses, formal curriculum, and scholarly pursuits. This emphasis requires formal accreditation, building up and maintaining a library to meet high academic standards, increasing the faculty, and generally giving top priority to the formal academic standards of the institution.

The second alternative is to emphasize what has been described as "a communal approach." If this direction is chosen, there would be less emphasis on formal academic attainments than on service to the community. The present offerings of the College of teacher in-service courses, special courses for Jewish librarians and communal workers, institutes devoted to Jewish youth and education, lecture series in Hebrew and English, pedagogic conferences and workshops for the teaching profession and programs for prospective converts to Judaism, all illustrate this theme of "continuing education." That term implies providing courses to adults in the community interested in furthering their Jewish knowledge whether or not they pursue degrees, cooperation with institutions and organizations to raise the level of their Jewish cultural pursuits and -- most important -- contributing to the training of teachers.

The Committee came to the conclusion that for the foreseeable future, the second alternative should have primary emphasis.

The conclusion was arrived at in full recognition that the two emphases are not totally distinct functions. Awarding academic degrees and meeting high

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academic standards and conforming to the usual academic regulations can no doubt have a beneficial effect on all other activities of the College. But it is in the area of service to the community through teacher training activities and heightening the Jewish educational level of the adult community that we see the <u>prime</u> concern of the College for the next few years. A review of the student body of the College over the past several years points in this direction. The classes for those interested in acquiring degrees tend to be small; full time students are or will continue to be rare, and in general we do not believe that emphasis on degree oriented courses is a prime need. Nor do we find evidence that this situation is likely to change substantially because of the new building. If experience proves these estimates erroneous, appropriate accommodation to new facts can then be made.

As far as accreditation is concerned, the College presently has "candidate status" with the North Central Association of Colleges & Universities. And since this condition will in any event continue for at least three more years and the precise requirements for final accreditation are not yet completely clear, except that it will require another top level professor and may require upgrading the library, the Committee suggested that the Federation take no action on accreditation at this time.

In reference to the question from the Officers of Federation on the use of the new building, life has already provided the appropriate answer. The general direction outlined above would indicate that the College should become the culminating peak of an integrated structure of total educational offerings to the community and should therefore welcome the addition of such educational institutions as Agnon School and Akiva and as many other communal activities as

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can appropriately and feasibly be housed in its building. Since the North Central Association of Colleges & Universities adopts a similar position, as indicated by its consultant to the College, the College itself has also accepted this philosophy. The challenge for the future is to take appropriate measures to ensure that such overall use of the building is made permanent.

We wish to emphasize strongly that our recommendation in no way implies any lessening of the importance of the function of the College in our community. On the contrary, we believe that a primary absorption in the tasks of raising the standards of communal education and the crucial responsibility to train teachers, rather than emphasizing the more formal and academic responsibilities, can provide a highly fruitful and productive future life for the College. It would respond to the primary needs of the community rather than serving what we believe will inevitably constitute a very small group, who in any event can find many of their needs met in large part at other colleges and universities. We urge that the College Board of Governors itself explore in depth the future of the College in the light of our observations.

One of the questions not thoroughly canvassed hy our Committee was the relationship between the College of Jewish Studies and the Bureau of Jewish Education. Both institutions made detailed presentations on their philosophy, scope of activities, and relationship with the other institution. Both differentiated the functions of the two institutions, essentially emphasizing that the College prepares teachers and the Bureau supervises them, the College heing responsible essentially until graduation from college and the Bureau thereafter. Other distinctions were also made.

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However, it also became clear that a very close relationship existed between the two, as evidenced, among other considerations, by the provision of offices within the College building for the Bureau staff as illustrative of the close interpenetration of their interests. Considerable emphasis is presently being placed in all phases of Jewish communal service on establishing larger administrative units to make operations more efficient and less costly, and provide maximum time for direct service and minimum stress on administration.

But even more important than these fiscal and efficiency considerations is the unresolved question of whether there really is a necessity to maintain two distinct organizations, or whether some kind of joint administration is desirable, in view of their extremely close relationship. Possibly a single administrator can serve both institutions -- on the model of the Jewish Children's Bureau and Bellefaire, or Cleveland Hebrew Schools and the UJRS. Once again, in view of the unresolved nature of our study, we suggest that this question be canvassed by the Continuing Committee on Jewish Education.

G. UNITED JEWISH RELIGIOUS SCHOOLS

Over the years, questions have repeatedly been raised as to whether the community should continue to subsidize a Sunday school operation. The question took on additional importance for our study hecause our Committee has stressed the need for increasing emphasis on intensive Jewish education. An earlier study of Jewish education, 20 years ago, came to the conclusion that all children should have some contact with congregations and the UJRS was accordingly redesigned to limit its scope to the first six grades, with graduates of the sixth grade placed in the various congregational schools. The history of that step was reviewed by the Committee and note was taken of the cooperation of most congregations in providing this service.

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With one exception, no other community in the country provides support for a Sunday school system and a number of Committee members strongly urged that the UJRS be phased out as essentially anachronistic and no longer responsive to the needs of the times.

Representatives of the UJRS strongly protested any such move, stressing that the student body was composed substantially of the children of parents only marginally committed to Jewish life, and closing the school would lead not to major enrollment in congregations but rather to the loss of a substantial number of young people to Jewish communal life altogether. It was further contended that the actual experience of the UJRS indicates that a number of families do become affiliated with congregations when their child completes the sixth grade, and in any case, an otherwise untouched section of the Jewish community is provided with some measure of Jewish education.

In view of the relatively modest amount of community support required and the possibility that closing the school would produce negative results the follow-ing position was adopted:

"Although the long range aim of the Jewish community and of the UJRS itself should be in the direction of more intensive education and closer cooperation with congregations, the UJRS continues to play a unique role in the community and should continue its services at this time. However, it should move energetically in the direction of encouraging fiscally competent parents to pay the full per capita cost and the Continuing Committee on Jewish Education should review the situation again in the near future to make reassessment of these findings and the conditions then obtaining."

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It should be stressed that a detailed examination of the vocational distribution of the parents of UJRS children did not substantiate the usual claim that UJRS serves an economically deprived section of the community. An earlier section of this report suggests that parents fully capable of doing so should pay a greater share of the educational costs, and we believe that this principle is particularly applicable to the UJRS, to ensure that enrollment in its school is not used as a device to escape congregational responsibility.

One other matter of UJRS responsibility should be stressed. Education for handicapped children has become an increasingly greater emphasis in general education. That is not true in the field of Jewish education. Under the gifted leadership of Mrs. Helen Shapiro, the HJRS years ago undertook to devote special attention to retarded children and others who could not meet usual classroom requirements. However, the number of children enrolled in these special classes has dropped precipitously, from a high of 50 to a current level of only five students. We do not believe that this represents a true picture of the needs of handicapped children and it seems more reasonable to conclude that neither the educational directors nor the UJRS leadership -- nor, for that matter, the heads of all our institutions, have been sufficiently attuned to the need to provide a Jewish education for these children. In other areas of communal undertaking, the community has defined services to the handicapped as a prime responsibility and we believe that this position applies to the field of education as well. We therefore recommend that the UJRS give serious and continuing attention to this problem as a major demand upon its time and energies.

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PART TWO - BEYOND THE CLASSROOM

We began this report by referring to this section -- "Beyond the Classroom" -- as constituting, at least potentially, the most significant contribution we could make. We stress again that vital as formal schooling is, the heart of the matter is Jewish commitment, which takes place in many ways -- at least as often in the family setting, in the environment of the community, among peer groups, in informal play as in the classroom itself.

The proposition that education takes place in a variety of settings has been increasingly accepted in recent years by the general community and a plethora of projects and activities have been undertaken to break out of the confines of the formal classroom. Jewish education has moved in this direction, and we have drawn upon some of these recent experiments as well as our own experience in formulating our ideas about how to move beyond the classroom. Our thinking culminated in the memorandum "Some Tentative Assumptions and Suggestions" which we submitted to the community in March of 1975. Those assumptions appear as Appendix B to our report and the interested reader may review them there.

We listed 18 specific suggestions or projects that we believed (and still believe) might prove concrete devices for putting our ideas and our philosophy to the test of actual practice.

We repeat those suggestions now, not as an exhaustive blueprint that provides a definitive design for the perfect communal educational structure, but as a series of tentative suggestions that we hope will spark many additional creative ideas.

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Indeed, one major test of the quality of our work will be the extent to which such new, creative, innovative ideas really are spun off by this report. We believe there are agencies, schools, teachers, parents, and individuals in our community with ideas for fine projects we haven't thought of, just as there are also those who could take the ideas we have projected and bring them to creative life.

We therefore <u>recommend</u> and urge that the Endowment Fund Committee establish a fund for the implementation of such creative educational ideas. We believe that the creation of a fund of \$100,000 a year for three years, to be utilized to carry out such ideas, would have a stimulating impact upon the educational community, and the community as a whole.

The process to be followed might take the following form: The 18 suggestions that follow could be widely publicized in the community through meetings, publicity in the press, direct representations to schools, both communal and congregational, as examples of the kinds of ideas the community through this fund is prepared to assist, <u>if</u> an application for funding a project is sufficiently convincing in establishing the responsibility, the creativity, and the capability of the sponsoring group -- and if the project so presented seems capable of replication and widespread use in the community. The projects submitted need not fit within the 18 ideas we have advanced. On the contrary, we very much hope, as already indicated, that our list will be the catalyst that will produce many other worthwhile ideas.

Who shall make the awards? The President of the Jewish Community Federation shall appoint a special awards committee composed of members of the Continuing Committee on Jewish Education, expanded by representatives of the Bureau of Jewish Education and such other designees as may seem appropriate to him.

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We are also hopeful that if this idea takes root, individual donors or foundations in the community will wish to sponsor projects of interest to them. This can be done in conjunction with our Endowment Fund Committee or independently. Certainly we believe that such projects as the establishment of an audio-visual center or making scholars available to the community will appeal to one or another donor or foundation. The criticism is occasionally voiced that many of the ideas in the educational field are too vague; we believe that this recommendation has the potential of energizing all elements -- agency, institution, teacher, educational director, congregational and communal school, and creative individuals in general. Most important of all, it will truly reflect the entire burden of this report: the need to reach out to the community as a whole.

By way of illustrating concretely the kinds of ideas that can move us "beyond the classroom", we submit the following possible projects:

Family Retreats

Family retreats have demonstrated enough potential in initial exploration both in Cleveland and elsewhere to warrant further major experimentation. Winterization of Camp Wise, involvement of the JCC and willingness of several congregations to devote major attention to such an experiment would seem to be necessary preliminary conditions.

Family Education

The idea of family education in which parents and minor children share in Jewish educational experience is promising. An intensive demonstration project at different grade levels, both in and out of the classroom, should be carried out over an extended period of time.

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3. Shabbatons or Other Family Training

The Task Force on Jewish Life is now developing procedures for teaching Jewish skills, largely centering on the rich potentials for capturing the spirit of the Shabbat. Nationally, a number of projects aim at combining the resources of congregation, group work agency, and College of Jewish Studies in teaching about and experiencing the Sabbath.

4. Brandeis Camp Institute

This most universally accepted experiment in bringing learning and experience in Jewish life to college age youth has been cited innumerable times as a fine model for replication elsewhere. A similar program should be developed in this region. A scholarship program in recent years has developed some Cleveland "alumni" of the Institute, and some initial exploration of possibilities, both in cooperation with Detroit and independently, have been made.

5. Summer Camps

Summer camps complement the classroom experience. More intensive camping experiences, which stress Jewish living and learning, should be instituted to serve children, youth, and family groups.

6. Consultants in the Media

There seems to be general agreement that the consultant program has been useful, even though there are complaints about the amount of time available. Another highly useful resource would be to have overall community consultants in the fields of music, dance, drama, handcraft, and other teaching specialties available for consultation throughout the community. This service should be available to all schools.

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7. Personalities in Residence

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The force of dominating and creative personalities has been demonstrated effectively in general education. Two types of such personalities could be brought to the community for periods of a week or two and put at the disposal of the various school systems. The first category would include interesting and thoughtful personalities to address and live with school systems because they have stories to tell of high Jewish interest or creativity; the second category could be experts in the Jewish education field who are brought to town primarily to consult with staff on curriculum, methods, materials, etc.

8. Trips to Israel

Trips to Israel have proven their worth, to the point where suggestions have been made for development of a community policy aimed at providing every Jewish child some form of experience in Israel. Still in the experimental stage is the development of a high school credit course in Israel, possibly based on a permanent Cleveland center there, similar to the present Miami model. Long-term trips to Israel, particularly at the college age, should be supported to enable study and observation in Israel at a more intensive and mature level.

9. Model Schools or Departments

Many suggestions have been made for establishment of a model school, free to experiment with new approaches and curricula. An alternate might be to develop departments or projects of specialization in a number of schools so that one could become expert on the Holocaust, another on Israel, another on Jewish civics, etc. -- with the community aiding individual schools in their experimental projects, which then would become available to all.

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10. Teacher Training

Various programs in training of teachers are available here and there, but there seems to be general agreement that they are not effectively coordinated, nor do they touch a sufficient proportion of the teachers. All efforts of teacher training currently in existence should be reviewed. Additional communal resources should be employed to upgrade Jewish education through more intensive teacher training programs. {

11. Media Center

All education is moving rapidly toward vastly increased use of cassettes, tapes, films, film strips and the like, which are no longer fads but fundamental teaching devices, greatly expanding the student's horizons and making possible more individualized learning. The media center developed by the Bureau of Jewish Education is an encouraging step forward. It should be expanded into a major center for such resources, which would also train media people.

12. Core Curriculum

It may not be entirely possible to develop a core curriculum embodying basic, universally accepted objectives as to Jewish knowledge and behavior at appropriate age levels. Nevertheless, a serious attempt should be made to create such a curriculum, with major but not exclusive responsibility assigned to the educational directors.

13. Education Programs for Jewish Community Leadership

Community leaders should set an example by participation in Jewish educational programs. Two types of courses recommend themselves -- one, a training course covering all aspects of Jewish life for those interested

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in active leadership roles; and, secondly, lunch-time courses at the Jewish Community Federation and other agencies to enrich the Jewish educational levels of communal leaders.

14. Inter-Congregational Activity

A program to encourage inter-temple and synagogue involvement and cooperation through a variety of activities, such as debates, dramatics, writings, parent meetings, youth group activities, etc., should be organized.

15. Jewish Education at the College Level

Jewish education offerings for college students should be considerably expanded by providing more teachers and courses in Judaica at every college and university which has a substantial Jewish enrollment. A special program to enrich Judaica offerings in this area should be established in cooperation with interested institutions of higher learning.

16. Adult Studies

Currently called continuing education in the secular field, adult studies is a long neglected area of Jewish learning, and requires full scale communal attention. Promotion and implementation of educational programs for adults throughout the community will round out the varied educational efforts focusing at the younger age levels.

17. Think Tanks

Educational leaders and directors require the leisure to evaluate goals and methods on a continuing basis with the creation of a Rand-type Jewish educational think tank.

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18. Special Services Department

A special services department should be established which will develop programs, materials and teaching techniques for work with disadvantaged children, including the physically handicapped, those with serious emotional prohlems, and children in special situations which may give rise to learning difficulties. €

PART THREE - SUMMARY OF COMMITTEE RECOMMENDATIONS

The Jewish Education Study Committee recommends:

- Establishment of a fund of no less than \$300,000 to finance creative educational projects initiated over the next three years of the type (but not limited to them) outlined in the 18 suggested projects.
- 2. The creation of a Continuing Committee on Jewish Education (whose relationships with the Bureau of Jewish Education are defined on Page 5) to review and to facilitate the implementation of this report and its recommendations, and from time to time to transmit findings and recommendations on such matters to the Bureau of Jewish Education, and ultimately to the Board or appropriate committee of Federation. Its tasks will be:
 - a. Perodic evaluation of the budgeting function to ensure the most effective process by both the Bureau and Federation.
 - b. In consultation with the Bureau of Jewish Education, to recommend to the Budget Committee the amounts needed for additional ongoing services to the congregational and communal schools.
 - c. Further study of the proposal to establish an overall afternoon educational system serving both the congregations and the present communal schools.
 - d. Supervising the implementation of the recommendation on sharing of costs of Jewish education between parents and the community and further research into tuition policies

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- f. Continuing contacts with the Bureau of Jewish Education to ensure that the recommendations on recruitment of students and the Bureau budgeting process are implemented.
- 3. A vigorous recruitment of students program by the BJE.
- Increased emphasis by the BJE on the interests of the congregational schools through both structural and functional changes.
- Redeployment of staff responsibilities at the BJE to maximize consultative and other direct services.
- 6. Increase of non-direct assistance to congregational schools through more consultative services, development of an audio-visual center and other services to be determined in consultation with the congregations themselves. Further, adoption as a matter of principle of procedures whereby congregations may have their children educated at communal schools.
- 7. Adoption of a policy on tuition to eliminate present inequities and provide as a minimal target tuition fees at half the per capita cost. Equalization of transportation charges among the various beneficiary schools.
- 8. Maximum utilization of the College of Jewish Studies building by other educational institutions and definition of service to the community rather than awarding of degrees as the prime College objective.

PART FOUR - APPENDICES

APPENDIX A - THE CONMITTEE MANDATE

The following major questions are posed for the Jewish Education Study Committee:

What should be the relationship of congregational schools to the communal educational system?

Enrollments in congregational schools have been declining for a number of years -- sometimes dramatically -- and costs have been rapidly rising. One result has been an increase in claims that the community has both a stake in and a responsibility for the Jewish education of all children, not only those enrolled in the communal schools. That responsibility so far has been limited to calendar coordination, meetings of educational directors, and a variety of joint undertakings and consultations, all based on the complete independence of the congregational schools and the limitation of financial support to the communal system. Should this method of operation now be modified? If so, in what directions? If congregational schools are to become beneficiaries of the community, on what basis should that occur? What would be the cost and how would it affect other educational enterprises? What changes would have to take place within the present congregational organization? Should there be an integration of congregational and communal schools, with parents free to select any school of their choice? What would be the financial arrangements between congregations and the community?

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2. What should be the relationship among the Bureau of Jewish Education, the schools, and the Federation as far as administration of Jewish education is concerned?

This question is currently being vigorous discussed on the national level. A variety of structures exists in major cities. Many have Bureaus: in some communities, there is no Bureau of Jewish Education. Its traditional functions are undertaken by the Federation, which may establish a separate educational department. In others, the planning and budgeting functions are assumed by the Federation, with a Bureau concentrating exclusively on pedagogical and curricular and teacher supervisory functions. What are the advantages and disadvantages of these varying procedures? What would be most effective for Cleveland?

3. <u>Should there be consolidations or other administrative changes within the</u> present Jewish educational system?

There have been declining enrollments and rapidly rising costs in the afternoon and weekend schools, with exceptionally high supervisory costs. In addition, questions have been raised as to whether even pedagogically very small schools and very small classes are justified. Specifically, the question of merger and/or greater coordination between the two afternoon schools has been urgently raised. Are all the present locations of facilities necessary? Should the community continue to subsidize the community Sunday school? Are there changes in the administration and pooling of administrative and other staff facilities in general that might result in greater economies and more effective education?

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4. How shall Jewish education in Cleveland be funded?

The traditional method of funding Jewish education in Cleveland has been deficit financing. Many alternate methods have been used in other communities -- student scholarships, a voucher system of payments, formulas based on teacher salareis, etc. In the case of the day schools, Cleveland is unique among major cities in continuing to operate on the deficit financing basis. Implicit in the answer to this question is the allied consideration as to respective responsibilities of the parent and the community. Should parents who can afford it be asked to carry the full burden of tuition? What are the arguments for and against such a procedure? Is the present system of transportation, involving increasingly formidable costs, satisfactory? What other alternatives are there? Should the deficit financing method be retained, or modified in favor of some alternative arrangement?

5. What are the priorities within Jewish education?

Historically, the prime charge on community resources has been subsidizing Jewish education for the young. This concept is now being vigorously challenged by assertions that attitudes toward Jewish life are crystallized at a later, post-Bar Mitzvah age, and that the prime claim on community funding should be activities aimed at more mature stages of life. Other claims go still further. A number of communities limit community funding, except for scholarships, primarily for experiments, program enrichment, teacher training, and curriculum development. Others claim that informal Jewish education -such as trips to Israel, summer camping, family retreats, and other such experiments (provided that they have a serious educational function) -should receive at least as much support as the traditional classroom approaches. In assessing the complex and vital question of priorities, the fiscal realities cannot be ignored. Many new and innovative ideas may be suggested, but one of two procedures must be adopted if they are to be implemented. Either suggestions for new activities must be accompanied by savings through curtailing other undertakings of lesser importance or new sources of funding must be found. The community has over the years demonstrated its desire to meet unmet needs but it is clear that, given the present situation, it would be pointless to suggest programs unless they are accompanied by a sense of responsibility for funding them.

All the above questions will have to take into account the Committee's judgment as to the available human and financial resources in the immediate years ahead to determine not only desirable goals but what is practical -- as well as the possible effect on other community undertakings.

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APPENDIX B - ASSUMPTIONS OF THE STUDY COMMITTEE

In both the general community and the Jewish community, sweeping reassessments are being made of the role and function of education. The concern that gives rise to such examinations undoubtedly reflects unhappiness not only -- or even primarily -- with the schools but with the society as a whole. There is an uneasy feeling that something has gone wrong, that the precious ideals of the past are not being effectively transferred to the coming generation.

Since the reasons for society's ills are complex, the blame is frequently placed primarily on education, since that offers a simple explanation for our troubles. In a way, this is a compliment, since it reflects the historic Jewish and American belief in the power of "learning." And there is much truth in the proposition that if we conceive of education as encompassing far more than merely schools, we have a right to expect that a substantial rise in the quality of education will result in a substantial raising of standards in every phase of Jewish life.

The Committee has attempted in this memorandum to present, first, the assumptions that form the basis of its recommendations, and then a series of suggestions seeking to give its thinking concrete form. The aim is to go heyond the laments and gloomy predictions about Jewish education. Certainly many Jewish schools are good and worthwhile, but equally certainly, there is substantial room for improvement. Our conviction is that the American Jewish community is ready to respond energetically to a realistic but innovative evaluation of where parents, children, educators and the Jewish community now stand, and how they can practically move together to improve Jewish education, so vital to all of them and to the Jewish future.

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SOME ASSUMPTIONS

- 1. There is great diversity in the degree and the nature of the commitment to Jewish life. Parents range in their plans for the education of their children from those who make no provision for such training or are content with a highly limited Jewish education for their children, primarily as a symbol of affiliation, to those who have a profound commitment and dedication to Jewish education as the most crucial component of Jewish life. The largest number probably lies -- as usual -- somewhere in the middle of this range. In addition, the expectations of parents committed to a traditional way of life are clearly different from those with differing views of the nature of the Jewish heritage.
- 2. Reflecting this diversity is the situation in the family, which remains the single most determining factor in the life of the child. The impact of the home is expressed in two major ways: through the selection of the type of Jewish education and the interest shown in the work there, and second, in the Jewish quality of the home itself. There is some evidence to suggest that a creative experience in the school can motivate the parents to deal seriously (sometimes for the first time) with their Jewish heritage. Nevertheless, the assumption that the home can discharge its Jewish responsibility by <u>assigning Jewish education to the schools exclusively</u> is patently fallacious -- and no improvements in the schools will ultimately be decisive unless there is a concomitant deepening of Jewish commitment in the home.
- 3. Despite this diversity, the <u>direction</u> of Jewish life is clearly toward increasing emphasis on Jewish commitment, and constitutes a positive basis for constructive change. Even among minimally committed parents, there is concern about intermarriage and loss of Jewish identity, and a warm response to quality education, general or Jewish. The "looking inward" that seems to characterize

increasingly the Jewish community (and other ethnic groups as well) promises an effective response to serious and creative suggestions for improvement.

- 4. To realize the potential implied in the above considerations, the community should move in the <u>direction</u> of more intensive quality Jewish education. There are two implications in that definition of direction. First, it suggests the primary importance of Jewish educational structures that address themselves to a substantial part of the child's life -- such as the all-day school. This is not to say that other forms of Jewish education cannot also be intense and effective for its students. Second, it implies that <u>every</u> form of Jewish education should either have a strong educational impact or he discontinued. There are no "easy answers" to Jewish commitment. However, those schools that make minimal demands on children and parents, for whatever reasons, will find the response dull, neaningless and, finally, self-defeating. In practice, the best means of attracting numbers is to clevate standards.
- 5. The emphasis on more content and intensity has a major effect on the child too. Children tend to respond energetically to serious challenges, if they are properly motivated and at the right stage of readiness, and to brush off quickly those efforts they feel are half-hearted and apologetic. Such considerations point in the direction of greater content and less hesitation in requiring more response from the child.
- 6. However, the wide diversity of attitude and interest already defined above as characterizing the adult population is true for children. Many children respond hetter to experiential education than to hook-centered education.

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In view of past emphasis on the latter, the opportunities for education by experience need to be expanded. In addition, all approaches should include both the cognitive and affective domains of teaching and learning. Further, the approach to education should not he monolithic, but relevant to the world of the student and should take into account the varying needs and abilities of children.

- 7. Hebrew is an essential element of Jewish education, and in some contexts <u>the</u> essential component. Nevertheless, there are many children for whom, because of lack of skills or time, primary emphasis on language, except for mastery of a few essentials, is not fruitful. Jewish commitment in such cases can be better attained by excellent instruction in English, including Jewish studies, such as history, literature and ethics.
- 8. Crucial to any improvement in Jewish education is the quality of the teaching staff. A teacher's personal commitment in terms of Jewish attitude, Jewish practice and Jewish learning is a critical factor in determining success in imbuing in students the Judaic principles, practices, and heritage for which we are so genuinely concerned. Analyses of the problems in recruitment and retention of effective and devoted teachers usually emphasize the need for salaries adequate to establish a carcer in the field. Without in any way minimizing such considerations, it is also important to stress for teachers the same emphases as have been applied to parents, students, and the community as a whole. The quality of the challenge and the freedom to be creative are as important factors as compensation. Greater emphasis should be placed on supplying a wealth of teaching materials and innovative suggestions, creative supervision, expanded freedom to experiment, heightened requirements for better inservice and outside training, and greater exchange of professional experiences.

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9. Many additional assumptions have been advanced by members of the Committee but, unlike the propositions already set forth, have not yet been accepted (or rejected) by the Committee. They include, among others, a recommendation that stress be placed on reaching alienated youth, particularly those attracted by the emotional pulls of non-Jewish mystic groups; that the community undertake promotion of Judaism as a living experience, infusing Jewish tradition more vigorously into every aspect of organizational and personal life; that temple and synagogue affiliation be urged by the organized community.

Most difficult for the Committee have been attempts to formulate the aims of Jewish education. Although it has not heen possible to agree on any single formulation, the views of two members (Rabbis Bernard Martin and Armond Cohen) are submitted in the hope of encouraging additional thinking on this crucial subject:

"We conceive the major aims of Jewish education to consist of the following:

- To develop the highest possible degree of knowledge of Judaism -- its religious teachings, ethics, history, philosophy, and literature;
- 2. To encourage commitment to the God of Judiasm, who stands in covenant with the Jewish people, and to the Jewish religious heritage, including its disciplines and <u>mitzvot</u>, as variously interpreted in the contemporary manifestations of Jewish life;
- To foster deeper loyalty to the Jewish community -- local, national, and world-wide;

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4. To promote a greater interest in, and support for, the state of Israel as a unique and irreplaceable center of Jewish life and culture; and

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- 5. To foster a stronger desire to perpetuate the Jewish people and Jewish family life by encouraging marriage within the Jewish community."
- 10. In any case all of these assumptions have little meaning unless they are translated into highly concrete and specific projects and undertakings. Listed in this report is a beginning series of suggestions without any given order of priority that are aimed at translating broad directions into specific acts. It is our hope that the community will help us judge which are most constructive, and will also add further recommendations.

APPENDIX C - ADDITIONAL SUGGESTIONS AND PROPOSALS

A number of suggestions and proposals were made that for lack of time -- or other reasons -- the Committee could not adequately study. The Committee found enough merit in the proposals so that they are passing them on to the Continuing Committee on Jewish Education in the hope and expectation that they will be reviewed there. All are available for review hy anyone in the community by calling the Jewish Community Federation or the Bureau of Jewish Education. They include:

- I. A recommendation by Rabbi Shubert Spero that standards be established to insure that children attend Jewish schools long enough to make possible an effective Jewish education.
- A series of recommendations by Dr. Sally Wertheim including a proposal for a Jewish educational think tank.
- A suggestion by Rabbi Armond E. Cohen that a department of testing be established.
- 4. Two recommendations on restructuring the community's educational system to integrate congregational and communal school offerings, one by Rabbi Cohen (printed last year in the <u>Cleveland Jewish News</u> and available at the office of the Federation) and another by the Bureau of Jewish Education available there.
- 5. A complete description of Bureau of Jewish Education activities and responsibilities, prepared by the Bureau itself and available at its office.

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Jewish Community Federation

February 24, 1981

SUMMARY OF RECOMMENDATIONS OF THE REPORT OF THE COMMITTEE ON JEWISH EDUCATION

Nathan Oscar, Chairman

I. CENTRAL RECOMMENDATIONS

The Committee on Jewish Education identified a number of key programs of proven value in increasing the effectiveness of Jewish education. None of the ideas is new, and each has proven its value in a variety of settings. The uniconcept developed in the committee report however is the idea that each of the programs become a standard and integral part of the Jewish education of each student. The report suggests that these programs be implemented by our communty's congregational and communal schools, each in its own distinctive way. It recommends mechanisms be developed to provide each institution with incentives to make these programs part of their curriculum. The following are the prograthat the Committee on Jewish Education believes should be a standard part of t Jewish education of every Cleveland Jewish child.

- A. <u>Parent education</u> -- The Committee recommends that ways be found to assist communal and congregational schools with the consultation and other resour necessary to develop and carry out programs of Jewish education for parent as close as possible to the time that they begin the process of Jewish education for their children.
- B. Jewish educational retreat programs -- The committee recommends that fundi: approaches be developed to enable Jewish schools to implement weekend and day-long retreats three or four times per year at appropriate points during the educational process.
- MC. Intensive Jewish camping -- The committee recommends that funding sources by developed that would provide incentive grants to encourage each Jewish child in our community to experience at least part of one summer in a total Jewish camping environment. It is recommended that this approach include a challenge grant to the various Jewish educational institutions so that the combined incentive grant from the community and the school might be in the neighborhood of \$ 300. The choice of camping experience would remain in the hands of the sponsoring school and should be integrated into the ongoing learning experience that is provided.
 - D. <u>Teen-parent study groups</u> -- The Committee commends several of our community congregations for the development of the family learning concept in which adolescents and parents participate together in regular Jewish educational experiences and recommends that this program concept be implemented through out the community.
- NE. Teen-Jewish youth groups -- It is recommended that funding be developed to enable and encourage each child in our community to participate in a meanin ful youth group experience. It is further recommended that programs be developed and refined to raise the level of Jewish content in these youth group experiences.

Summary of Recommendations of the Report of the Committee on Jewish Education

February 24, 1981 Page Two

- F. Israel experiences -- The Committee commends the Bureau of Jewish Education Israel Incentive Savings Plan. The Committee believes this plan provides a meaningful incentive so that a trip to Israel, chosen by each child's Jewis school, can become an integral part of that child's Jewish educational experience.
- II. OTHER MAJOR RECOMMENDATIONS
 - A. <u>Teacher training</u> -- The Committee recommends that the Bureau of Jewish Education and the Cleveland College of Jewish Studies continue to work toge to develop and implement an integrated pre-service/in-service teacher educa program.
 - B. <u>Educator salaries</u> -- Recognizing that an important element of the community critical teacher shortage is the lack of adequate teacher income to justify the lengthy training needed to adequately prepare teachers, the Committee recommends that strategies be developed for increasing annual income for Jewish educators.
 - C. <u>School evaluation</u> -- The Committee recommends that the Bureau of Jewish Education work with the communal and congregational schools to develop a system of evaluation for all Jewish schools, with the understanding that an criteria developed will vary from school to school based on the particular goals of each institution.
 - D. Day schools -- The Committee recommends that incentives be developed to increase the number of youngsters enrolled in Jewish day schools in Clevela.
 - E. Congregational schools -- The Committee recommends that the Bureau of Jewis. Education continue to find ways to provide support for the Jewish educati activities of our community's congregations, whether these take place withi: or outside of the classroom setting.

III. THE DEVELOPMENT OF A NEW COMMITTEE ON JEWISH IDENTITY AND COMMITMENT

The Committee recommends that a new Federation committee be developed whose major responsibility would be the development of programs designed to maintain Jewish identity and commitment in the community. Such a committee should coordinate the work of the many Jewish agencies and institutions in the communithat work in this area. These include Jewish Community Center, Hillel, Bureau of Jewish Education, the Jewish Family Service Association, and other groups including congregations, and many other communal and fraternal groups. October 27, 1980

Mr. Lawrence H. Williams, President Jewish Community Federation of Cleveland 1750 Euclid Avenue Cleveland, Ohio 44115

Dear Larry:

Over four years have passed since the Jewish Education Study Committee report was submitted to Mort Mandel, who then served as Federation president. In order to insure further consideration of the issues raised by that report, the Committee on Jewish Education was created by the president of the Federation under the leadership of Julius Paris, chairman, and Charles Ratner, co-chairman.

In addition, a special \$300,000 Endowment Fund grant was established to enable the committee to experiment with programs that might point the way to the solution of the problems defined in the report.

Over the last four-and-a-half years, the Committee on Jewish Education has labored long and hard in close cooperation with the Endowment Fund and the Bureau of Jewish Education to carry out this objective. It recommended the distribution of the bulk of the \$300,000 grant, analyzed the outcome of the projects funded, and studied the results of other projects and experiments developed nationally and in other cities. The result of this process is summarized in the attached document.

We believe that, while our committee has not and could not solve all the problems in our Jewish education system, the committee has identified a number of programs and projects that warrant community-wide implementation. We further believe that the implementation of most or all of these programs can significantly increase the effectiveness of Jewish education in Cleveland. This is indeed an exciting prospect.

We are submitting this report to you as president of the Federation and to the Community Services Planning Committee knowing the importance that the community attaches to Jewish education and to the preservation of Jewish commitment and identity.

We are optimistic that the community can and will implement its recommendations as appropriate. Cleveland's Jewish community has always been and must continue to be in the forefront of Jewish educational innovation. Mr. Lawrence H. Williams October 27, 1980 Page 2

It is our hope that this report will represent another strong link in the community's ongoing and continuing effort to strengthen its work in this vital field.

Sincerely,

Nathan Oscar, Chairman Committee on Jewish Education

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REPORT OF THE COMMITTEE ON JEWISH EDUCATION

OF THE JEWISH COMMUNITY FEDERATION OF CLEVELAND

October 9, 1980

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Nathan Oscar, Chairman

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COMMITTEE ON JEWISH EDUCATION

Chairman

Nathan Oscar

Members

Allen Finesilver	Irving Rabinsky
Harold Friedman	Charles Ratner
Robert Goldberg	Elaine Rocker
Harley Gross	Lloyd S. Schwenger
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JEWISH EDUCATION FOUR YEARS LATER:

A Report of the Committee on Jewish Education

INTRODUCTION

Four years have passed since the report of the Jewish Education Study Committee of the Jewish Community Federation of Cleveland was first published on February 26, 1976. This report was the culmination of "more than a year's concentrated study, involving innumerable meetings and conferences and assembling of data." The Jewish Education Study was a milestone in the process of Jewish education in America. It provided a critique of the entire system of Jewish education in the community, detailed a variety of notions, thoughts, ideas and projects designed to strengthen that system, created a Committee on Jewish Education to work with the Bureau of Jewish Education in the implementation of these goals, and then recommended an unprecedented \$300,000 fund "to finance creative educational projects" over a three year period. These grants were to be used to test programs that might potentially serve as a basis for community-wide innovation in Jewish education. They were not intended to solve the problems of Jewish education in and of themselves, but rather to provide guidance in setting directions.

The Committee on Jewish Education, established as a result of this report, under the creative leadership of its former chairman, Julius Paris, and co-chairman, Charles Ratner, has worked in close cooperation with the Bureau of Jewish Education and the Endowment Fund Committee of the Jewish Community Federation to see that meaningful experiments were created and implemented through the \$300,000 fund it administered. In addition, the leadership of the Committee worked on an ongoing basis with the leadership of the Bureau of Jewish Education in order to strengthen the role of the Bureau as the community's primary planning agency and resource in the field of Jewish education. The leadership of the Bureau has assumed a large share of responsibility for implementing many of the study's recommendations as part of this process.

Among the recommendations that the Bureau has assumed responsibility for are:

- 1. The study of the proposal to establish an overall afternoon educational system serving both the congregations and the present communal schools.
- 2. The consideration of the recommendation on the sharing of costs of Jewish education between parents and the community, and further research into tuition policy.
- 3. The study of the propriety of continuing the subsidy of UJRS.
- Direct participation in helping the college to define and meet adult-teacher education needs.

In addition to work within the "communal structure", the Bureau has also broken new ground in redefining its relationship with congregational schools through the implementation of a Department of Congregational Services supported through a grant recommended by the Committee on Jewish Education.

The leadership of the Committee on Jewish Education has now changed and the time has come to take stock of the community's progress in the field of Jewish education. The Committee has now accomplished one part of its assignment by recommending distribution of most of the \$300,000 Endowment Fund Grant to worthy and creative projects in the field of Jewish education using Part II of the original study, "Outside the Classroom" as its basic guideline document. <u>The \$300,000 grant,</u> however, was never intended to solve all the problems of Jewish education by itself. Rather, it was meant as an interim step, a series of <u>research projects, aimed at</u> <u>helping us to better understand the nature of the problems that we face: within</u> <u>the classroom, within the Jewish family and within the community, and then to test</u> <u>a variety of potential solutions before implementing them throughout our Jewish edu</u> cational system.

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The Committee on Jewish Education believes that the time of initial testing and analysis has now ended. Many of the ideas expressed in the original report have been tested through pilot projects funded through special grants. Several of the more important ideas were not tested through this process, but have been researched in a variety of programs, projects, and experiments throughout the country. It is our intention now to evaluate the experiments conducted within our Cleveland Jewish community, to look closely at research done in other communities, and to recommend a clear set of directions. It goes without saying that these recommendations will not constitute complete solutions to the problems of Jewish education. <u>However, we believe it is necessary to make a beginning and</u> to take basic steps to improve the quality of Jewish education for all of our children and adults.

PART I: STRENGTHENING THE CLASSROOM COMPONENT OF JEWISH EDUCATION

A. TEACHER TRAINING

The Committee on Jewish Education recommended funding for two major projects aimed at strengthening the ability of classroom teachers to perform their vital task. One of these projects was proposed by the College of Jewish Studies as a way of dealing with the critical shortage of certified and qualified teachers. "People of Valor", aimed at providing two years of intensive study to enrollees designed to prepare the prospective students for the normal four-year course of study at the Beth Midrash L'Morim, the Hebrew Teacher Training Department of the College. The program was designed to give the student a functional mastery of the Hebrew language. The Committee on Jewish Education agree to fund "People of Valor" based on a two-year pilot program that had already been attempted by the College of Jewish Studies.

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This pilot program had been discontinued due to lack of funds and the Committee on Jewish Education agreed to provide \$15,500 to carry it forward over an additional two-year period.

"People of Valor" seemed both realistic and important to the Committee because it provided hope that some resolution could be found for the community's critical teacher shortage. In addition, it was felt that it would attract many committed young teachers to the field of Jewish education. At the time the grant was made, the committee did insist that a minimum of ten students be enrolled before funding actually began. Unfortunately, this number was never attained and the program never carried out.

The failure of this exciting and worthy experiment to attain its goal of providing the community with a new corps of Hebrew teachers creates a specific challenge for the Cleveland Jewish community. Ways must be found to recruit and train the teaching corps necessary to carry out the tasks of Jewish education. An important element of the teacher training problem is plainly the lack of adequate teacher income to justify the lengthy training needed to adequately prepare teachers. A meaningful part of the solution to this problem must be the elevation of the Jewish teacher to a higher status in the community and through increased income for Jewish school teachers. Only through increased income can teaching become a viable career choice for talented young Jews. It is therefore recommended that the Bureau explore the possibility of creating better paid full-time teaching positions, perhaps by finding ways to combine teaching assignments in supplementary and day schools and possibly in other Jewish communal agencies. While ways of increasing teacher income are being explored, a number of important questions are currently being addressed by the Bureau and the College and must be answered to improve the quality of Jewish school teaching in the short run:

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- 1. Since it doesn't seem possible for a six-year course of study to attract students given the present reality of limited financial reward in Jewish education, is it possible to design a less demanding curriculum that can still properly educate some Jewish teachers for limited areas of teaching?
- 2. Should the teaching-training process include a greater emphasis on concrete task-oriented workshops for existing teachers?

A joint committee consisting of representatives of the Cleveland College of Jewish Studies and the Educational Directors Council of the Bureau was recently developed. This represents a positive step in the direction of sharpening and redefining the goals of teacher training. It is hoped that out of this collaboration a new, revised teacher education program may emerge with a greater chance of success.

The challenge of educating teachers and encouraging their certification may be significantly influenced by the outcome of the current proposal by the Bureau of Jewish Education for a significant subsidy to congregational schools for the salaries of certified teachers. This kind of "economic incentive" may lead the schools to find innovative ways to encourage their own teaching staffs to upgrade their level of preparedness for classroom teaching.

Until the Bureau can answer the above questions and explore ways of enhancing the teaching profession, the following interim recommendations, several of which are already under consideration by the Bureau and the College, are offered:

1. The Bureau of Jewish Education and the College of Jewish Studies should cooperate to develop and implement an integrated pre-service/in-service

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teacher education program. This type of approach would maximize the expertise of the staffs and the types of possible programs and interventions.

- 2. The Bureau and the College should study the feasibility of offering one integrated program including such elements as the Bureau's consultation services, media services, workshops, creativity center, congregational services department, activities related to teacher education and the College courses in these areas. All of these should be so administered and planned so that a unified approach is achieved in a planful way.
- 3. Educational administrators at all levels should be included in any training offered by the Bureau and the College and special workshops should be developed for them based on an assessment of their needs.
- 4. Planning should be initiated by the Eureau and the College to organize a continuing in-service teacher education program which includes sequential, relevant experiences, incorporated as part of the ongoing evaluation of teachers for salary increases.

B. CLASSROOM MEDIA AIDS

A second major program recommended by the Committee on Jewish Education to improve the quality of instruction within the classroom, as well as in non-classroom environments, was the Lillian and Leonard Ratner Media Center, which the committee believes to be an unqualified success. As the report of the Media Center states: "It is clear that beyond the initial novelty, audio-visual media now commands an integral, indispensible role in the entire system of Jewish education in the Cleveland area." The Media Center has helped the classroom teacher by providing access to creative and easily applied teaching tools. It is obvious

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that much has already been accomplished by the Ratner Media Center. Major goals for the Media Center should now include the development of curricula materials that can make appropriate use of existing audiovisual material and the expansion of the current program of workshops offered to teachers in the Cleveland area aimed at helping them most appropriately use those materials. In addition, it is vital that the Ratner Media Center, in cooperation with the appropriate national agencies, work to expand the reportoire of existing audio-visual aids, continue to make use of changing technologies in the and that it field of education. This includes continuing close attention to the possible use of cable TV in Jewish education, the use of computers in Jewish education, and the development of the highest quality Jewish media materials. National agency participation in the creation of high quality media materials is a necessity since only through national cooperation and economies of scale can "commercial quality"media be created.

C. RECRUITMENT

One of the first grants recommended by the Committee on Jewish Education was to the Bureau of Jewish Education to recruit students for Jewish schools. This grant was made because of the high priority attached by the committee to insuring that each child in the community receives a Jewish education. As a result of this grant, the Bureau of Jewish Education set up a committee; an advertising campaign was mounted and literally thousands of phone calls were made.

At the end of a two-year process, approximately 35 of those contacted had enrolled and were still attending Jewish schools. While the Committee on

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Jewish Education believes that even relatively small increases in Jewish school attendance are vitally important, it might be argued that those 35 students would have been in Jewish schools regardless of the recruitment effort. On this basis, it must be said that the results of large scale phoning and advertising would appear to be minimal.

This experience would not rule out other kinds of attempts to recruit students for Jewish education. The Spectrum Program, for instance, seems to have had a fair amount of success in reaching unaffiliated young couples and while the thesis has not been tested, it may be that a by-product of Spectrum education is an increased tendency of parents to enroll their children in Jewish educational programs. While difficult to implement in any kind of large scale way, small group learning experiences for young parents would seem to be a promising avenue of exploration for recruitment.

D. SCHOOL EVALUATION

The Committee on Jewish Education recognizes the importance of measuring the effectiveness of specific Jewish educational programs in order to insure an effective Jewish education for each child. The committee, therefore, recommends that the Bureau work with the communal and congregational schools to develop a system of evaluation for all Jewish schools, which would include such elements as self-study, peer assessment, and criteria for schools upon which this could be based. It is understood that any criteria developed will vary from school to school based on the particular goals of each institution.

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PART II: JEWISH DAY SCHOOL EDUCATION

Cleveland's Jewish community has long provided substantial support for Jewish day school education. The Jewish day school was not one of the areas affected by grants distributed through the Committee, but it needs to be mentioned as an example of successful work in Jewish education. Cleveland's day schools have expanded over the years and are now graduating significant numbers of inspired and committed young Jews. The effectiveness of day school education has been amply demonstrated in studies conducted by many different organizations and reinforced by the experience of the Cleveland community.

The Committee on Jewish Education, therefore, recommends that the Bureau of Jewish Education explore ways to increase the number of youngsters enrolled in Jewish Day Schools in Cleveland.

PART III: THE CONGREGATION AND THE COMMUNITY

One of the most important agenda items confronted by the Committee on Jewish Education was the development of a strategy for working cooperatively with the community's congregational school system. Congregational schools in Cleveland currently educate two-thirds of the school population. Any plan for improving the quality of Jewish education must include this population if it is to prove effective. The Committee on Jewish Education, therefore, recommended a special grant to the Bureau of Jewish Education for the development of a Department of Congregrational Services, and a director of congregational services. As a result of this vital and important step, and also as a result of a lively dialogue instituted by the congregations themselves, the community has made significant progress in improving communications throughout all segments of the Jewish educational enterprise. The most concrete outcomes of these plans have been the development of a proposal for some communal funding of congregational schools;

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the improvement of workshops available to congregational teachers and the provision of needs assessments for congregational schools along with a variety of other kinds of consultation.

In addition, the Congregational Services Department has worked closely with the congregations in the development of a proposal to restructure the Bureau to provide more equitable synagogue representation to the Bureau. This restructuring effort has made progress. The Committee on Jewish Education considers this effort a high priority to insure that all parts of the Jewish educational community can work closely on the solution of common problems.

Congregations, when functioning at their best, can create a total environment for family and children that can increase the impact of the Jewish educational experience. Because of the importance of Jewish education in congregations, the Committee on Jewish Education recommends that the Bureau of Jewish Education continue to find ways to provide support for the Jewish educational activities of our community's congregations whether these take place within or outside of the classroom setting.

PART IV: BEYOND THE CLASSROOM -- SIX RECOMMENDATIONS

"Beyond the Classroom" was the title of the section of the Jewish education report that was characterized as "potentially the most significant contribution we could make." It stressed that "vital as formal schooling is, the heart of the matter is Jewish commitment which takes place in many ways -- at least as often in the family setting, in the environment of the community, among peer groups, in informal play as in the classroom itself."

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In pursuit of programs and experiences that might strengthen "Jewish commitment," the report detailed 18 ideas that the committee felt had potential and invited experimentation around these and other promising innovations.

Our intention now is to tap the research done through Cleveland's \$300,000 Jewish education grant and also to cite research and studies done nationally and in other communities to focus on six important ideas of <u>proven</u> value --<u>ideas that can and should be tied</u> to existing educational programs and that require only the correct funding strategy to be implemented throughout Cleveland's educational institutions.

This last notion, the ability of these programs to be implemented on a large scale, is most important. The crisis in Jewish life, the threat of assimilation is real and urgent. Our responsibility now is to act, especially in areas of proven value and impact.

The thrust of these proposals is to find ways of strengthening the community's afternoon and weekend system -- under both communal and congregational sponsorship. This system finds itself under constant and unremitting pressure: lack of parental support, students who are tired from a day's regular schooling and who, too, frequently would rather be elsewhere, and part-time faculty who are too often under-trained and under-equipped to meet this most demanding challenge.

Our task, therefore, is to identify a number of "critical goals" in the child's educational system and find an appropriate "Beyond the Classroom" program to help meet each goal. Most important, however, is our basic premise that any "Beyond the Classroom" experience must be firmly tied to the classroom itself and rooted in the ongoing life of the sponsoring institution.

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<u>GOAL I:</u> To Make the Parent a Full Partner in the Process of Jewish Education Every major report detailing the problems and potential of Jewish education stresses one overriding central theme: The school cannot function alone as an educator of Jewish concepts, values and traditions. It is virtually impotent without the aid and support of the home environment. This proposition has been stated at many times in many ways. "Jewish Education for Naught: Educating the Culturally Deprived Jewish Child," by Harold S. Himmelfard, states, "When individual ability is held constant, the single most important factor differentiating between those who do well in school and those who do poorly is family differences Without encouragement and reinforcement from the home, it is extremely unlikely that Jewish schools will have any lasting impact on their students. If the home provides the necessary encouragement and reinforcement, Jewish schooling can increase the level of Jewish commitment achieved in the home. These two institutions need each other, and the efforts of one without the other are likely to produce only slight results."

While the importance of parent education has been proven in this and other studies, the "how and where" of large scale implementation has rarely been addressed. The committee, therefore, favors finding ways to encourage the development of Jewish education for parents at the time the Jewish child enters school for the first time and the establishment of these programs within the context of existing educational institutions. The committee favors this strategy because the young family represents an outstanding opportunity for reintegrating Jewish values and traditions in the lifestyle of Jewish parents for the following reasons:

 The period when a child is just entering school is a natural time for reaching out for communal involvement in Jewish life. The parent has already taken the first step by approaching a synagogue or communal school to begin the

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educational process for his child. It is at this critical moment that a parent can be informed that his or her child's Jewish education can never be complete without parental involvement. In the judgment of the committee, this contact and the development of an educational program to follow it, is best made through the school itself at this time. In this way a connection is made between the parent and the institution, at the same time that a connection is made between the child and the school. Making this connection at the beginning of the school process maximizes the potential impact of any changes in parental values or behaviors and has the potential of creating in the parent a natural partner in the school's efforts at educating the child.

2. The committee recognizes that in addition to being a critical time in the development of a relationship between the parent and the community and its Jewish institutions, that the years of having young children are also a critical psychological time frame in the parents' own life. Mortimer Ostow, M.D. and psychiatrist, writing for the American Jewish Committee's Colloquim on Jewish Education and Jewish Identity, specifically targets the years of early parenthood for educational efforts. He notes that most young adults begin to re-identify with their own parents' attitudes and values after earlier rejection during adolescence. He cautions, however, that this re-identification can be incomplete if the values are based on childhood impressions alone. If they are, Ostow believes that the young parent may be embarrassed by them. He tends to rationalize his compliance as something which he is doing "for the children." Advanced Jewish education can help him to accept observance as something in which he can feel more personally involved.

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3. The appropriateness of the young family as a target population and the usefulness of parent education as a strategy was clearly borne out by the committee's research into the Spectrum Program sponsored through a grant from the Endowment Fund through the Committee on Jewish Education. The Spectrum Program has had particular success with young parents for whom the issue of how to raise their own children has become vitally important. The Spectrum research indicates significant interest in "Jewish child rearing" on the part of young parents, and also in adult ways of understanding the Jewish principles that they themselves learned in childhood, so that they can more effectively transmit these Jewish values to their own children. Of all the elements involved in the Spectrum Program's success, perhaps the most significant was the intensive and personal outreach that seened a prerequisite for parental involvement.

<u>Recommendation</u>: The Committee on Jewish Education, therefore, recommends that the Bureau of Jewish Education investigate ways to assist communal and congregational schools with the consultation and other resources necessary to carry out programs of Jewish education for parents as close as possible to the time that they begin the process of Jewish education for their children. We believe that it is most important that significant efforts be made by congregational and communal schools to use intensive and personal outreach to involve as many of their families as possible in this kind of a process in order to ensure the effectiveness of the Jewish education that they provide.

<u>GOAL II:</u> To Give Students an Opportunity to Experience a More Intensive and Total Jewish Life Environment at a Time When Many Children's Interest in Jewish Schooling Begins to Wane

By the time a child has completed several years of Jewish schooling, discipline frequently becomes more of a problem in the Jewish school setting. Some children become increasingly resentful of the competition that Jewish schooling represents with other activities that the child or his parents may consider more important or more fun. In addition, the demands of the secular school are beginning to press upon the child and the need for social contact is also increasing. All of these factors lead us to recommend ways to bring new vitality into the process of Jewish education. One way to accomplish this is through the use of three or four weekend or day-long retreats during the school year. This methodology has proven successful in many communities by providing an experience that is both effective and pleasant, away from the usual school setting, that can reinforce the social context of Jewish experience and that can also provide a more intensive kind of Jewish life experience.

The St. Louis experience with this type of program was described in the Winter-Spring '75 issue of <u>Jewish Education</u> by Bernard Lipnick. The program involved using peer reference groups as the primary focus of Jewish education for eighth graders through the use of monthly kallot. It has proven highly successful; is still continuing and, indeed, the program moved into a new phase when the kallot were used to prepare for a trip to Israel that the students took at the end of their ninth year.

Recommendation: The committee recommends that the Bureau of Jewish Education develop plans and possible funding approaches to enable Jewish schools to implement weekend and day-long retreats three or four times per year at appropriate points during the educational process. Any program of weekend retreats can and should be coordinated with the newly developing Jewish Community Center Halle Park retreat center.

<u>GOAL III:</u> <u>To Allow Each Youngster to Experience Jewish Living and</u> Learning as a Totality in a Camp Setting

A cornerstone of Jewish education is the need to understand that Judaism is a religion of doing and that only through "doing Jewish" in a Jewish setting can its meaning be truly understood. The impact of the Jewish camping experience on a youngster is well established for parents and educators alike who have had the opportunity to observe children returning from these kinds of total Jewish living environments. The well-run Jewish camping experience serves not only to introduce a youngster to Jewish living, but also incorporates larger doses of formal Jewish curricula (history, customs, Hebrew, etc.) in a way that can be fun for those children participating. Although formal research is limited in this area, anecdotal information abounds and Reform, Conservative and Orthodox camps as well as programs such as the Brandeis camp in California and Cleveland's own Camp Wise all report frequent and repeated instances of youngsters making major changes in lifestyle through the Jewish camping experience. Jewish camping alone may not guarantee that a youngster will grow into an identified adult, but the cumulative effect of the camping experience with some of the other innovations recommended in this report can affect the future Jewish identification of a significant number of Jewish children.

Because of the importance of tying the camping experience into the ongoing life of the child, Jewish camping must take place in conjunction with other Jewish educational efforts.

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Joseph Friedman, director of the Leaders Training Fellowship of the Jewish Theological Seminary of America, notes that recent research on Camp Ramah indicates "great positive results from the Ramah camping experience." Friedman does state, however, that "where Ramah is weakest is in its integrating camp life with the normal day life back home." Friedman feels that "this problem could be alleviated through a systematic coordination of weekend retreats (such as Leaders Training Fellowship Kallot) with the goals and informal curriculum of the summer camp." He quotes recommendations by Sheldon Dorph recommending integrating the formal curriculum and educational experiences of the Talmud Torah with the summer camp. (Ed. D. Dissertation, Teachers College, Comumbia University, 1976)

The camping experience should, therefore, be preceded by significant preparation within the child's Jewish school and be followed up with activities aimed at reinforcing those learnings. Follow-up of this kind has proven highly successful; for instance, in some of the work done by the Leaders Training Fellowship, a follow-up activity aimed at Camp Ramah participants. This kind of combination should prove to be an important structural support in the development of Jewish identity.

Further evidence for the importance of a summer camping experience for each child is provided by the success of the Reform Congregations' Camping for Student Teachers Program, which was also funded by a Committee on Jewish Education special grant. This program reinforces the notion that a summer camping experience can have a significant impact on an individual and that that impact can be transferred into active community service.

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<u>Recommendation</u>: The committee takes note of the Bureau's current incentive grants program and recommends that the BJE study funding avenues which would provide incentive grants at a minimum level of \$200 to enable each Jewish child in our community to experience at least part of one summer in a total Jewish environment. This approach could include a challenge grant to the various Jewish educational institutions. Ideally, the combined incentive grant from the community and the school should be significant enough (perhaps in the neighborhood of \$300 out of a total cost of approximately \$500 per session) to enable and encourage every child in our community to participate in this intensive Jewish educational experience.

The choice of camping experience would remain in the hands of the sponsoring school and should be integrated into the engoing learning experience that they provide.

Schools should be encouraged to use the Bureau's consultation services and the JCC's expertise in Jewish camping whenever possible in preparing preand post-camp experiences. In addition, the committee recognizes Camp Wise's excellent Jewish content program and urges schools to explore Camp Wise as a possible camp choice.

GOAL IV: To Help the Newly Emerging Adolescent More Successfully Integrate His Jewish Identification by Re-involving the Family in the Jewish Educational Process while, at the Same Time, Providing a New Adult Dimension to the Process of Jewish Education

Innovation and experimentation in Jewish education is not solely the province of our national agencies or the Committee on Jewish Education's funding process. Many local Cleveland Jewish educational institutions have been involved in a variety of programs that merit close consideration. Among the most promising

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of these is the Family Learning Program currently used in a number of our community's institutions such as Fairmount Temple and B'nai Jeshurun. This program involves adolescents and their parents in weekly discussion groups designed to serve as an alternative to the traditional weekend classroom. Most important, these experimental programs have actually involved children and parents themselves in developing and researching topics that are then presented in an atmosphere of sharing and mutual respect.

<u>Recommendation</u>: The Committee on Jewish Education recognizes the importance of these and other innovative efforts currently being conducted by congregational and communal schools in Cleveland and especially commends those schools which, on their own initiative, developed the Family Learning Program concept. The committee recommends that the Bureau investigate ways of expanding these efforts.

<u>GOAL V:</u> To Use the Teen Peer Group to Reinforce the Adolescents' Jewish Identification and Involvement

It is not possible to ignore the critical importance of peer group activity during the adolescent years. As Harold Himmelfarb puts it, "Jewish youth group participation does have an impact that is independent of Jewish schooling ..." This point of view is reinforced by the American Jewish Committee's Colloquium on Jewish Education and Jewish Identity, which states that "the youth group may provide more positive reinforcement of Jewish identity in adolescents than various kinds of Jewish schools." It is obviously in the interest of Jewish education to make sure that every Jewish teenager has an opportunity and is encouraged to belong to a Jewish youth group and to participate in its activities. Here, the work of the Committee on Jewish Education in funding the B'nai B'rith Youth Organization's Jewish activities specialist is instructive. The initial

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analysis of the Committee on Jewish Education indicates that the B'nai B'rith program has been successful in providing Jewish background, information and reinforcement to a large number of teenagers who might not otherwise have been reached. Here again, however, any efforts at funding Jewish youth group activities should be aimed at a variety of institutions and should primarily be used to enable our Jewish educational institutions to take the lead in the process of encouraging their youngsters to involve themselves in youth group activity, whether congregationally or communally based. The Jewish Community Center can also be helpful in providing coordination and supervision in this area where group work expertise can be useful.

<u>Recommendation</u>: The Committee on Jewish Education recommends that the Jewish Community Center, in cooperation with the Bureau of Jewish Education and all of our community's Jewish youth groups and their sponsoring institutions, develop a plan aimed at increasing the number of teens involved in youth groups in Cleveland and raising the level of their Jewish content.

<u>GOAL VI:</u> <u>To Provide Each Youngster in our Community with a Strong Educa-</u> <u>tional Experience in Israel that Will Carry His Jewish Identifi-</u> <u>cation Forcefully into His or Her College Years</u>

In its 1976 report, the Jewish Community Federation's Education Study Committee stated, "Trips to Israel have proven their worth to a point where suggestions have been made for development of a community policy aimed at providing every child some form of experience in Israel." The committee strongly supports the notion that the implementation of this concept can have a significant impact on every Jewish youngster who participates and can serve as a way of intensifying and encapsulating the teenager's Jewish experience both in and out of the classroom. A recent Bureau of Jewish Education proposal for a comprehensive financial aid program for Israel experiences summarizes a number of studies that clearly

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indicate the importance of the Israel travel experience. It states, "The value of an Israel program is recognized by community leaders, schools, educational professionals and many families." The Bureau proposal then quotes from a study conducted by the Department of Education and Culture of the World Zionist Organization which stresses the ability of the Israel experience to "implant a deep-rooted sense of Jewish identity" in the child; helping each teenager acquire "living Jewish experiences," something "only a few schools are successful in achieving despite many years of study." The Bureau's own analysis of the results of its Israel Study Program indicates that "some 35 percent of its participants have returned to the land of Israel for some part of their university education." As Rabbi Bryan Lurie stated, "Following the Israel experience, young people seek more Jewish education and feel closer to the Jewish people in general and to Israel in particular."

<u>Recommendation</u>: The Committee on Jewish Education endorses and supports the Bureau of Jewish Education's new Israel Incentive Savings Program and urges all congregational and communal schools to find ways to actively participate.

PART V: FUNDING

The Committee on Jewish Education recognizes that the implementation of various aspects of this report requires significant increases in funding from all sources for Jewish education. The committee understands that funding resources are not limitless and that other community requirements are important and substantial. Jewish education is, however, the community's vital link with its own future, and we believe warrants the additional expenditures that are necessary to do an adequate job.

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PART VI: THE FUTURE OF THE COMMITTEE ON JEWISH EDUCATION

The Committee on Jewish Education has now completed disbursement of most of the monies allocated through the special Jewish education grant. In addition, with this report, it will also have discharged its obligation of analyzing the results of these experiments and highlighting the specific methods by which more effective Jewish education can be encouraged. Other areas of concern outlined in the original study committee report are now in the hands of the Bureau of Jewish Education which is, as stated on page 1 of this report, the community's primary agency in this endeavor.

The work of the Committee on Jewish Education and the Bureau of Jewish Education over the past four years has been fruitful. Coping with diminishing Jewish identification and commitment, however, is not confined to the field of Jewish education, but also involves the Jewish Community Center, the Jewish Family Service Association, Hillel and other groups including synagogues and a variety of communal and fraternal groups in the community. Moreover, there are undoubtedly additional unmet needs and problems not currently being addressed that will emerge as the community continues to explore these concerns.

We, therefore, believe that a need exists for an ongoing Federation committee whose major responsibility would be the maintenance of Jewish identity and commitment in the community. Such a committee could logically fall under the Community Services Planning Committee.

The following areas are examples of the kinds of subjects that might be discussed by a Federation committee on Jewish identity and commitment.

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A. Jewish Youth

Maintenance of Jewish identity and relatively low youth group participation are perceived problems among youth. While some of these concerns have been addressed in the discussion of Goal V on pages 19 and 20 of this report, strengthening Jewish youth groups, increasing youth participation and improving their ability to build Jewish identity are complex and potentially expensive tasks that cut across many agencies and areas of expertise within and outside of the Federation structure. The goal of the committee in this area might be to bring together all concerned to take a fresh look at these issues in order to develop the necessary resources to increase youth group participation significantly.

B. Informal Programs that Strengthen Jewish Identity

There are currently many programs in Jewish camping and retreats offered throughout the country. These Jewish living experiences have proven value and, although some are currently being used in the community, opportunities exist for greatly enhancing their impact through expansion and greater coordination. An interagency, interdisciplinary committee could bring together the necesary expertise and resources to increase the community's ability to use the important resources available through Jewish camping and retreat programs.

C. Strengthening the Jewish Family and Its Ability to Transmit Jewish Values and Knowledge

This report has dealt with the issue of the Jewish family at great length and it is clear that the Jewish family represents a most important target population. The family is currently served by a variety of agencies in a variety of settings and the development of a coherent

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program aimed at halting the erosion of Jewish family values and increasing the family values and increasing the family's ability to transmit Jewish values could be a major priority of the new committee.

These are just a few of the many possible starting points for the committees' work. Other areas for exploration might include outreach to uninvolved Jews or confronting the declining Jewish birthrate. The committee may also define new areas for exploration within the guidelines set forth in this report as they emerge.

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APPENDIX

SUMMARY OF PROGRAMS FUNDED BY THE ENDOWMENT FUND THROUGH THE SPECIAL JEWISH EDUCATION GRANT

- I. Grant to Cleveland Reform Congregations for "Camping for Student Teachers"
 - A. Aim: to develop student teachers and to create an interest in Jewish teaching in young people through the use of an intensive Jewish camping experience.
 - B. Grant: Year 1 \$6,100 Year 2 - \$5,700
 - C. Result: 13 young teens from 6 area reform congregations participated in one of two summer experiences. Nearly all began tutoring upon returning. Their ability to tutor and their overall appreciation of Jewish experiences, both generally increased, as a result of their experiences. There was some difficulty in recruiting high school aged students because they wanted to take summer jobs rather than going to camp. The congregations also felt that the total subsidy was beyond the means of any individual congregation without ongoing community help.
 - D. Implications: refer to "Jewish Education Four Years Later", pages 16,17,18
- II. Ohio B'nai B'rith Youth Organization Jewish Enrichment Project
 - A. Aim: to increase the Jewish awareness, identity, community responsibility and values of BBYO members by increasing Jewish content through the use of a Jewish content specialist.
 - B. Grant: Year 1 \$14,760 Year 2 - \$15,600 Year 3 - \$16,440
 - C. Result: the additional manpower and Jewish expertise provided by the Jewish content specialist brought about a significant increase in Jewish content program and contributed to a 60% increase in membership (to 550).
 - D. Implications: refer to "Jewish Education Four Years Later" page 19.

III. Bureau of Jewish Education, Department of Congregational Services

- A. Aims: to increase communication between congregational schools and the Bureau of Jewish Education, and to increase the quality and quantity of services provided by the Bureau to the Congregational Schools.
- B. Grant: Year 1 \$36,000 Year 2 - \$35,830 Year 3 - \$40,560

- C. Results: survey conducted by the Committee on Jewish Education indicated widespread use and approval of the Bureau's Department of Congregational Services by congregations. Consultation and teacher training programs have both been especially highly rated by congregations.
- D. Implications: refer to "Jewish Education Four Years Later" pages 9 & 10.
- IV. College of Jewish Studies "People of Valor"
 - A. Aim: to train a new cadre of teachers by preparing interested individuals through a two year course of intensive instruction to enter the College's regular teacher training program.
 - B. Grant: \$570
 - C. Result: program was to be fully funded upon registration of 10 students. This minimum was never achieved and the balance of the grant (\$14,930) was never released.
 - D. Implications: refer to "Jewish Education Four Years Later" pages 3,4,5, &6
- V. Bureau of Jewish Education Lillian and Leonard Ratner Media Center
 - A. Aims: to create a complete Cleveland-based media center to provide the best available Jewish media for use primarily in Jewish educational settings.
 - B. Grant: Year 1 \$12,229 Year 2 - \$18,875
 - C. Result: the Media Center is a widely accepted and used resource that is highly evaluated by Jewish educators throughout the community.
 - D. Implications: refer to "Jewish Education Four Years Later" page 6 & 7.
- VI. Bureau of Jewish Education Recruitment and Retention Task Force
 - A. Aim: to recruit "hard to reach" students for all of Cleveland's Jewish education institutions through a program of advertising and direct phone calls.
 - B. Grant: Year 1 \$1,000 Year 2 - \$3,336
 - C. Result: by the end of the second year of program, approximately 35 students were attending educational programs as a result of the outreach project.
 - D. Implications: refer to "Jewish Education Four Years Later" page 7.

- VII. SPECTRUM Jewish Family Education
 - A. Aim: to establish an independent group-based program of Jewish family education.
 - B. Grant: Year 1 \$10,000 Year 2 - \$18,000 Year 3 - \$19,000
 - C. Result: the Spectrum program currently reaches approximately 150 individuals. These individuals rate the program very highly and indicate a measurable impact on their Jewish perceptions and practice.
 - D. Implication: refer to "Jewish Education Four Years Later" pages 12, 13 & 1

VIII. One Time Grants

- A. American Association for Jewish Education National Services Study \$1500.
- B. Jewish Community Center Publication of JWB "Family Guide" to NBC-TV special, "Holocaust" in Cleveland Jewish News - \$700.
- C. Bureau of Jewish Education Holocaust Memorial Convocation \$500.
- D. Cleveland College of Jewish Studies Viewpoints II \$6,500.
- IX. Total Funds Spent and Committed: \$263,200



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September 18, 1985

MEMORANDUM

TO: Commission on Jewish Continuity

FROM: Charles Ratner, Chairman

Enclosed please find a copy of Mort Mandel's summary report of the World Leadership Conference for Jewish Education held in Jerusalem in June, 1984.

I look forward to seeing you on Friday, September 20th, 12 Noon, at the Federation.

/jao

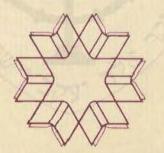
Enclosure



Morton L. Mandel Chairman



Participants in the World Leadership Conference for Jewish Education June 18-20, 1984 Jerusalem





Why a World Conference?

The World Leadership Conference for Jewish Education was called to launch an action program whose goal is to galvanize the formidable energies of the Jewish people, and set in motion a greater effort to ensure the Jewish future.

We met in Jerusalem because Jewish spiritual existence in the Diaspora is in danger. There are some 10 million Jews who live outside Israel today. The forecasts of how many of them and their children will consider themselves Jews in the next century range from the pessimistic to the despairing.

At a time when the physical existence of the Jewish people is more secure than at most times in our history, assimilation, intermarriage and a lower birthrate are combining to threaten Jewish survival.

What Was the Conference About?

Jewish learning defined and preserved a people through 2,000 years of persecution and exile. Today, though we have a thriving Jewish state, there is a growing estrangement among the Jewish people from things Jewish.

We know that Jewish survival is endangered when Jewish education loses its vitality — but during the three days of the World Leadership Conference, we traveled beyond that understanding. We began a wider, deeper process of examining our personal responsibilities and those of our communities.

During the plenary sessions and workshops, debates and informal discussions, a consensus emerged on two pivotal issues: first, that if the spiritual future of the Jewish people is to be assured, the priorities of Jewish life must place Jewish education at the top; and, second, that to do this we must mobilize the whole of the Jewish people. Jewish education must reach out to involve every member of every Jewish community all over the world.

Who Came?

Some 250 Jewish communal leaders and educators from 27 countries world-wide took part in the World Leadership Conference. They came from hundreds of Jewish communities across five continents. Orthodox, Conservative and Reform, men and women, all leading figures in their home communities — people whose understanding of the crucial importance of Jewish education would be listened to, and reflected in their own actions in Jewish community life.

Enlisting the understanding and involvement of these key people was a vital first step in uniting Jewish communities, structures and resources world wide to renew Jewish education, and translate goals and ideals into concrete projects and programs.

How Did It Happen?

The World Leadership Conference was the natural outcome of a developing situation — growing recognition of a far-flung crisis in Jewish identity; Israel's role as symbol and resource center for the Jewish world; and the traditional concerns of the Jewish Agency and World Zionist Organization for Jewish education.

It required a long and thorough planning process which was carefully guided by a highly talented group of consultants — Prof. Seymour Fox, Herb Millman, and Carmi Schwartz, Haim Zohar, Secretary-General of the World Zionist Organization and Avraham Infeld, who was the Conference Director. Many people were involved in inspiring the Conference, and in its subsequent success — but certain figures take stage center: YITZHAK SHAMIR, then Prime Minister of Israel, recognized Jewish education as "one of the major challenges facing the entire Jewish people over the next decades," and felt that "there is still hope and time to avert the crisis and stop the decline — providing we act without further delay."

ARYEH L. DULZIN, Chairman of the World Zionist Organization and Jewish Agency Executive, under whose leadership the WZO/JA and its Pincus Fund and Joint Program for Jewish Education have been in the frontline of Jewish education, said — "The World Leadership Conference makes a significant departure from the policies and the attitudes of the past. The participation of communal lay leaders indicates that Jewish education is becoming a first priority on the agenda of Jewish communities throughout the world."

ZEVULUN HAMMER, then Israel Minister for Education and Culture is responsible for the most diverse system of Jewish education in the world, reaching over one million students. "Whether Jews live in the Diaspora or Eretz Yisrael," he said, "they should all receive the same Jewish education."

My own role was Conference Chairman. During the five years that I have chaired the Steering Committee of the Joint Program for Jewish Education, I have come to appreciate the need for a more determined educational effort. The World Leadership Conference was held to encourage the top echelon of world Jewry to pick up the torch of Jewish education. Since the story is so compelling, the hope is that such leaders will add Jewish education to their existing involvement in Jewish life.

The Conference: What Took Place?

The World Leadership Conference for Jewish Education opened on Monday, June 18, with a formal reception at the residence of Israel's President, Chaim Herzog, and closed three evenings later with a dinner at the Knesset hosted by Prime Minister Yitzhak Shamir. The 72 hours that separated these events were spent in the conference rooms of the Jerusalem Hilton, in larger or smaller working groups, formal and informal exchanges, and intensive working sessions.

That was the formal program. What is harder to relay is the excitement of those three days — the discovery of problems and hopes in common, and the realization that although the situation is critical, our combined capabilities are enormous.

The Background Papers

The World Leadership Conference had clearly defined aims. Chief among them was to inform and inspire — and this it achieved, simply by telling the story of "Jewish Education — 1984."

The telling of that story began several weeks before the Conference with the preparation of the Background Papers. These five papers — each prepared by a recognized authority in the field, were translated into four languages and despatched ahead of the Conference to each of the participants. Their purpose was to examine issues in Jewish education:

Personnel in Jewish Education was the topic of Dr. Barry Chazan, Director of Hebrew University's Melton Centre for Jewish Education in the Diaspora. He documented the Jewish teaching profession as one in crisis — a situation which has developed unchecked for 25 years, and necessitates the upgrading of training, salaries, benefits and status of Jewish teachers. At a plenary session, Dr. Chazan emphasized "there's a vast army of people trying to change the future of the Jewish people. Chalk is their weapon and words are their ammunition... But who teaches our young? Who guides them? How do they regard themselves? And how do we regard them? There are gaps and weaknesses to be made good," he said. "Communities have unconsciously set the standards we have in Jewish education: they've not sought the best to teach our young. They wanted the very best rabbis and community leadership and got it. We haven't yet really addressed the problem of Jewish teachers."

Forms of Jewish Education were examined by Prof. Walter I. Ackerman, Shane Family Professor of Education, and Director of Ben-Gurion University's School of Continuing Education. In his paper, he surveyed the splintered organizations, institutions and activities of Jewish education, orged an increased role for the family in Jewish education, and advocated more and better schools.

At the plenary session in which he developed his views, he said: "Education takes place in many settings. It knows no limits of time or place. There are many forms of education, and it's difficult to assess which are the most influential and effective, and at what period of our lives." But amid the uncertainty, one thing is sure: "All education takes place in a communal setting. So, education is most effective when it's related to the community in which it takes place, and when that community has an interest in the education it offers." The Role of Voluntary Leadership in Jewish Education was explored by Prof. Daniel J. Elazar, President of the Jerusalem Center for Public Affairs, and Senator N. M. Patterson Professor of Intergovernmental Affairs at Bar Ilan University. He pointed to the sharp separation between Jewish educators and Jewish leaders, which has led directly to the downgrading of Jewish education — and the urgency of involving voluntary leadership of the highest caliber if Jewish education is to be restored to its rightful importance.

During his plenary session, he noted that Jewish education had become "a way-station of life, rather than a way of life — reduced to acquiring 'synagogue skills'." He suggested four mechanisms to repair the situation: structural changes in Jewish education itself; the inclusion of civic education within Jewish education; the creation of an academy for leadership training; and an active role for Israel in rebuilding bridges between voluntary and professional leadership.

The Role of Israel in Jewish Education in the Diaspora was analyzed by Prof. Seymour Fox, Chairman of the Academic Board of Hebrew University's Melton Centre for Jewish Education in the Diaspora, and Academic Director of The Jerusalem Fellows. He identified Israel's role as helping to link Jews world-wide more intensely with their people and heritage, and called for new patterns of interaction to enable Israel to play her role in full.

A Statistical and Demographic Survey of Jewish Education, prepared by the Hebrew University's Institute of Contemporary Jewry, was the subject of the fifth Background Paper. It provided statistical profiles of student bodies, teaching personnel, institutions and lay leaderships in Jewish education in ten regions world-wide, together with brief comments and summaries.

The Plenary Sessions

The major issues of Jewish education today — what, where, who and most of all, how — were presented at the World Leadership Conference's plenary sessions.

Each was introduced by a spiritual leader, whose commission was to relate the topic to the Judaic sources. Israel's Chief Rabbi Avraham Shapira; President of Yeshiva University, Dr. Norman Lamm; France's Chief Rabbi Rene Sirat; World Union for Progressive Judaism Executive Director Rabbi Richard G. Hirsch; and Jewish Theological Seminary Chancellor, Prof. Gerson Cohen represented the geographical and ideological plurality in today's Jewish world — but their approach to Jewish education was markedly similar. The Jewish sources from the Torah onward instruct Jews to study, to learn and to teach their children: we have become, they reminded us, increasingly ineffective in carrying out this primary responsibility.

World Zionist Organization and Jewish Agency Executive Chairman Aryeh L. Dulzin delivered the keynote address at the Conference's opening plenary. His topic was "Building Our Future." He warned that the future of Jewish continuity stands in the balance: "We're currently unable to cope with the problems of an open and free society, which cause our children to vanish from our midst," he said. "It's the task of Jewish leadership to revitalize Jewish education... We've lost touch with the generation our parents knew, that made us a special people. Israel is the only Jewish community in the world, where the Jewish people are experiencing real growth," and Israel "should be recognized for what it is: a great Jewish study center."

Professor Seymour Fox put "The Case for Jewish Education" to the second plenary. He shared with the Conference participants "a belief, a promise — a vision — of what Jewish education might be." The Conference met, he said, "to reflect, plan and act, to harness achievements which do exist, and build on energy and commitment... Throughout the field of Jewish education, institutes, experiments and dedicated people **have** succeeded." He called for "ten model centers of excellence world-wide, which could develop teachers, educators and curricula for entire regions — test new methods and demonstratethe best that Jewish education can do."

The Workshops

At the workshop sessions, participants met in eight different groups, each led by a lay chairperson and two professionals in the education field who served as resource people.

The sessions began in some perplexity: a common language for Jewish education has still to be found between professionals and lay leaders, as well as between Jewish communities worldwide. Despite the newness and the scope of the discussion, however, several distinct themes emerged: Education as the community's top priority was unchallenged, and there was broad agreement that lay involvement should go far beyond funding.

Attracting talented and committed teaching personnel and generally raising the status of Jewish educators was repeatedly emphasized.

Families must be re-equipped to play their vital role in Jewish education — with adult education and parent/child programs proposed as possible pathways.

Continuing Jewish education with entry-points at pre-school and post-school levels too, was stressed.

There was general agreement that Jewish education must develop simultaneously along three fronts — formal schooling, informal education and family education — with efforts in all three areas closely integrated.

Jewish day-schools must become viable alternatives to state or public schools by maintaining the highest standards.

The aims of Jewish education must be clarified to motivate young Jews and engage them with their Jewishness.

Israel's vital role in Jewish education must be carefully defined, so that its centrality and resources can be used to maximal advantage.

Research projects and think-tanks of rabbis, educators and community leaders can help identify the needs and purposes of Jewish education and how to meet them.

The use of the media and university Judaica departments must be explored and exploited to the full.

The Regional Workshops

Despite shared problems, it was clear that different communities have differing needs, and no one at the World Leadership Conference favored a monolithic approach to Jewish education.

Regional workshops were, therefore, scheduled so that general issues raised during the conference could be discussed from a local perspective, and hopefully — begin the ongoing contacts between lay and professional leaders in each region.

The USA and Canada workshop proposed a redefinition of the Israel/Diaspora partnership; the recruiting of a lay leadership for Jewish education; and a pluralistic approach to the enterprise.

Britain, South Africa, Australia and other English-speaking countries proposed linking smaller communities with those who are larger and better equipped.

The Latin America and Spanish-speaking countries workshop focused on informal education, using Argentina's "Hebraica" as a model program for drawing in the uncommitted, and "Amos" as a successful example of integrating formal and informal education.

The Continental Europe workshop discussed how to reach the large numbers of young Jews who receive no Jewish education at all; and how to finance Jewish education in Europe.

The Special Events

The intensive World Leadership Conference forum of plenary sessions and workshops was mixed with a number of special events.

The Opening Reception

Israel's President Chaim Herzog hosted the Conference opening in the Presidential Residence in Jerusalem. The event was gracious and the tone was serious.

"Every day 240 Jews assimilate," said the President. "That's ten Jews every hour. By the year 2000, two million Jews will be lost through assimilation... This is a problem that can only be solved by Jewish education. Where there's been a sound Jewish education, there's no question as to commitment to Jewish values. It's **absolutely vital that the World Leadership Conference for Jewish Education produce practical steps to ensure that we continue as a strong vibrant Jewish population**... Today's generation has access to resources which didn't exist in the past. One is the great central resource of Israel's existence and Israel's cultural development." Panel: The Activities of the World Zionist Organization in the Field of Jewish Education Panel members were Avraham Katz, Yitzhak Mayer and Dr. Eli Tavin, the Heads of the WZO's three education departments — Youth and Hechalutz, Torah Education and Culture in the Diaspora, and Education and Culture in the Diaspora.

Each described how his department provides frameworks for Diaspora Jews to maintain their identity as Jews — year-round programs, in-service education, shlichim and curriculum development.

But, they said, Jewish education is not the sole province of their departments or of the WZO — but of the Jewish people.

Joining the Conference for the panel and the lunch which preceded it were students currently studying in Israel on WZO programs at Youth Aliyah schools, teachers' training institutions, Israeli universities, yeshivas for men and women and informal education programs.

"The Struggle for Jewish Education in the Countries of Distress"

The first action taken by any government hostile to its Jews is the banning of Jewish education in all its forms, said Knesset member Uzi Baram, who chaired a moving evening session, which focused on countries where Jewish education is outlawed.

Dr. Yun Stern, who left the USSR in 1981, described the Soviet Union's policy of cultural Jewish genocide.

Yitzhak Ben Avraham also reached Israel in 1981 but his journey began in Ethiopia. "Ethiopian Jews continue their struggle for Jewish survival in a country where both synagogues and Jewish education are forbidden by the government," he said.

"Haim," comes from Syria (his family remains in Syria and he was not using his real name) where 4,000 Jews remain devoutly religious and hope one day to leave that country. Lunch with Education Minister Zevulun Hammer "Zionism has taught the Jewish people to assume responsibility for their identity," said Israel's Minister of Education and Culture, Zevulun Hammer to Conference participants. "But today there's a massive new threat: the danger of a **spiritual** and **cultural** holocaust of Jewish life throughout the world."

Jewish education is the only answer, he said. "It's the most important tool we have to ensure the continued survival of the Jewish people. Israel and the Diaspora must work together against assimilation. Israel must transmit the Jewish message abroad, and the communities there must send their young people to study in Israel... We have a joint destiny."

Closing Dinner at the Knesset

The World Leadership Conference drew to a close at the Knesset, on Wednesday, June 20, 1984. The excitement that had been building up during the three days of the Conference — the relevance and urgency of what we had been working to achieve — was palpable that evening, and our mood bordered on exhilaration.

Prime Minister Yitzhak Shamir, one of the three conference conveners, pledged his personal support and that of the State of Israel to revitalize Jewish education worldwide.

"It's an undeniable fact that even in the strongest Jewish communities in the Diaspora, only a small percentage of Jewish children receive a Jewish education," he said. "We in Israel — the central and focal point of Jewish life in the world today — can't accept this weakening of Jewish peoplehood... Our generation, which has witnessed the physical destruction of a third of our people, won't stand by and lose millions more through spiritual destruction.

"In Israel, education is the second largest item in our state budget — second only to defense.

"You, who've come to this Conference from your deep concern for the future of the Jewish people, and we, who have the privilege of living in Israel, must resolve that we make every effort that the faith and beliefs of our fathers are the faith and beliefs of our sons, and of our sons' sons, and all the future generations."

World Zionist Organization/Jewish Agency Executive Chairman, Aryeh L. Dulzin, summarized the meaning of the Conference:

"It's not often that we have the opportunity to write a new chapter in Jewish history," he said. "Let a call go forth from this hall tonight: never again will education be the stepchild of Jewish community life... Every step forward will lead to others — and all of them will ultimately depend on harnessing the brainpower of the Jewish people worldwide in a new partnership.

"Friends, we're at the crossroads in Jewish history. The future of the Jewish community stands in the balance. This is a time for real leadership. Together, with vision and daring, we'll do the seemingly impossible.

"I believe that now is a moment of destiny."

Where To Now?

The World Leadership Conference for Jewish Education did not solve any of the problems of Jewish education — financing, curriculum or recruitment of teachers. But this was not what the Conference set out to do.

The Conference was designed to enlist leaders of Jewish communities worldwide, who had not been actively involved in the Jewish education enterprise. Here is what Conference participants had to say about how they felt, at the end of the Conference:

Reactions

"When we talk about Jewish education, we really mean preserving Jewish identity."

"Education was always a side issue for many of us. This extraordinary meeting was something for which we've longed – but never knew it!"

"We've spent years talking about the importance of Jewish education. Now we must make it a real priority in our lives."

"There's no longer time for passivism among Jewish leaders. All laymen must be activists in Jewish education."

"The conference was important because it raised Jewish education to the highest level of importance among the Jewish people."

"This Conference will be either a footnote or a watershed in Jewish history. If it does become a watershed, which changes the character of Jewish education, it'll be because af us - what we do, both individually and communally." And this is how Conference participants saw what had to be done:

"The Conference has been very positive. But if it ends here, it's been wasted effort. This must be a new beginning."

"The broad definition of Jewish education - the elementary and high schools, camps, groups, youth movements, Jewish community centers and sports clubs, the Jewish home and the Jewish community - the whole mixture, must become an educational continuum."

"No problem has ever been solved just by throwing money against it. Planning and commitment are needed to provide Jews everywhere with the oppartunities and resources to learn about themselves."

"Each community should have a lay/professional forum which meets regularly on educational problems and policy."

"The involvement of the top leadership in Jewish education in all its forms can break down barriers among disciplines and approaches to Jewish education."

"Our responsibility is to return to our communities and share with them what happened in Jerusalem. We must take what happened here and bring it into the classroom... into programs...to the kids...to the teachers...the leadership. We must take hold of this experience and bring it to another level."

An End and a Beginning

The Conference is over, but during its 72 crowded hours a new beginning was made. A spirit of urgency and hope brought us together in Jerusalem to reflect on the future quality of Jewish life throughout the world.

The Conference did not try to offer a panacea for Jewish survival or a simplistic proclamation that Jewish education will guarantee Jewish survival. We came together to understand the complex issues involved in living as Jews in an open and pluralistic world.

The term "People of the Book" is a challenge, not a guaranteed inheritance. The day is short. The work is great. The task will not be achieved by a Conference or a proclamation, but by sustained and dedicated commitment to capturing the minds and hearts of the future generations of Jews.

The call from Jerusalem to the Jewish world is to organize our priorities, to make the Jewish teacher a hero in the community, to provide means through which the best of Jewish minds will see a career in Jewish education and learning as a vital and creative opportunity.

It is a call for deepening the appreciation of our heritage. Inspired and dedicated teachers, commitment to study on a sustained level and rich Jewish experience will make a difference regarding the future of our people.

In Jerusalem, the city which unites Jews throughout the world, we gathered to rededicate ourselves as "The People of the Book."

Respectfully submitted, Morton L. Mandel Chairman





The Jewish Community Federation of Cleveland

1750 EUCLID AVENUE · CLEVELAND, OHIO 44115 · PHONE (216) 566-9200

September 18, 1985

it to Barry

- MEMORANDUM
- TO: Morton L. Mandel Charles Ratner

Re: Commission on Jewish Continuity

FROM: Barry Shrage

Enclosed is a draft agenda and chairman's notes for Friday's meeting. I have also enclosed a draft work plan for your review. If it is acceptable, we can discuss it with the committee on Friday.

With regard to the Commission's membership, I have enclosed one of our preliminary lists of potential members and indicated with an asterisk those who are already on the commission. Our purpose at Friday's meeting is merely to get some general consensus on whether the commission should remain as is or whether it should expand to include additional lay and professional leadership. If the committee feels we should expand the commission, perhaps we can take some time on Friday to determine which individuals should be added.

I will be in touch with you tomorrow to discuss this further.

Thank you.

BS/jao

Enclosure

JEWISH COMMUNITY FEDERATION

OF CLEVELAND

AGENDA AND CHAIRMAN'S NOIES

COMMISSION ON JEWISH CONTINUITY

FRIDAY, SEPTEMBER 20, 1984 Noon - Luncheon at Jewish Community Federation

CHARLES RATNER, CHAIRMAN, PRESIDING

I. WELCOME AND INTRODUCTIONS

- A. WELCOME THOSE PRESENT.
- B. NOTE THAT THIS MEETING REPRESENTS A PRELIMINARY STEP IN FORMING CLEVELAND'S LOCAL COMMISSION ON JEWISH <u>CONTINUITY</u>. MENTION THAT YOU HAVE CALLED TOGETHER A GROUP OF TOP LAY AND PROFESSIONAL COMMUNITY LEADERS TO HELP FRAME THE DIRECTION FOR THE COMMISSION. THE MEETING WILL CONTINUE A DIALOGUE THAT BEGAN BACK IN OCTOBER WITH A SMALL GROUP THAT MET WITH MORT MANDEL. (MINUTES OF THAT MEETING WERE MAILED IN ADVANCE.)

II. BACKGROUND

A. 1976 AND 1980 JEWISH EDUCATION REPORTS -

MENTION THAT EVERYBODY IN THE ROOM IS, BY NOW, VERY FAMILIAR WITH FEDERATION'S 1976 AND 1980 JEWISH EDUCATION REPORTS THAT HAVE SERVED AS THE BASIS FOR THE COMMUNITY'S PHILOSOPHY ON JEWISH EDUCATION. EVERYONE HAS RECEIVED COPIES OF THESE REPORTS IN THE MAIL. EXTRAS ARE AVAILABLE.

MENTION THAT THE COMMUNITY HAS MADE MAJOR STRIDES IN MEETING THE REPORTS' RECOMMENDATIONS. FOR EXAMPLE, FUNDING MECHANISMS HAVE BEEN IN PLACE TO HELP ACHIEVE THE GOAL OF INTEGRATING FORMAL AND INFORMAL JEWISH EDUCATION THROUGH SUCH PROGRAMS AS THE CONGREGATIONAL ENRICHMENT FUND. THE ISRAEL INCENTIVE SAVINGS PLAN, A FUNDING PARTNERSHIP BETWEEN THE COMMUNITY, A SCHOOL, AND A FAMILY WHICH ENCOURAGES STUDENTS TO SAVE TOWARDS A HIGH SCHOOL TRIP TO ISRAEL, ALSO GREW OUT OF THE 1980 REPORT.

WHILE MUCH HAS BEEN ACCOMPLISHED, MUCH MORE NEEDS TO BE DONE. WHILE THE FUNDING MECHANISMS FOR SOME PROGRAMS ARE IN PLACE, OUR COMMUNITY HAS YET TO SEE A FORMALIZED INTERAGENCY APPROACH WHICH DEALS WITH THE CHALLENGES OUR COMMUNITY FACES IN RELATION TO JEWISH CONTINUITY, JEWISH EDUCATION AND IDENTITY. B. OUR OWN COMMUNITY LEADER, <u>MORT MANDEL</u>, HAS BEEN AT THE FOREFRONT OF THIS EFFORT TO PROGRESS EVEN FURTHER IN MEETING THESE CHALLENGES. YOU HAVE ALL HEARD MORT'S INSPIRING STORY OF HOW HE WORKED FOR AND ACHIEVED THE CREATION OF <u>A WORLD LEADERSHIP CONFERENCE ON JEWISH</u> <u>EDUCATION</u>. MORT'S SUMMARY REPORT OF THE CONFERENCE IS FOUND AT EVERYONE'S SEAT. MORT HAS HELPED US UNDERSTAND THE NEED TO MOVE FORWARD TO ADDRESS WHAT MAY BE THE MOST IMPORTANT CHALLENGES FACING AMERICAN AND WORLD JEWRY: ASSIMILATION, RISING INTERMARRIAGE, AND LESSENED COMMITMENT TO THE JEWISH COMMUNITY.

(Ask Mort if he has anything else he would like to add.)

III. COMMISSION ON JEWISH CONTINUITY

<u>PURPOSE</u> - THE OVERALL PURPOSE OF THE COMMISSION ON JEWISH CONTINUITY IS TO UPGRADE THE QUALITY OF JEWISH CONTINUITY PROGRAMMING BY FOCUSING ON INTERAGENCY AND INTERDISCIPLINARY EFFORTS AIMED AT STRENGTHENING JEWISH CONTINUITY, EDUCATION, AND IDENTITY. OUR GOAL WILL NOT BE TO REPEAT THE 1976 OR 1980 STUDIES. RATHER, OUR EFFORTS WILL BE PART OF AN EVOLUTIONARY PROCESS THAT WILL BUILD ON

TO organge ser priorities, to conducte actuality and & create un comment the cuelles our aforms and undetention & wals affectuate toward our canon goods

PAST EFFORTS. THE 1980 REPORT PROVIDES A STARTING POINT FOR OUR WORK.

IV. DISCUSSION ON MISSION STATEMENT

OPEN DISCUSSION ON WHETHER THE MISSION STATEMENT IS ACCEPTABLE AND WHETHER IT CLEARLY REFLECTS WHAT SHOULD BE THE FOCUS OF THE COMMISSION ON JEWISH CONTINUITY.

V. MEMBERSHIP

Ask for the committee's input on how the Commission should be constituted and whether any categories should be added in order to achieve maximum success. Options would include the following:

- A. RETAIN THE COMMISSION AS IS (WHICH INCLUDES LAY AND PROFESSIONAL EDUCATION AND IDENTITY LEADERS)
- B. ADD ADDITIONAL PROFESSIONAL AND LAY LEADERS.

VI. <u>NEXT STEPS IN FORMING THE COMMISSION ON JEWISH</u> CONTINUITY - Review draft work plan

VII. REVIEW COMMITTEE DECISIONS

MENTION THAT THE DATE FOR THE NEXT MEETING IS NOW BEING SET. WE WILL LET EVERYONE KNOW AS SOON AS IT IS CONFIRMED.

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VIII. <u>ADJOURNMENT</u> - THANK EVERYONE FOR COMING.

SLS:96:8

This is a won-plan! Job as to create a climite for function agains to function September, 1985

WHY!

Jewish Community Federation of Cleveland

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TENTAT	IVE	WORK	PLAN	
sion o	f	or ewish	Continuity	

Meeting #1

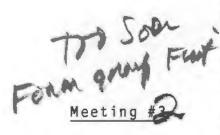
OVERVIEW

WORK GROUPS

Commiss

we should Discussion of mission statement, work plan and open discussion of committee process.

Meeting # 10: 10: RETREAT

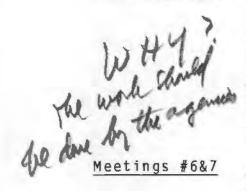


Full day session designed to provide a national perspective from a respected leader in the field with a good understanding of Jewish continuity >programming. Also on the agenda would be a review of the 1976 and 1980 Jewish education studies and progress to date in implementing goals outlined in those studies.

CLARIFYING GOALS AND DIRECTIONS - How we will work

Review of key tissues generated in Meeting #2 and selection of three or four key challenges for gools : - Lang Leaderlass 2 act as conduction further discussion. ----

Meetings #4&5



Commission breaks into three or four work groups your to more intensively study each of the issues generated in Meeting #3 Each work group will seek out relevant data and technical expertise to develop a better understanding of its issue culminating in the development of specific work plans to be brought back to the larger commission.

FULL COMMISSION REVIEWS, MODIFIES AND IMPROVES WORK PLANS

Meeting #8

APPROVAL OF FINAL DOCUMENT, INCLUDING APPROPRIATE MONITORING AND FOLLOWUP PROCESS

ONGOING COMMISSION AGENDA

It is understood that this in-depth process will be repeated on an annual or biennial basis in order to preserve the momentum generated and continue to highlight vital Jewish survival issues.

BS/jaos036:c2

POSSIBLE NAMES FOR COMMISSION ON JEWISH CONTINUITY

FEDERATION LAY LEADERS

Lawrence Altschul Howard Amster Jules Belkin Mickey Beyer Daniel Biskind Richard Bogomolny -Sidney Caplan Ted Cohen Linda Demsey Lawrence Edelman Hilda Faiqin Bruce Felder *Jeff Friedman Max Friedman --- Larry Goldberg *Robert Goldberg Glenn Golenberg Sally Good Jodi Gottlieb Tami Gould Robert Gries Harley Gross Jane Horvitz -Michael Horvitz Aileen Kassen

S. Lee Kohrman Charlotte Kramer Milton Maltz *Morton Mandel David Miller *Charles Ratner Susan Ratner Michael Rocker Barbara Rosskamm, Shelly Roth -Peter Rzepka 🚐 Evie Safran Maurice Saltzman Harry Schwartz Barton A. Simon Margaret Singerman Dorothy Soclof Philip Wasserstrom Penni Weinberg *Morry Weiss *Sally Wertheim ⊷Tim Wuliger *Bennett Yanowitz Darrell Young

- * Alvin Gray * Irvin Inglis * N. Herschel
 - Koblenz
- * Nathan Oscar
- * Leon Plevin
- * Henry L. Zucker

EDUCATION AND IDENTITY LEADERS

Lay Leaders

* Alice Fredman	*Dan Polster
*Irvin Leonard	* Peggy Wasserstrom

Professionals

* David Ariel * Alan D. Bennett

* David Kleinman

CONGREGATIONAL LEADERSHIP

	Rabbi	Cohen	Rabbi	Gertman	*	Rabbi	Kamin
	Rabbi	Feitman	Rabbi	Hecht			
•-	Rabbi	Fink	Rabbi	Silver			

EX-OFFICIO

*

* Henry J. Goodman

/jaos398:8





THE JEWISH COMMUNITY EEDERATION OF CLEVELAND

Parry

1750 LECTID AVENUE + CLEVEL 1 111 544 9700

September 18, 1985

MEMORANDUM

Morton L. Mandel TO: Charles Ratner

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PRISIDENT + HENRY J. GOODMAN + VILL PRESIDENCE MONICOS G. EDITED + Allers Exists + BENNETE YANOWITZ TREASURGE + Charlis RAINER + ASSOCIATE TO AN APP + COURSES & APP SUPPORT OF DEPARTURE + Stephes H. Hoffman JEWISH COMMUNITY FEDERATION

OF CLEVELAND

AGENDA AND CHAIRMAN'S NOTES

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A. <u>1976 and 1980 Jewish education reports</u> – Mention that everybody in the room is, by now, very familiar with Federation's 1976 and 1980 Jewish education reports that have served as the basis for the community's philosophy on Jewish education. Everyone has received copies of these reports in the mail. Extras are available.

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VI. <u>NEXT STEPS IN FORMING THE COMMISSION ON JEWISH</u> <u>CONTINUITY</u> - Reserve draft workplan

VII. REVIEW COMMITTEE CONSIGNATIONS

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VIII. ADJOURNMENT - Thank everyone for coming.

SLS:96:8

September, 1985

Jewish Community Federation of Cleveland

DRAFT <u>TENTATIVE WORK PLAN</u> <u>for</u> <u>Commission on Jewish Continuity</u>

Meeting #1 OVERVIEW

Discussion of mission statement, work plan and open discussion of committee process.

Meeting #2 RETREAT

Full day session designed to provide a national perspective from a respected leader in the field with a good understanding of Jewish continuity programming. Also on the agenda would be a review of the 1976 and 1980 Jewish education studies and progress to date in implementing goals outlined in those studies.

Meeting #3 CLARIFYING GOALS AND DIRECTIONS

Review of key issues generated in Meeting #2 and selection of three or four key challenges for further discussion.

Meetings #4&5 WORK GROUPS

Commission breaks into three or four work groups to more intensively study each of the issues generated in Meeting #3. Each work group will seek out relevant data and technical expertise to develop a better understanding of its issue culminating in the development of specific work plans to be brought back to the larger commission.

- Meetings #6&7 FULL COMMISSION REVIEWS, MODIFIES AND IMPROVES WORK PLANS
- Meeting #8 APPROVAL OF FINAL DOCUMENT, INCLUDING APPROPRIATE MONITORING AND FOLLOWUP PROCESS

ONGOING COMMISSION AGENDA

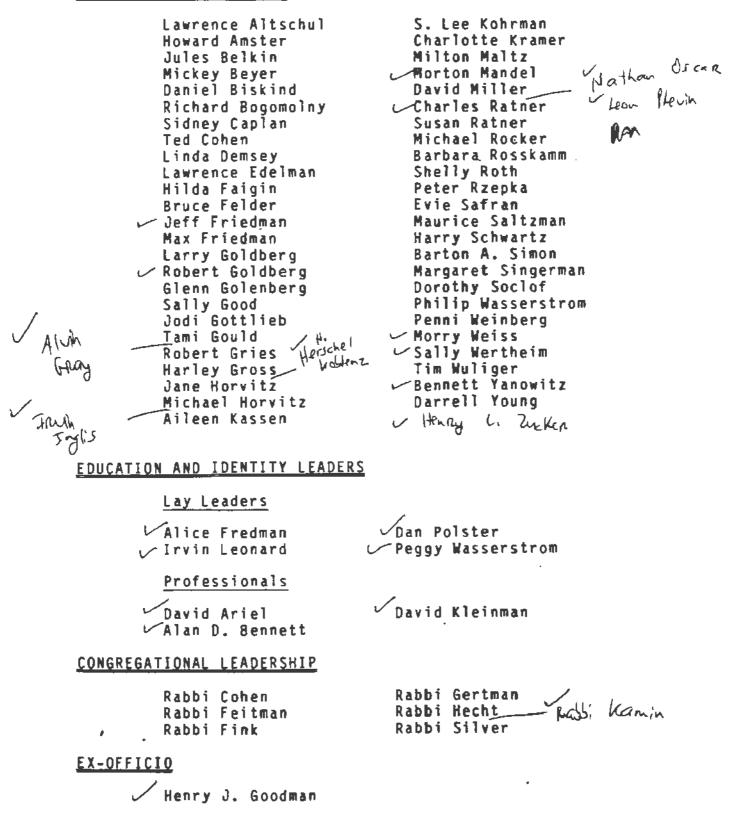
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POSSIBLE NAMES FOR COMMISSION ON JEWISH CONTINUITY

FEDERATION LAY LEADERS



/jaos398:8

COMMISSION ON JEWISH CONTINUITY (In Formation)

Mr. Morton L. Mandel 4500 Euclid Avenue Cleveland, Ohio 44103

Mr. David Ariel 26500 Shaker Boulevard Cleveland, Ohio 44122

Mr. Alan D. Bennett 2030 South Taylor Road Cleveland, Ohio 44118

Alice Fredman 2532 Lafayette Drive Cleveland, Ohio 44122

Mr. Alvin L. Gray 2100 Superior Building Cleveland, Ohio 44114

Mr. Irvin Inglis 900 Bond Court Building Cleveland, Ohio 44114

Rabbi Benjamin A. Kamin 26000 Shaker Boulevard Cleveland, Ohio 44122

Mr. David Kleinman 3505 Mayfield Road Cleveland, Ohio 44118

Mr. N. Herschel Koblenz 800 National City East 6th Bldg. Cleveland, Ohio 44114

Mr. Irvin A. Leonard 1700 Huntington Building Cleveland, Ohio 44115

Mr. Nathan Oscar 21161 Almar Drive Cleveland, Ohio 44122

Mr. Leon Plevin 18300 Shaker Boulevard Cleveland, Ohio 44120

Mr. Daniel A. Polster 3075 Chadbourne Road Cleveland, Ohio 44120 Mr. Charles Ratner 10800 Brookpark Road Cleveland, Ohio 44130

Peggy Wasserstrom 3176 Falmouth Road Cleveland, Ohio 44122

Sally H. Wertheim 24717 Wimbeldon Road Cleveland, Ohio 44122

Mr. Morry Weiss 10500 American Road Cleveland, Ohio 44144

Mr. Bennett Yanowitz 1300 Bond Court Building Cleveland, Ohio 44114

Mr. Henry L. Zucker 1750 Euclid Avenue Cleveland, Ohio 44115

Mr. Robert Goldberg Ohio Savings Plaza Cleveland, Ohio 44114

Mr. Jeffrey Friedman 600 Beta Drive Cleveland, Ohio 44143

Mr. Henry J. Goodman 275 East 131st Street Cleveland, Ohio 44108



Minutes

The Jewish Community Federation of Cleveland 1750 Euclid Avenue / Cleveland, Ohio 44115 Phone (216) 566-9200

COMMISSION ON JEWISH CONTINUITY

Friday, September 20, 1985 12:00 Noon at the Jewish Community Federation

ATTENDANCE: Charles Ratner, Chairman, presiding; David Ariel, Alan D. Bennett, Alice Fredman, Alvin Gray, Irvin Inglis, David Kleinman, N. Herschel Koblenz, Irvin Leonard, Morton L. Mandel, Peggy Wasserstrom, Morry Weiss, Henry Zucker; STAFF: Joel Fox, Barry Shrage, and Dina Shtull-Leber

WELCOME AND INTRODUCTIONS

After welcoming everyone to the meeting, Mr. Ratner explained that the Commission on Jewish Continuity supports and parallels Mr. Mandel's effort on the international level to address issues relating to Jewish continuity. Mr. Mandel has worked for and achieved the creation of a World Leadership Conference on Jewish Education and has helped us understand the need to move forward to address what may be the most important challenge facing American and world Jewry -- assuring that our children's children will remain Jewish.

Mr. Ratner mentioned that the Commission's focus will be to organize community priorities; to coordinate activities; and to create an environment that enables our agencies to develop interagency and interdisciplinary efforts aimed at strengthening Jewish continuity, education, and identity. A main focus will be the development of new lay leadership committed to achieving these goals. The commission will work through our agencies and congregations to implement new ideas and programs.

Mr. Ratner noted that the community has made great strides in meeting the goals stated in the 1976 and 1980 reports, and that this progress has created the right environment for new and significant forward movement. The community's "assets" include a strong Bureau of Jewish Education; a revitalized College of Jewish Studies; and a Jewish Community Center is in the process of developing a new facility and conference center which will be used for weekend educational retreats by schools, agencies, and youth groups. In addition, Cleveland's congregations now have some additional resources through the Congregational Enrichment Fund with which to integrate formal and informal Jewish educational opportunities and are working more closely than ever with the BJE, JCC and College of Jewish Studies. Finally, the Israel Incentive Savings Plan has reached an enrollment of over 450 students. Our history thus gives us a sense of excitement of what this community can accomplish.

MISSION STATEMENT

Mr. Ratner asked for reactions to the draft mission statement. During the discussion, committee members recommended that the mission statement also reflect the need to assist agencies in meeting existing needs; advocate for Jewish continuity programs within the planning and budgeting processes; examine existing structures to determine their effectiveness in reaching our goals; and promote a dialogue within the commission and within the community to better understand the concept of Jewish continuity. There was also a discussion on sections in the mission statement describing the need to create model structures for the delivery of Jewish educational and identity services and the need to develop action plans for the implementation of these models. While some felt that the community needed a forum for discussing such models, others felt that it was the responsibility of the agencies and congregations to identify the models and develop the action plans. It was agreed that reference to the action plans would be eliminated and that the mission statement would now reflect the Commission's role in encouraging and promoting model interdisciplinary and interagency structures. It was also agreed that a goal of the commission should be to enlarge the pool of community leadership not only concerned with the challenge and opportunities before us, but also willing and able to act upon these opportunities. In carrying out all the commission's responsibilities the commission would work closely with and through the leadership of the primary service delivery systems -- the congregations, the Bureau of Jewish Education, the Jewish Community Center, and all other institutions and groups involved in strengthening Jewish continuity.

COMMISSION'S MEMBERSHIP

Mr. Ratner asked for the committee's input on how the commission should be constituted and whether any category should be added in order to achieve maximum success. While committee members felt that the group, as presently constituted, was a good one, they agreed it should be expanded specifically because of the commission's goal to increase the pool of lay leadership involved with these issues. Suggested categories of potential commission members were parents of school-aged children, emerging young leaders, additional congregational leadership, community youth leaders, academicians, Hillel representatives, Jewish public high school teachers, and religious school teachers.

OPEN DISCUSSION OF ISSUES AND NEXT STEP FOR THE COMMISSION

There was some discussion on the need to better define the term Jewish continuity or to use instead such terms as Jewish education and identity. Some felt the term Jewish continuity was vague and included all Federation endeavors. Others felt there is an advantage to keeping the mission's mandate broad so that the work of the commission would not be limited and would be differentiated from what has been done in the past. It was pointed out that Jewish

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Commission on Jewish Continuity	Page 3

education and identity are ways of leading to Jewish continuity. A few committee members stressed the need to make an intellectual effort to understand what we mean by "Jewishness" before emersing ourselves in program proposals. Because of the extensive time it would take to develop a real consensus on the definition of Jewish continuity, it was agreed that the mission statement would try to reflect a general understanding of the term.

It was agreed that the next session would be held in the evening in approximately two months. The session would serve as an orientation for the new members of the commission, and key national leader, perhaps Dr. Irving Greenberg, would be invited to discuss issues relating to Jewish continuity, education, and identity. Suggested reading materials were Charles Silberman's new book, "<u>A Certain People: American Jews and Their Lives Today</u>," and Donald Feldstein's paper on "The Jewish Community in the 21st Century." A subsequent meeting would focus on a description of existing programs and new models developed by our agencies either jointly or individually. Agencies would also discuss their concerns, wishes, issues, and programs relating to Jewish continuity. The focus would be on an agency's view of what the community should be like in the future and how it can help in meeting these goals.

ADJOURNMENT

The meeting was adjourned at 1:30 p.m.

Respectfully submitted,

Dina Shtull-Leber, Secretary

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Jewish Community Federation of Cleveland

October 4, 1985

COMMISSION ON JEWISH CONTINUITY

SUGGESTED MEMBERSHIP

Charles Ratner, chairman

Current Commission Members	Possible Additions	
David Ariel Alan D. Bennett Alice Fredman Jeffrey Friedman Robert Goldberg Henry J. Goodman	Congregational Leadership:	Rabbi Feitman Rabbi Gertman
Alvin Gray Irvin Inglis	Youth Leadership:	Zachary Paris
Rabbi Benjamin Kamin	Academician:	Dean Arthur Naparstek
David Kleinman N. Herschel Koblenz	Religious School Teacher:	Judy Lichtig
Irvin A. Leonard Morton L. Mandel Nathan Oscar Leon Plevin Daniel A. Polster Peggy Wasserstrom Sally H. Wertheim Morry Weiss Bennett Yanowitz Henry Zucker Mark Friemu Morunan W	Additional Lay Leaders: ?- th (agua Pres.) ain	Howard Amster and Tammy Gould Alec Berezin Lawrence Beyer Daniel Biskind Sidney Caplan Deborah Cowan Linda Demsey Jeffrey Doppelt Charles Evans Hilda Faigin Bruce Felder Jeffrey Gottleib Seth Harris Richard Horvitz Robert Hurwitz David Kangesser Robert Levin Milton Maltz Thelma Maltz Dr. Alan Markowitz Alan Rosskamm Mark Schwartz Michael Siegel Barton Simon Dr. Lawrence Singerman Leonard Stein-Sapir Philip Wasserstrom Sandy Wuliger
d69/ds1:4		

a note...

from DINA SHTULL-LEBER

Henry-This memo was mailed to Mort. To expedite the Process, would you please follow up with him? To its not convenient or if yourie not planning on Seeing him, he will contact him.

Thanks, 10/25 will geft zwid like him



The Jewish Community Federation of Cleveland

1750 FUCTIO AVESUL + CLIVELAND OHIO \$1115 + PHONE (214) 56 9200

October 15, 1985

Mr. Morton L. Mandel 4500 Euclid Avenue Cleveland, Ohio 44103

Dear Mort:

As you know we were able to confirm Yitz Greenberg as our main speaker for the next meeting of the Commission on Jewish Continuity on Monday evening, November 18. In order for commission members to get to know each other in an informal setting and to allow maximum time for discussion, we hope to begin with dinner in a suburban home with cocktails at 6:00 p.m. We are presently working out possible arrangements.

Enclosed for your review is a list of suggested new members for the commission based on the membership categories suggested at our last meeting. I would appreciate your reaction to these individuals. I have also enclosed a revised mission statement and the minutes of our last meeting.

I will be in touch with you to confirm our expanded commission membership and to finalize our new mission statement.

Sincerely

Barry Shrage Assistant Director

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Enclosures

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DRAFT IV

MISSION STATEMENT

COMMISSION ON JEWISH CONTINUITY

COMMISSION CHARGE:

Cleveland's Jewish community and Jews throughout the Diaspora are faced with a number of challenges and opportunities in the struggle to maintain, strengthen, and transmit Jewish values and traditions to future generations of Jews.

The Commission on Jewish Continuity was created to bring together a group of involved lay and professional leadership to strengthen Jewish continuity and identity in our community.

The Commission's primary goals include:

- To raise the level of consciousness, promote a community dialogue and serve as an advocate for programs that promote Jewish continuity.
- To enlarge the pool of community leadership who are concerned with and act upon the challenges and opportunities before us.

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- 3. To create a forum through which members of the Commission can educate themselves on the concepts and issues relating to Jewish continuity.
- 4. Create a forum through which committee members can bring their own thoughts, ideas, and vision to bear on existing programs and on the development of improved structures and programs.
- 5. To create an atmosphere conducive to the implementation of a sound program, including formal/informal Jewish educational strategy (including both parent/family and child components), that uses an interdisciplinary, interagency approach and makes the best possible use of communal resources and expertise.
- To encourage and promote model interdisciplinary and interagency structures for delivery of Jewish educational and identity enhancing services.
- To help identify the financial resources for the implementation of these models.

The Commission will carry out these responsibilities by working closely with and through the leadership of the primary service delivery systems -- the Congregations, the Bureau of Jewish Education, the Jewish Community Center, and all other institutions and groups involved in strengthening Jewish continuity.



The Jewish Community Federation of Cleveland 1750 EUCLID AVENUE · CLEVELAND, OHIO 44115 · PHONE (216) 566-9200

October 31, 1985

Mr. Henry L. Zucker 1750 Euclid Avenue Cleveland, Ohio 44115

Dear Hank:

I am pleased to invite you to my home for the first full meeting of the Commission on Jewish Continuity. I have invited national leader, Rabbi Irving Greenberg, Director of the National Jewish Center for Learning and Leadership (formerly the National Jewish Resource Center) to join us and share with us his understanding of the larger issues relating to Jewish continuity. The meeting will be held:

> Monday, November 18, 1985; 7:30 p.m. 16980 South Park Boulevard Cleveland, Ohio 44120

As we discussed at our last meeting, I have expanded the Commission membership to include additional lay and professional leaders. A complete roster will be forwarded to you. Minutes of the meeting are also enclosed along with a revised mission statement reflecting our discussion.

Please return the enclosed card to indicate your attendance plans. I look forward to seeing you at my home on November 18.

Sincerely,

Cauch

Charles Ratner, Chairman Commission on Jewish Continuity

sls:68:4



Minutes

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ATTENDANCE: Charles Ratner, Chairman, presiding; David Ariel, Alan D. Bennett, Alice Fredman, Alvin Gray, Irvin Inglis, David Kleinman, N. Herschel Koblenz, Irvin Leonard, Morton L. Mandel, Peggy Wasserstrom, Morry Weiss, Henry Zucker; STAFF: Joel Fox, Barry Shrage, and Dina Shtull-Leber

WELCOME AND INTRODUCTIONS

After welcoming everyone to the meeting, Mr. Ratner explained that the Commission on Jewish Continuity supports and parallels Mr. Mandel's effort on the international level to address issues relating to Jewish continuity. Mr. Mandel has worked for and achieved the creation of a World Leadership Conference on Jewish Education and has helped us understand the need to move forward to address what may be the most important challenge facing American and world Jewry -- assuring that our children's children will remain Jewish.

Mr. Ratner mentioned that the Commission's focus will be to organize community priorities; to coordinate activities; and to create an environment that enables our agencies to develop interagency and interdisciplinary efforts aimed at strengthening Jewish continuity, education, and identity. A main focus will be the development of new lay leadership committed to achieving these goals. The commission will work through our agencies and congregations to implement new ideas and programs.

Mr. Ratner noted that the community has made great strides in meeting the goals stated in the 1976 and 1980 reports, and that this progress has created the right environment for new and significant forward movement. The community's "assets" include a strong Bureau of Jewish Education; a revitalized College of Jewish Studies; and a Jewish Community Center is in the process of developing a new facility and conference center which will be used for weekend educational retreats by schools, agencies, and youth groups. In addition, Cleveland's congregations now have some additional resources through the Congregational Enrichment Fund with which to integrate formal and informal Jewish educational opportunities and are working more closely than ever with the BJE, JCC and College of Jewish Studies. Finally, the Israel Incentive Savings Plan has reached an enrollment of over 450 students. Our history thus gives us a sense of excitement of what this community can accomplish.

MISSION STATEMENT

Mr. Ratner asked for reactions to the draft mission statement. During the discussion, committee members recommended that the mission statement also reflect the need to assist agencies in meeting existing needs; advocate for Jewish continuity programs within the planning and budgeting processes; examine existing structures to determine their effectiveness in reaching our goals; and promote a dialogue within the commission and within the community to better understand the concept of Jewish continuity. There was also a discussion on sections in the mission statement describing the need to create model structures for the delivery of Jewish educational and identity services and the need to develop action plans for the implementation of these models. While some felt that the community needed a forum for discussing such models, others felt that it was the responsibility of the agencies and congregations to identify the models and develop the action plans. It was agreed that reference to the action plans would be eliminated and that the mission statement would now reflect the Commission's role in encouraging and promoting model interdisciplinary and interagency structures. It was also agreed that a goal of the commission should be to enlarge the pool of community leadership not only concerned with the challenge and opportunities before us, but also willing and able to act upon these opportunities. In carrying out all the commission's responsibilities the commission would work closely with and through the leadership of the primary service delivery systems -- the congregations, the Bureau of Jewish Education, the Jewish Community Center, and all other institutions and groups involved in strengthening Jewish continuity.

COMMISSION'S MEMBERSHIP

Mr. Ratner asked for the committee's input on how the commission should be constituted and whether any category should be added in order to achieve maximum success. While committee members felt that the group, as presently constituted, was a good one, they agreed it should be expanded specifically because of the commission's goal to increase the pool of lay leadership involved with these issues. Suggested categories of potential commission members were parents of school-aged children, emerging young leaders, additional congregational leadership, community youth leaders, academicians, Hillel representatives, Jewish public high school teachers, and religious school teachers.

OPEN DISCUSSION OF ISSUES AND NEXT STEP FOR THE COMMISSION

There was some discussion on the need to better define the term Jewish continuity or to use instead such terms as Jewish education and identity. Some felt the term Jewish continuity was vague and included all Federation endeavors. Others felt there is an advantage to keeping the mission's mandate broad so that the work of the commission would not be limited and would be differentiated from what has been done in the past. It was pointed out that Jewish

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Commission on Jewish Continuity	Page 3

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education and identity are ways of leading to Jewish continuity. A few committee members stressed the need to make an intellectual effort to understand what we mean by "Jewishness" before emersing ourselves in program proposals. Because of the extensive time it would take to develop a real consensus on the definition of Jewish continuity, it was agreed that the mission statement would try to reflect a general understanding of the term.

It was agreed that the next session would be held in the evening in approximately two months. The session would serve as an orientation for the new members of the commission, and key national leader, perhaps Dr. Irving Greenberg, would be invited to discuss issues relating to Jewish continuity, education, and identity. Suggested reading materials were Charles Silberman's new book, "<u>A Certain People: American Jews and Their Lives Today</u>," and Donald Feldstein's paper on "The Jewish Community in the 21^{SL} Century." A subsequent meeting would focus on a description of existing programs and new models developed by our agencies either jointly or individually. Agencies would also discuss their concerns, wishes, issues, and programs relating to Jewish continuity. The focus would be on an agency's view of what the community should be like in the future and how it can help in meeting these goals.

ADJOURNMENT

The meeting was adjourned at 1:30 p.m.

Respectfully submitted,

Dina Shtull-Leber, Secretary

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DRAFT V

MISSION STATEMENT

COMMISSION ON JEWISH CONTINUITY

COMMISSION CHARGE:

Cleveland's Jewish community and Jews throughout the Diaspora are faced with a number of challenges and opportunities in their efforts to maintain, strengthen, and transmit Jewish values and traditions to future generations of Jews.

The Commission on Jewish Continuity was created to bring together a group of involved lay and professional leadership to strengthen Jewish continuity and identity in our community.

The Commission's primary goals include:

- 1. To raise the level of consciousness, promote a community dialogue and serve as an advocate for programs that promote Jewish continuity.
- To enlarge the pool of community leadership who are concerned with and act upon the challenges and opportunities before us.

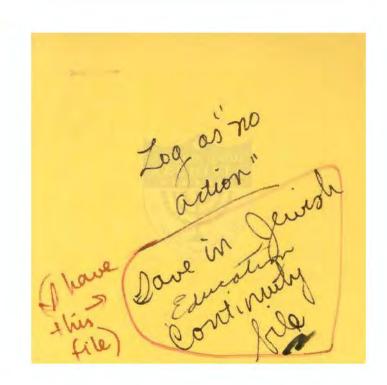
- 3. To create a forum through which members of the Commission can educate themselves on the concepts and issues relating to Jewish continuity.
- 4. To create a forum through which committee members can bring their own thoughts, ideas, and vision to bear on existing programs and on the development of improved structures and programs.
- 5. To create an atmosphere conducive to the implementation of a sound program, including formal/informal Jewish educational strategy (including both parent/family and child components), that uses an interdisciplinary, interagency approach and makes the best possible use of communal resources and expertise.
- 6. To encourage and promote model interdisciplinary and interagency structures for delivery of Jewish educational and identity enhancing services.
- To help identify the financial resources for the implementation of these models.

The Commission will carry out these responsibilities by working closely with and through the leadership of the primary service delivery systems -- the Congregations, the Bureau of Jewish Education, the Jewish Community Center, and all other institutions and groups involved in strengthening Jewish continuity.

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	ACTION ON CONTRIBUTION REQUEST DATE: 5/22/85
ORGANIZ	ATION Mational Foundation for Jewish Culture
Purpose	of contribution "Creativity and Continuity": Jewish Culture in
ı.	Organization Qualified (U.S.) as Public Charity Yes No
II.	APPROVED Amount \$ Date By By PAYMENT \$ PAYMENT BY Personal Funds Return Pledge Only Letter from: Corporate Funds Pay at once JNM MLM Pay as Convenient JCM HLZ Other Copy to
III. ~	NOT APPROVED Date a. Active-Hold Review in 30 days
IV.	PAYMENTS Source/ Payment Date Ck. No. Amount Paid Balance \$ \$ \$ Tab 13 Pledge Bk. Logged Category Card

May 22, 1985

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Mr. Morton L. Mandel Premier Industrial Corporation 4500 Euclid Avenue Cleveland, Ohio 44103

Dear Mort:

On behalf of the National Foundation for Jewish Culture, I am asking your support for a project which I know can play a major role in meeting objectives which you and your Foundation share with our organization. The problem we face regarding Jewish alienation and apathy is staggering. On the other side, and that which I think is more important and challenging, is the opportunity we have to help shape the identity of a Jewish community which rightfully should take its place among the greatest Jewish diasporas of the world. The National Foundation for Jewish Culture in all of its programs is dedicated to that effort.

Our organization is now celebrating its 25th anniversary. It is remarkable how far we have come in meeting the agenda which Sidney Vincent wrote for us 25 years ago. It is also remarkable that our very success leads us to a far broader realization of how much needs to and can be done, and of the benefits that will accrue in shaping a Jewish consciousness.

We have proposed a series of programs that are designed to focus attention on the major issues relating to the role of culture — which can be viewed as education in its most comprehensive and meaningful manifestation — as it relates to the American Jewish community. This program includes conferences, symposia, public information, and a variety of other activities which in their totality raise the consciousness of this function to a new level. Your own community, Cleveland will be an important and integral part of this effort. Together with David Ariel and the federation we are planning an ambitious program.

We are pleased that the National Endowment for the Humanities has awarded us a major grant totalling \$155,000 to implement these programs. As you will see from the enclosed proposal, we need significant additional support if we are to carry out our intentions effectively. We are soliciting your help in this. You may want to address yourself to the project in its totality or to one of its individual components, as summarized in the attached. I hope your Foundation will be able to provide us with \$20,000 a year for



122 East 42nd Street Suite 1512 New York, New York 10168 (212) 490-2280

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> > VICE PRESIDENTS Robert L. Adler Joan Arnuw Ruth B. Fein Joseph D. Hurwitz Janet Lowenstein George M. Zeluer

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EXICUTIVE DIRECTOR Abraham Ank

EXECUTIVE DIRECTOR EMERITUS D1 Harry 1 Barron

ADMINISTRATOR OF THE JOINT CULTURAL APPEAL each of the two years in this project. I am certain that through these efforts a viable, indigenous and creative American Jewish culture will emerge -- one which can enhance the identity of the entire community.

We would be pleased to meet with you to review this proposal and provide any additional information you might require.

Cordially,

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George M. Zeltzer Vice President Chairman, 25th Anniversary Committee

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Creativity and Continuity: Jewish Culture in America

A Nationwide Series of Public Programs Exploring Issues in the Arts and Humanities

Summary of Programs

NATIONAL FOUNDATION FOR JEWISH CULTURE

122 East 42nd Street Suite 1512 New York, New York 10168 (212) 490-2280

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EXECUTIVE DIRECTOR Abraham Atik

EXECUTIVE DIRECTOR EMERITUS Dr. Harry I. Barron

> ADMINISTRATOR OF THE JOINT CULTURAL APPEAL

"CREATIVITY AND CONTINUITY: JEWISH CULTURE IN AMERICA"

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I. INTRODUCTION

During 1985-86, the National Foundation for Jewish Culture will celebrate its 25th anniversary of service to the American Jewish community. To commemorate this milestone in American Jewish organizational life, the National Foundation has developed an integrated series of public programs exploring the theme "Creativity and Continuity: Jewish Culture in America." Drawing on Jewish creative achievement in the arts and humanities, the program components of "Creativity and Continuity" include national symposia and conferences, a Jewish cultural press service and publication series, incentive grants for local community programming, and a National Public Radio series.

"Creativity and Continuity" will provide an overview and assessment of the condition of Jewish culture in America, with special reference to the visual arts, performing arts, literature and Judaic scholarship. "Creativity and Continuity" is both celebratory and critical — presenting and examining the works of Jewish artists, authors and scholars, and analyzing their sources and meanings, strengths and weaknesses, implications and possibilities.

The National Foundation for Jewish Culture is engaged in this enterprise with the following goals in mind:

- 1. To promote public awareness of the range and variety of Jewish achievement in literature, the arts and the humanities;
- To elevate and inform public discussion of the values, ideas, forms and meanings of Jewish culture in the American context;
- To encourage creativity by giving serious consideration to the work of Jewish artists, authors and scholars.

It may be, as Robert Alter has observed, that "Jewish life since the entrance of the Jews into modern culture may be safely viewed as a precarious, though stubborn experiment in the possibilities of historical continuity, when most of the grounds have been cut away." But the creative achievements of contemporary Jewish culture are substantial, informative and compelling. They belie the notion that assimilation has vitiated Jewish culture and nullified its possibilities. "Creativity and Continuity" will embody both this conviction, as well as the content of Jewish culture in contemporary America.

From its special perspective on the Jewish cultural scene, the National Foundation for Jewish Culture appreciates that the interaction of American society and the Jewish community has created a richness and variety of cultural expressions. Indeed, new Jewish scholarship points up the productive interplay of contexts and values, traditional texts and contemporary culture. "Creativity and Continuity" is made possible through the cooperation of the Council of Jewish Federations, the Council of American Jewish Museums, the Council of Archives and Research Libraries in Jewish Studies, and other related agencies. Their involvement in program development, planning and evaluation will ensure the coherence, effectiveness and quality of the overall program. The NFJC's professional staff, well-versed in program planning and development, will assume the central coordinating function, working in conjunction with an Academic Advisory Committee, a Program Advisory Committee, and several project coordinators.

As this proposal clearly indicates, the National Foundation for Jewish Culture is firmly committed to the planning and implementation of "Creativity and Continuity." Indeed, the Foundation will assume the largest share of the financial burden necessary for its execution. We are confident that this program on Jewish creativity and culture is timely, responsive to public interest and capable of effective realization. With the participation of the distinguished scholars and artists who are engaged in this project and with your generous support, the NFJC will produce an important, substantial and compelling program for the American public.

For more information on "Creativity and Continuity", please contact Abraham Atik, Executive Director, or Richard Siegel, Assistant Director, at the National Foundation's offices:

> National Foundation for Jewish Culture 122 East 42nd Street Suite 1512 New York, New York 10168 (212) 490-2280

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II. THE NATIONAL FOUNDATION FOR JEWISH CULTURE

The National Foundation for Jewish Culture is the central agency of the American Jewish community responsible for the planning, development and promotion of the Jewish cultural enterprise in the United States. Through its programs the Foundation seeks to coordinate and strengthen institutions active in the fields of Jewish scholarship and the arts, to encourage individual and institutional creativity and excellence in these fields, and to promote public understanding and appreciation of the Jewish cultural heritage.

Since its creation in 1959 by the Council of Jewish Federations, the Foundation has established an impressive record of furthering Jewish culture in America. The Foundation has sponsored more than 300 scholarly projects in Jewish studies, and its grant recipients constitute a virtual index of Jewish scholarship in the United States. The Foundation has helped to support the publication of numerous books, reports and articles on Jewish culture and is itself the publisher of a unique series of cultural resource guides that includes <u>Inventory of Jewish Cultural Resources: National Agencies (1979), Guide to Jewish Archives (1981), Plays of Jewish Interest (1982), and Traveling Exhibitions:</u> <u>Perspectives on the Jewish Experience (1983)</u>. The Foundation also publishes the <u>Jewish Cultural News</u>, a newsletter about Jewish cultural activities throughout the United States.

The NFJC is instrumental in organizing ongoing collaborations of Jewish cultural agencies and in promoting their joint projects. In 1972, the Foundation, together with the National Endowment for the Humanities, organized the Council of Archives and Research Libraries in Jewish Studies which today has 43 institutional affiliates. In 1977, NFJC organized the Council of American Jewish Museums composed of the seven major Jewish museums in New York, Philadelphia, Chicago, Washington, Los Angeles, and Berkeley/San Francisco. The Foundation also administers the Joint Cultural Appeal, which coordinates fundraising for nine major cultural agencies.

The NFJC is equally active in initiating and promoting the development of literature and the arts. In recent years the Foundation has established the Berman Playwriting Award, the Community Theater Commissioning Project and the Yiddish Theater Translation Project. The NFJC sponsored a Jewish Theater Conference in New York (1980) and the First International Festival of Jewish Theater in Tel Aviv (1982). The Foundation also organized the Jewish Ethnic Music Festival (1981), Institutes in Jewish Arts Administration (1983, 84, 85), and co-sponsored the National Jewish Folklore Conference (1984).

"Creativity and Continuity" is a natural outgrowth of these activities --incorporating the most recent scholarship and artistic achievements in the Jewish cultural enterprise in America.

III. MAJOR THEMES

"Creativity and Continuity" is planned as a national series of public programs that will focus on Jewish expression in the visual arts, performing arts, and literature. The last is broadly construed to include works not only of fiction, poetry and drama, but also criticism, history, philosophy, linquistics and ethics. This interpretation of literature is consistent with traditional Jewish culture in which sacred and secular, history and legend, story and scholarship, counterpoint each other.

Through these programs, the National Foundation for Jewish Culture seeks to engage a broad public audience -- as well as authors, artists, scholars, humanists, and community leaders -- in a serious examination of Jewish culture in America.

"Creativity and Continuity" is informed and shaped by several key themes. In broad terms, "Creativity and Continuity" asks how traditional Jewish culture and contemporary American society interact — and what are the sources, forms, achievements, limits and possibilities of Jewish culture in America. The major elements of the program address the following basic issues:

- 1. How has the American context influenced and shaped Jewish cultural expression? Specific programs will consider the evolution and interpretation of Jewish popular culture, the role of the Jewish artist in America, and the impact of Jewish creativity upon American culture.
- 2. How have American Jewish authors, artists and scholars responded to and made use of traditional Jewish culture? Specific topics include individual artists' engagements with their Jewish heritage, the evolution of Jewish ceremonial art, and traditional Jewish culture as a source of themes, motifs and models for the artist.
- 3. How has contemporary Jewish scholarship and creativity reshaped our interpretation of traditional Jewish culture? Specific themes include the rediscovery of Jewish tradition, the role of the humanities in the reinterpretation of the Jewish past, and the implication of reinterpretation for contemporary Jewish values and culture.
- 4. How do literature, the arts and the humanities express the values, concerns and feelings of American Jews as individuals and as a community? Specific sessions will discuss American Jewish culture in comparative perspective, in relation to Jewish culture in Israel, and as an expression of individual and communal identity in the American context.

IV. MAJOR PROGRAMS AND AUDIENCES

The discussion of fundamental cultural issues is too often seen as the exclusive province of the scholar or intellectual, and rarely finds expression in forums designed for the general public. The National Foundation for Jewish Culture, however, believes there is a substantial public audience interested in and ready to engage in serious consideration of significant issues of Jewish culture in America. "Creativity and Continuity" has been designed for this concerned lay audience, both in the program formats and in the orientation of the scholarly and artistic presentation.

"Creativity and Continuity" is intended to operate on three <u>distinct</u> levels. First, an integrated series of conferences, <u>symposia</u> and <u>lectures</u> will address audiences in <u>major metropolitan areas</u> including New York City, Washington, D.C., Philadelphia, Chicago, Detroit, Cleveland, Houston, Atlanta, San Francisco, and Los Angeles. Second, the "Community Initiatives in Lewish Literature and the Arts" will serve constituencies in 20 small and mid-size Jewish communities throughout the United States. Third, the Jewish Cultural Press Service and other publications will disseminate the content of the public programs to a broad public audience, while the radio series on "Jewish Ethnic Music in America", to be aired over National Public Radio, will reach additional tens of thousands.

The pages that follow describe the major programs and activities that are planned for the National Foundation's 25th anniversary. Each program is summarized on a separate page, together with an estimate of projected costs. Complete project descriptions and detailed budgets will be provided on request. The National Foundation's staff is also available to discuss specific projects and activities.

IV.A. SYMPOSIA ON AMERICAN JEWISH CULTURE

The essential question underlying the programs in "Creativity and Continuity" is: "What are the possibilities and limits for developing an indigenous and vibrant Jewish culture in America?" In consultation with a team of humanities advisors, the National Foundation has identified five fundamental issues which lie at the heart of this question. Each of these issues will be explored intensively, first in prominent public symposia to be held in five cities with significant Jewish communities; subsequently through a series of articles derived from the symposia to appear in various Jewish and general periodicals and newspapers; and finally in a book of the collected papers and articles. The five symposia, to be held in Atlanta, Cleveland, Detroit, Houston and San Francisco, address the following issues:

- "Culture and Covenant" -- How does the Jewish religious tradition shape contemporary cultural expression? Can there be a post-religious Jewish culture?
- 2. "Language and Jewish Creativity" --- What are the continuities and discontinuities in the Jewish literary tradition? Is there a necessary relationship between a Jewish language and cultural expression?
- 3. "High Culture and Popular Culture" -- What standards can be applied to differentiate between superior and inferior cultural products? What is the relationship between the intellectual elite and general public?
- 4. "Marginality, Modernity and Jewish Culture" -- Is Jewish creativity dependent upon being on the periphery of modern society? What are the limits on Jewish cultural development in America?
- 5. "Toward a World Jewish Culture" -- How do the assumptions and orientations of the Israeli and American Jewish communities lead to differing perspectives of contemporary Jewish culture? What are the areas for cultural dialogue and partnership?

The symposia will feature such outstanding participants as Elie Wiesel, Leonard Fein, Barbara Kirschenblatt-Gimblett, Arthur Hertzberg, Gerson Cohen, Cynthia Ozick, Eli Evans, Paula Hyman, Alan Mintz, Jacob Neusner, Max Apple, David Roskies, Robert Alter, Irving Howe, Ruth Wisse, Robert Gordis, Yosef Yerushalmi, and Harry Orlinsky.

Funding for the Symposia on American Jewish Culture is needed primarily for coordination (local and central), honoraria, travel, publicity and audio-visual documentation (for archival and post production purposes). The total estimated cost of the five symposia is \$100,000.

IV.B. CONFERENCES ON SPECIAL THEMES

Three conferences exploring particular themes and issues in contemporary Jewish culture are being planned in conjunction with special events of national and international significance. While oriented to the needs and concerns of the particular constituencies, each conference will have a broad appeal, and will be open to the general public. The three conferences and their contexts are:

1. "The Prospects for Jewish Culture in America: Trends and Challenges" in conjunction with the General Assembly of the Council of Jewish Federations, Washington, D.C., November, 1985. A plenary forum will present an assessment of the current condition of Jewish arts and scholarship in America, focusing on the creative individuals, the dominant institutions, and the multiplicity of publics. Subsequent workshops will deal with the channels of cultural dissemination and the impact of cultural expression within local communities with topics including: "Culture, Identity and Informal Education", "Accessing National Cultural Resources", "Models of Cooperative Public Programming", "The Jewish Community and the University", and "The Artist and the Jewish Community: Opportunities for Creative Interaction."

- 2. "The Jewish Artist in America: Identification and Acculturation" in conjunction with the Institute in Jewish Arts Administration, Los Angeles, June, 1986. This one-day conference will explore the situation of the Jewish artist in America, seeking authenticity, on the one hand, and universalism, on the other. Sessions will examine the role of text in artistic creativity, the artistic media as conveyors of "moral seriousness", and the engagements of individual artists with Jewish tradition.
- 3. "In Search of a Dance Tradition: Jews and Judaism in Theatrical Dance" New York City, September 1986. This international conference, the first to explore the full dimensions of Jewish influence on contemporary dance, will include seminars, lecture/demonstrations, workshops, performances, exhibitions, and audio-visual presentations by the leading scholars and choreographers of contemporary dance. Major topics will include: "Biblical Images and Motifs in Dance: From Graham to Ailey"; "Juliemo Hebreo and the Emergence of Theatrical Dance"; "Ethnic Dance as a Source of Theatrical Dance: the East European, Spanish, and Oriental Traditions"; and "The Contemporary Jewish Experience in Dance: Israel and America".

Funding for the Conferences on Special Themes is needed primarily for coordination (local and central), honoraria, travel, promotion and audio-visual documentation (for archival and post-production purposes). Estimated costs for the three conferences are:

If the Prospects for Jewish Culture"-----\$10,000
"The Jewish Artist in America"------\$35,000
"In Search of a Dance Tradition"-----\$50,000

IV.C. FOLK ARTS PROGRAMS

"The Jewish Heritage in American Folk Art" is a joint exhibition by the Jewish Museum (NY) and the Museum of American Folk Art (NY) which had a highly successful initial showing, both critically and popularly, at the Jewish Museum from November 1984 - March 1985. In 1985 - 86, this major exhibition will tour the United States with showings at the National Museum of American Jewish History (Philadelphia), the Spertus Museum of Judaica (Chicago), and the Skirball - HUC Museum (Los Angeles). In each location, the National Foundation for Jewish Culture will provide two ancillary interpretive programs -- a lecture series and an illustrated interpretive brochure.

- 1. The Folk Art Lecture Series will present three outstanding authorities on American and Jewish folk arts. Mary Black, Consulting Curator of the Museum of American Folk Art, will speak on "18th and 19th Century American Folk Portraits" with special reference to the portraiture displayed in the exhibition. The renowned choreographer and modern dancer, Pearl Lang, will present a lecture/demonstration on "Jewish Folk Motifs in American Dance." Dr. Abraham Karp, distinguished scholar of American Jewish history, will speak on "A Collector's Journey Through American Jewish History." The lecture series will broaden the audience for "The Jewish Heritage in American Folk Art" and will provide a deeper understanding of the American Jewish cultural history.
- 2. Interpretive Brochure: To accompany the exhibition and lecture series, the National Foundation will publish a special illustrated interpretive brochure on Jewish folk arts in America. The brochure, to be distributed at no or nominal charge to exhibition visitors and participants in the lecture series, will describe the styles and genres of Jewish folk art in the context of the early American cultural environment, using works from the exhibition as illustrative examples.

Funding for the two Folk Arts Programs is required primarily for speakers' fees, travel, promotion, editorial direction, printing and central coordination. Estimated total costs for these two programs are \$14,000.

IV.D. COMMUNITY PROGRAMS ON JEWISH LITERATURE AND THE ARTS

To supplement the national symposia and conferences being held in major metropolitan areas, the NFJC is initiating and supporting a series of humanities programs on the major themes of "Creativity and Continuity" in small and mid-size Jewish communities throughout the United States. To stimulate creative programming and strengthen the program planning processes in community institutions, the National Foundation is developing two types of services: a community incentive grants program and a model program planning series.

- 1. Community Initiatives in Jewish Literature and the Arts: The National Foundation will be offering a special series of twenty Newman Incentive Awards for outstanding community programs in the humanities. This incentive grants program is designed to encourage community organizations to explore the history, development and present condition of Jewish culture in America with special reference to the visual arts, the performing arts and literature. The first set of guidelines are being prepared for distribution to Jewish community organizations across the United States for programs beginning in September, 1985. Guidance in project development will be provided by the National Foundation's Program Advisory Committee to community organizations applying for grants. Proposals will be reviewed by the National Foundation's Newman Awards Committee and Program Advisory Committee. Grants will be awarded in amounts up to \$2,000.
- 2. Model Program Series: In cooperation with the cultural program staff of the JWB and in consultation with the Program Advisory Committee, several successful community programs on Jewish literature and the arts will be identified and researched. Four or five of these programs will be selected as model formats, evaluated on the basis of their replicability, creativity, and popular appeal. For each of the selected formats, a detailed program resource packet will be developed for distribution to community organizations. Covering all aspects of program development -- planning, budgeting, promotion, implementation and evaluation -- this model program series should be a valuable resource for community programmers in centers, universities, synagogues and other Jewish communal organizations.

Major project costs for the Community Programs on Jewish Literature and the Arts will include coordination, research, editorial direction, promotion and printing. Estimated costs for the two aspects of this program are \$45,000, exclusive of the initiative grants themselves.

IV.E. JEWISH CULTURAL PRESS SERVICE

In order to promote widespread public awareness of the major themes and concerns of "Creativity and Continuity", the National Foundation has developed a Jewish Cultural Press Service. During 1985-87, the NFJC will commission, edit and disseminate three series of essays and feature articles based on the issues discussed in the symposia, conferences and lecture series. With a potential audience numbering in the hundreds of thousands through both the Jewish and general press, this service represents a highly effective outreach opportunity, bringing the issues of Jewish cultural identity in America to the attention of vast numbers of individuals who would not normally be involved in this discussion. Particularly for the unaffiliated, for whom the traditional ties of religion and Israel are no longer effective communal bonds, issues of cultural identity are often still compelling and provocative.

The three series, employing three different press media, will be targeted for distinct audiences with the subject matter, length and tone of the articles determined accordingly.

- General Newspapers: The NFJC will prepare a short series of feature articles (4 - 6 essays) for distribution to general circulation newspapers in major metropolitan areas throughout the United States and Canada. Written by prominent cultural figures, these features will focus on the areas of interaction between Jewish and American culture. Where possible and appropriate, special articles may be solicited for placement in particular publications, such as the New York Times Magazine.
- 2. American-Jewish Newspapers: In cooperation with the Jewish Telegraphic Agency (JTA), the National Foundation will develop a 10-12 part series of feature articles to be distributed without charge to all Jewish newspapers in the United States and Canada. This series, popularly oriented, yet serious in tone, will focus on the significant changes in American Jewish culture over the past few decades, and the trends which can be projected for the future development of the arts and humanities within the Jewish community.
- 3. Special Supplements: The NFJC, in cooperation with one or several national circulation periodicals, such as MOMENT Magazine, will publish a series of five supplements focused on the themes of the five symposia. Each supplement will include the keynote address from the symposium plus invited responses and comments.

Major project costs for the Jewish Cultural Press Service will include honoraria, editorial direction, photocopying, photography duplication, postage, rights, printing subsidies (for the supplements) and administration. Total costs for each of the three major series are estimated as follows:

> General Newspapers: American-Jewish Newspapers: Special Supplements:

\$ 7,500 \$15,000 \$25,000

IV.F. PUBLICATION SERIES

The National Foundation for Jewish Culture is planning to issue four original <u>publications to complement</u> its series of <u>public programs</u>. These publications will develop and amplify the discussion begun in the symposia, lectures and conferences and will provide important new cultural resources for the American Jewish community.

- CREATIVITY AND CONTINUITY: PROSPECTS FOR JEWISH CULTURE IN AMERICA. To be edited with an introduction by Dr. David Sidorsky, Professor of Philosphy at Columbia University, this publication will be an anthology of the major papers presented at the five symposia and three conferences being planned as part of "Creativity and Continuity: Jewish Culture in America." Taken together, these papers will present a comprehensive analysis of the fundamental issues underlying the development of a vibrant, indigenous Jewish culture in America.
- 2. INVENTORY OF JEWISH CULTURAL RESOURCES: NATIONAL AGENCIES. In 1979, the National Foundation published the first <u>Inventory of Jewish Cultural</u> <u>Resources</u> which catalogued the cultural programmatic materials available from national Jewish organizations. This proved to be a highly successful and popular publication, reprinted twice and used extensively by programmers throughout the United States. The current edition will be a thorough update and extensive revision of the original, incorporating new agencies and re-organized for easier use as a reference tool.
- 3. HANDBOOK OF JEWISH CULTURE IN AMERICA. Organized as a mini-encyclopedia, the Handbook will feature brief articles on the major facets of contemporary American Jewish culture, essentially defining the parameters of the cultural enterprise. Articles on approximately 75 - 100 subjects from "Architecture" to "Zionist Literature" will summarize the current state of the field, indicate changes over the past twenty years, and project future trends.
- 4. THE NATIONAL FOUNDATION FOR JEWISH CULTURE: A 25 YEAR REPORT. The cultural condition of the American Jewish community has changed dramatically in the 25 years since the National Foundation was established. This publication will describe and assess the Foundation's role and accomplishments -- with special emphasis on the development of American Jewish scholarship and the promotion of inter-organizational cooperation.

Funds for the Publication Series are needed primarily for editing, research, printing, and distribution. Estimated costs for the four publications are:

Creativity and Continuity\$25,000	
Inventory of Jewish Cultural Resources	-
Handbook of Jewish Culture\$25,000	1
<u>25 - Year Report</u> \$10,000	1

IV.G. RADIO SERIES ON JEWISH MUSIC IN AMERICA

The National Foundation for Jewish Culture is producing three 90-minute specials, to be aired by National Public Radio stations, entitled "One People, Many Voices: Jewish Ethnic Music Traditions." Narrated by Theodore Bikel, these specials will feature Jewish music in the United States and explore its international cultural sources. These programs will introduce American audiences to varied and authentic Jewish ethnic musical and folkloric traditions, including the virtually unknown non-Western music of the Oriental and Sephardic communities such as those in Syria, Morocco, Yemen, Uzbekistan, Kavkaz and Ethiopia.

Because of the nature of these ethnic communities and the ritual context for the performance of their music, much of the material to be presented in these programs has been previously unavailable on radio or on recordings. Among the primary sources of this traditional material are more than 45 hours of music and workshops recorded live at the Jewish Ethnic Music Festival (JEMF) held in March, 1981, under the auspices of the National Foundation for Jewish Culture.

The narration for these shows will establish a cultural context, interweaving music, poetry, and folk literature with interviews of performers, ethnographers and ethnic community members. The JEMF tapes will be augmented with historical period renderings (78 RPM disks, wax cylinders and field recordings), as well as recordings of contemporary performers in the U.S. and Israel. The three specials will be written and released to coincide with major Jewish holidays — Rosh Hashanah (Fall), Hanukkah (Winter), and Passover (Spring).

Award-winning independent producer Steve Rathe will serve as Senior Producer for the series, with Jacob Bender serving as writer/producer. Consultants on music sources will be Dr. Mark Slobin, noted ethnomusicologist and Associate Professor of Music at Wesleyan, and Henry Sapoznik, Director of the Sound Archives of the YIVO Institute for Jewish Research.

Funding for the Radio Series on Jewish Music in America is needed for research, production, marketing, and promotion. Estimated cost for the three programs is \$35,000, of which \$15,000 has already been awarded by the National Endowment for the Arts. CONTRIBUTION REQUEST RECORD

ORGANIZATION <u>Mational Journation</u> for Jewish Culture East Hand St. (# 1512 490-2280 122 ADDRESS KLU 10168

	REQUESTS		ļ		ACTION		
DATE	FOR	MADE BY	DATE	ACTION	RY	DONOR	REMARKS
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He said the Reform institution is in the midst of a "for-reaching" capital campaign for expansion of its Jerusalem school. The HUC is currently constructing the Skirball Center for Biblical and Archaeological Research and the Trupin Torah Center. A library building is being planned. $7 \square$

PUBLISHED BY JEWISH TELEGRAPHIC AGENCY + 165 WEST 46TH STREET + NEW YORK, NY 10036-2574 (212) 575-9370

Vol. 23

August 23, 1985

No. 31

HONORS AND APPOINTMENTS

SARASOTA (JTA) -- Rabbi Maria Feldman of Toleda has been named Sarasota's first woman rabbi as assistant rabbi at Temple Emanu-El.

NEW YORK (JTA) --- Max Kampelman has been given the HIAS Liberty Award. Edward Benton, HIAS board member, has been named to receive the Zvi Masliansky Award.

ENGLEWOOD, N.J. (JTA) — Rabbi Arthur Hertzberg, author and vice president of the World Jewish Congress, is retiring as rabbi of Temple Emanu-El after 29 years to became rabbi emeritus. Rabbi Stephen Listfeld, former associate rabbi af Adas Israel in Washington, D.C. has been named rabbi of Temple Emanu-El.

RESIDENT COUPLE LEAD WORSHIP IN B'NAI B'RITH APARTMENTS

ALBANY, N.Y. (JTA) -- A husband-and-wife team, residents of a B'nai B'rith apartment here, have been leading Friday night services regularly in the apartment community room so that other residents can worship without having to leave the security of their residence.

Israel and Ceil Michelove lead the services every Friday night through the year for about 50 residents as a labor of love, according to the Jewish World of Albany, at the Binai Birith Porkview Apartments.

Mrs. Michelove said that, without their own worship services in the apartment facility, most of the residents would be unable to attend services anywhere in Albany both for security and transportation problems. Residents also share in conducting the services.

Michelove explained that, because of the diverse religious backgrounds of the residents, he had to do on acceptable task of blending traditional Orthodox prayers with both English ond Hebrew pray ers more familiar to Conservative and Reform members of the "congregation."

He said it took careful planning to please all elements of the diverse "congregation." But, he said, "it seems to be working. I haven't received any complaints yet, which is probably better than most local rabbis can ottest to."

The Micheloves also conduct services in the building for some of the other Jewish holidays, including Simchot Torah, when the elderly residents parade around the room with the Torah Scroll, and a concluding service for Yom Kippur.

N.Y. STATE LAW PROTECTS OBSERVANT HOSPITAL PATIENTS

NEW YORK (JTA) -- New York State now has a law, believed to be the only one of its kind in the United States, which protects the observant Jewish hospital patient from being required to sign any admission document if such action violates the patient's religious beliefs.

The legislation is an amendment to the state's public health law, which contains a section on protection of patient rights which has been in effect for many years.

The amendment, sponsored by Assemblyman Dov Hikind (D. Brooklyn) and State Sen. Normon Levy (R. Nassau), was adopted by the Legislature and signed recently by Governor Maria Cuoma, Hikind said an example of the protection pravided by the amendment would be a requirement to sign affecting an observant Jewish patient admitted on the Sabbath. He said the legislation bans a hospital from requiring "any patient or member of his family to write or sign during those times when his or her beliefs prohibit performing such an act."

Hikind said some hospitals had resolved the problem of getting the required signed documents by arranging for a verbal agreement between the hospital and the patient or family member regarding "consent, emergency or admittance procedures" made in front of two witnesses. He said that, by this procedure, the hospital could provide treatment without requiring the patient to sign forms on a Sabbath.

RABBINICAL HUSBAND-WIFE TEAM MOVE TO NEW CAREERS IN L.A.

LOS ANGELES (JTA) -- A husband-and-wife Reform rabbinical team has moved from Hartford to Los Angeles to begin new careers in rabbinical work. Rabbi Laurie Rutenberg and Rabbi Gary Schoenberg left for the West Coast on the third anniversary of their marriage.

Rutenberg has been named director of autreach progroms for the Hillel Foundation at California State University at Northridge in Los Angeles. She will work with various student groups on campus.

Her husband has been named assistant rabbi at Temple Isroel in Hollywood. He served as seniar rabbinic fellow at the National Jewish Resource Center in New York City and Jewish chaptain at the University of Hartford.

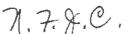
Rutenberg served as associate chaplain of Yale University for four years and was adviser to the Yale Hunger Action Project and organizer of the Jewish-Christian Dialogue and the Inter Religious Student Council at the university.

They are both 1981 graduates of the New York Reform institution, the Jewish Institute of Religion.

JEWISH LIBRARIES ASS'N GIVES AWARDS FOR BEST JUVENILLE BOOKS

CLEVELAND (JTA) -- The Association of Jewish Libraries (AJL) presented ot its 20th onnual convention the annual Sidney Taylor awards for the best Jewish books for juveniles.

Miriam Chaikin was recognized for her continuing contributions to Jewish literature for children. "Mrs. Moscowitz and the Sabbath Candlesticks," written and



-2- COMMUNITY NEWS REPORTER

illustrated by Amy Schwartz, was the winner in the picture book category. "The Island on Bird Street," written by Uri Orlev and translated from the Hebrew by Hillet Hakin, was honored as the outstanding book for older Jewish children.

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* See proposal

September 10, 1985

MEMORANDUM

TO: Henry L. Zucker

FROM: Henry L. Zucker

See MLM about telephone call from Abe Atik, re: status of request for assistance to the National Foundation for Jewish Culture. I informed Abe that I would let him know if there is a definite yes or no answer. Meantime, he will probably try to get somebody to talk to MLM probably Rabbi Silver or Phil Bernstein.

/caf



Minutes

The Jewish Community Federation of Cleveland 1750 Euclid Avenue / Cleveland, Ohio 44115 Phone (216) 566-9200 AD HOC WORKGROUP ON JEWISH IDENTITY

Monday, October 22, 1984 4:00 p.m. at the Bureau of Jewish Education

ATTENDANCE: Morton L. Mandel, Chairman, Presiding; David Ariel, Alan D. Bennett, David Kleinman, Irvin A. Leonard, Nathan Oscar, Daniel A. Polster, Gordon Safran, Rabbi David Sandmel, Sally H. Wertheim, Henry L. Zucker; STAFF: Stephen H. Hoffman, Barry Shrage, secretary.

WELCOME AND INTRODUCTION:

Morton L. Mandel welcomed those present and noted that the purpose of the meeting would be to consider strategies for insuring Jewish continuity and strengthening Jewish identity in Cleveland. He suggested the meeting should be open ended and informal, so that the meeting can be used to begin to define the challenges and opportunities we face as a community.

Mr. Mandel then reviewed some of his own recent experiences which led him to reconsider his commitment to formal and informal Jewish education. He noted that he had participated in the 1979 meeting of the Board of Governors of the Jewish Agency that led to the development of the Joint Program for Jewish Education. The Joint Program for Jewish Education was initiated because Jewish leadership perceived significant, long-term, negative trends in Jewish identity in the Diaspora. They believed these trends including significantly rising intermarriage rates could adversely affect the creative survival, vitality, and continuity of Diaspora Jewry. They also believed that since Israel's fate is deeply connected to the fate of the Diaspora, this could have significant negative consequences for Israel as well. The Joint Program for Jewish Education was then designed to maximize the use of Israeli and Diaspora resources to encourage innovation that would strengthen Jewish identity.

Mr. Mandel then described his involvement with the Joint Program for Jewish Education, including the work he and other Americans did to create a real process through which the Joint Program could operate. He noted he had become increasingly involved in Jewish education through his contact with the Joint Program. Mr. Mandel further noted that he became convinced, based on his own experience in Jewish life, that the single most important element in strengthening Jewish identity would be the involvement of key communal leadership in addressing the issue.

Based on this perception and in consultation with other Jewish leaders, Mr. Mandel worked for the creation of a world leadership conference on Jewish education. The World Leadership Conference built on existing work but shifted the

Minutes		October 22, 1984
Ad Hoc Workgroup on Jewish	Identity	Page 2

emphasis of the conference from a consideration of the problems in Jewish education to a focus on developing new Jewish educational leadership. Mr. Mandel then briefly described the conference and noted that it had been a satisfying and positive experience. He noted that a minimum of 40 to 50 major leaders (not previously involved in Jewish education) had increased their commitment to Jewish education through this process.

Mr. Mandel then went on to discuss his interest in the formation of this local group. He noted that to begin to solve the problems of Jewish identity internationally, it was essential to develop strong, local processes. He reminded those present that the local Cleveland meeting of JWB's commission on Jewish education in Jewish community centers had demonstrated that local dialogue can help develop creative and innovative approaches to solving the problems of Jewish identity combining both formal and informal approaches.

Following Mr. Mandel's introduction a number of committee members focused on the importance of committed leadership in insuring the continuity of the next generation of Jews and wondered whether there were enough committed and adequately educated leaders involved in Jewish education at this time.

It was then suggested that there are serious guestions as to whether we are clear enough about our goals and objectives in Jewish education to attract the kind of leadership that can solve the problems. It was noted that many leaders may be discouraged from becoming involved in Jewish education because they feel the machinery of Jewish education is broken down and probably can't be fixed. Many wonder whether anything can be done about these critical issues. It was also suggested that a renewal of leadership concern and excitement can only grow out of a clear articulation of the opportunities that exist to create new systems that can truly change and improve Jewish education. Several of those present felt that there is a need to address this perception and to clearly identify new, interdisciplinary solutions that may not fit into the traditional Jewish education agenda. It was suggested that the key issue is whether we have the ability to institutionalize the many effective techniques available that can support a revitalization of Jewish life. It was recommended that a think tank be developed to bring together the best and most creative minds in Jewish education in Cleveland from different disciplines to create the solutions that could begin to attract the most effective kinds of lay leadership.

Others, however, felt strongly that while good models in Jewish education have existed for quite some time, the key issue is still the development of positive lay leadership, and that only after the community's top leaders became concerned with Jewish education could the existing solutions be implemented. It was noted that raising the priority of Jewish education among top lay leaders could increase fiscal resources available to Jewish education but, far more important, could also increase the attention given by the brightest and best of our leaders to this important subject. Mr. Mandel summed up this position by noting that the key to solving the challenges confronting Jewish identity in the Diaspora lies in creating as high a priority for Jewish education in the minds of lay leaders as Israel currently enjoys.

Minutes	October 22, 1984
Ad Hoc Workgroup on Jewish Identity	Page 4

that one of primary purposes of this group would be to build a passionate commitment to Jewish education on the part of Cleveland's most important leaders. It was also agreed that a working group would be established to meet at the same time as the lay leadership group to further clarify the issues confronting the community in Jewish education and to set forth a plan of action to meet the challenges of the future.

The meeting was adjourned at 5:55 p.m.

Respectfully submitted,

Barry Shrage, Secretary

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other Israeli Requests on hold: Habimah National Theatre of Israel - 1985 Ben Gurion Univ. of the Neger. (general query)

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נאמנות התיאטרון הלאומי הבימה HABIMAH NATIONAL THEATRE



Tel-Aviv, November 28th, 1985

Mr. Morton L. Mandel 4500 Euclid Ave. Cleveland, Ohio 44103 U. S. A.

Dear Mr. Mandel,

The Habimah National Theatre of Israel in collaboration with the Tel-Aviv Museum are trying to produce and perform a unique shaw -Replika- by the Polish designer and director Joseph Szajna.

This is a non-testual shaw which revives the horrors of the Nazi concentration camps, which Mr. Szajna himself experienced in Treblinka. The idea is to perform the shaw on the top floor of the museum, while an exhibition of Szajna's works will be presented at the ground floor, so the audience will have to pass through it on the way to the auditorium.

This project is very unique in our normal repertoir and it's costs can not be taken from the theatre or the museum regular budgets. The entire shaw - exhibits, prps, sculptures etc. will have to be made in Poland and shipped to Israel.

We still have got to put some US\$ 30,000.- more to the project's budget in order to be able to realize it.

We shall be most grateful if you could find a way to help in this important issue.

Sincerely yours,

Omeri Nitzan Artistic Director

סל. 222 ת. ד. 28 41 02 סל. TEL. 28 41 02, P.O.B. 222 T-A

P.O.B. 1025 מייד P.O.B. Beer-Sheva 84 110 בארישבע israel ישראל Cable Address : NEGINST : למברקים | Telex - 341390 RELAY IL EXT : HMP : vdgv | Research Contracts Unit

הרשות למחקר ולפיתוח RESEARCH & DEVELOPMENT AUTHORITY Tel : 057-76772 .78382 יטלי: Tel : 057-76772 .78382



August 1985

Premier Industrial Foundation 4415 Euclid Avenue Cleveland 44103 U.S.A.

8/30 No response Hold in case of further contact

Dear Sir,

The Ben-Gurion University of the Negev (established 1969) is the youngest institution for higher education in Israel. It is located in Beer-Sheva, on the fringe of the Negev desert. It consists of four faculties (Natural Sciences, Humanities & Social Sciences, Technology, and Medical Sciences), a College for Engineering, research institutes (The Institutes for Applied Research and The Blaustein Institute for Desert Research), a veterinary Hospital, and other research centers.

This year 5,500 students are enrolled in the University, among them 600 graduate students. The number of teaching and research staff amounts to 700 members.

In addition to teaching, the University's academic personnel are involved in research activities in a variety of fields aimed at the advancement of science and knowledge. Emphasis is placed on science relevant to local development. More detailed information about the University's activities can be found in the attached brochures.

The task of establishing contacts between the University and entities financing research projects is the responsibility of the Research & Development Authority of the University, or more specifically of the Research Contracts Unit.

In the frame of our efforts to widen the scope of financed research, I am applying to funds and investment groups for relevant information. I would appreciate your sending us details on the fields of your interests and activities, details required in the proposal, size of the budget allotted, dates of proposal submission, form of submission (if special forms are required), etc.

Thank you for your kind reply,

Director, Research Contracts Unit