



THE JACOB RADER MARCUS CENTER OF THE  
**AMERICAN JEWISH ARCHIVES**

**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.

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Commission on Jewish Continuity. Cleveland, Ohio, 1986.

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

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(This goes with  
abbreviated  
list)

TO: Morton L. Mandel  
NAME  
DEPARTMENT/PLANT LOCATION

FROM: Henry L. Zucker  
NAME  
DEPARTMENT/PLANT LOCATION

DATE: 1/22/86  
REPLYING TO  
YOUR MEMO OF: \_\_\_\_\_

SUBJECT:

Attached is a table of organizations which have come to us for assistance in the field of Jewish Education and Jewish Continuity. Recent grant history is reflected in the table.

Israeli institutions and Israeli-related institutions in the United States are not included in the table. Some of these offer important programs relating to Jewish Education and Jewish Continuity for the American community. This list should probably be looked at separately.

The purpose of the attached list is to put in focus the number and breadth of requests which come to us from local and national organizations and our response to them up till now.

I am sure that you understand that we get many such requests and will be getting more, not only because of the high priority which is being placed upon this area by the American Jewish community, but also because of your reputation as a leader in this field.

Our problem is to determine how much money we should put into this area from year to year, and where are our priorities and how should they be established. The Federation's Committee on Jewish Continuity should be helpful to us in this regard. It is becoming increasing difficult, however, to give satisfactory answers to the organizations which come before us, and which are held in abeyance pending some better organized approach to what we wish to do about supporting these organizations.

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TO: HLZ FROM: HLZ DATE: 1/27/86  
NAME NAME  
DEPARTMENT/PLANT LOCATION DEPARTMENT/PLANT LOCATION

REPLYING TO  
YOUR MEMO OF: \_\_\_\_\_

SUBJECT:

MLM suggests that Steve Hoffman talk with Charles Ratner to encourage Ratner to organize a small Steering Committee of the Committee on Jewish Continuity.

The plan now is to have each local institution present their ideas to the large Committee and then to develop a program.

MLM suggests that the small Steering Committee act as a sub-committee of the commission to recommend grants to each of the agencies to fund approved programs on a priority basis. A fund could be put together by a gift from the Federation's Endowment Fund of perhaps \$1 million or \$1½ million. This would be a challenge grant put together over a ten-year period and matched by an equal sum from private sources. The Mandels would be pleased to participate in this type of fund. A fund of \$2 million or \$2½ million would make possible grants of \$200,000 or more annually for approved projects.

file  
get  
Commission on Jewish Continuity



הקן לחינוך יהודי בתפוצות ע"פ א.א.א.  
The Jewish Education Fund for the Diaspora

Mr. Morton L. Mandel,  
Premier Industrial Corporation,  
4415 Euclid Avenue,  
Cleveland, Ohio 44103  
U. S. A.

February 4, 1986

Dear Mort:

It was good seeing you in Israel and I am confident that all the meetings, both re. "Torah" and those re. "kemach", were fruitful.

I am writing to tell you about a private Foundation called Avichai, which is active within Jewish communities around the world in the field of Jewish education. The founder of this foundation is Mr. Zalman C. (formerly Sanford) Bernstein (of 767 Fifth Avenue, New York, N.Y. 10153), who runs a well-known investment company. He is a Ba'al Teshuva and a very committed Jew. Our friend, Mr. Henry Taub, serves on his Board.

I am giving you this information in case you are contemplating some meetings of private Jewish foundations.

I am looking forward to seeing you soon.

Meanwhile, best regards.

Sincerely,

Haim Zohar





## THE JEWISH COMMUNITY FEDERATION OF CLEVELAND

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

February 7, 1986

### M E M O R A N D U M

TO: Morton L. Mandel

FROM: Henry L. Zucker

Barry Shrage has in mind that a Central Fund for the Committee on Jewish Continuity should respond to special requests covering innovative ideas which show the promise of making long-term improvements in addressing the problem of Jewish Continuity. For example, the Reform Congregations believe they can get a great deal more parent involvement in Jewish Education if they have staff to specialize in reaching out to parents. If they are correct this could have a permanent positive result on the effectiveness of their Jewish Education programs.

Barry does not see the Central Fund as a substitute for individual responses to requests to fund individual agencies. He would not be in a position to suggest priorities as for example, among Agnon, Solomon Schechter, and the Hebrew Academy. The personal and political factors here would continue to play an important role in deciding what to do for each institution.

It is probable that because of Barry's personal and the Committee's knowledge of individual institutions and of the personnel involved, they could give advice to individual donors which could help the individual donor decide whether and to what extent to respond to individual funding requests. That would be a plus. It would not, however, be a substitute for a continuation of our present method to judge each request upon its own merits.

Is Barry on the right path?

HLZ/caf

*\* just Cleveland - not national*  
*2M.*



# THE JEWISH COMMUNITY FEDERATION OF CLEVELAND

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

February 17, 1986

## MEMORANDUM

TO: Morton L. Mandel

FROM: Henry L. Zucker

Steve Hoffman says that your thinking with respect to the Committee on Jewish Continuity is along the same lines as his thinking. He especially likes the idea of subcommittees working on specific problems and being staffed by Federation staff and the staff of the agencies which are involved in the Committee. Their current plan is to not push the work of the Committee until the day after the campaign is over (May 16th) and then to get to work immediately with a whole lot of meetings and the establishment of subcommittees. The Federation staff picture also will have crystallized by then.

I'll discuss this further with Barry Shrage and also tell him that we want to have Carol Willen involved. I'll stay in the picture so as to encourage the speedup of the work of the Committee.

HLZ/caf

2/19  
Gave Barry Shrage M.H.M.'s  
+ my reaction to his paper  
on next steps for C. on Jew.  
Continuity.

TO: Morton L. Mandel  
NAME  
DEPARTMENT/PLANT LOCATION

FROM: Henry L. Zucker  
NAME  
DEPARTMENT/PLANT LOCATION

DATE: 2/17/86  
REPLYING TO  
YOUR MEMO OF: \_\_\_\_\_

SUBJECT:

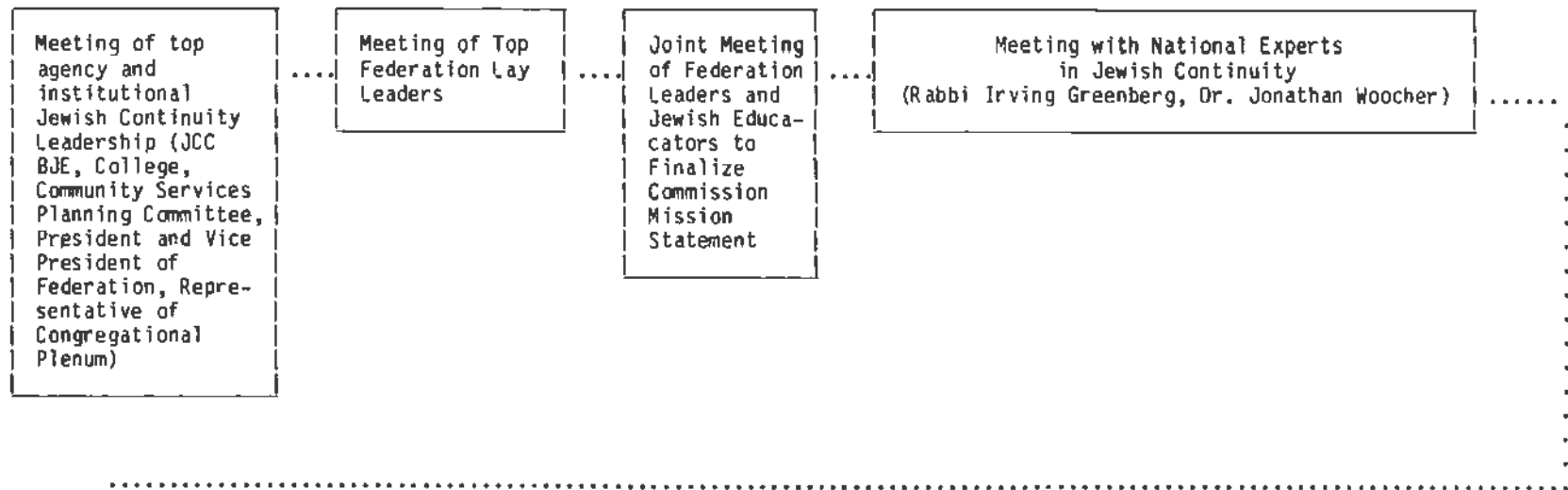
I have briefed CKW about the work of the JCF Committee on Jewish Continuity. I will notify Steve Hoffman and Barry Shrage that CKW will be assisting you in your work with the Committee. I'll also continue to go to meetings and will keep in touch with CKW.

Do you think that AGK, CKW, you and I should get together to discuss our assignments in working with you in your community service undertakings.

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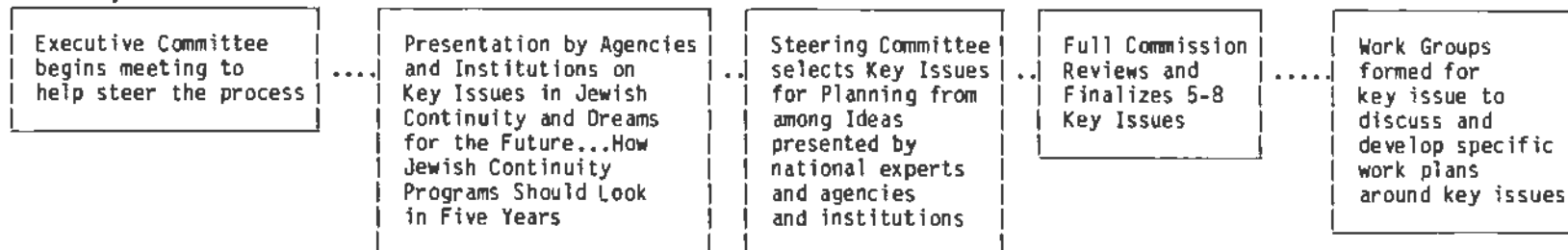
COMMISSION ON JEWISH CONTINUITY

PROJECTED TIMELINE



PROJECTED

This part of plan has not yet been approved.







Special Convention Scholar-in-Residence Dr. Alvin I. Schiff addresses opening night dinner on the importance of the JCC as a Jewish educational instrument in partnership with synagogues, schools and other agencies of the Jewish community.

## Historic JWB Special Convention 260 JCC Leaders Attend From 90 Cities

**H**ow can the Jewish Community Center best serve as the instrument to foster and intensify Jewish identity and continuity? A three-day Miami Beach JWB Special Convention involving 260 Center and Jewish community leaders from 90 cities tackled that tough question and the concern that JCCs begin now to maximize Jewish education in an ongoing and systematic way integral to Center planning.

"The JCC," Dr. Alvin I. Schiff, convention scholar-in-residence, and executive vice-president of the Board of Jewish Education of Greater New York, told the gathering, "should not be viewed as a competitor of each other as Jewish socializing agents. . . in a climate of partnership."



Special Convention Chairman Lester Pollack, who heads JWB's Committee on Implementation, and JWB President Esther Leah Ritz tour "Program Shuk," pause at Cleveland JCC video presentation.



President of the Council of Jewish Federations Shoshana Cardin reminds listeners she "came out of the Center field" and expresses her confidence that Centers and JWB "can do the big job that needs to be done."



Leading workshop on "Establishing Opportunities for Jewish Learning: Focusing on the Lay Leader" is Dr. Jonathan Woocher of Brandeis. Subjects on the flip chart relate to the seven recommendations of the Commission on Maximizing Jewish Educational Effectiveness of JCCs.



Enthusiastic Morton L. Mandel, who now heads the Committee on Jewish Education for the Jewish Agency, expresses his feelings that North American JCCs will lead the way in a worldwide effort to preserve Jewish continuity.

During luncheon interlude Executive Vice-President Arthur Rotman watches with amusement as Esther Leah Ritz compares snapshots of grandchildren with Susan Millman and Art's wife Anita.



Workshop melds the collective creativity of Special Convention attendees: Dr. Eugene Bass (center) and Linda Cornell Weinstein, both of JWB Board, lead discussion.

Jewish Community Federation  
of Cleveland

File

March 17, 1986

UPDATE REPORT ON CLEVELAND'S

COMMISSION ON JEWISH CONTINUITY

March 21, 1986

10:00 A.M.

BARRY SHRAGE, PRESENTING

INTRODUCTION

Cleveland's Commission on Jewish Continuity developed in part as an outgrowth of Morton L. Mandel's international work in the field of Jewish education and as a direct result of a growing concern on the part of Cleveland's leadership with the issue of creative Jewish survival. This concern developed into an action-oriented process through an initial round of meetings between Mort, Henry Goodman, who was then Federation president, and Charles Ratner, a vice president of the Federation, and one of our key emerging leaders. These leaders viewed the Commission on Jewish Continuity as a community-wide "think tank" that would cut across agency lines and bring our best minds and resources



together to work on our most pressing communal challenges -- Jewish continuity, education and identity.

### BACKGROUND

Community-wide studies on Jewish education are not new to Cleveland. Major Jewish education reports written in 1976 and 1980 stressed the key role that congregations play in the identity building and educational programs of the community; the need for considering funding for congregational Jewish education; and the importance of interagency approaches involving the JCC, the Bureau, and the congregations aimed at integrating formal and informal Jewish education. Central to the 1980 Jewish education report was the idea that Jewish education could be far more effective if it increased the use of techniques that have the potential for creating intensive intellectual and emotional environments for Jewish learning. The report therefore recommended that programs like parent education, retreat programs, intensive Jewish summer camps, youth group activities, and trips to Israel become planned, subsidized, regular, and normative parts of every youngster's Jewish education. The reports also touched on a number of other key issues including the need to strengthen teacher education and recruitment and increase the number of youngsters receiving a day school education.

And, in fact, Cleveland has made great progress in creating the infrastructure for the implementation of many of these recommendations:

- 1) The Shroder Award-winning Israel Incentive Savings Plan, a partnership between congregations, parents, and the community and the Jewish Agency aimed at making a trip to Israel an integral part of every youngster's Jewish education, has reached an enrollment of over 500.
- 2) Cleveland's congregations now have close to \$100,000 in additional resources through the Congregational Enrichment Fund for developing retreats, encouraging participation in Jewish summer camps, parent education programs, and other extracurricular activities.
- 3) The JCC is in the process of developing a new facility which will include a conference center for weekend educational retreats to be used by schools, congregations, agencies, and youth groups.
- 4) The Community Services Planning Committee is just completing a youth commission study -- co-sponsored with the Congregational Plenum -- an umbrella for Conservative, Reform and Orthodox congregations -- which is recommending a full time youth work resource center to strengthen and coordinate the outreach efforts and Jewish content of all our

4

community's youth groups. The resource center will probably be housed and supervised at the JCC with a board composed of congregational and communal representatives.

While progress has been made, it's clear that none of these efforts has reached the "critical mass" needed to change the direction of declining Jewish identification and increasing assimilation and intermarriage. → Competent personnel for formal or informal Jewish education have, if anything, become more difficult to find; few schools or congregations have found the resources to significantly increase the availability of powerful "beyond the classroom" experiences (let alone make them an integral part of every youngster's educational experience); non-Orthodox day school enrollment has stabilized after some initial growth; and most critically, ← Jewish education in Cleveland has failed to attract the kind of top quality lay leadership who can deal with these complex challenges.

The programs we have created, however, and particularly the preliminary interagency cooperation they represent, have, we believe, created the right environment for new and significant forward movement. The Commission on Jewish Continuity will build on our past and focus on further developing interagency and interdisciplinary efforts aimed at strengthening Jewish continuity, education, and identity. To do this we will organize our priorities; coordinate our activities; and create an environment that enables our agencies and institutions to work

toward our common aims. At the same time, the commission will work hard to develop lay leadership committed to achieving these goals.

THE COMMISSION ON JEWISH CONTINUITY: MEMBERSHIP  
PROCESS AND GOALS

The process of establishing the Commission on Jewish Continuity began by convening a number of preliminary meetings or "think tanks" to discuss possible directions for the commission and potential commission membership.

Much thought went into the Commission membership and it was recognized that the highest level of leadership would need to be involved in order to achieve maximum success. It was also vital to include new leadership because the commission was to be a long term process that would function on an ongoing basis to strengthen Jewish continuity in Cleveland. In addition, in order to ensure, as we always do, that Federation agencies are built into the process, agency professional and lay representatives were also invited to join the Commission. The presidents of the day schools, academicians, congregational school personnel and community leadership working in the area of youth were invited to serve. We also recognized that congregations play a central role in dealing with issues relating to Jewish continuity and that creating synergy and cooperation between congregations and communal agencies could be a central issue of our effort. Rabbis

and key congregational lay leaders were therefore also included as a key part of the commission membership.

The next step in the process of establishing the Commission on Jewish Continuity was to determine how the work of the commission would proceed. The preliminary "think tank" discussed whether to begin by reviewing the status of Jewish continuity programming and analyzing the strengths and weaknesses of our present system. After some discussion, however, it was agreed that our community had already spent extensive time and resources studying Jewish education and identity issues; that much research had already been conducted; and that the community therefore seemed ready for new challenges. We also believed, based on informal conversations with our agencies, that they were ready to move forward with new interdisciplinary approaches, based in part on the 1976 and 1980 Jewish education studies. It was therefore agreed to encourage our agencies and congregations to bring their hopes and dreams for Jewish education, as well as projects aimed at turning those dreams into reality, to the Commission on Jewish Continuity.

In general, the Commission will be seeking to encourage projects that go beyond the goals of our 1976 and 1980 studies and that can lead to systemic change rather than projects that test individual "innovative" Jewish educational programs. For example, in 1976, Cleveland's Jewish Education Fund made a grant to a Jewish family education program to test a specific approach

to reaching out to young families. The Commission's task will now be to encourage projects aimed at making organized Jewish parent education a standard part of the life experience of some segment of the Jewish community, for example, by funding a "Jewish Parenting" coordinator for a group of synagogues, or by developing a Chair in Jewish Parent Education at the College of Jewish Studies.

The first two meetings of the full Commission on Jewish Continuity focused on a discussion of some of the larger issues of Jewish continuity and helped establish a framework for the commission's continuing efforts. Rabbi Irving Greenberg of the National Jewish Center for Learning and Leadership (formerly the National Jewish Resource Center) and Jonathan Woocher of JESNA joined us to share their perspectives both of which stressed the need to create interdisciplinary programs for Jewish learning that integrate formal and informal education approaches and that create total Jewish living environments in which learners can live out the Judaism they are taught. At the next session of the commission, our agencies will discuss their concerns, wishes, and program ideas relating to Jewish continuity. They will share their views of what the community should be like in the future and how they can help meet these goals individually or through the creation of new models sponsored jointly with congregations and other agencies. An executive committee of Commission leaders has now been formed to meet from time to time to guide the work of the Commission.



We are now ready to move ahead with this process that we hope will bring unprecedented creativity and innovation to our community's effort to maintain, strengthen, and transmit Jewish values and traditions to future generations of Jews. We know that in order to succeed, our efforts must be community-wide, interagency, interdisciplinary, and involve top Federation, agency, and congregational leadership. We think that we have these components in place and are prepared to move ahead.

#### THE IMPORTANCE OF NATIONAL EFFORTS TO LOCAL COMMISSIONS

While local communities like Cleveland build bridges and create concrete program strategies bringing congregations and communal agencies together at the local level, it's most helpful to have the notion of cooperation and sharing validated and encouraged at the national level by groups like this. The more you meet and produce concrete suggestions for local congregations, centers and Bureaus, the easier it will be to pull the pieces together at the local level.

UAHC, for example, recently developed a fine new curriculum that is highly suggestive of opportunities for integrating formal and informal techniques and environments. While congregations may encourage some youngsters to go to Israel or to a UAHC summer camp or on a weekend leadership retreat, few rabbis or school directors have the time available to make the administrative

arrangements required to make these outstanding educational environments standard parts of their new educational package. Centers, however, do have these resources and facilities at the ready, making a marriage between congregations and JCC's in these areas mutually beneficial. Centers could for example, provide campgrounds, group work and recreation skills, for reform movement camp experiences that could involve entire confirmation classes in experiences especially programmed by their congregations to reflect their own educational objectives.

JWB and UAHC could facilitate this process by jointly producing a "how to" manual for local congregations and centers to guide them in creating partnerships that will enable them to develop curriculae that include both classroom and beyond the classroom environments. Whatever this group comes up with though, the fact that this level of leadership is meeting and talking and planning at the national level is in itself an outstanding contribution. It's a real honor to have had an opportunity to address this group today and I'm sure that with your help we're bound to succeed both locally and nationally.

BS/jaos0278:b



## HONORABLE MENSCHEN



Jonathan Woocher

### Jonathan Woocher New JESNA Executive

**Dr. Jonathan Woocher**, formerly a member of the faculty of Brandeis University, has been named Executive Vice-President of the Jewish Education Service of North America (JESNA). At JWB Biennial '84 in Boston, Dr. Woocher was a participant in an Advanced Leaders Think Tank, along with **Morton L. Mandel** and **Herbert Millman**, on "What Can We Do to Assure Future Top Center Leadership?" He was also on the faculty, with **Prof. Bernard Reisman**, of an all-day New Leaders Institute. At the JWB Special Convention in Miami Beach in February 1985, he was featured in the Advanced Leaders Roundtable and led a workshop on "Establishing Opportunities for Jewish Learning, Focusing on the Lay Leader." He has written three program packages published by the National Committee on Leadership Development of the Council of Jewish Federations (CJF) and has played key roles at CJF General Assemblies.

### For Service Personnel

For 40 years of dedicated service to men and women in the U.S. Armed Forces, **Fran Gubar** was given a plaque by Norma Ackerman, chairman of Long Island JWB Armed Forces and Veterans Committee. Lillian Lublang, chairman, Central Nassau JWB Committee, arranged the special luncheon and thanked Mrs. Gubar for her remarkable job as treasurer.

### Feldman A Top Community Builder

**Jesse Feldman**, long-time Jewish communal leader of San Francisco, will receive JWB's first Community Builders Award at a dinner to take place Dec. 7 at the Fairmont Hotel with the cooperation of JWB and the San Francisco Jewish community. Feldman was President of both the San Francisco-based United Jewish Community Centers and Jewish Community Federation. A JWB Vice-President, Feldman is Chairman of JWB's Israel Office Committee. The Community Builders Award was set up to recognize "volunteer achievement that the individual has demonstrated by commitment to Jewish life and all aspects of the Jewish community" and "outstanding, advanced leadership in the Jewish Community Center movement locally, in North America, and internationally." **Robert E. Sinton**, San Francisco leader and Honorary JWB Board member and Honorary JWB President **Esther Leah Ritz** are co-chairing the Dec. 7 Award Dinner in San Francisco. You would have to go far to find a more "honorable mensch" than Jesse Feldman.



Jesse Feldman



Dr. Eugene  
Bass

### Bass Installed By Federation

**Dr. Eugene Bass**, of Cherry Hill, N.J., a JWB Board member, was installed as President of the Jewish Federation of Southern New Jersey at the Federation's annual meeting on Nov. 4. A former President of the Jewish Community Center of Southern New Jersey, Bass has twice served as a vice-chairman of the Allied Jewish Appeal and chairman of the AJA Dental Division. This year he chaired a successful Father-Child Mission to Washington.



Jack  
Boeko

### Matt Elson Award To Jack Boeko

**Jack Boeko**, executive director of United Jewish Centers of MetroWest New Jersey and a JWB Board member, was presented with the Matt Elson Award for his "distinguished service to the Jewish Community Center profession" at an institute of the New Jersey Association of Jewish Center Workers. The award is named for **Matthew Elson**, executive director emeritus of the New Jersey Y Camps.

—Lionel Koppman



## NETWORK: UPDATE

### Dallas Story

*Continued from page 2*

daughter as soon as she arrived.

Janice waited only 24 hours before calling me, and we met at the Center the following day. I arranged for her to meet one of our active young Singles who accompanied her to a special event later that week. Janice had many questions about living in Dallas. She has only experienced life in the East and wondered how different it would be in the "Sunbelt." I informed her that most of our members are not native Texans, and she would feel immediately at ease among her peers. She soon rented an apartment with a new friend that she met through the Singles Group "Roommate Service."

This incident took place a year and a half ago. Her father was recently in Dallas and told me how pleased he was with her adjustment here. Janice is now engaged to marry "a nice Jewish boy" who she met at the JCC.

The Roth family has been members of the Dallas JCC for two years. They joined immediately after their arrival from Omaha, so that their son could attend our pre-school. They became very active members and participated in our theater productions and used our athletic facilities. Susan Roth called me a few months ago on the verge of tears. They were moving to Houston shortly because her husband was being transferred. She really loved living in Dallas and didn't know anyone in Houston. Her child has done very

## The Rochester Story

By Hannah L. Rosenblatt

**O**ur Newcomers Network is sponsored by the Jewish Community Center of Greater Rochester, Inc. and the Jewish Community Federation of Rochester. This Shalom Newcomers Network operates from the Jewish Community Center. With the help of JCC members, Jewish organizations, temples and realtors, we have identified and visited nearly 200 newcomers.

One of the first families to be visited, a young couple from Pittsburgh, Pa., were living in temporary quarters. All their possessions were in storage. Their new home would not be available for three months.

The young wife was a professional pianist. Her loneliness was compounded by not having a piano for practicing. When the Shalom Newcomers Network volunteer visited the young couple, bringing them challah, wine and information about the JCC and Jewish Rochester, she asked if there was any special request they had. The young wife asked if there might be some place she could practice the piano. The volunteer smiled

and offered her home and her piano. She, too, was a pianist who taught piano and could empathize with this newcomer.

Prior to one Rosh Hashanah, Rochester's Shalom Newcomer Network extended home hospitality and synagogue tickets to the Jewish newcomers. One young man who responded to the offer was only working two months in Rochester and reluctant to ask his new employer if he could take off for the holidays. He was invited to a break-fast dinner on Yom Kippur at the home of a large Jewish Rochester family and had a wonderful time tasting all the kugels, schnecken and smoked fish, and meeting family members. One family member he met was a young attractive niece.

Another Rosh Hashanah has passed since they first saw each other. Now they are engaged and planning to be wed before next Rosh Hashanah. ☺

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*Hannah L. Rosenblatt is Director of Marketing and Membership of the Jewish Community Center of Greater Rochester, Inc.*

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well in our pre-school and was looking forward to starting kindergarten in the Fall.

I contacted the Houston Membership Director and told her about the Roths. We learned that there would be space for her child in the Center's pre-school and summer camp. Susan had been an active member of Hadassah in Dallas and I was able to give her the name and phone number

of the president of the Houston Chapter.

She sent a note thanking me for helping her family to make this move so easily. Actually, it was the Shalom Newcomers Network that she should have thanked! ☺

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*Joanie Weinstein is Membership Director of the Jewish Community Center of Dallas.*

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## ARTICLE

*Continued from page 16*

M. Weis; "Story of a Symbol: Jewish Chaplains Insignia" by Chaplain (LCDR) Fred A. Natkin; and "JWB/Jewish Chaplains Council" by CAPT Barry Hewitt Greene.

Many of the photographs in the magazine were furnished by JWB's Department of Communications. ☺

## CHAPEL AT WEST POINT *Continued from page 16*

Jewish Chaplains Council. The Jewish cadets at West Point all look to the Jewish chaplain to sustain their Jewishness during their military careers at West Point.

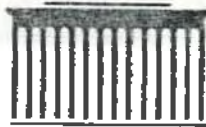
In addition to serving the Jewish cadets, Rabbi Abramovitz is Chaplain to the 3rd Regiment.

"The Jewish soldier is very vulnerable, always the greater

minority," he asserts. "We Jews are struggling to keep our heads above water religiously. If we don't show them their way, who will?"

"The Jewish military chaplain gives Jews and Judaism a positive image. Remember, many Jewish cadets and soldiers in the Army might have only memories of Jewish religious life." ☺





3/20/86

# THE JEWISH COMMUNITY FEDERATION OF CLEVELAND

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

March 18, 1986

XXXXX XXXXXXXXXXXXXXXX  
XXXX XXXXXX XXXXXX  
XXXXXXXXXX XXXX XXXXX

FOR YOUR INFORMATION

Dear XXXXXXXXXXX:

In order to ensure that we develop the most effective possible process for the Commission on Jewish Continuity, I'd like to invite you to join a small Executive Committee, which will meet three or four times over the coming year, to help guide the work of our Commission. The first meeting of the Executive Committee will be held on:

**THURSDAY, APRIL 3, 1986; NOON  
at the Jewish Community Federation**

The Commission is off to an excellent start, having dealt with our mission statement and some key definitions, and the main item on our agenda will now be consideration of a specific work plan for the Commission. I'm therefore enclosing a draft flow chart that summarizes a few of the ideas that have already been suggested for structuring the work of the Commission. Please remember this flow chart is a draft for discussion purposes only. As a key Federation and/or educational leader in our community, your attendance at this meeting will be important to the success of our overall effort.

Please use the enclosed card or call Judith at 566-9200, ext. 221 to let us know your attendance plans.

I look forward to seeing you on April 3rd.

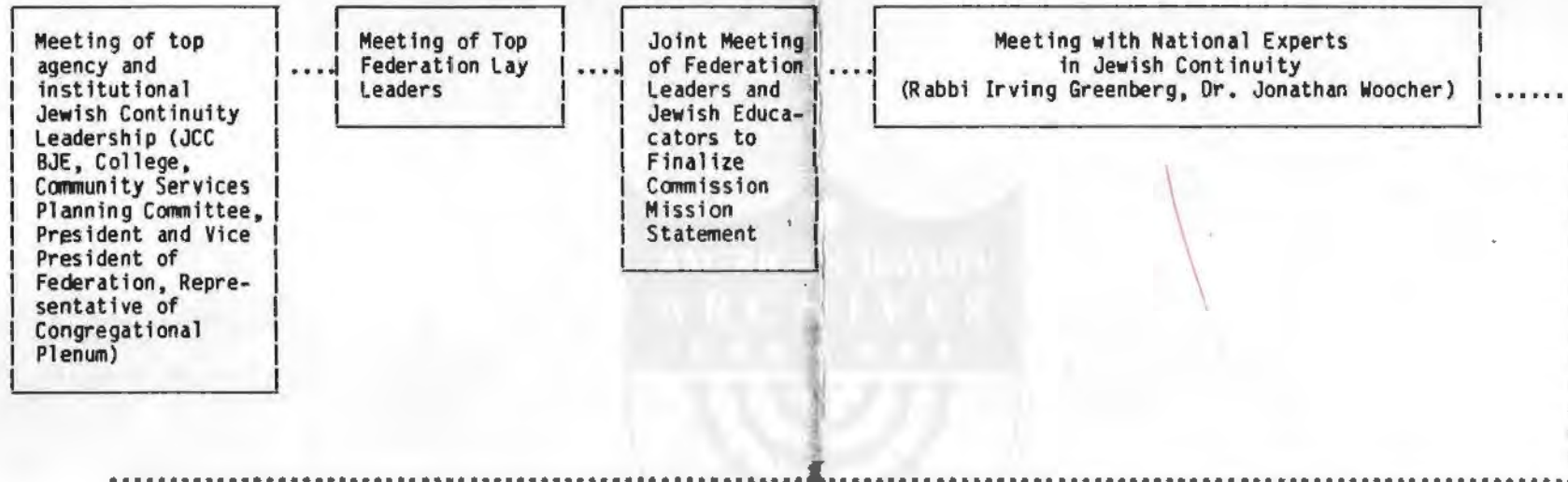
Sincerely,

Charles Ratner, Chairman  
Commission on Jewish Continuity

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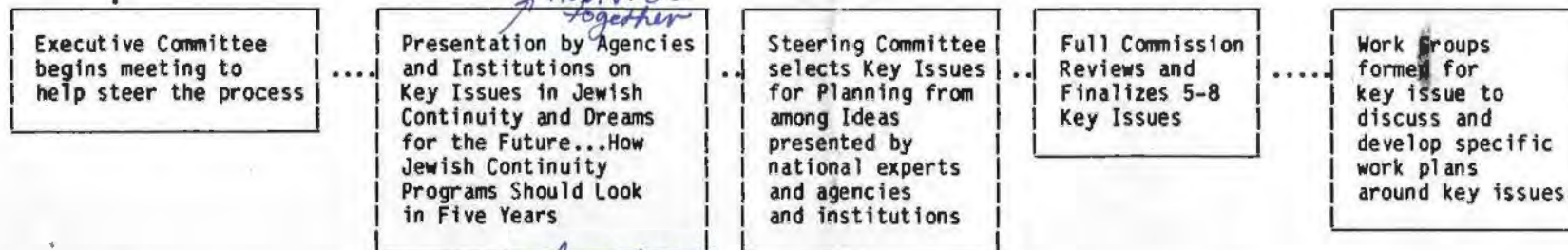
COMMISSION ON JEWISH CONTINUITY

PROJECTED TIMELINE



PROJECTED

This part of plan has not yet been approved.





4/2/86-

Let agenda come from w/in group

ask agencies  
congrega's  
institu's } to identify key issues re: J. continuity

↑ Is this way to go?

- agenda of crit issues in J. continuity  
→ Sub C to deal w/ each & rpt to fullc

Subcom 1976-1980 } studies

Encourage  
new  
approaches

\* → systemic chgs, not  
just indiv prog's

make a diff  
& be effective.

Side Jewish Family educ:

make J  
org parent educ.  
a part

80% kids are touched by syst. -  
make moment of contact signif

- System wide -

Jewish Parenting issues" -

e.g.  
Congregational  
Desk @ Bureau

are we ready to have small groups

Not starting by collecting data & info

- ask agencies & cong's come in & tell us what issues are  
(immed needs - goals - etc  
not nec. specif proposals

- See data, Rpts. → Boil down to key issues, ques.

Then a wkg paper. (decide which issues to confront  
whole committed

Task forces / see poss-solutions



Have some of agency staff - staff groups. -

Ask Younists → plan of action

Rutner  
Schrag  
Wasserman  
Oser  
Kleinman  
Griel  
Heaman  
Bennett  
Kul

Tension betw long & short

Personnel -

Complexion of today's Jews - ? →  
schism? - rapprochement?

What J. com. to selfought to be -  
where is support system - ?

Israel experience  
Family educ.  
Camping  
Youth groups - } work for those who  
participate.

Talk about system before specific issues

Critical intervention points ← use demog  
data -  
diff. fam. structures -  
day care.

Our mission = not to predict fut of Jewish life

80% of kids get touched  
Bring new talent to bear on crit issues

educ. - see  
in larger  
context

new way of thinking re Ed.

Long T. issues will creep into discussion

Bennett  
Griel } make  
assump's  
re: future

Plan dealing w/ specifics in context of  
longer term



Systems  
Prog's  
Personnel prog/lay

Long Term  
↓  
demo predictive  
↑  
be mindful of  
↓  
variability  
↓  
not hung up  
on what  
we can't  
philosophy

Is table open to any  
suggestion?  
Rather wants it open

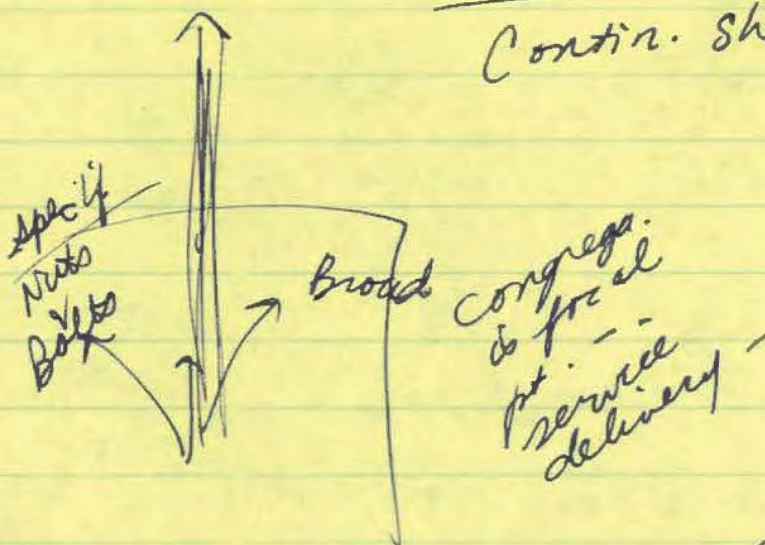
Change system if it is needed -  
new relationships  
new roads of coopera. among agencies  
among insitu's

Bd of J. Ed. vs Bureau of J. Ed. -

Not deal w/ broad sociological issues of  
continuity -

" " " w/ just nuts & bolts

Contin. shouldn't be devoid of relig.  
dimension



plenum college-  
synagogues

plenum - Ref/Cons/orthodox  
- Rabbi  
- pres  
- past pres.





## The Jewish Community Federation of Cleveland

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

March 26, 1986

Professor Walter I. Ackerman  
20 Solon Street  
Newton Highlands, MA 02161

Dear Professor Ackerman:

As assistant director of the Jewish Community Federation of Cleveland and director of its social planning and research department, I have long viewed Jewish education as a very high personal priority. I therefore wanted to let you know how much I enjoyed reading "New Models for Jewish Education" which encapsulated a number of issues that we have been working on in Cleveland for a number of years, specifically the implementation of a communal policy to stimulate the integration of formal and informal strategies as a standard part of the Jewish education of every Jewish school student.

To this end, Cleveland's Bureau of Jewish Education has implemented a number of programs: the Israel Incentive Savings Plan, through which the Federation puts away \$80 a year for every high school-aged student whose parent and school contribute a combined total of \$150 a year (over a seven-year period) toward a school-approved trip to Israel, and the Congregational Enrichment Fund through which the community provides a specified pool of money for each congregational supplementary school to encourage them to create "beyond the classroom" experiences for their youngsters including, but not restricted to, parent education, retreat programs, and intensive Jewish summer camping.

In addition, we are nearly finished with a major study of youth group activity, co-sponsored with the Congregational Plenum, an (umbrella group for Orthodox, Conservative, and Reform Cleveland congregations,) also aimed at increasing the number of youngsters involved in youth group activity, while intensifying each youth group's Jewish content component. For your information I am enclosing a copy of our 1980 Jewish education report. I think you will see that many of the initiatives described in the report have the same key goal--which is to integrate formal and informal Jewish education (particularly in supplementary schools) by providing additional resources to Jewish schools to encourage them to use each kind of educational environment to its maximum advantage--exactly as you suggested in your paper.

I did, however, want to raise a small, mostly semantic issue with important strategic implications. As you state in your paper, there really is no clear dividing line between formal and informal Jewish education, and I am, therefore, not sure that equating informal education (camps, Israel experiences, retreats and the like) with affective learning and formal education (most commonly associated with the classroom) with cognitive learning is really accurate or helpful. This semantic fuzziness becomes a serious strategic problem because Jewish educators tend to assign "informal" environments (camps,

Israel experiences, retreats) to a secondary role since they view them as affective rather than cognitive and therefore incapable of conveying "real" knowledge.

This confusion is particularly unfortunate because in fact, cognitive education (with many of the attributes of "formal" learning you describe in your paper) can take place in a camp environment as easily as in a classroom, while affective education (with many of the attributes of "informal" learning you describe in your paper) can take place in a classroom as easily as in a camp setting.

To use several of your examples, I think that a summer at Camp Ramah really can produce more cognitive (in your terms "formal") learning for many children, than several years of two afternoon a week supplementary Jewish education, while at the same time producing a far more positive affective response. I believe the same case can be made for a summer at the High School in Israel or a NFTY Israel experience and I am not at all sure that fluency in Hebrew or a knowledge of the history of Zionism needs to be a prerequisite for either of these programs. In fact, Israel is a particularly good "classroom" in which to learn both Hebrew and Israeli history.

In all these cases, the so-called "informal" environment may actually allow more intensive contact hours for cognitive learning than the so-called "formal" environment. Moreover, as you indicated Jewish learning is not easily separated from Jewish doing and feeling. It is far easier to learn the laws of Shabbat while experiencing the joys of Shabbat in a total immersion environment.

On the whole, therefore, I believe we would be better off distinguishing between types of learning environment rather than types of education in comparing traditional supplementary school settings with camping or Israel travel. Sidney Vincent was very wise when, in Cleveland's 1976 Jewish education report, he first distinguished between "classroom" and "beyond the classroom" environments rather than using the "formal"/"informal" dichotomy.

As I noted earlier, these semantic differences have important strategic implications. I think we can all agree that supplementary schools are the most troubled sector of our Jewish educational system. I think it is also true that while we would prefer all Jewish children to receive a day school education, in fact most children and families will continue to depend on their congregations to provide some form of supplementary Jewish schooling. This represents one of our key challenges because currently, congregations spend tens of millions of dollars providing education--mostly in after-school and weekend classroom settings. In contrast congregations use relatively few of their resources to provide educational opportunities in "beyond the classroom" settings whether through movement camps, local retreats, parent education, or Israel experiences. And yet many experts have pointed out that supplementary classrooms have many inherent weaknesses (particularly past fifth grade for most youngsters) that will be difficult to overcome (regardless of variables like teacher training and pay) including lack of parental support, competition from other after-school activities, exhaustion, boredom, and acting out among students who

have already spent a long day in school. Many of these problems can be reduced or eliminated in "beyond the classroom" environments.

The central issue then is, that in the American Jewish educational system, classroom-centered learning is mandatory, heavily subsidized, and normative for nearly every American Jewish youngster while "beyond the classroom" activity--parent education, retreat programs, intensive Jewish summer camping, Israel experiences, and youth group activity--are far more rare, generally unsubsidized, and almost never viewed as an integral part of the Jewish educational experience of every youngster. Perhaps, most importantly, almost none of the planning and curriculum-building energy of our school administrators is invested in even thinking about these issues, because of the incredible burden of simply keeping the educational enterprise going on a day-to-day basis. I would, therefore, argue that our communal goal should be to shift some part of congregational resources from "classroom" to "beyond the classroom" environments while helping them "formalize" those "beyond the classroom" environments in the ways you describe in your article without, of course, destroying their informal character. Ramah, I think, shows that this is achievable.

Using Cleveland as an example, nearly every youngster receives some kind of Jewish education at some point in their lives (most demographers now believe this is true for nearly every American Jewish community) but fewer than thirty Jewish Clevelanders per year currently attend Camp Ramah. Fewer than fifteen percent of our teenagers are currently involved in intensive youth group activity, and very few of our Jewish parents receive any kind of organized parent education programming or "intake interview" to help them come to grips with their roles in creating a Jewish environment. This last reality is particularly troubling because, as we all believe, the parent and the home environment is the key to creating a Jewish milieu and also central to supporting both classroom and "beyond the classroom" approaches. It therefore seems wrong that so few of our resources should be used for this vital and central support.

These basic premises lead to a particular strategic "game plan" in terms of investment of communal resources. I certainly believe that classroom-centered learning is important and that some important learning take place in supplementary classrooms--especially prior to the fifth grade. Even after the fifth grade, when youngsters begin to change physically and emotionally, the very fact of bringing youngsters together on a twice-weekly basis has some importance that I certainly would not abandon. Nevertheless as a matter of communal policy, I would create strategies designed to enhance the quality and attractiveness of day school education to move as many youngsters as possible into that, far more productive, environment. Moreover, I would not invest a great deal of new money in supplementary classrooms without first significantly increasing the community's investment in "beyond the classroom" activity, provided that the "beyond the classroom" activity is part of the curriculum and integrated into the goals of the supplementary classroom. "Beyond the classroom" activities of this sort would, I believe, meet your criteria for "formal" education.

It is certainly true that according to the Mishnah, "when you are five years old, you study Bible; when you are ten years old, you study Mishnah; and when



you are fifteen years old, you study Gemara", and that it is unlikely that youngsters learn much Gemara at Camp Ramah or Cleveland's Camp Wise. On the other hand, it is also true that at most supplementary schools, fifteen year olds know very little Bible, and I can almost guarantee that you will have a hard time finding a dozen youngsters in most schools who graduate even knowing what Mishnah or Gemara is. Pumping a lot more money into the classroom environment at this point will not, in my opinion, have much of an impact on that result unless accompanied by significant new investment in the development of programs that increase the access of schools to "beyond the classroom" environments.

Lastly, I would like to strongly support your notion of increasing contact between Jewish educators, representing formal education and center workers as a prime expression of (in my terms) "beyond the classroom" environments. There is no reason at all why intensive Jewish summer camp experiences cannot be "formalized" and integrated into the regular Jewish educational experience of a particular congregational supplementary school by creating a "mini-Ramah" experience on site at a local JCC campground. The congregation could provide the educational content and the curricular direction and perhaps the teachers while the JCC could provide the physical facility, the groupwork skill, and the recreation. Combined at the local level, this kind of synergy would be extremely important. Certainly the notion of training people to be able to move between classroom and "beyond the classroom" environments is also extremely important.

Once again, most of these ideas are simply aimed at truly integrated classroom and "beyond the classroom" activities, an idea that really emerges from your paper. It really was a joy to read your excellent analysis, and I hope that these few additional ideas prove interesting. I really would appreciate any feedback you might have, and I look forward to meeting you and perhaps even working with you at some point in the future.

Sincerely,

Barry Shrage  
Assistant Director

BS:sls:175:7

Enclosure



*From Barry  
Shrage  
4/3/86*

Jewish Community Federation of Cleveland  
Congregational Plenum

March 28, 1986

REPORT OF THE YOUTH COMMISSION

DRAFT

BACKGROUND

History

Early in 1985, the Youth Commission was created by the Jewish Community Federation's Community Services Planning Committee and the Congregational Plenum. Both the Federation and the Plenum saw a need for the community to increase its planning efforts in the area of youth programming, and to increase community support and resources in order to help each of the youth groups do its job better. Because of the importance of this agenda, the Plenum and the Federation developed a joint process involving the congregations and the Federation in a unique planning partnership.

The development of the Youth Commission was also responsive to a specific recommendation of the Federation's 1980 Jewish education report. That report suggested that strategies be developed designed to increase the teen peer group to reinforce adolescents' Jewish identification and involvement. The report noted that "it is not possible to ignore the critical importance of peer group activity during the adolescent years. 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." The Committee on Jewish Education therefore recommended 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.

The Commission consisted of equal numbers of Plenum and Federation representatives. It met five times over more than a year and developed four subcommittees which held eight meetings. The Commission leadership also met frequently and participated in two think tank sessions to develop a strategy for planning.

Demographics and Statistics on Youth Group Participation

A review of the demographics related to our Jewish youth also provided an impetus for community planning in this area. There are about 5,250 Jewish 12-18 year olds in Cleveland. At some time in their lives, over 90% of Cleveland's young Jewish people are exposed to our organized Jewish educational system, and the vast majority of families affiliate with congregations while their children are of school age. Approximately 1,450 (28%) are participating in some formal classroom Jewish education at the high school level, mostly in one-day-a-week confirmation programs. About 1,150 (22%) (generally the same young people involved in formal Jewish education) belong to youth groups. Only a little more than half of these are identified by their leaders as "actively involved." In addition, JCC reports that 500 young people are involved in a



range of JCC activity, many of whom would also be counted in other youth group totals.

Both the Plenum and the Federation have long stressed the importance of informal Jewish educational experiences as a critical component in overall Jewish identity building. Since participation in youth group activities serves as a life-long base for Jewish activity and involvement, the fact that fewer than 15% of our young people are actively involved poses a major challenge for congregations and the Federation system of service.

After significant discussion of the background and concern expressed by members of the Youth Commission, the following mission statement was adopted:

"The Joint Federation/Plenum Youth Commission will use the teen peer group to reinforce adolescents' Jewish identification and involvement. A plan will be developed in cooperation with Federation agencies, and the community's Jewish youth groups and their sponsoring synagogues or organizations, to increase the number of teens involved in Jewish youth groups and youth activities, and further enhance the level of Jewish content and religion in youth programming. The committee will deal primarily with post-Bar/Bat Mitzvah-age teens and would begin by focusing on determining how our community's youth can be better served through improved coordination of existing resources."

The steps in fulfilling the mission included reviewing existing Jewish youth activities; examining the nature of the programs and extent of participation in each youth group; identifying the needs of the Jewish youth groups for increased participation and their needs related to the level of Jewish programming; reviewing present staffing patterns, the prevalence of staff training, and staff qualifications; discussing possible communal solutions to address these needs; and recommending a plan to the CSPC and the Plenum on the feasibility of coordinating various aspects of youth activity and providing resources designed to enable each youth group to do its job better.

## FINDINGS

The Youth Commission identified a significant number of needs in the areas of Jewish program content, outreach and marketing, and personnel and training. The needs arise from recent experiences of youth groups, and of the community as a whole.

### Program Content

The Youth Commission discussed the need to enhance program quality and provide community resources and supports for programming. Teen programs in general must provide a quality experience which helps the participants feel useful and competent. They must be structured, attractive and creative in order to attract the largest number of teens. Programs must keep the interest of teens, be lots of fun, and meet the important socialization needs of teenagers while



at the same time, where appropriate, providing for effective, cognitive Jewish learning designed to increase knowledge, develop Jewish lifestyle skills and strengthen Jewish identity. All educational activities, including informal activities, need clearly defined goals, linked to values and an educational philosophy. The programs must help the teens clarify their own Jewish identity, increase their commitment to Jewish religion and culture, and involve them as active participants in the learning process.

Reports from a variety of youth groups indicated a strong commitment to Jewish content on the part of all surveyed. However, the definition, direction and quality of Jewish content varied from group to group. Several of the groups stressed the need to achieve balance between Jewish content and social activities to meet the needs of the widest range of teens while increasing their Jewish commitment. The nature of this balance varied from group to group from more social to more content-oriented programming, providing a good range of options within the community. For a number of groups, a major focus of Jewish content program appeared to be in the context of regional programming, primarily in retreat settings.

A number of reports reinforced the important role of teens, themselves, in planning their own programs--including helping to determine the level and type of Jewish content. In this context, it was noted that many youngsters develop Jewish content skills and strong interpersonal relationships at Jewish summer camps that then enrich the youth group experience. It was also suggested that youth group leaders frequently play a critical role as models for Jewish behavior, attitude and identity that may be as important as the program itself in identity formation.

Nearly all the groups reported on the availability of Judaic materials--some of high quality--from their respective national offices and organizations. It was reported however, that many youth workers had little experience in implementing these programs and/or limited Jewish knowledge themselves, severely limiting the usefulness of national materials. The Commission therefore determined that there is a critical need to better organize existing materials, increase their availability, train youth workers in their use and coordinate resources and skills between and among everyone involved in youth work, so that everyone can benefit from successes and available resources.

The Youth Commission stressed the importance of youth groups helping young people achieve a sense of mission, purpose, and real accomplishment while increasing commitment to Jewish religion and culture. This is based on the findings of several national attitudinal surveys of adolescent needs and values as well as on an accepted psychological stages of adolescent development. This also indicates the need for opportunities for constructive community services and other volunteer activities within the context of a Jewish environment.

The Youth Commission also determined that there is a need to make retreat and intensive Jewish summer camp programs more available to more youngsters; to expand and increase Jewish content more systematically beyond retreat settings; to create programs that are attractive to unaffiliated youth; to provide



continuity from Bar/Bat Mitzvah through high school graduation; to develop special programming for high school seniors, as they prepare to make the transition to college life or the world of work; to relate Jewish program content to the everyday lives of youngsters; and to ensure better preparedness of advisors to supervise youth activities. The importance of religious content as well as general Jewish content was also stressed.

The Youth Commission identified a critical need for youth group sponsors to generate additional financial support for programming to increase quality, expand opportunities for creativity, and increase participation. This includes the need for affordable meeting places, and resources for camps, retreats, and Shabbatonim.

#### Outreach and Marketing

Clearly, from the demographics, the Youth Commission identified a general need to increase the number of teens involved. Since fewer than 30% of Cleveland Jewish youth are exposed to youth activities today and 70% are completely uninvolved, the Youth Commission would recommend a community goal of reversing those numbers--striving for a time when 70% of our young people are involved in youth activities.

The Youth Commission saw a need to capitalize on the normal associational patterns of teens. Teenagers tend to seek out one-to-one relationships, but they generally do not join groups unless they are sought after. As is true in many phases of community activity, the chances for involvement are much greater if a person is asked to join. Further, face-to-face contact is the most effective outreach technique for teens. However, phone calls made by youth leaders or the teen themselves may be more practical in reaching a large number of "prospects" efficiently. Outreach phone calls are difficult for young people, but have been proven to be an effective motivator for involvement if those making the calls are properly prepared.

In this content, the Youth Commission identified the critical need to make better use of existing congregational lists for outreach. Since the demographic data show that such a significant proportion of families in the community do affiliate with congregations at some time in their lives, existing congregational lists of recent past and present membership represent a gold mine of opportunity for youth recruitment and involvement.

Similarly, existing congregational and communal school classes represent good opportunities for youth recruitment and involvement. When a youth group activity is taken into the classroom setting, students are exposed to alternative Jewish experiences which they may not otherwise encounter.

The Youth Commission clearly identified the need for improvement and further development of traditional outreach techniques such as the face-to-face and telephone contact mentioned above. This includes the need to increase the visibility of youth groups and youth grouping, to maximize chances that a teen will be exposed to enough Jewish youth group options to find one which will be attractive.



The Commission noted that in developing strategies there is also a need to understand and capitalize on the issue of status and attractive leadership. High-status teenagers are socially acceptable to the broad range of other young people, and other teens want to associate with them. Starting with high-status young people, a group can undertake outreach activities which will in fact involve others--the reverse is far more difficult or impossible. The availability of a wide range of youth group experiences in the community helps assure that each person regardless of social status can find a niche in a group that meets his needs or provides for his interests.

Finally, the Youth Commission identified the need to strengthen parental support in such a way as to increase youth involvement. To accomplish this, parental understanding of the importance of informal Jewish activities such as youth grouping must be strengthened.

#### Personnel

One of the most critical needs identified by the Youth Commission was to enhance and support the services of the adult advisors to the youth groups. An excellent adult advisor can practically guarantee the success of a youth group. Dynamic, attractive, Jewishly knowledgeable youth leaders who respect the abilities of young people to lead and take responsibility provide the environment for young people to have excellent experiences in Jewish youth groups. Such leaders can help young people develop both as affirmative members of the Jewish community who can help to ensure its future, and as strong people of good moral character based on Jewish values.

While most of the youth groups and youth movements are able to find advisors from year to year, the Youth Commission's review suggests that there is a need for a cadre of trained and motivated youth workers. This group of professionals could greatly improve the level of sophistication in youth work.

Teacher education is recognized as critical for the effectiveness of the classroom experience; advisor training should be seen in the same light related to the youth group experience. In addition, advisor training needs to include the special skills and techniques needed for effective work in an informal environment. The youth leader requires background in many areas including Jewish knowledge, psychology, social work, group dynamics, recreation and educational techniques.

In terms of personality and approach, youth groups need advisors who are flexible, to cope with various interest levels and needs of young people; dynamic to motivate them and keep them interested; and charismatic to attract more young people into the group and help to maximize their social, cultural, and educational interactions. An advisor must trust young people to take responsibility, and be willing to let them take full credit and responsibility for successes or failures. An advisor must have access to a wealth of ideas and stimulators which will keep the group dynamic and alive, and be prepared to inform young people of the available resources.



Youth groups need advisors who are Jewish educators, who know how to help incorporate Jewish concepts into programs and how to make educational activities experiential. The advisors need to be familiar with the religious, cultural and philosophical tenets of the groups for which they are working. They must also be familiar with the youth group's general practices related to worship and other Jewish experiences, to show how religious experiences in their movements are an ongoing part of being Jewish and of organizational and family life.

The Youth Commission identified a need for adult advisors to learn together, consult with each other, and train together in those areas which are common to all youth work. Also required is a central, reliable mechanism for referring promising, potential advisors to the rabbis and others who must recruit and hire them. Cleveland now lacks these opportunities and this structure.

The community needs to provide support for and recognition of advisors. In most instances, youth advisors do not work strictly for the salaries; in fact, some adult advisors are volunteers. Because of this, recognition of the contributions of adult advisors and provision of the necessary resources to do the best possible job are critical components in our efforts to enhance the quality of youth activity. For those advisors who are provided salaries or stipends or expense accounts, the Youth Commission saw a need to improve and expand their remuneration. This in itself raises the level of professionalism and sends a clear message about the expectations of the sponsoring organizations.

The community also needs to enhance the continuity of adult leadership, which might be aided through appropriate recruitment, training, recognition and support. Advisor continuity was found to be a significant factor in youth group success.

### RECOMMENDATIONS

The Youth Commission was created to help each youth group do its job better. Two levels of recommendations were generated--ideas to be implemented by the youth groups; and ideas which can be addressed on a community-wide basis to provide support for the youth groups.

### RECOMMENDATIONS TO BE ADDRESSED ON A COMMUNITY-WIDE BASIS

The central community recommendation of the Youth Commission is for the creation of a youth resources office with a minimum of one full-time professional staff person (the "director".) The Youth Commission believes that the community must exercise its organizational strength to serve our youth. Many of the concerns discussed above can be addressed through a central, community-supported effort to support and provide resources for the youth and their advisors.



This effort should be professionally staffed so that it can successfully undertake the wide variety of activities proposed below (see Job Description - Appendix A). The office will not duplicate youth activities, and it will not sponsor youth groups. Rather, the office will only be successful if it supports and enhances each youth group's ability to do its own work. The concept of helping people help themselves should apply very directly to the work of the youth resources office.

The office will provide the tools and training needed for excellent youth work. The professional staff will be able to provide a wide variety of "prescriptions", from which youth leaders will be able to pick and choose. The office will be able to provide central resources and continuity for programs which individual youth groups may not be able to support alone, such as retreat and camping resources and facilities, athletic leagues and volunteer service programs.

The Youth Commission feels it is especially important that the youth resources director serve as an advocate in synagogues, organizations and the community in general on behalf of youth activities. Professional involvement in this activity should dramatically improve our community's youth work capabilities, by maximizing each sponsor's involvement and interest in the youth program.

The director should be charged with developing a wide variety of resources and supports. Some initial suggestions are listed here:

#### PROGRAM CONTENT

The most critical components in mounting youth programming are ideas, resources to address the ideas, and skills to access and maximize the resources. To assist youth groups in this area, the Commission is recommending a number of important functions for the youth resources office:

#### Program Resource Bank

A "program resource bank" should be developed through which youth resource staff can provide the expertise, training, consultation and knowledge needed to help youth groups access materials available from the major national youth movements and implement the existing Jewish content program models available at the local level. The Commission further suggested that:

1. Program evaluation should be built into the Program Bank's consultation and program development process whenever possible.
2. Program excellence should be encouraged through the development of grants for high quality intensive Jewish content activity, and the creation of a fund to provide small (not more than \$500) incentive grants for high-quality, intensive Jewish content activities.
3. The Program Bank could coordinate its activities with the Bureau of Jewish Education and the Jewish educational institutions to help schools make



"beyond the classroom" programs and youth activities an integral part of the Jewish educational experience of their students.

4. The Program Bank could be organized in such a way as to provide easier reference material for special target groups, such as junior youth groups or high school seniors.
5. The program bank could develop a "speakers bureau" of people in the community who have Jewish knowledge and/or skills and who could be used as resources for youth group programming.

#### Centralized Program Resources

In addition to recommending the development of the Program Resource Bank, a number of specific programs were highlighted because of the opportunities they present for central programming; because of their special potential to serve as vehicles for high-quality Jewish content programs; and because it was felt that they would require some central coordination for proper implementation. Among those viewed as especially appropriate for central coordination were:

1. Volunteer Service and Social Action. Volunteer service and social action were identified as areas that cut across youth group lines, have great potential for maximizing Jewish content and for strengthening Jewish identity, and yet present some complexity and difficulty in proper implementation. Training and supervision of volunteers, carefully controlled placement in Jewish social service settings (with the cooperation of Federation agencies), and liaison with placement agencies are not currently part of most youth volunteer efforts. While these programs should continue to be part of individual youth group programs, many components of this type of program require specific skills and knowledge that might best be handled centrally.
2. Youth Worker Council. Program development, coordination and training efforts would all benefit from regular youth worker meetings through the development of a youth worker council. In addition, the youth worker council could help develop joint programming to broaden youth group members' exposure to other young Jewish people. This might be especially important in order to have the necessary critical mass for retreat and camp programming and for volunteer opportunities.
3. The JCC Conference Center. Retreats provide an important opportunity for creating the kind of "total Jewish environment" which has been shown to be a major factor in influencing Jewish interest and commitment. The JCC Treuhaft Conference Center will be a major community resource for this type of program development and for informal Jewish experiences for young people. All youth groups should be assisted in its use through intensive liaison between the Conference Center and youth resource staff.
4. Youth Council. Leadership training for teens and exposure to a broader group of peers are also excellent tools for program enhancement. To



address this, the youth resources office should develop a representative youth council to provide youth leadership skills training, joint program development and program exchange opportunities for the youth group presidents. The youth council should not be operated as a youth group in and of itself, and the youth leaders involved must understand that the central purpose of this activity would be to provide support and ideas for their individual youth groups.

### OUTREACH AND MARKETING

The importance of creating a strategy for reaching out to all accessible teens in an organized way through effective, direct communication cannot be overstressed in attracting young people to activities. Creating the skills and resources needed for this effort should therefore be a central concern of the youth resource staff. The central goals of the youth resources office should therefore include:

- (1) training youth workers in outreach strategies that stress using all available lists and person-to-person and phone outreach techniques;
- (2) helping youth groups make better use of their lists through training and the development of other marketing techniques;
- (3) encouraging youth groups to market a variety of youth activities to those young people who are currently uninvolved by helping youth groups access each other's lists without, in any way, interfering with current membership or youth group involvement;
- (4) using the Jewish Welfare Fund Dialathons at the high school levels to promote other youth group opportunities. (The callers might be trained to ask about youth group involvement and to offer to discuss or send materials to their prospects regarding youth activities. Names obtained through this processed should be funneled back to the existing youth groups.)

The youth resources office should also consider developing other supports to assist advisors and youth leaders in outreach by providing: assistance in the development of brochures and flyers; developing a teen-line as a "central address" for information about youth activities; creating a community calendar published periodically, to let people know about existing youth activities; developing a community-wide brochure for youth group marketing; and sponsoring an annual "fair" for youth and their parents to learn about options for youth activity.

### PERSONNEL AND TRAINING

Community assistance is needed to recruit, train and support adult advisors for the youth groups. To address this, the youth resources director should:



- (1) recruit new youth workers by serving as a central resource for interested people and advocating with the youth group sponsors for adequate compensation and/or recognition;
- (2) arrange for regularly scheduled skills workshops for advisors, on generic youth work issues, especially related to the areas discussed above in the program and outreach areas (e.g., telephone training, retreat programming)
- (3) consult with advisors upon request, on any issue which may be of concern;
- (4) provide supports and incentives to maintain continuity, to counter the high staff turnover in youth work;
- (5) serve as an advocate for advisors (and youth activities) in synagogues, organizations and the community-at-large. (To "advocate" means to ensure that advisors are treated as professionals and to work toward integrating youth activity into overall congregational or organizational programming.);
- (6) arrange for the recognition of contributions made by excellent advisors.

#### RECOMMENDATIONS FOR THE YOUTH GROUPS

The Youth Commission had a variety of ideas and suggestions which youth groups themselves should consider in order to improve their programs and enhance their recruitment. This is important both before and after the establishment of the youth resources office.

##### Program Content

Many competing activities can lure teens away from Jewish involvement. To counter this, sponsoring organizations should provide a full continuum of programming from Bar/Bat Mitzvah through high school graduation. Each sponsoring congregation or organization should have a junior youth group for seventh and eighth graders to provide early Jewish experiential and informal learning.

To address the strong need for mission and purpose felt by teenagers, all youth groups should undertake a volunteer service activity. This provides the valuable side benefit of additional volunteers for our Jewish and general human service agencies. Youth groups should especially work to increase their interaction with Jewish agencies, to expose young people to community activities and to show by example the Jewish values of community building and caring.

Youth groups should bolster their activity in retreats, camps, and Shabbatonim. This is the informal Jewish educational corollary to the total Jewish environment created formally in a Jewish day school. The impact of retreats, overnights and camp programs on long-term Jewish interest has been well documented and should be a central component of all youth programming.



All youth groups should encourage and help their members to have an Israel experience. Our community has already established that the Israel experience should be an integral part of Jewish education and identity building. For youth groups, it provides leaders who return very excited about their heritage and Jewishness; this can provide a stimulus for programming.

Sponsors should work to enhance the financial support of youth groups. No young person should be precluded from an affirmative Jewish experience due to an inability to afford to participate. Experts in the youth work field pride themselves on being able to run very effective and sophisticated programs at bargain prices; all youth groups should strive for this.

#### Personnel

Youth groups should build upon past successes in recruiting alumni as advisors. Further, the Youth Commission believes that couples should be recruited as advisors, as they can support each other and generally provide more assistance, guidance and support to the youth. Couples with other involvements, either in the congregations or in other Jewish organizational activities, should especially be targeted as potential advisors. (See Appendix B - "Characteristics of the Ideal Youth Advisor")

#### Outreach And Marketing

Each individual youth group must do the best possible job of attracting young people. Those youth groups with a institutional base (such as a congregation) must attempt to involve as many of their natural constituents as possible, by taking youth group programming into the classroom and using existing lists. All of these activities can be enhanced and supported by the youth resources office.

#### Program Governance and Supervision

(To be discussed)

sls:179:10

## Appendix A - Job Description for the Training/Resource Program Director

The director of the Youth Work Training and Resource Program should have extensive experience as a successful youth advisor with a track record showing capabilities in (1) recruiting new advisors; (2) training advisors; (3) working with rabbis, boards and other overseers; (4) developing and implementing retreats and other intensive beyond-the-classroom activities; (5) Jewish education; (6) working with and supervising professionals.

Along with youth work experience, this job requires extensive knowledge of community resources, and appropriate educational background for undertaking the activities listed above. It also requires teaching and motivation skills, along with management experience. The subcommittee recommends that a minimum three year commitment be required, to build toward continuity and to gain the community's familiarity with (and trust in) the program.





## Appendix B - Characteristics of the Ideal Youth Advisor

In its deliberations, the subcommittee developed a profile of the ideal advisor. The characteristics include:

- (1) A flexible attitude
- (2) Dynamic
- (3) Charismatic
- (4) Trusting
- (5) Able to give others credit and responsibility
- (6) Aware of community resources
- (7) Adherent of sponsor organization's philosophy
- (8) "Graduate" of youth program in which they will work
- (9) College graduate
- (10) Married/Advising as couple
- (11) Over age 21
- (12) Willing to make long term (3-year minimum) commitment
- (13) Social Work/Sociology/Psychology skills







# Minutes

## The Jewish Community Federation of Cleveland

1750 Euclid Avenue / Cleveland, Ohio 44115

Phone (216) 566-9200

## COMMISSION ON JEWISH CONTINUITY

### EXECUTIVE COMMITTEE

Thursday, April 3, 1986

12:00 noon at the

Jewish Community Federation

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ATTENDANCE: Charles Ratner, chairman, presiding; David Ariel, Alan D. Bennett, Alice Fredman, David Kleinman, Nathan Oscar, Peggy Wasserstrom, Carol Willen, staff: Barry Shrager, secretary

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### INTRODUCTION

Charles Ratner welcomed those present and noted that an Executive Committee was being formed at this time in order to give clearer direction to the Commission on Jewish Continuity process. He noted that the Commission was now winding down "phase one" of the process which included bringing in outside experts for discussion. He stressed that the Executive Committee was needed to help formulate an approach to the work of the Commission and that it would meet from time to time to monitor the Commission's progress and to make sure that it stayed "on target".

### REVIEW OF TIME LINE AND OUTLINE OF SUGGESTED FUTURE DIRECTION

Mr. Ratner noted that the "Time Line and Suggested Future Direction" that each member of the Executive Committee had received represented a possible structure for use by the Commission and that it was completely open to input from members of the Executive Committee.

Mr. Ratner then reviewed the flow chart, briefly touching on the history of the Commission to date. He then stated that the suggested next stage of the process could involve allowing agencies and congregations to come in with their own general thoughts and ideas for broad change and improvement in the system of services. He noted that a number of agencies are nearly ready to come to the Commission with some interesting proposals.

✓ Mr. Ratner suggested that while the agencies and congregations are bringing ideas to the Commission it would be possible to simultaneously circulate up-to-date demographic data along with several of the most interesting recent publications in the field of Jewish education and continuity.



Mr. Ratner suggested that the next stage in the process would be for the Executive Committee to review the agency and congregation reports along with selected data and materials. The Executive Committee would then select five to eight "critical issues" in areas of wide concern that also represent significant opportunities for strategic change and improvement. These issues would then be brought to the Commission on Jewish Continuity which would select a number of them for further exploration.

Following this selection of key issues by the Commission on Jewish Continuity "Key Issue Task Forces" would be appointed to thoroughly research and analyze each issue. Each Task Force would be charged with doing the research needed to thoroughly discuss and analyze each issue and would then create specific implementation plans in each area for the Commission.

Mr. Ratner then noted that the kinds of issues to be addressed and the scope of the Commission would differ in a number of critical ways from the kinds of programs and projects developed in the 1976 and 1980 processes. He noted that in general the Commission will now be seeking to encourage projects that go beyond the goals of the 1976 and 1980 studies and that can lead to systemic change rather than projects that test individual "innovative" Jewish educational programs. For example, Mr. Ratner noted, in 1976 Cleveland's Jewish Education Fund made a grant to a Jewish Family Education Program to test a specific approach to reaching young families. He stressed that the Commission's task might now be to encourage projects aimed at making Jewish parent education a standard part of the life experience of some segment of the Jewish community, for example, by funding a "Jewish parenting" coordinator for a group of synagogues, or by developing a chair in Jewish parent education at the College of Jewish Studies. He stressed that the current Commission will be seeking to make systemic and sustained change within the community.

#### QUESTIONS AND DISCUSSION

Following Mr. Ratner's presentation the discussion focused mostly on the types of issues to be explored through the process, on coordination of effort with existing projects, and on ways of involving congregations in the process.

It was noted by several of the Executive Committee members that the Community Services Planning Committee is currently sponsoring a Joint Commission on Youth with the Congregational Plenum. They reported that the Commission on Youth had explored the use of youth group activity to foster the development of Jewish identity. They stated that the Commission had developed collaborative models designed to promote interdisciplinary and interagency activity involving congregations, the Jewish Community Center, the Bureau of Jewish Education, and the Cleveland College of Jewish Studies along with a variety of other agencies. It was suggested that the Youth Commission provided an interesting model for the Commission on Jewish Continuity and agreed that the Youth Commission findings could be used as part of the Commission on Jewish Continuity deliberations.



The Executive Committee then discussed the tension between short-term concrete issues and longer-term conceptual concerns. Several members of the committee thought it would be important for the Commission to define Jewish identity and to deal with issues like the potential split between Orthodox, Reform, and Conservative Jews and its potential impact on Jewish continuity. Others felt that these kinds of issues might be too broad or might simply be insoluble.

Several members of the Committee also talked about the importance of addressing structural issues while at the same time dealing with concrete programmatic concerns. It was agreed that the issues developed by the Commission on Jewish Continuity could include both structural issues (e.g. what kinds of institutions would best promote Jewish continuity) along with programmatic issues (e.g. what programs or staffing patterns would encourage congregations and other institutions to create effective Jewish parent education programs for every young family in the community). It was further agreed that the broader philosophical issues could also be dealt with within the context of specific programmatic agenda items. Mr. Ratner stressed the importance of finding a middle ground between agenda items that were too narrow and agenda items that were too broad in order to make real progress on specific issues while at the same time providing an open environment for the discussion of broader structural problems. It was decided that the Commission could focus both on potential changes in existing agencies as well on the development of new strategies based on new collaborative models among existing agencies.

Alice Fredman then stressed that the development of concrete strategies on programmatic issues frequently required a broader strategic look at critical intervention points in the lives of individuals and institutions. For instance, she noted that a study of Cleveland Public Schools had found that the decision to drop out of school at age 16 was frequently made at age 11 or 12, and that interventions designed to avoid later drop-out would have to focus on families at that earlier stage. Similarly, the development of programs aimed at encouraging intensive Jewish camping or high school level Jewish education would have to focus on interventions aimed at the Jewish family at a much earlier stage. She also recommended that the Commission address the issue of the Jewish family by looking at the wide range of current family models within the Jewish community and then developing appropriate strategies for each.

In discussing the possibility of dealing with broader philosophical issues within the Commission it was noted that the very broadest trends in Jewish history might be unpredictable and that ways of dealing with some of these challenges might also develop spontaneously and unpredictably as a result of bringing together the kind of talented personnel needed to implement new programs. It was stressed that the concept of unpredictability needed to be built into the Commission's deliberations. In discussing future trends it was also suggested that the Commission consider what it wanted the future to look like because programs developed by the Commission could potentially affect the shape of the Jewish community of the future.

The committee then discussed the importance of involving religious perspectives in the work of the Commission. All agreed that congregational involvement

would be absolutely crucial to a successful conclusion. It was noted that the Congregational Plenum was represented on the Commission and on the Executive Committee by Rabbi Kamin. It was further suggested that a formal presentation be made to the Congregational Plenum at the earliest possible time.

Finally, it was suggested that whatever recommendations came out of the Commission on Jewish Continuity be presented to the CSPC and the Rating Committee so that they could be reflected in future community priorities.

#### ADJOURNMENT

The committee adjourned at 1:30 p.m.

Respectfully submitted,

Barry Shrage, secretary

m182/bs:2

Commission on  
Jewish Continuity



# CORRESPONDENCE INSTRUCTIONS

Date: 4/9/86

To: MLM

From: CKW

FOR	PLEASE
Approval <input type="checkbox"/>	Advise <input type="checkbox"/>
Immediate Action <input type="checkbox"/>	Note and File <input type="checkbox"/>
More Details <input type="checkbox"/>	Note and Return <input type="checkbox"/>
Your Comments <input type="checkbox"/>	Read and Destroy <input type="checkbox"/>
Your Information <input checked="" type="checkbox"/>	Investigate and Report <input type="checkbox"/>
Your Signature <input type="checkbox"/>	See Me <input type="checkbox"/>
Returned as Requested <input type="checkbox"/>	(Response Needed By) <input checked="" type="checkbox"/>
	Reply
	Initial and Forward To: <input type="checkbox"/>

Re: Commission on Jewish

REMARKS:

Continuity  
Would you like to  
receive summaries  
of the meetings of  
the Commission  
and its Exec. Committee?

4/14/86  
Re: Jewish Continuity -  
Thought you'd  
be interested  
in MLM's  
reactions to  
this summary  
of the mtg. I  
attended. (pls return)

CKW

See comments

TO: Morton L. Mandel  
Henry L. Zucker  
NAME  
DEPARTMENT/PLANT LOCATION

FROM: Carol K. Willen  
CKW  
NAME  
DEPARTMENT/PLANT LOCATION

DATE: 4/9/86  
REPLYING TO  
YOUR MEMO OF: \_\_\_\_\_

SUBJECT: COMMISSION ON JEWISH CONTINUITY:  
EXECUTIVE COMMITTEE SESSION - APRIL 3, 1986

HIGHLIGHTS

What follows are the highlights of an Executive Committee meeting chaired by Chuck Ratner and attended by David Ariel, Alan Bennett, Alice Fredman, David Kleinman, Nate Oscar, Peggy Wasserstrom and Carol Willen (Staff: Barry Shrage).

General Orientation

The Executive Committee grappled with its mission during a discussion that was generally philosophical in tone.

The group acknowledged that there are many ways to proceed. The opposing ends of the continuum would be:

1. To focus on specific practical programs and projects (such as promoting the Israel experience, Jewish camping, youth groups, etc.) and
2. To explore broad philosophical issues and definitional matters, such as: What do we mean when we say "Jewish continuity"?

It was agreed that the Committee should pursue a middle course: specific solutions will be addressed, but these will be regarded in the light of the broader philosophical and sociological issues connected with the theme of continuity.

Sounds good

Role of the Commission

The chairman affirmed his willingness to entertain any and all new ideas and suggestions.

We wish to encourage new approaches that are more far-reaching than a series of discrete (individual) programs. Because we are thinking in terms of effecting broad systemic change, we will try to look at the familiar with fresh eyes.

Yes

1 good

INTER-OFFICE CORRESPONDENCE



Although the Commission is well aware of the desire of existing institutions to perpetuate themselves in their present form, it will attempt to examine current programs and practices with the greatest possible objectivity. It may suggest new kinds of relationships among existing agencies, and/or the elimination of old structures and the creation of new ones.

While the Commission obviously cannot predict the future of Jewish life, it must take into account the sound demographic information that has already been gathered, bearing in mind that projections will be subject to a number of variables and unforeseen circumstances. Within that framework, the Commission will strive to be pro-active.

#### Specific Plans

The Committee examined and approved the "projected" portion of the attached time line:

1. Agencies, institutions, and congregations will be invited to submit their own assessment of the key issues relating to Jewish continuity. (These may or may not be expressed in the form of specific proposals.) The idea is to encourage brainstorming that will yield a list of issues and long-term goals.
2. The staff will distill the information collected in this way, as well as the ideas presented by national experts. The Executive Committee will then select six or seven key issues on which to focus.
3. The full Commission will review and approve the cluster of issues that have been selected for examination.
4. Work groups or sub-committees will be formed to explore each of the issue areas.

*NOT CASE, BUT  
WORTH  
TRYING*

*— good — "push" the agencies*

*EXACTLY  
RIGHT*

J. Ed.  
Israel

Alan Bennett

If he  
doesn't  
come on  
thurs -

Thanks -  
he'll talk  
to you on his  
return  
from Israel -

will - Transit. pd.  
New ~~re~~ resources

Turning pt in Am. Jewry  
- analyze

will Educators grapple with these issues?

Ariel  
is  
going



Pol. St. on Phil. Objectives  
"Grants from NAF" - presented 2/6/85  
- (revisions submitted on 6/12/85  
statement approved w/ revis 6/12

Procedures - -





EXECUTIVE SUMMARY

REPORT OF THE YOUTH COMMISSION

PURPOSE OF COMMISSION

The Youth Commission was created by the Jewish Community Federation's Community Services Planning Committee and the Congregational Plenum to intensify planning efforts in the area of youth programming, in order to increase community support and resources for youth group activity.

NEED

Through several prior planning studies, the Federation identified the critical importance of high school youth group activity in building Jewish identity. The Committee on Jewish Education (1980) recommended that the JCC, in cooperation with the Bureau of Jewish Education and all of the youth groups and their sponsoring institutions develop a plan aimed at increasing the number of teens involved in youth groups, and raising the level of their Jewish content programming.

Several national attitudinal studies of Jewish youth, published by the American Jewish Committee, B'nai B'rith and others, stressed the importance of providing young people with a positive Jewish environment and activity, in order for them to develop strong Jewish commitment and understanding, and to capitalize on the adolescent need for mission and purpose in a Jewish context.

Less than 22% of Cleveland's Jewish teens belong to youth groups, and only about half of these are actively involved. The low percentage of young people involved indicated a need for community-wide intervention to assist the youth groups in outreach and marketing. The present state of youth group programming as determined by the Commission indicated a need for community-based resources to assist adult advisors and young people in the development of attractive and effective Jewish and general programs that could attract far more teens and have a greater impact on their Jewish identity.

RECOMMENDATIONS

Community Youth Resources Office

The community should develop a Youth Resources Office with a minimum of one full-time professional staff to address the needs for enhanced youth involvement and programming through a central, community-supported effort. Once established, the Youth Resources Office will support and enhance each youth group's ability to do its own work. Key functions of the Youth Resources Office would include:

1. The development of central program resources for youth leaders and members including encouraging youth group use of the Treuhaft Conference Center and coordination of volunteer services activity.
2. The implementation of an effective youth group-based, community-wide outreach strategy.



3. The creation of centralized youth work and personnel services designed to:
- a. train youth workers in outreach techniques, program development, and group work
  - b. advocate for higher personnel standards for youth workers
  - c. aid youth groups in the recruitment of adequate personnel.

#### Governance of the Youth Resources Office

As proposed by the commission, the Youth Resources Office would be jointly sponsored by the Plenum and the JCC, and governed by a board made up of 50% Plenum and 50% JCC representatives. The JCC would involve representatives of the Federation, BJE, the College of Jewish Studies and non-congregational youth organizations in its share of the governing board. The board would set policy and report both to the Plenum and the JCC board. Staff would be hired by the JCC with the advice and consent of a personnel committee of the board. Staff would be supervised by the Director of the JCC.

The governing board would be involved in an annual evaluation of the Youth Resources Office, which will be presented to the Plenum and the JCC .

#### YOUTH GROUP RECOMMENDATIONS

The Youth Commission developed a variety of ideas and suggestions which youth groups themselves should consider in order to improve their programs and enhance their recruitment. These included significantly enhanced experiential programming from bar/bat mitzvah through high school graduation; retreat and camp programming; enhanced financial support of youth groups; ideas for personnel recruitment and enhancement; and stressing outreach as a central part of each youth group's activity.

#### A UNIQUE/EXPERIMENTAL PROJECT

The recommendations contained in this report are unique in that they involve a community-wide approach to youth work and a first time ever planning collaboration between the Federation and the Congregational Plenum. The wide variety of youth groups which have developed independently represent tremendous opportunities for youth involvement. A comprehensive, coordinated approach to marketing and enhanced program development for each of the youth groups can dramatically increase their success. The success of the program itself will be assured by the deep involvement of both the congregational community and the agencies involved in youth activities. With a governing board and staff concerned about the total target group of Jewish high school youth, our overall communal ability to involve young people would be dramatically improved. It should also help the community maximize its approach to new resources such as the Mandel JCC in Beachwood, and its Treuhaft Conference Center.

The report of the Youth Commission represents a watershed in informal Jewish activities which, it is hoped, will result in dramatically increasing the number of teens involved in youth activity and ensuring each an affirmative, intensive Jewish-identity building youth group experience in the high school years.



REPORT OF THE YOUTH COMMISSION

I. BACKGROUND

A. History

Early in 1985, the Youth Commission was created by the Jewish Community Federation's Community Services Planning Committee and the Congregational Plenum. Both the Federation and the Plenum saw a need for the community to increase its planning efforts in the area of youth programming, and to increase community support and resources in order to help each of the youth groups do its job better. Because of the importance of this agenda, the Plenum and the Federation developed a joint process involving the congregations and the Federation in a unique planning partnership.

The development of the Youth Commission was also responsive to a specific recommendation of the Federation's 1980 Jewish education report. That report suggested that strategies be developed to expand and reinforce adolescents' Jewish identification and involvement. The report noted that:

"It is not possible to ignore the critical importance of peer group activity during the adolescent years. 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."

The Committee on Jewish Education therefore recommended 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 and raising the level of Jewish content in youth groups.

The Commission consisted of equal numbers of Plenum and Federation representatives. It met five times over more than a year and developed four subcommittees which held eight meetings. The Commission leadership also met frequently and participated in two think tank sessions to develop a strategy for planning.

B. Demographics and Statistics on Youth Group Participation

A review of the demographics related to our Jewish youth also provided an impetus for community planning in this area. There are about 5,250 Jewish 12-18 year olds in Cleveland. At some time in



their lives, over 90% of Cleveland's young Jewish people are exposed to our organized Jewish educational system, and the vast majority of families affiliate with congregations while their children are of school age. Approximately 1,450 (28%) are participating in some formal classroom Jewish education at the high school level, mostly in one-day-a-week confirmation programs. About 1,150 (22%) (generally the same young people involved in formal Jewish education) belong to youth groups. Only a little more than half of these are identified by their leaders as "actively involved." In addition, JCC reports that 500 young people are involved in a range of JCC activity, many of whom would also be counted in other youth group totals.

Both the Plenum and the Federation have long stressed the importance of informal Jewish educational experiences as a critical component in overall Jewish identity building. Since participation in youth group activities serves as a life-long base for Jewish activity and involvement, the fact that fewer than 15% of our young people are actively involved poses a major challenge for congregations and the Federation system of service.

After significant discussion of the background and concern expressed by members of the Youth Commission, the following mission statement was adopted:

"The Joint Federation/Plenum Youth Commission will use the teen peer group to reinforce adolescents' Jewish identification and involvement. A plan will be developed in cooperation with Federation agencies, and the community's Jewish youth groups and their sponsoring synagogues or organizations, to increase the number of teens involved in Jewish youth groups and youth activities, and further enhance the level of Jewish content and religion in youth programming. The committee will deal primarily with post-Bar/Bat Mitzvah-age teens and would begin by focusing on determining how our community's youth can be better served through improved coordination of existing resources."

The steps in fulfilling the mission included reviewing existing Jewish youth activities; examining the nature of the programs and extent of participation in each youth group; identifying the needs of the Jewish youth groups for increased participation and their needs related to the level of Jewish programming; reviewing present staffing patterns, the prevalence of staff training, and staff qualifications; discussing possible communal solutions to address these needs; and recommending a plan to the CSPC and the Plenum on the feasibility of coordinating various aspects of youth activity and providing resources designed to enable each youth group to do its job better.



## II. FINDINGS

The Youth Commission identified a significant number of needs in the areas of Jewish program content, outreach and marketing, and personnel and training. The needs arise from recent experiences of youth groups, and of the community as a whole.

### A. Program Content

Reports from a variety of youth groups indicated a strong commitment to Jewish content on the part of all surveyed. However, the definition, direction and quality of Jewish content varied from group to group. Several of the groups stressed the need to achieve balance between Jewish content and social activities to meet the needs of the widest range of teens while increasing their Jewish commitment. The nature of this balance varied from group to group from more social to more content-oriented programming, providing a good range of options within the community. For a number of groups, a major focus of Jewish content program appeared to be in the context of regional programming, primarily in retreat settings.

A number of reports reinforced the important role of teens, themselves, in planning their own programs--including helping to determine the level and type of Jewish content. In this context, it was noted that many youngsters develop Jewish content skills and strong interpersonal relationships at Jewish summer camps that then enrich the youth group experience. It was also suggested that youth group leaders frequently play a critical role as models for Jewish behavior, attitude and identity that may be as important as the program itself in identity formation.

Nearly all the groups reported on the availability of Judaic materials--some of high quality--from their respective national offices and organizations. It was reported however, that many youth workers had little experience in implementing these programs and/or limited Jewish knowledge themselves, severely limiting the usefulness of national materials. The Commission therefore determined that there is a critical need to better organize existing materials, increase their availability, train youth workers in their use and coordinate resources and skills between and among everyone involved in youth work, so that everyone can benefit from successes and available resources.

The Commission discussed the need to enhance program quality by providing community resources and supports for programming. Teen programs in general must provide a quality experience which helps the participants feel useful and competent. They must be structured, attractive and creative. Programs must keep the interest of teens, be lots of fun, and meet the important socialization



needs of teenagers while at the same time, where appropriate, provide for effective, cognitive Jewish learning designed to increase knowledge, develop Jewish lifestyle skills and strengthen Jewish identity. All educational activities, including informal activities, need clearly defined goals, linked to values and an educational philosophy. The programs must help the teens clarify their own Jewish identity, increase their commitment to Jewish religion and culture, and involve them as active participants in the learning process.

The Youth Commission stressed the importance of youth groups' helping young people achieve a sense of mission, purpose, and real accomplishment while increasing commitment to Jewish religion and culture. This is based on the findings of several national attitudinal surveys of adolescent needs and values as well as on accepted psychological stages of adolescent development. This also indicates the need for opportunities for constructive community services and other volunteer activities within the context of a Jewish environment.

The Youth Commission also determined that there is a need to make retreat and intensive Jewish summer camp programs more available to more youngsters; to expand and increase Jewish content more systematically beyond retreat settings; to create programs that are attractive to unaffiliated youth; to provide continuity from Bar/Bat Mitzvah through high school graduation; to develop special programming for high school seniors, as they prepare to make the transition to college life or the world of work; to relate Jewish program content to the everyday lives of youngsters; and to ensure better preparedness of advisors to supervise youth activities. The importance of religious content as well as general Jewish content was also stressed.

The Youth Commission identified a critical need for youth group sponsors to generate additional financial support for programming to increase quality, expand opportunities for creativity, and increase participation. This includes the need for affordable meeting places, and resources for camps, retreats, and Shabbatonim.

#### B. Outreach and Marketing

Clearly, from the demographics, the Youth Commission identified a general need to increase the number of teens involved. Since fewer than 22% of Cleveland Jewish youth are exposed to youth activities today and 78% are completely uninvolved, the Youth Commission would recommend a community goal of reversing those numbers--striving for a time when 78% of our young people are involved in youth activities.

The Youth Commission saw a need to capitalize on the normal associational patterns of teens. Teenagers tend to seek out one-to-one



relationships, but they generally do not join groups unless they are sought after. As is true in many phases of community activity, the chances for participation are much greater if a person is asked to become involved. Further, face-to-face contact is the most effective outreach technique for teens. However, phone calls made by youth leaders or the teen themselves may be more practical in reaching a large number of prospects efficiently. Outreach phone calls are difficult for young people, but have been proven to be an effective motivator for involvement if those making the calls are properly prepared. These techniques need to be better developed. This includes the need to increase the visibility of youth groups in a variety of ways, to maximize chances that a teen will be exposed to enough Jewish youth group options to find at least one which will be attractive.

In this context, the Youth Commission identified the critical need to make better use of existing congregational lists for outreach. Since the demographic data show that such a significant proportion of families in the community do affiliate with congregations at some time in their lives, existing congregational lists of recent past and present membership represent a gold mine of opportunity for youth recruitment and involvement.

Similarly, existing congregational and communal school classes represent good opportunities for youth recruitment and involvement. When a youth group activity is taken into the classroom setting, students are exposed to alternative Jewish experiences which they may not otherwise encounter, and which serve as a tool for outreach to increase the probability of their further involvement.

The Commission noted that in developing strategies there is also a need to understand and capitalize on the issue of status and attractive leadership. High-status teenagers are socially acceptable to the broad range of other young people, and other teens want to associate with them. Starting with high-status young people, a group can undertake outreach activities which will in fact involve others--the reverse is far more difficult or impossible.

Finally, the Youth Commission identified the need to strengthen parental support in such a way as to increase youth involvement. To accomplish this, parental understanding of the importance of informal Jewish activities such as involvement with youth groups must be strengthened.

#### C. Personnel

One of the most critical needs identified by the Youth Commission is to enhance and support the services of the adult advisors to the youth groups. An excellent adult advisor can practically guarantee the success of a youth group. Dynamic, attractive, Jewishly-knowledgeable youth leaders who respect the abilities of



young people to lead and take responsibility provide the environment for young people to have excellent experiences in Jewish youth groups. Such leaders can help young people develop as affirmative members of the Jewish community to help to ensure its future.

The Youth Commission's review suggests that there is a need for a cadre of trained and motivated youth workers. This group of professionals could greatly improve youth work.

Teacher education is recognized as critical for the effectiveness of the classroom experience; advisor training should be seen in the same light related to the youth group experience. Advisor training needs to include the special skills and techniques needed for effective work in an informal environment: Jewish knowledge, psychology, social work, group dynamics, recreation and education.

In terms of personality and approach, youth groups need advisors who are flexible, to cope with various interest levels and needs of young people; dynamic to motivate them and keep them interested; and charismatic to attract more young people into the group and help to maximize their social, cultural, and educational interactions. An advisor must trust young people and help them deal with both successes and failures. An advisor must have access to ideas and stimulators which will keep the group dynamic and alive, and be able to inform young people of the available resources.

Youth groups need advisors who can help incorporate Jewish concepts into programs and who know how to make educational activities experiential. The advisors need to be familiar with the religious, cultural and philosophical tenets of the groups for which they are working. They must also be familiar with the youth group's general practices related to worship and other Jewish experiences, to show how religious experiences in their movements are an ongoing part of being Jewish and of organizational and family life.

The Youth Commission identified a need for adult advisors to learn together, consult with each other, and train together in those areas which are common to all youth work. Also required is a central, reliable mechanism for referring promising, potential advisors to the rabbis and others who must recruit and hire them. Cleveland now lacks these opportunities and this structure.

The community needs to provide support for and recognition of advisors. In most instances, youth advisors do not work strictly for the salaries; in fact, some adult advisors are volunteers. Because of this, recognition of the contributions of adult advisors and provision of the necessary resources to do the best possible job are critical components in their efforts. For those advisors who are provided salaries or stipends or expense accounts, the Youth Commission saw a need to improve and expand their remuneration. Such action raises the level of professionalism and sends a



clear message about the expectations of the sponsoring organizations.

The community also needs to enhance the continuity of adult leadership, which might be aided through appropriate recruitment, training, recognition and support. Advisor continuity was found to be a significant factor in youth group success.

### III. RECOMMENDATIONS

The Youth Commission was created to help each youth group do its job better. Two levels of recommendations were generated--ideas which can be addressed on a community-wide basis to provide support for the youth groups; and ideas to be implemented by the youth groups themselves (see page 10).

#### A. RECOMMENDATIONS TO BE ADDRESSED ON A COMMUNITY-WIDE BASIS

The central community recommendation of the Youth Commission is for the creation of a youth resources office with a minimum of one full-time professional staff person (the "director".) Many of the concerns discussed above can be addressed through a central, community-supported effort to support and provide resources for the youth and their advisors.

This effort should be professionally staffed so that it can successfully undertake the wide variety of activities proposed below (see Job Description - Appendix A). The office will not duplicate youth activities, and it will not sponsor youth groups. Rather, the office will support and enhance each youth group's ability to do its own work. The concept of helping people help themselves should apply very directly to the work of the youth resources office.

The director will provide a wide variety of resources for the youth leaders. The office will provide central resource and coordination for planning programs which individual youth groups may not be able to support alone, such as retreat and camping resources and facilities, athletic leagues and volunteer service programs, to the extent not now available or underutilized.

The Youth Commission feels it is especially important that the youth resources director serve as an advocate in synagogues, organizations and the community in general on behalf of youth activities. Professional involvement in this activity should dramatically improve our community's youth activities, by maximizing each sponsor's involvement and interest in the youth program.

The director should be charged with developing a wide variety of resources and supports. Some initial suggestions are listed here:



1. PROGRAM CONTENT

The most critical components in mounting youth programming are ideas, resources to address the ideas, and skills to access and maximize the resources. To assist youth groups in this area, the Commission recommends a number of important functions for the youth resources office:

a. Program Resource Bank

A program resource bank should be developed through which youth resource staff can provide the expertise, training, consultation and knowledge needed to help youth groups access materials available from the major national youth movements and implement the existing Jewish content program models available at the local level. The Commission further suggested that:

- i. Program evaluation should be built into the Program Bank's consultation and program development process whenever possible to measure the benefit of the programs in relationship to the youth group's goals.
- ii. Program excellence should be encouraged through the development of grants for high quality intensive Jewish content activity, and the creation of a fund to provide small (not more than \$500) incentive grants for such activities.
- iii. The Program Bank should coordinate its activities with the Bureau of Jewish Education and the Jewish educational institutions to help schools make beyond-the-classroom programs and youth activities an integral part of the Jewish educational experience of their students.
- iv. The Program Bank should be organized in such a way as to provide easier reference material for special target groups, such as junior youth groups or high school seniors.
- v. The Program Bank should develop a speakers and resource bureau of people in the community who have Jewish knowledge and/or skills and who could be used as resources for youth group programming.



b. Centralized Program Resources

In addition to recommending the development of the Program Resource Bank, a number of specific programs were highlighted because of the opportunities they present for central programming; because of their special potential to serve as vehicles for high-quality Jewish content programs; and because it was felt that they would require some central coordination for proper implementation. Among those viewed as especially appropriate for central coordination were:

- i. Volunteer Service and Social Action. Volunteer service and social action were identified as areas that cut across youth group lines, have great potential for maximizing Jewish content and for strengthening Jewish identity, and yet present some complexity and difficulty in proper implementation. Training and supervision of volunteers, carefully controlled placement in Jewish social service settings (with the cooperation of Federation agencies) and liaison with placement agencies are not currently part of most youth volunteer efforts. While these programs should continue to be part of individual youth group programs, many components of this type of activity require specific skills and knowledge that might best be handled centrally.
- ii. Youth Worker Council. Program development, coordination and training efforts would all benefit from regular youth worker meetings through the development of a youth worker council. In addition, the youth worker council could help develop joint programming to broaden youth group members' exposure to other young Jewish people. This might be especially important in order to have the necessary critical mass for retreat and camp programming and for volunteer opportunities.
- iii. The JCC Conference Center. Retreats provide an important opportunity for creating the kind of "total Jewish environment" which has been shown to be a major factor in influencing Jewish interest and commitment. The JCC Treuhaft Conference Center will be a major community resource for this type of program development and for informal Jewish experiences for young people. All youth groups should be assisted in its use



through intensive liaison between the Conference Center and youth resource staff.

- iv. Youth Council. Leadership training for teens and exposure to a broader group of peers are also excellent tools for program enhancement. To address this, the youth resources office should develop a representative youth council to provide youth leadership skills training, joint program development and program exchange opportunities for the youth group presidents. The youth council should not be operated as a youth group in and of itself, and the youth leaders involved must understand that the central purpose of this activity would be to provide support and ideas for their individual youth groups.

## 2. OUTREACH AND MARKETING

The importance of creating a strategy for reaching out to all accessible teens in an organized way through effective, direct communication cannot be overstressed in attracting young people to activities. Creating the skills and resources needed for this effort should therefore be a central concern of the youth resource staff. The central goals of the youth resources office should therefore include:

1. training youth workers in outreach strategies that stress using all available lists and person-to-person and phone outreach techniques;
2. helping youth groups make better use of their lists through training and the development of other marketing techniques;
3. encouraging youth groups to market a variety of youth activities to those young people who are currently uninvolved by helping youth groups access each other's lists without, in any way, interfering with current membership or youth group involvement;
4. using the Jewish Welfare Fund Dialathons at the high school levels to promote other youth group opportunities. (The callers might be trained to ask about youth group involvement and to offer to discuss or send materials to their prospects regarding youth activities. Names obtained through this process should be funneled back to the existing youth groups.)



The youth resources office should also consider developing other supports to assist advisors and youth leaders in outreach by providing: assistance in the development of brochures and flyers; developing a teen-line as a "central address" for information about youth activities; creating a community calendar published periodically, to let people know about existing youth activities; developing a community-wide brochure for youth group marketing; and sponsoring an annual "fair" for youth and their parents to learn about options for youth activity.

### 3. PERSONNEL AND TRAINING

Community assistance is needed to recruit, train and support adult advisors for the youth groups. To address this, the youth resources director should:

1. recruit new youth workers by serving as a central resource for interested people and advocating with the youth group sponsors for adequate compensation and/or recognition;
2. arrange for regularly scheduled skills workshops for advisors on generic youth work issues, especially those related to the areas discussed above in the program and outreach areas (e.g., telephone training, retreat programming);
3. consult with advisors upon request, on any issue which may be of concern and visit youth group programs and advisors to take the pulse of the field;
4. provide supports and incentives to maintain continuity to counter the high staff turnover in youth work;
5. serve as an advocate for advisors (and youth activities) in synagogues, organizations and the community-at-large (to "advocate" means to promote professional treatment of advisors and work toward integrating youth activity into overall congregational or organizational programming); and
6. arrange for the recognition of contributions made by excellent advisors.

### B. RECOMMENDATIONS FOR THE YOUTH GROUPS

The Youth Commission had a variety of ideas and suggestions which youth groups themselves should consider in order to improve their



programs and enhance their recruitment. This is important both before and after the establishment of the youth resources office.

### 1. Program Content

Many competing activities can lure teens away from Jewish involvement. To counter this, sponsoring organizations should provide a full continuum of programming from Bar/Bat Mitzvah through high school graduation. Each sponsoring congregation or organization should have a junior youth group for seventh and eighth graders to provide early Jewish experiential and informal learning.

To address the strong need for mission and purpose felt by teenagers, all youth groups should undertake a volunteer service activity. This provides the valuable side benefit of additional volunteers for our Jewish and general human service agencies. Youth groups should especially work to increase their interaction with Jewish agencies, to expose young people to community activities and to show by example the Jewish values of community building and caring.

Youth groups should bolster their activity in retreats, camps, and Shabbatonim. The impact of retreats, overnights and camp programs on long-term Jewish interest has been well documented and should be a central component of all youth programming.

All youth groups should encourage and help their members to have an Israel experience. Our community has already established that the Israel experience should be an integral part of Jewish education and identity building. For youth groups, it provides leaders who return very excited about their heritage and Jewishness; this can provide a stimulus for programming.

Sponsors should work to enhance the financial support of youth groups. No young person should be precluded from an affirmative Jewish experience due to an inability to afford to participate. Experts in the youth work field pride themselves on being able to run cost-effective and sophisticated programs; all youth groups should strive for this.

### 2. Personnel

Youth groups should build upon past successes in recruiting alumni as advisors. Further, the Youth Commission believes that couples should be recruited as advisors, as they can support each other and generally provide more assistance, guidance and support to the youth. Couples with other involvements, either in the congregations or in other Jewish organizational activities, should especially be targeted as



potential advisors. (See Appendix B - "Characteristics of the Ideal Youth Advisor")

3. Outreach and Marketing

Each individual youth group must do the best possible job of attracting young people. Outreach should be a central part of each youth group's activity. Those youth groups with an institutional base (such as a congregation) must attempt to involve as many of their natural constituents as possible, by taking youth group programming into the classroom and using existing lists. All of these activities can be enhanced and supported by the youth resources office.

IV. PROGRAM GOVERNANCE AND SUPERVISION

The Youth Resources Office should be jointly sponsored by the Congregational Plenum and the Jewish Community Center.

The governing board of the Youth Resources Office should be made up of 50% Plenum and 50% JCC representatives. The JCC, serving as the general Jewish community's coordinating body, will have among its members representatives of the Bureau of Jewish Education, Cleveland College of Jewish Studies, and non-congregational youth organizations. The governing board will set policy and report both to the Plenum and the JCC Board.

Staff of the Youth Resources Office will be hired by the JCC with the consent of a personnel committee consisting of three Plenum and three JCC representatives drawn from the governing board. The director of the JCC will be responsible for identifying appropriate candidates (with input and suggestions from the personnel committee, the director of the BJE and the president of the College.) The JCC director's recommendation will then be reviewed by the personnel committee for their advice and consent. Staff will be supervised by JCC. All administrative functions including finances should be handled by JCC.

The governing board will be involved in an annual evaluation of the Youth Resources Office, for presentation to the Plenum, the JCC and the CSPC.

V. CONCLUSION

The Youth Commission believes its deliberations will set the stage for dramatically increased involvement in Jewish youth groups, and for enhanced programming. Of critical importance will be the ability to find the best possible director for the Youth Resources Office. The Commission believes that JCC and the Plenum will find the right director and implement the program in a successful way. All parties to these



deliberations are deeply dedicated to this cause and will participate in the development of the new program, as well as taking the individual recommendations back to their groups for implementation. Our Jewish youth will benefit greatly from this process, as will the community in the long run. Programs like this take time to be effective, but a three-year demonstration should provide ample opportunity for fine-tuning these concepts. We look forward to the challenge.

Respectfully submitted,

JOINT FEDERATION/PLENUM YOUTH COMMISSION

Co-Chairmen

For the Congregational Plenum: Rabbi Leon B. Fink (Through 1985)  
Nathan Oscar (Beginning January 1986)

For the CSPC: Zack Paris

Program Content Subcommittee

Hilda Faigin, Chairman  
Estelle Leutenberg, Vice-Chairman

Outreach Subcommittee

Nathan Oscar, Chairman  
Bruce Mandel, Vice-Chairman

Personnel and Training Subcommittee

James Reich, Chairman  
Eric Fingerhut, Vice-Chairman

Coordination/Gaps in Service Subcommittee

Larry Wymor, Chairman  
Rabbi Melvin Granatstein, Vice-Chairman

Members

Harry Abraham  
Rabbi Bruce Abrams  
Elliot Azoff  
Keith Belkin  
Alec Berezin  
Mervyn Berger  
Laura Berick  
Rabbi Susan Berman  
Winnie Chattman  
Debbie Cowan  
Barry Garson  
Rabbi David S. Hachen  
Dr. Yaacov Haimes  
Susan Hurwitz  
David Jaffe  
Debbie Rocker Klausner  
Cal Kossiver

Deanna Kursh  
Rabbi Alan Lettofsky  
Earl Linden  
Hedy Milgrom  
Mel Moses  
Marilyn Nudelman  
Carol Paul  
Terry Pollack  
David Schaefer  
David Schwartz  
Dennis Seaman  
Dr. Howard Simon  
Warren Sklar  
Dorothy Soclof  
Robert Solomon  
Rabbi Kenneth Stern  
Rabbi David S. Zlatin

Ex Officio

N. Herschel Koblenz  
Sally Wertheim

Invitees

Alan D. Bennett  
Pam Degroot  
David Kleinman  
Ronna Sherman  
Dr. Bernard Steinberg



#### Appendix A - Job Description for the Training/Resource Program Director

The director of the Youth Work Training and Resource Program should have extensive experience as a successful youth advisor with a track record showing capabilities in (1) recruiting new advisors; (2) training advisors; (3) working with rabbis, boards and other overseers; (4) developing and implementing retreats and other intensive beyond-the-classroom activities; (5) Jewish education; and (6) working with and supervising professionals.

Along with youth work experience, this job requires extensive knowledge of community resources and appropriate educational background for undertaking the activities listed above. It also requires teaching and motivation skills, along with management experience. The subcommittee recommends that a minimum three-year commitment be required to build continuity and to gain the community's familiarity with (and trust in) the program.





## Appendix B - Characteristic of the Ideal Youth Advisor

In its deliberations, the subcommittee developed a profile of the ideal advisor. The characteristics include:

- (1) A flexible attitude
- (2) Dynamic
- (3) Charismatic
- (4) Trusting
- (5) Able to give others credit and responsibility
- (6) Aware of community resources
- (7) Adherent of sponsor organization's philosophy
- (8) "Graduate" of youth program in which they will work
- (9) College graduate
- (10) Married/Advising as couple
- (11) Over age 21
- (12) Willing to make long-term (three-year minimum) commitment
- (13) Social Work/Sociology/Psychology skills





6/5/86

## THE JEWISH COMMUNITY FEDERATION OF CLEVELAND

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

June 3, 1986

### MEMORANDUM

TO: Commission on Jewish Continuity

FROM: Charles Ratner, Chairman

Enclosed is a collection of "Readings in Jewish Continuity and Jewish Education." Reading these articles will give you a good overview of many of the issues involved in this complex field and also provide us with a "common language" for the important discussions we'll be having in the months ahead. We'll be sending you additional articles that relate to the work of the Commission as we find them.

The articles enclosed fall into two broad categories:

- I. OVERVIEW OF GENERAL ISSUES INVOLVED IN JEWISH EDUCATION AND JEWISH CONTINUITY
  - A. The 1980 Report of the Committee on Jewish Education -- This was a comprehensive review of our community's strategy in Jewish education. It particularly stressed the importance of integrating "classroom" and "beyond the classroom" Jewish education. It also highlighted issues such as parent and family education; the importance of day school education; and the need for increased teacher training.
  - B. The American Jewish Committee's 1976 Colloquium Proposals for Jewish Education -- This provides a complete overview of many of the key issues in Jewish education and identity as formulated by a group of top-flight consultants and speakers participating in the American Jewish Committee's 1976 comprehensive review of this subject.
  - C. "Jewish Education for Naught" -- This paper by Harold Himmelfarb touches on a number of the issues that are highlighted in the American Jewish Committee Consultation and in our own 1980 Jewish Education Report. It also highlights the importance of community in strengthening Jewish identity as well as the central importance of the Jewish family.



- D. From Generation to Generation -- This is a report that focuses on the Jewish identity patterns of Cleveland's Jews over the age of 50 and their adult children. It contains excellent information on affiliation and intermarriage patterns in Cleveland's Jewish community while at the same time touching on many of the attitudes of Cleveland's Jews.
- E. "Outreach to the Marginally Affiliated" -- Steve Cohen's excellent and very recent paper highlights many of the demographic myths that have influenced thinking in the area of Jewish education and provides some interesting ideas for reaching the vast majority of American Jewish families and youngsters which he identifies as "marginally affiliated."

## II. INTEGRATING "CLASSROOM" AND "BEYOND THE CLASSROOM" JEWISH EDUCATION

- A. "What Learning is Most Worth?" -- This paper by Professor Walter Ackerman was presented at this year's General Assembly and focuses on the strengths and weaknesses of formal and informal Jewish education.
- B. Letter to Walter Ackerman from Barry Shrage -- This is a letter from Barry Shrage, responding to Professor Ackerman's excellent paper. While generally agreeing with Professor Ackerman's central thesis, the letter raises a number of questions about the definition of "formal" and "informal" Jewish education while highlighting Sidney Z. Vincent's notion of "beyond the classroom" Jewish learning.
- C. Youth Commission Report -- The report of Joint Federation-Congregational Plenum Youth Commission provides a comprehensive look at the needs of Jewish youth in our community, a central recommendation of the 1980 Jewish Education Report. It recommends a plan for increasing the number of youngsters involved in youth group activity and increasing the level of Jewish content in youth group activity.
- D. "Jewish Family Life Education in the Synagogue" -- This paper describes a comprehensive approach to parent education in a congregational setting which provides an interesting model for dealing with the central issue of increasing parent commitment to supplementary Jewish education.

I hope you'll find the time to read most of these papers in preparation for our upcoming meeting and I look forward to seeing you then.

/jaos0385:c

Enclosures

AJC  
1976

- ① Jewish high school students
- ② college students
- ③ home back-ground

THE COLLOQUIUM PROPOSALS FOR JEWISH EDUCATION

The Colloquium, early in its career, had determined its own identity as a study group in policy research on the topic of Jewish education and identity. This determination involved the Colloquium in two decisions.

The first was a limitation of the scope of its investigation to the educational area impinging on the formation of Jewish identity. This limitation intentionally excludes other areas of great importance ranging from financial policies to curricular construction.

The second decision was that the Colloquium would review research from the explicit and conscious perspective of initiating policy recommendations or proposals for Jewish education. This decision required that the Colloquium would not simply develop research materials which could be made available to educational or communal leadership which might make use of them in the formulation of educational policy. Rather, the Colloquium itself, while recognizing that research is a perennial endeavor, would aim at the conclusion of its prescribed meetings to state those policies relating to Jewish education and identity that could, on the basis of the record, produce consensus or convergence among the members of the Colloquium. The Colloquium would assert these policy recommendations to the Jewish community with a view to their discussion and their ultimate potential as a catalyst and directive for educational change.

The Colloquium achieved consensus on the three proposals, detailed below, each of which was supported by a high degree of convergence in the Colloquium papers and discussion. It is noteworthy that each of these proposals involves educational institutions and policies beyond the framework of the elementary school.



As the records of the Colloquium indicate, the examination of theoretical materials on the nature of Jewish identity and identity formation involved both the presentation and critical commentary of the three papers referred to in this report. The purpose of the report, however, is not to summarize or to advance the theoretical discussion but to provide the background and basis for the practical recommendations of the Colloquium. The Colloquium believed that it could make use of these materials even while, as in all scientific research, new data is examined and revised formulations based on new ideas or new data are developed.

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In advancing these recommendations, the Colloquium recognized the many accomplishments and the severe problems and deficiencies of existing Jewish elementary schools of different kinds. The analysis of the research, however, led the Colloquium to set its priorities in the post elementary school period. This effort is a response to the prior assertion of the goals of Jewish education comprising the Jewish identity formation of the student, which clearly is involved with activities both before, during and after the elementary school years. It is also noteworthy that each of the proposals permits an effort in either the area of cognitive or of affective education. This too is a response to the reformulation of the goal of Jewish education with a recognition of the primacy of the question of Jewish identity.

The three proposals which are presented as recommendations with high priority for determination of optimal methods and strategies for their realization are the following.

- A. *The Colloquium recommends that it be a Jewish communal responsibility to make possible, in plural and diverse ways, educational opportunities and environments at a high level of excellence for persons of high school age.*

The similarity of this recommendation to the familiar lament that most Jewish education ends at Bar Mitzvah should not breed indifference. For, apart from the traditional and conventional reiteration of the need for an educational program not culminating at 13, there are several research grounds for this advocacy and, in the opinion of the Colloquium, a new social context which makes the proposal feasible.

In advancing this recommendation, the Colloquium stressed that it was, of course, not denying the importance or value of many programs of Jewish education at the elementary school level. It believes there are important opportunities for the improvement of education within that institutional framework. It took note of the commonplace that every society gets the schools it deserves and consequently believes that the new demand for better elementary Jewish schools is significant. The considerations that led to the priority of the proposal for post elementary school education were the following.



1. The recent studies by Geoffrey Bock\* and Harold Himmelfarb\*\* indicate a "threshold" phenomenon in the correlation between Jewish school and Jewish identity. Although the research results of Bock and Himmelfarb differ in details on the threshold figure, both converge on the conclusion that there is no independent effect on Jewish identity from Jewish school attendance unless the student has attended for a minimal number of hours. The minimal number is greater than the number of hours of schooling of the great majority of elementary school students in Jewish supplementary schools. It is approached by students of the one to three day a week supplementary school system only if they attend over a period of years much longer than the usual attendance pattern. Dr. Bock is prepared to examine other ways of augmenting the number of hours attended to reach the threshold including released time plan options, increased hours of schooling and so on. In Dr. Himmelfarb's presentation only the extension of schooling beyond the elementary years crosses the threshold. On the significant quantitative evidence of both studies, a serious commitment to the idea that Jewish schooling should affect Jewish identity positively, would call for an effort to extend that schooling in to the high school years. The Colloquium asserted that its proposal for such a policy priority was supported by the examination of the evidence presented by both Dr. Bock and Dr. Himmelfarb.
2. The recognition of the developmental sequences in the formation of identity, as presented to the Colloquium in the paper of Dr. Mortimer Ostow, mandates an effort to extend Jewish education beyond the elementary school years. It is true that from the point of view of maturation, there

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\* Geoffrey Bock's two papers for the Colloquium "The Social Context of Jewish Education: A Literature Review" and "Does Jewish Schooling Matter?" provide the documentation for this section of the report. They are in turn part of his study on Jewish education, partly sponsored by The John Slawson Fund for Research, Training and Education (American Jewish Committee).

\*\* Harold Himmelfarb's research materials presented to the Colloquium are based on research reported in Analysis, no. 51, for the Institute of Jewish Policy Planning and Research.

is no conclusion regarding the relative weight to be assigned to formal education with primarily cognitive goals and to informal education with primarily affective goals. On either strategy, the Colloquium was concerned with the design of programs that would recognize the elements required for the promise of achievement of authentic and integrated identity among young adolescents. Those members of the Colloquium who asserted the existence of good high schools believed that the implications of this recommendation should be toward the establishment of other model high schools.

In this connection, the Colloquium took note of the Task Force report suggestion of model Jewish day schools, patterned after the academically superior prep school or the better Country Day School. The conception required both excellence in secular studies, an educational environment that is non-parochial which is committed to freedom of inquiry, and a strong set of Jewish studies courses, both required and elective on a consistent standard of excellence.

Those members of the Colloquium who are more pessimistic about the accomplishment of the existing high schools, such as Mr. Charles Silberman, were concerned in his phrase, about

*"the effort at creating and fostering positive Jewish educational environments for youngsters of junior and senior high school age."*

In their view, the summer or weekend camp, the trip to Israel, or the youth group may provide more positive reinforcement of Jewish identity in adolescence than various kinds of Jewish schools. From the community perspective, the Colloquium saw these two approaches as complementary, not contradictory.

3. The social context of Jewish education at post elementary level has undergone important changes in the past decade, as reported to the Colloquium. Some of these changes make possible a much greater effort at post elementary level education than seemed feasible a decade ago.

One of these considerations is clearly the development in the post war decade of a significant number



of elementary Jewish day schools. The graduates of these schools form the natural pool for the minority of intensively educated students which the community needs for continuity. The extension of the day school system to the high school years was seen as an important need. Day schools should examine their role in Jewish identity formation which has often been minimized.

A second consideration is the continuing role of the non-Jewish private school in the education of many Jewish adolescents. This is true not only of prestigious boarding schools exemplified by Phillips Academy and Exeter, but also of suburban residential schools of the Country Day School type and of urban residential schools in all the cities of the country. This consideration previously referred to in connection with the establishment of Jewish model schools led some members of the Colloquium to conclude that it is an anomaly that Jewish sponsored schools of this quality, dedicated to various aspects of Jewish curriculum and quality of life, have not emerged to serve the same position in Jewish communal or educational endeavor that the private schools play in general education. Although the economic and social conditions for the development of model high schools exists, recent efforts have remained abortive.

A third consideration has been the greatly increased readiness of Jewish communal agencies that deal with youth to construe their role as one of informal education. The Jewish community centers that formerly may have seen their role as recreational, athletic, or social now perceive it as an informal educational one in the formation of Jewish identity. Some random but significant indications of this trend in youth work in communal agencies that were once remote from Jewish education include the sponsorship of the trip to Israel, the use of Israeli specialists in camps and the place assigned to Jewish activism on behalf of Soviet Jewry. This trend, if developed in cooperation with other, more formal institutions of Jewish education, provides further basis for the realization of the policy proposal.

Further, the change in the visibility of college programs in Jewish studies has significant fallout for high school Jewish education. At one time, for the average student who would not involve

himself intensely in Jewish education, the possibility of a post elementary continuation of any formal Jewish learning seemed remote. At the present time, the existence of courses of Jewish study at more than 330 campuses provide some incentive for continuity between elementary school and college for a significant minority of Jewish students. It serves to assert that Jewish learning is not something outgrown with the onset of adolescence.

Finally, it should be noted that statistics cited in the course of the Colloquium showed that there had been an increase in the number of Jewish students in the supplementary high schools, often on an inter-congregational basis. Resources of staff, institutions, and experience has also been developed in a large number of informal educational efforts, particularly in camping, in youth work and in the use of Israel as an educational resource for high school youngsters. The Colloquium believes that this experience provides the experimental model and the critical mass for the major new effort it recommends in Jewish education.

- B. The Colloquium recommends that there be a communal effort of the highest priority to establish, augment and enhance Jewish educational opportunities, both formal and informal for college students. The considerations that generated convergence on this priority within the Colloquium were the following.

1. The analysis of the social context of Jewish education by Nathan Glazer placed emphasis upon the recently developed framework of opportunities for Jewish studies at the nation's colleges. Based on his own observation, Glazer argued that there has been "a revival of Jewish interest among Jewish youth." On a statistical basis, Glazer cited the larger percentage of Jewish youth of college age enrolled in colleges and the increased enrollment in Jewish studies at colleges. This movement toward Jewish studies which has achieved momentum primarily during the last 10-15 years is at a crossroads beyond which it can be retarded or accelerated. Glazer's analysis of social context indicates that the possibility for reinforcement and expansion of Jewish studies at the college level is realistic.

Further, the analysis holds that education at this level is important. The student of a Jewish subject



at college is not a coerced or compelled student but a voluntary and self selected student. The teacher is usually not a part time or adjunct person but a dedicated professional. With better student motivation and qualified personnel, indeed, often outstanding scholarly teachers, there is greater possibility for the successful educational achievement which so often is missing on the Jewish educational scene. The impact on the image of Jewish education in this country might well be disproportionate. This is so since inclusion on the university and college level represents a legitimizing process. If Jewish studies are an appropriate and established feature of academic curricula at college level, younger students may more readily value them as not simply the imposed heritage of nostalgic parents or the trivia of childhood to be inevitably outgrown.

2. The intended goal of Jewish studies at the college level is primarily a cognitive one, i.e. student mastery of subject matter, and not an affective one, i.e. emotional commitment of the student to pro-Jewish attitudes or to Jewish ideals and values. Yet there is an obvious connection between cognitive mastery and positive emotive attitude. Further, as Dr. Ostow's analysis of late adolescence shows, reinforcement by the peer community of the positive status of Judaism is a factor in enhancing positive Jewish identity. The impact of adoption of Jewish studies in college curriculum upon the Jewish self-image is an important factor in their priority.
3. While statistical studies of Jewish educational expenditure are meager, Marshall Sklare and Harold Himmelfarb have both recently indicated that the overwhelming percentage of such expenditure takes place on the elementary school level. On a rough cost/benefit ratio, there would seem to be a strong case for the college age priority.
4. At the same time, the Colloquium accepted the caution often asserted by professors of Jewish studies at colleges, that these programs are not directed toward identity formation of the Jewish student. Accordingly, parallel efforts are required in informal Jewish education at the college level. The size of the Jewish college student population, estimated at about 400,000,

and the receptivity of a significant proportion of that population to Jewish activities has been demonstrated during the past decade. Trends have been established in student volunteerism in both political and social welfare areas -- in study abroad, and in life style experimentation, which even the current preoccupation with careerism has not reversed. The bases for programs for college youth have been laid in the established Hillel foundations, in alternate student groups of the past decade, in a much better use of Jewish volunteerism and of Jewish student involvement with Israel. The vulnerability of the Jewish student to conflicting tendencies that result in erosion of Jewish identity has also been noted. The implications and possibilities of the particular strengths, vulnerabilities, and opportunities of the college environment sketched in the proceedings of the Colloquium provide additional force for the recommendation.

*Jewish Family Educa.*  
C. *The Colloquium recommends as a priority communal responsibility the intensification of efforts in Jewish family education.*

1. The Colloquium accepted the historical perspective of Jewish education that viewed the contemporary educational effort as different in kind from Jewish education in preceding generations. The responsibility for Jewish identity formation had historically been placed upon the Jewish family, not the Jewish school. The school cannot accept the responsibility now placed upon it for the Jewish identity of the student except as it also becomes involved, directly or indirectly, in a program of family education. Thus Geoffrey Bock's study indicates:

*"Personal Jewishness (such as personal religious observances, Jewish self-esteem, participation in informal social networks and cultural perceptions) is mainly influenced by Jewishness of home background."*

Bock's statistical studies sought to quantify that assessment:

*"To the extent that Jewish schooling is important, home background is 1.3 to 2.4 times more important."*



It would follow that efforts may well be directed at educating the Jewish family, which in turn affects the student. There has been significant experimentation in using school resources to augment or improve educational roles which were traditionally part of the home or family learning. This crossing of the boundary line between what is learned at home or what is learned in a formal or informal educational environment can become a method for bringing Jewish education in a more systematic way to the Jewish family.

2. The proliferation of programs of Jewish adult education, as well as recent experimentation in parent education programs conducted with both parents and children as students, indicate the base for an effort in family education. The Colloquium supports the theses advanced by Dr. Ostow which suggest the need for different kinds of parental involvement in order to develop the sense of Jewish identity of the student.
3. Changes in family organization during the past decade as well as the accompanying development of facilities for children outside the home in the pre-school years, provide the social context for new programs in family education.
4. The movement toward "continuing education" in the general society provides models for Jewish adult education to move beyond the passive audience involvement, that so often characterizes much of Jewish adult education at the present time. Further, within the Jewish community, successful experimentation in replacing passive congregational groups with active Chavurot suggests the basis for intensive family education programs. Finally, it should be noted that adult volunteer activity, which was formerly largely limited to fundraising and service with young leadership groups, has expanded to include an educational program with Israel, overseas, and domestic, which includes identity components, particularly with the young leadership groups. Such programs suggest models for family education. The willingness of segments of Jewish leadership to adopt the attitude that they are a "learning community" can provide impetus for the realization of a major effort at extending intensive family education programs in the Jewish community.

Finally, the Colloquium recognized that the evaluation of priorities and the feasibility of goals in Jewish education is only a first step. Between that step and the realization of a better system of Jewish education a series of processes must intervene. The Colloquium makes public its own results in the faith that the Jewish community is willing and prepared to participate in these processes.

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## Jewish Education For Naught: Educating the Culturally Deprived Jewish Child

Harold S. Himmelfarb

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In the *American Jewish Yearbook*, 1969, Walter I. Ackerman wrote an article which remains to date the most comprehensive statement of the problems of Jewish education in this country. He titled his article "Jewish Education—For What?" Today, more empirical evidence to answer the question posed by Ackerman is available and, unfortunately, it is not encouraging.

Recently I finished a study of the effects of Jewish education on adult religious involvement (Himmelfarb, 1974). Using a sample of adults in the Chicago, Illinois area and questioning them about their present religious involvement and their childhood religious socialization, this study yielded information on the relative importance of Jewish schooling compared to the influence of parents, friends, spouse, youth organizations and summer camps.

The consequences of a troubled educational system like the Jewish educational system in the United States can be summarized in three generalizations: 1) The proportion of eligible Jewish children receiving some type of Jewish education is declining. 2) Among those who receive some Jewish education, the great majority of them learn very little about their people and their faith. 3) The type of Jewish education received by most American Jewish youngsters has almost no long-range impact on their religious involvement (i.e. Jewish identity). The purpose of this analysis will be to demonstrate that these generalizations are, like all generalizations, mostly true, to analyze the reasons why they are true, and to suggest some solutions to the problems.

### Current Enrollment Trends

One major problem in discussing the state of Jewish education in this country, whether regarding enrollment trends, achievement levels, staffing problems, finances, or anything else, is the lack of reliable data. Schools and boards of education either lack the information necessary, or refuse to answer surveys on these subjects. Nevertheless, we can try to piece together information from various sources to estimate trends.

of Jewish children receiving some Jewish education, as compared to the number in the adult population. There were, of course, substantial differences between smaller and larger communities, with a larger proportion of eligible children in the smaller communities obtaining some Jewish schooling. On the whole, however, the statistics were hopeful. Ackerman (1969) tells of estimates that over 80% of Jewish children obtain some Jewish education. If one looks at the breakdown by age in some of the community census reports issued in the 1960's, the estimates for those in the youngest age group above 14 (that is, those just exiting from the educational system) who had some Jewish education was around 90% (Axelrod, 1967; Goldstein and Goldscheider, 1968). The increase in the proportion of Jews receiving some Jewish education was due primarily to the greater availability of schools, the increased wealth of the Jewish population, and the much greater enrollment of Jewish females in Jewish schools.

On the other hand, total Jewish school enrollment declined in the 1960's and continues to do so. There was a 6% decline between 1962 and 1966 in the number of Jewish students enrolled in Jewish elementary and secondary schools (Lang, 1968). A further decline of 13.1% was reported for the years 1966 to 1970, when total enrollment in Jewish schools was estimated at 457,196 pupils (Hochberg, 1972). While no one has ventured a guess as to the proportion of the decline that is due to the lower birth rate, it seems clear that a substantial proportion is not. For example, between 1966 and 1971 in the Chicago metropolitan area, there were declines in Jewish school enrollment in almost all suburban areas including those whose Jewish population increased during the same time period (Jewish Federation of Metropolitan Chicago, 1972). Using figures from the National Jewish Population Study In Chicago (Jewish Federation of Metropolitan Chicago, 1973), it may be estimated that roughly 30% of all eligible Jewish children between 6 and 18 years of age will not receive any Jewish educa-

Less than a decade ago, the proportion of Jewish children receiving some Jewish education was around 90% for those over 14

representative of national trends. Schiff (1975), for example, reports the proportion of children in the New York City area who receive no Jewish education as 25%, which is equivalent to 100,000 youngsters.

While total enrollment in Jewish schools has been declining in recent years, the downward trend has not been uniform in all types of Jewish schools. Enrollment declined in supplementary schools (i.e., Sunday schools and afternoon Hebrew schools) but increased in all-day Jewish schools. Hochberg's data indicate that supplementary and all-day Jewish schools enrolled approximately 83% and 17% (respectively) of all those enrolled in Jewish elementary and secondary education in 1966, whereas the corresponding proportions had changed to 79% and 21% of the total enrollment by 1970. Thus, while there has been a decline in total Jewish school enrollment, there has also been increased movement toward more intensive Jewish schooling among those who get some formal Jewish education.

Two other countertrends to the general decline in Jewish school enrollment have occurred. First, enrollment in U.S. Jewish high schools has increased 76% in the past 15 years to a record estimated 75,000. However, even that growth seems to be levelling off. In the latest *American Jewish Yearbook* (1974-75), Hochberg reports that between 1970 and 1972, enrollment increased in small and medium-sized supplementary high schools, but decreased in large supplementary high schools, yielding an overall increase of 1.3% over the two-year period. The enrollment figures for day schools during the same period were more encouraging, with an overall increase of 12.2%.

Second, in recent years there has also been a dramatic rise in the number of Jewish studies programs offered in colleges and universities throughout the United States and in the enrollment in those programs. Close to 330 different colleges in the United States are now offering Jewish studies. Forty universities offer a major in Jewish studies and 27 offer graduate courses (Maslow, 1974). Whether these programs attract a substantial part of those youth who have had no Jewish education or primarily provide an avenue for continuing Jewish education among those who have had some formal Jewish schooling is not known. In any case, the development of such programs is encouraging.

It seems, then, that there are two opposite trends occurring in Jewish education today. On the one hand, a growing minority of Jewish parents are not sending their children to Jewish school at all.\* On the other hand, a growing minority of Jewish parents are seeking more intensive (all-day) and higher level (high school and col-

lege) Jewish education for their children. Given that a great majority of parents sending their children to Jewish schools today are American born and themselves products of the American Jewish educational system, these opposite trends are probably a consequence of the relative success and failure of the types of schools that the parents themselves attended.

### Achievement of Jewish Knowledge

The lack of knowledge of Jewish subject matter on the part of graduates of American Jewish schools is already folklore. The relevant studies on this matter have been summarized several times (Schiff, 1966; Ackerman, 1969; Weinberger, 1971). Most of the studies are old, but we have no others and it is unlikely that more will be forthcoming. Jewish education today is becoming engulfed by many of the experimental programs that are being tried in the public schools, and, as in the public schools, evaluation of success has become an almost impossible matter. Attempts to test students on traditional subject matter are met with objections that the students are not learning traditional subjects, or are not learning them at the traditional time or in the traditional manner. These objections are valid. Yet, given the belief of many Jewish educators that most students are learning very little, and the existence of some data to indicate the validity of that belief, the burden of proof will have to rest with the experimenters to show that their students are attaining some adequate competency in areas of Jewish subject matter. Of all the educational experiments, the most traditional approach—all-day school education—has proven to be most effective.

Analyzing the results of a study of New York Jewish School achievement in Hebrew Language, Jewish History and Current Events, and Holidays and Observances, Dushkin and Engelman (1959) concluded that the achievement of day school students is "very much higher than in the afternoon schools (the average nine-year-old in the day schools does much better than the average 13-year-old in the afternoon schools)" (p. 206-207). These results are probably not completely attributable to the school. Day school students often come from homes with more knowledgeable parents and probably are a year or two advanced in their Jewish knowledge by the time they start school. The results of a similar study conducted today when large numbers of day school students are from homes where there is less consciousness of Jewish culture would prove most interesting. Nevertheless, compared to their counterparts, day school graduates seem to be much more knowledgeable.

Ackerman (1969) summarizes the sad facts on student achievement in a few brief, but biting statements:

... if knowledge of the traditional Jewish texts is to be the criterion of an educated Jew, then only the day school graduate has the background and skills to qualify (p. 21)

\* The assertion here that a smaller proportion of Jewish children are receiving some Jewish education than a decade earlier is based only on estimates from several sources. However, one thing is certain. On the average, those attending Jewish schools today receive fewer hours of religious instruction than previous generations. Geoffrey Bock of Harvard University, working with the National Jewish Population Study data for those 18 and above, calculated that first, second, and third generation American-born Jews have spent 517, 556, and 627 fewer class hours (respectively) in Jewish schools.



Regarding afternoon schools, Ackerman says:

The three-days-a-week school characteristic of the Conservative movement cannot claim (happy) results. A recent study shows that even when pupils complete the requirements established by the curriculum, they have no recognizable fluency in Hebrew and cannot understand more than carefully edited texts based on a limited vocabulary. . . . Although 50% of the instructional time is devoted to the study of Hebrew and Bible, the pupil graduates from the school with only the most infantile notions of Biblical thought and ideas, and a capability in Hebrew which hardly goes beyond monosyllabic responses to carefully worded questions. The study of history is a pious wish, usually restricted to less than one hour a week. Understanding and generalization fall prey to the hurried accumulation of disconnected fact (p. 21-22).

About Sunday Schools, Ackerman concludes:

When judged by even the least demanding standard of what it means to be an educated Jew, it is hard to avoid the feeling that the academic aspirations of the one-day-a-week school are either a joke or an act of cynical pretentiousness (p. 21).

There is no doubt that many things have changed in Jewish schools since these words were written, but it is very doubtful that the achievement level of the students in supplementary schools has changed for the better to any substantial degree. If the schools are not very effective in the short run, can we expect much in the way of long run effects?

### Long Range Effects of Jewish Education

Several studies in recent years have attested to the independent effects of Jewish schooling (even after adjusting for parental in-puts) on religious behavior and attitudes or Jewish identification, variously defined (Lazerwitz, 1973; Cohen, 1974; Dashefsky and Shapiro, 1974; Himmelfarb, 1974). That is, they all agree that the more Jewish schooling one receives, the more likely it is that the person will be an adult who identifies Jewishly or is religiously involved. The correlation is low (in some cases bordering on moderate), but it is there and that is very important. Of these four studies, only mine considers the impact of number of years of schooling in evaluating the impact of different kinds of schools upon various dimensions of "religious involvement" (i.e. Jewish identification).<sup>\*</sup> When different types of Jewish schools were compared and the effects of parents, spouse, youth groups, generation, age, income, and secular education were removed, these were some of the findings:

a) Supplementary types of Jewish education (Sunday schools and weekday afternoon schools) generally do not increase adult religious involvement beyond the level obtained by those with no Jewish schooling unless one has more than twelve years (an average of 15 years in my sample) of such schooling.

b) Even all-day Jewish schools generally do not increase adult religious involvement beyond the level obtained by those with no Jewish schooling unless one has more than six years (an average of ten years in my sample) of such schooling. At that level all-day schools are effective in producing a higher degree of four types of religious involvement: 1) ritual observance; 2) interest in Jewish books, art and music; 3) charitable behavior and attitudes, and 4) a sense of personal obligation to immigrate to Israel.

c) There are no differences in adult religious involvement between those who had more than twelve years of supplementary Jewish schooling and those who had more than twelve years of all-day Jewish schooling.

This last point is very important, because it shows that supplementary schools can be effective if students attend for long enough. According to the data, at least 3,000 hours of religious instruction are needed before Jewish schooling has any lasting impact. Very few Jewish students get that much religious schooling. Thus in terms of long range consequences for Jewish identity, these data indicate that the type of Jewish education received by over 80% of those American Jews who have received any Jewish education has been a waste of time.

Some rabbis argue that it is not the intention of their religious schools to produce *talmidei chachamim* (Jewish scholars), but rather their schools attempt, and are successful, in instilling Jewish identity in their students. They might be right, but based on my findings, it is arguable that whatever Jewish identity the school instills in its youngsters does not have any lasting effect. For example, the data indicate that Sunday schools are successful in producing one type of religious involvement—organizational participation. However, the data also indicate that other factors in the Sunday school student's environment, like his parents, spouse, and income level, have such strong negative influence on Jewish organizational involvement that the effect of the Sunday schooling is almost completely lost. What this shows is that schooling interacts with other factors in the cultural environment and the impact of schooling will be enhanced or diminished by those factors, depending on the direction of their influence. An effective school system will take those factors into account and design its program to coincide or compensate for them.

### The Cultural Deprivation of Jewish Children

In recent years some of the most valuable work in education has resulted from concern over the plight of so-called "culturally deprived" children.

<sup>\*</sup> Eight major measures of religious involvement were used in the study which included both behavior and attitudes. They were: ritual observance; belief in and experience of God; having Jewish friends and neighbors; organizational participation; child-rearing practices; attitudes about financial and moral support of Israel; interest in Jewish books, art and music; and charitable behavior and attitudes. For some parts of the analysis a summated scale of these eight measures called "total religiosity" was used. Thus, what is called "religious involvement" is broad enough to include the behavior and attitudes generally considered "Jewish identification."

schools. Many of the factors which have purported to account for the failure of these children within the school system (or alternatively the failure of the school system to educate these children) can be applied to the problems of Jewish education in America today.

It may not be immediately apparent that Jewish children, who mostly come from upper middle class homes and suffer most from indulgence rather than indigence, can be considered culturally deprived. But the term "culturally deprived" can be more properly applied to Jewish children with regard to Jewish culture than to lower class blacks or other Americans with regard to American culture, for the latter suffer most from economic disadvantages rather than cultural deprivation *per se*. Be that as it may, let us see whether the analogy applies and if the research can shed some light on the problems of Jewish education.

Assuming that a child has the ability to learn, there are multiple factors in his environment which will facilitate or hinder his learning. We can group these factors broadly into three categories: family factors, community factors and school factors.

#### Family Factors

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. First, the culturally deprived child, we are told, comes to school less prepared for what is expected of him than more advantaged children. He has linguistic deficits, he is less likely to know the alphabet, to recognize words, or to be familiar with the kinds of activities and behavior that the school deems necessary. Secondly, as the school proceeds to teach these new skills, the culturally deprived child is less likely than his more advantaged agemates to be reinforced in school achievement at home. Therefore the child will lack the motivation necessary to excel in his studies. Thirdly, even if the child is encouraged by his parents to do well in school, they are less likely to have the time or the skills to help him with his studies.

A similar set of circumstances prevails for most Jewish children attending Jewish schools today. They begin school learning about a language and customs that are almost completely foreign to them. Often parents are not really concerned about what they are learning in school as long as they are making sufficient progress toward their Bar or Bat Mitzvah. And even if the parents are likely to encourage attendance at Hebrew school, they are unlikely to take the time or have the knowledge to review with the child what he has studied and help him learn and understand the facts and ideas which have been taught. A number of studies show that a large proportion of American Jews feel that it is important for their children to know about their faith, but their actions show a degree of self-delusion about what it takes to gain that knowledge. They wait until the child is about eight or nine years old to send him to Hebrew school, they enroll the child for the least number of days possible

so that he will also have time for music lessons or baseball practice, they encourage absence from Hebrew school as the only time for things like clothes shopping or dental visits, and they pressure the school to decrease the amount of time spent on subjects not directly related to Bar or Bat Mitzvah preparation. In this type of environment, it is easy for the child to assume that Jewish education has very low priority. In fact, it has such low priority that in one large Hebrew school on the West Coast, a substantial proportion of the children had their tuition paid by grandparents. If not for the grandparents, many of the parents would have been content not even to have a Bar Mitzvah celebration for the child. Studies of Hebrew school dropouts show that dropping out is related to the amount of parental encouragement (Jacoby, 1970; Selig, 1972).

Studies of the effects of schools on values and attitudes show that schools are not very effective in changing students. The main effect that schools have on their students is to accentuate existing values and attitudes. In a national study of Catholic adults (Greeley and Rossi, 1966), the researchers found that Catholic schools only had an impact on those who came from very religious homes. They had almost no effect on the others. Cohen's (1974) study of Jewish college students and my study of adults reached similar conclusions with respect to Jewish schools. They have their greatest impact on those from highly religious homes and very little impact on the others. However, in contrast to Greeley and Rossi, and Cohen, my own research showed that a small proportion (12%) of those from families who were low in religiosity had been influenced enough by their Jewish schooling that they were currently highly religiously-involved adults. This small "conversion" effect, however, only occurs when there has been very extensive Jewish schooling.

Thus, 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.

#### Community Factors

The importance of community factors lies in the type of environment produced by the community and whether it reinforces what the school is trying to do. Students who are culturally deprived tend to live in communities where their neighbors do not encourage academic endeavors and where there is a lack of the kind of facilities which provide experiences that are conducive to academic achievement—high quality schools, libraries and museums, etc.

The community factors affecting the Jewishness of a child's environment in the U.S. are somewhat different but fall into the same broad categories. We live in a country that is predominantly Christian and increasingly



secular. Neither condition is conducive to Jewish identity. Jews have maintained an extraordinary degree of visibility and impact on the American scene, particularly when one considers their proportion in the population (now estimated at 2.6%). The fact that Judaism is considered one of the three major religions in this country is somewhat remarkable given the size of the Jewish population. One of the main factors contributing to this influence has been the tendency of Jews to cluster together. Thus, the U.S. Bureau of the Census reported that in 1957 Jews constituted 3% of the American population but they constituted 8% of the urban population (Goldstein, 1971). Three-quarters of the Jewish population are living in ten U.S. cities, over 60% live in the east and 30% to 40% live in the New York metropolitan area. This high degree of geographic concentration has helped maintain Jewish identity as well as Jewish political influence. However, the degree of concentration has begun to decline. Geographic dispersion is not only occurring regionally but, more important for our purposes, it is occurring communally. With the greater affluence of American Jews as with Americans generally, there has been a great move to the suburbs. While Jews tend to move to suburbs that have heavy Jewish concentrations, their proportion in these neighborhoods is generally much lower than in older urban Jewish neighborhoods. Consequently, Jewish children today are less likely to have Jewish neighbors or to go to school mostly with Jewish children. Thus, going to Hebrew school is less likely to be reinforced by friends and neighbors than ever before.

These new suburban communities are not only lacking in the type of informal environment necessary to support Jewish education, but they are also greatly lacking in the formal Jewish institutions that add a sense of vitality to Jewish living. Kosher butcher shops, groceries and restaurants, Jewish bookstores and gift shops, libraries, museums, Jewish homes for the aged, Jewish hospitals, and quasi-governmental institutions like federations and family and vocational services tend to remain in the city, or are among the last institutions to move to the suburbs. The two institutions that are likely to be found in the suburbs are the synagogue with its religious school and the Jewish center. Often, the synagogue attempts to fill many of the functions of the other institutions by providing a school, a gift shop with a few books for sale, a library, and some recreational facilities (particularly if there is no center in the community), but this is hardly ever as effective as separate institutions for these purposes.

It is in part, perhaps, this lack of visible ethnicity that attracts many Jews to the suburbs, and increasingly to suburbs with smaller Jewish populations. But it is also this lack of visible ethnicity that makes much of what is learned in Hebrew school irrelevant to the child. Jewish holidays might be celebrated in the synagogue, in Hebrew school, and, perhaps, even at home, but these seem to be exceptions. It is not very apparent to the child that there

celebrating the holiday. Even when families participate in religious services, their attendance is much less likely to have the collective impact that it used to have because they live in greater isolation from other Jews than they used to. If Jewish education is to be effective in promoting Jewish identity it must be reinforced at home and in the community.

### School Factors

The school must also accept some responsibility for its ineffectiveness. The culturally deprived child is more likely than his relatively advantaged fellows to attend a school that is financially handicapped; he is likely to have teachers of poorer quality; the curriculum is often irrelevant to the child's past experience and he is not likely to see its relevance to his future; and the intellectual climate in the school and the classroom is not conducive to academic achievement. Similarly, Jewish schools suffer from financial, personnel, curricular and climatic problems.

**Finances.** Jewish schools, like many other institutions in our society, have been suffering from financial problems. Inflationary pressures have caused budgets to soar even as enrollments have been decreasing. With a larger number of students attending all-day schools, total funds needed for Jewish education have increased drastically. In a recent nationally stratified sample of Orthodox day school principals, rabbis, and federation executives in 32 cities outside New York City, Irving Fried (1973) inquired about school funding problems:

Of the respondents, 63.2 per cent reported serious financial concerns while 28.7 per cent report more moderate concerns. Thus a total of 91.9 per cent of the respondents reported the existence of financial problems (p. 169).

To relieve some of the pressure from inflationary costs, which have been rising at least 10% annually, tuition fees and allocations from communal funds have increased. Yet it seems that both of these approaches have been insufficient.

A seven year review of federation allocations to Jewish education by 83 cities reveals that allocations more than doubled by 1973—from \$6.92 million to \$15.73 million. (Council Reports, 1975).

This statement, from a report of the Council of Jewish Federations, exaggerates both recent federation effort with regard to Jewish education and federation impact on the financial problems of Jewish schools. Thus, while the actual dollar allocations to Jewish education have doubled in the seven-year period 1966-1973, the percentage of federation local budget support increased by only 4.3% (from 16.8% in 1966 to 21.1% in 1973). Furthermore, if allocations to day schools are indicative of the impact on all Jewish schools, the picture is more bleak. While actual dollar allocations to day schools rose, they hardly kept pace with the increases in the day school

share of the (day) school budgets in 1970-71 (13.3 percent) than in 1969-70 (13.9 percent)" (Hochberg, 1972, p. 209). Thus, with federations allocating more of their local budgets for Jewish education but having little impact on budgetary problems, two important questions must be raised: what is the limit of federation responsibility to subsidize Jewish education, and, where else can funds be obtained to meet budgetary deficits?

Ackerman (1969) estimated that over \$100 million a year were spent on Jewish education. A rough estimate of 1973 total expenditures for Jewish education is about \$150 million. This is twice the total amount of money available in the 1973 federation budgets for local spending. In other words, if the federations were to strive for 50% subsidizing of Jewish education (as recommended by an American Jewish Committee report on Jewish education in Chicago), the entire national federation budget for local spending would have to go to Jewish education. Obviously this is impossible. It is not a simple case of distorted priorities in communal allocation, although that is indeed part of it. A greater effort will undoubtedly have to be made on a nation-wide basis to find funds for Jewish education in addition to funds collected for other local and overseas needs.

**Personnel.** The culturally deprived child attends school where there is likely to be a larger proportion of substitute teachers than in schools where more advantaged children attend. He is likely to have teachers who have cultural values different from those of most of the students. The culturally deprived child is also more likely than more advantaged children to have teachers who are less knowledgeable academically, particularly lacking in verbal skills. Similarly, most teachers in Jewish schools tend to be part-time and their major occupational commitment is not to the school and often not even to Jewish education. Last, but certainly not least, a substantial proportion of the teachers lack Jewish knowledge.

Since Jewish education is mainly a supplementary type of schooling for its students, it is naturally a supplementary activity for its teachers. However, even in the all day schools most of the religious studies teachers are not employed on a full-time basis, although this has been changing somewhat in recent years. Where faculty are employed on a full-time basis, a large proportion of teachers (and principals) maintain two positions to support their families adequately. Some schools encourage, and even arrange for, dual employment, since they cannot provide a living wage (Hochberg, 1972).

The financial problems of teachers are well known. In this country teachers have always been underpaid. The growing strength and militancy of teachers' unions have reduced the problem somewhat in recent years for public school teachers, but not for Jewish school teachers. Hochberg showed that median salaries for full-time all day school teachers in 15 cities were \$2,000 less than the median salaries of public school teachers in those cities. For full-time afternoon school teachers in 26 cities, the difference was as much as \$4,000. The same is true in

that "contrary to the prevailing practices in public education, Jewish schools generally failed to provide their teachers with adequate fringe benefits" (p. 212).

However, even if Jewish school teaching offered comparable financial rewards to public school teaching, there would still be problems in attracting talented individuals to teaching careers. The financial rewards of public school teaching are attractive to many women who consider their income as supplemental to their husbands', but for many men the income from school teaching is often not sufficient to support their families in the manner they would like. Three-quarters of male public school teachers work during summers to supplement their income and the number who hold second jobs has been increasing in the last decade, even while teachers' salaries have been improving. The occupation provides few avenues for social mobility. There is not much of a hierarchy to climb, so that those who want to stay in education and advance themselves move out of teaching into administration.

Thus, public school teaching is an occupation that attracts middle class women and working class men. Jews, who are today primarily upper middle class, would be hesitant to choose teaching as an occupation, particularly male Jews. But there is an advantageous side to teaching in a Jewish school that should be considered. The financial rewards might not be better, but the working conditions are often superior. Teachers in Jewish schools do not have to worry as much about violence to themselves and their students, their classes are often smaller, the children are often more intellectually curious and there are fewer bureaucratic restrictions hampering innovation. Those who are willing to forgo some financial rewards for work satisfaction might find excellent working conditions in Jewish schools.

The largest pool of such individuals is likely to come from the *yeshivot*. These men have both the knowledge and the dedication for such a career, but they also have problems working in non-Orthodox schools. Israelis comprise another group from whom Jewish schools have drawn personnel. Ackerman (1969) comments on both of these types of teachers:

All too often both bring an attitude of cynical disdain bordering on arrogance to their work in schools whose approach differs from their own particular conceptions of Jews and Judaism. However, the *yeshiva* graduate at his best is a genuine religious personality, steeped in Talmudic learning and dedicated to a way of life consonant with the Jewish law; the Israeli, at his best, is a fervent nationalist consumed by a love of land and language which would embrace all within its reach. The former is at home only within the small enclave of his immediate community; the latter's perception of himself as a transient permits only the most tenuous ties with the society he serves. Obviously, both are worlds removed from their students, making effective communication difficult.

If they are able to communicate with their students



their students, they cannot but alienate the youngsters from their own families and backgrounds (p. 11).

Thus, like teachers of culturally deprived children in public schools, often the teachers in our Jewish schools have different backgrounds and values from those of the students and these cultural differences have negative educational effects.

There has been a tendency in recent years to move away from hiring Israelis. Many school administrators found that the only qualification for the job possessed by their Israeli teachers was a knowledge of Hebrew. But given the lack of adequate personnel for Jewish schools, there has been a growing tendency to hire a new type of teacher—a person trained only in general education—and here the effects are perhaps just as detrimental. In a recently published survey of Jewish high schools, Hochberg (1974-75) reports that only 28% of supplementary school teachers and 40% of day school teachers have a degree in Jewish education. On the other hand, 69% of the supplementary school teachers and 75% of the day school teachers had a college degree in general education. It seems, then, that training in general education is becoming the essential qualification for teaching in Jewish schools. It would be reasonable to be flexible on Jewish pedagogic credentials if general educational credentials were coupled with sufficient Jewish knowledge, but it is likely that they are not. In fact, Hochberg (1975) concludes: "... it seems questionable whether a large proportion of the teachers in the supplementary (high) schools have received a college-level Jewish education" (p. 252).

Not only should the teacher be knowledgeable, but a religious school teacher also ought to be committed to what he is teaching. Students not only pick up information from teachers but they also pick up subtle attitudes. If a teacher has to teach a language he never uses, about a God he does not believe exists, about holidays he never celebrates, and about customs and rituals that he never practices, it is very unlikely that he can instill in his students a feeling that what they are learning is important. It is on the criterion of Jewish commitment that many of our teachers are weakest.

All of this is not to say that our Jewish schools have no teachers who are dedicated to their jobs, culturally attuned to the background of the children, pedagogically trained, knowledgeable about and committed to Jewish culture. There are many and we ought to try harder to give them the public recognition and material rewards that they deserve. There are, however, many who do not have these qualities and we ought to try harder to weed them out and attract those who do.

**Curriculum.** The basic dilemma of Jewish education is that there is too much to learn and too little time in which to learn it. To some extent this can be said of every type of education but it is more true of Jewish education. Even a rudimentary knowledge of Judaism requires a large investment of time, yet the average American Jew

spends less time learning about his religion than he does learning other simple skills like arithmetic, for example.

The United Synagogue of the Conservative movement has set six hours of weekly instruction and five years of study as a minimum requirement for graduation and for Bar or Bat Mitzvah. On the assumption that most of these students will attend school for 40 weeks during the year (perhaps a slightly inflated estimate), then the average student in a Conservative congregational school will acquire a total of 1,200 hours of instruction before ending his Jewish schooling. This is equal to less than one year of public schooling. How much would we expect a child to get out of one year of elementary school? My own study shows that Jewish schooling does not begin to have an impact on adult religious involvement until there have been at least 2,000 hours of schooling and the amount of impact is not statistically significant until 3,000 hours of schooling have been obtained. A recent survey by the United Synagogue's Department of Jewish Education revealed that almost a third of their schools do not even adhere to their already too lax minimum standard. This is a terrible situation, for my study indicates that fewer than 1,000 hours of Jewish schooling might even decrease religious involvement.

The culturally deprived child is often faced with a school curriculum that seems unrelated to his past, present, and future life experiences. Moreover, he is forced to deal with this material in a language or dialect with which he is unfamiliar. Similarly, Jewish school students are required to learn about people, times, and customs that seem unrelated to their experiences and they are asked to do it, in part, in a foreign language.

In many ways it is unfortunate, however, that Jewish students spend so little time in Jewish schools because, unlike the schools that their parents attended, there are some exciting things being done in Jewish education today. Jewish educators, like educators generally, have put their greatest efforts for reform into the areas of curriculum and methods. Thus, in surveying the "Roundup Of New Programs In Jewish Education," published annually for the last several years in *The Pedagogic Reporter*, one can only be impressed by the amount of innovation and experimentation taking place in individual schools around the country. With respect to curriculum, there is a move toward subjects of more contemporary relevance. Holocaust courses and materials abound; there are also new courses and materials dealing with Israel, Soviet Jewry, and the American Jewish community. There are new programs for teaching the old subjects too: Bible, Jewish History, Sabbath and Holidays, Modern Hebrew and even Biblical Hebrew.\*

With regard to methods, there is a trend toward individualizing instruction and experiential programs (Ackerman, 1972). Thus, for better or worse, we can find practically every new idea that has hit the general field

\* The Melton Research Center of The Jewish Theological Seminary is sponsoring the development of a Biblical language program by Dr. Shlomo Haremati of Israel.

of education at work in some Jewish school: open classrooms, contract learning, programmed lessons, learning modules, mini-courses, socio-dramas, field trips, retreats, volunteer work in Jewish agencies, slides, movies, videotapes, audiotapes, and many more. Undoubtedly, many of the programs are peculiar to one school and, undoubtedly, many of them will fail, as have their counterparts in the public schools. But then again, traditional programs in both Jewish and public schools have also failed. What is important about all this is that there is a continuing recognition that Jewish school programs must be made "attractive," "enjoyable," and "relevant." There are still problems in this area, though, and they merit discussion since they seem to have been substantially neglected in all of the reform that is taking place.

First, the work in curriculum reform seems disjointed. While we might be developing adequate programs in Bible, the Holocaust, and Israel, etc., as an entire program of Jewish education, they are probably not aimed in the same direction. In other words, there has not been enough attention paid to the *entire* curriculum and to how specific programs fit in.

Secondly, there seems to be very little attention paid to Jewish philosophy. We deal very little with questions of what it means to be Jewish and why a person should be Jewish. These are questions that people are asking and to which they do not have the answers. In a study of Reform congregants, Leonard Fein and associates (1972) concluded:

Like many, perhaps most Jews in America today, they are highly uncertain as to what it is that being Jewish implies, involves, demands (p. 142).

... In short: The people we have dealt with call themselves Jews, and their Judaism matters to them. But they are vastly uncertain, in the main, regarding what calling oneself a Jew or caring about Judaism means or is supposed to mean: meanings seem rarely discussed, at least in ways that help (p. 144).

Fein's point is not an attack on Reform ideology but rather on the absence of ideological discussion. He faults the congregations for not doing more in this regard, but one can also fault the schools. The problem of "meaning" is surely not a problem facing Reform Jews only. To some extent, it faces all Jews and their education is not coming to grips with it.\*

Thirdly, the schools, except for the day schools, have not paid enough attention to the behavioral aspects of being Jewish. Children have to learn when and how to pray, what to do in a synagogue, how to conduct a Sabbath meal and a Seder, and they should also learn where to go in the future to find out anything they might want to know about Jewish life. The educated man is the one who knows where to find the information he needs. Our

children are very uneducated in this regard. If we cannot familiarize them with all the necessary texts in the few years that they are in school, we ought at least to familiarize them with the fact that the texts exist and can be found in a language they will understand when they are motivated to learn more. In short, we must make Jewish children "functional Jews." Too many do not know how to function in Jewish surroundings, so that when they attend a synagogue or a seder, for example, they are "turned off" by the strange environment.

**Climate.** Studies of culturally deprived children have found that the background of fellow students has a very important effect on how much a child learns. Social scientists have explained this by arguing that the student body creates a certain climate or atmosphere in the school and in the classroom that varies in the degree to which it is conducive to learning. This climatic effect is one of the most important predictors of variation in individual achievement, even more important than teacher quality, but somewhat less important than parental effects. In fact, one study found that the brightest students in a school will adopt the scholastic norms of the majority school culture, regardless of whether it is intellectual or anti-intellectual and regardless of what their individual preferences might be (McDill, 1967).

The climate in most afternoon and Sunday schools leaves much to be desired. The lack of seriousness on the part of the students about what they are doing stems largely from the supplementary nature of the schools, the lack of parental and communal encouragement (discussed earlier), and the fact that classes meet at the end of the day when children are fatigued or on Sunday when most other people sleep late or take part in recreational activities. In addition, problems of curricula that have to be of short duration, enjoyable, yet substantially informative all lead to an atmosphere that is not conducive to learning. Thus, even those parents who take their children's Jewish education seriously will find it hard to transfer that interest to their children if there is a contrary climate in the school. It might be more important for parents to inquire about who the other students are than who the teachers are and what they are teaching, before making a decision about where to enroll their children.

This issue has become particularly pertinent to day school education. The day schools, the majority of which are Orthodox in orientation, have been attracting a large number of non-Orthodox children in recent years. In many instances this is not out of a parental desire for more intensive Jewish education but out of desire to avoid the deteriorating public schools. This growing religious heterogeneity in the background of day school student bodies has caused concern on the part of Orthodox and non-Orthodox parents alike. The former are concerned that the atmosphere of the school is "deteriorating" (in other words, becoming less religious) and the latter are concerned that the schools are not accommodating enough in religious orientation for their children.

\* Subsequent to Fein's report, the Union of American Hebrew Congregations attempted to deal with this problem, with the publication in 1974 of *Why Judaism? A Search for Meaning in Jewish Identity*, a textbook by Rabbi Henry Cohen.



Research is needed to determine the proportion of student mix that maximizes educational results for both Orthodox and non-Orthodox students.

### An Agenda for Action

For the social scientist it is much easier to offer an analysis of social problems than it is to suggest solutions. While the data are sometimes clear on the causes of a problem, they are much less clear on solutions. Frequently, several alternative solutions can be inferred from the analysis of causes, but frequently, also, none of the possible alternative solutions has been tried, and therefore no one can be sure whether any or all of them will work. Any action program would have to take into account not only the need to alter the environmental factors of "cultural deprivation" so that Jewish schooling will take root in the early stages, but also the need to increase the amount of schooling in order to overcome such environmental obstacles as remain.

1) One thing has been tried, however, and for the most part it works—intensive Jewish education. The data here are clear. Jewish schooling has no lasting impact unless a minimum amount of it is obtained. Therefore, assuming effectiveness is desired, **the minimum requirement for graduation from a Jewish school should be 3,000 hours.** In practical terms that means that a child should attend Hebrew school approximately eight hours a week for 9½ years. Since it would probably be easier in many cases for the child to attend a day school, more day schools should be established so that there are a variety of schools available with alternative ideological orientations from which to choose. The point is, however, that while it is not preferable, it is possible to get a satisfactory Jewish education in a supplementary school if the teachers are of good quality, the climate is conducive to learning and the child attends for enough years.

The main difficulty in implementing such an idea is that Bar Mitzvah comes at age 13 and afterwards students drop out. Schools must do whatever they can to encourage Jewish school attendance into the high school years by postponing graduation, confirmation, or whatever else legitimates finishing school before a sufficient minimum number of hours and years is obtained. Personal persuasion, tuition allowances and attractive programs are all means that should be employed to encourage attendance after Bar Mitzvah. It will probably be many years before it can become normative for Jewish children to continue their religious education through high school. A first step toward that change must be the refusal of the school to grant too early any type of certification of completion of Jewish studies.

2) Intensive Jewish education, even day school education, is unlikely to have any lasting impact on Jewish

identity unless supported by the family. Therefore, the schools must begin parent education programs. There have been quite a few such programs developing in recent years, some of them under the sponsorship of the Institute for Jewish Life of the Council of Jewish Federations and Welfare Funds.

Generally, the programs take on two forms. In one type, the parents are involved in some form of adult Jewish education classes sponsored by the school. In the other type of program, often called "family education programs," the parents and the children are involved in the same class. We need to research the effectiveness of different types of approaches to parent education and discuss the conditions under which parents can be induced or obligated to take these classes. If the programs develop on a wide scale, we will have to invest funds to develop the proper curricula to keep the parents interested and involved. It is important that the programs offer courses that progress on a continual basis and not suffice with an eight week "quickie course" on Judaism.

3) To keep both students and their parents interested in their Jewish education **the schools must continue to develop a "relevant curriculum."** There should be greater attempts for an overall curriculum design, rather than a piece-meal approach. The schools should continue developing programs on contemporary subjects along with the traditional subject matter. They must discuss the meaning of Judaism, and help students and parents develop the understanding necessary for maintaining an allegiance to their people and their faith. Finally, the schools need to place greater emphasis on the practice of Judaism in order to produce, if not scholarly Jews, at least functional ones.

4) **The schools must create incentives to attract and maintain competent teachers.** This can be done in numerous ways: a) Offer college scholarships to students interested in pursuing a career in Jewish education. b) Offer incentives to teachers who go back to school for further training.\* c) Offer full-time jobs with salaries and fringe benefits competitive with other fields of similar training. d) Offer opportunities for summer employment in camps, or in school helping to develop curriculum materials. e) Offer distinguished teaching awards on a fairly wide-scale basis so that good teachers will receive public recognition. f) Create ranks for teachers to allow for promotion in status as well as salary. g) Encourage teachers to publish their ideas. This will provide individual teachers more public recognition and will add an element of discourse and professionalism all too lacking in Jewish education

\* Middle size and small Jewish communities find it particularly difficult to attract qualified teachers. One condition of the scholarship programs suggested here could be to require a certain number of years of teaching in such a community.

today. h) Involve congregational rabbis and seminary students in the schools. It is very difficult to find knowledgeable personnel for our schools and those who are most knowledgeable are busy with administrative matters. Seminary students can be made to serve internships in Jewish schools (many already teach to support themselves while in seminary) and rabbis can be encouraged by their congregations to fulfill their teaching obligations.

5) Who is going to finance all of these reforms? The irony in Jewish education is that the least wealthy Jews, the Orthodox, because they are more interested in intensive Jewish education for their children, are carrying a heavier educational financial burden than wealthier Jews. There is little doubt that many parents who are choosing not to enroll their children in a Jewish school, or who choose to enroll them in the least expensive program, can well afford to pay more for the Jewish education of their children. Their financial complaints may be interpreted as an indication of the low priority that Jewish education plays in their lives. Whether parents really cannot afford intensive Jewish education for their children or whether they do not want to afford it, the burden for financing seems to be moving in the direction of the community. If the community has an interest in providing Jewish education for a maximum number of Jewish children, then the community has to create the conditions, financial and other, to attract students to Jewish schools.

As discussed earlier, federation funds and tuition fees are hardly enough to meet the financial burden of the Jewish education system as it stands today, let alone enough to support a much more intensive school system. Thus, a fund must be established specifically for the purpose of Jewish education. The goal of this fund should be to support approximately 25% of Jewish educational costs. In current dollars that would be roughly between \$40 million and \$50 million a year for our present educational system.

Where would the money come from? It is unrealistic to think that individuals are going to donate much more money than they do already, nor can the popular base of donors be expanded much more. However, it seems that many people are willing to invest money for long periods of time, even if it means little monetary gain on their return. Three billion dollars worth of Israel bonds (with about half redeemed) had been sold in the U.S. by the end of 1974; they pay a rate of interest (5½%) substantially less than can be obtained from a bank on long term deposits. Similarly, a national fund could be established for financing Jewish education. This fund would solicit money on which it agreed to pay a specified interest rate and, in turn, would invest the funds to generate income which would support Jewish education.\*

Would this take away money from Israel? It is most unlikely. In 1973, the year that the Yom Kippur War broke out, over \$502 million worth of Israel bonds were sold here—twice the amounts sold in 1971 and 1972—indicating that there are funds available. It is only necessary to convince Jews that Jewish education is the right cause and the crisis in this area is indeed great.

6) The problems of poor people in this country cannot be solved by reform on the educational front alone; there is need for reform in the residential and occupational spheres too. Similarly, Jewish schools alone cannot solve the problem of transmitting Jewish identity. There has to be work in other areas too. One of those areas, as pointed out above, is the community. Jews must make a greater effort to keep Jewish neighborhoods intact and stem the growing geographic dispersion of the Jewish community. For this purpose, Jewish communities, through their synagogues and federations, should consider programs of community planning and offer incentives for Jews to stay in, or move into, "Jewish neighborhoods." The Cleveland Federation offers very desirable small loans to young couples buying houses in certain neighborhoods of the city. More local federations ought to begin similar types of programs.

7) It has been suggested that there are other institutions which might be more effective in promoting Jewish identity than schools—summer camps and youth organizations, for example. My data indicate that day camps have a negligible impact on adult identity and overnight camps have a small impact which becomes negligible if not coupled with extensive Jewish schooling. The role of camps, then, is probably to support what is learned in school or to encourage children to begin school, but not to substitute for schooling.

Jewish youth group participation, on the other hand, does have an impact that is independent of Jewish schooling, particularly during the college years. In my study, Jewish organizational participation during the college years was found to be one of the four most important agents of religious socialization. (The others were: parents, schools and spouse). Therefore, Jewish organizations and local federations should increase support of programs for college age Jewish youth such as Hillel Foundations, Chabad Houses, and Jewish Studies programs. We are at the point where more Jewish children get some college education than some Jewish education. With some 80% of eligible Jewish youth attending college, many away from home, it is important that the Jewish community maintain a presence at this point in their lives. This is the time when many persons pick their mates, and my study found that the religiosity of a person's spouse is the single most important influence on his adult religious involvement.

One approach to the problem of low college student affiliation with college Jewish groups would be an annual request to synagogues, Zionist groups, B'nai B'rith Youth

\* In an article in the Chicago Sentinel, Rabbi Irving Rosenbaum of the Chicago Loop Synagogue suggests that we begin a Bonds For Jewish Education Campaign.



# Outreach to the Marginally Affiliated: Evidence and Implications for Policymakers in Jewish Education\*

*affiliated  
but  
under-  
involved*

STEVEN M. COHEN

Professor of Sociology, Queens College, City University of New York

The marginally affiliated, in fact, comprise the vast majority of American Jews, and their numbers have been holding steady. Because they are affiliated, they are already located and rather economical to reach. Because they are under-involved, they offer considerable opportunities for identity enhancement.

In the last decade and more, Jewish educators, Center workers, and related communal professionals have begun to talk increasingly of "outreach" to so-called unaffiliated Jews. The unaffiliated include, most prominently, the intermarried, young singles, the divorced, and non-participants in synagogues, centers, and federation campaigns (see, for example, two recent issues of the *Melton Journal*, Fall 1984 and Summer 1985). But, in focusing on these groups, some policy-makers may well have lost sight of the "affiliated," a group which is far larger than the unaffiliated, and arguably even more crucial to American Jewish vitality and continuity. And it is here that the now considerable recent social science research on the Jewish identity of affiliated Jewish adults in the United States suggests some broad policy implications for Jewish educators, be they teachers, principals, rabbis, Center workers, or lay leaders making policy in the field of Jewish education, broadly conceived.

It is probably fair to say that most policymakers and professionals concerned with outreach efforts operate under the following assumptions:

1. that the Jewish world can be divided largely into two broad categories: the affiliated and unaffiliated;
2. that the number of unaffiliated is large, perhaps half or even a majority of the Jewish population, and
3. that the number of unaffiliated is growing, in large part, because
4. too many Jews lack sufficient commitment to Jewish values, and therefore
5. educational efforts ought both to target the unaffiliated, and focus on elevating their Jewish commitment or motivation.

It turns out that most of these assumptions are inaccurate and, in fact, may be producing flawed policies. If so, then those policies and programs need to be rethought and modified. In fact, it may turn out that to have greatest impact, outreach efforts ought to target already affiliated Jews, and they should try to enhance their connections with other Jews as much as their commitments to Jewish values. These alternative policy prescriptions stem from a critical examination of the commonly held assumptions enumerated above.

We began with the (mistaken) assumption that the number of unaffiliated is numerically large.

From a variety of research studies accumulated over the last decade and more, we can paint a very general portrait of what we may call "the vast

\* This article is a revision of a talk delivered at a conference held May 27, 1985 at the Melton Center for Jewish Education in the Diaspora, The Hebrew University. Susan Wall offered many useful comments and suggestions; Jacob Ukeles first suggested to me the idea of focusing upon the marginally affiliated.



majority of American Jews," by which we mean at least two-thirds of adult American Jews.

1. The vast majority of American Jews send their children at one time or another to some form of Jewish schooling. While at any one point less than half of all youngsters are enrolled in Jewish schools, by the end of adolescence almost all (87%) young Jewish men have received some Jewish schooling, as have over two-thirds (70%) of young adult women.<sup>1</sup> These fairly high cumulative enrollment statistics say very little about the quality of Jewish learning; but they certainly testify to the motivation of the vast majority of Jewish parents to perpetuate some form of positive Jewish commitment. And they demonstrate that the overwhelming majority of parents affiliate with a Jewish institution at some time in their lives.
2. The vast majority of Jews celebrate in some way the three seasonal holidays of Passover, Rosh Hashana/Yom Kippur, and Chanukah. About three-quarters of Jewish adults appear in synagogue during the High Holidays, as many or more light Chanuka candles, and about 5-in-6 attend a Passover Seder.<sup>2</sup>

3. The vast majority of adult Jews say they contribute to Jewish philanthropic campaigns, and most (a simple majority) give \$100 or more.<sup>3</sup>
4. The vast majority claim a passionate and broad involvement with Israel; and the enormously successful direct mail campaigns among Jews for pro-Israel Senatorial candidates bear them out.<sup>4</sup>
5. In intermediate size older cities—such as Cleveland, St. Louis, Detroit, and Baltimore—the vast majority of Jews belong to a Jewish organization and read a Jewish newspaper. This is not to deny that in the larger cities—such as New York, Chicago, and Los Angeles—only about a third of adults so affiliate.<sup>5</sup>
6. While only about one-half of all American Jews belong to a synagogue, synagogue membership jumps sharply upward when parents have school-age children.<sup>6</sup> In the New York area, with a synagogue membership rate below the national average, as little as 18% of the never-marrieds have joined as contrasted with 60% of couples with school-age children.<sup>7</sup>
7. And last, while it is true that about one Jew in four marries a gentile, the vast majority, or three-in-four, do not. Of the initial outmarriages, about one-in-six of the

<sup>1</sup> Sergio DellaPergola and Nitza Genuth, *Jewish Education Attained in Diaspora Communities: Data for the 1970s*. Jerusalem: The Hebrew University, The Institute of Contemporary Jewry, 1983.

<sup>2</sup> Steven M. Cohen, *American Modernity and Jewish Identity*. New York: Tavistock, 1983; Paul Ritterband and Steven M. Cohen, "The Social Characteristics of the Jews of Greater New York." *American Jewish Yearbook*. 1984, pp. 128-61; Gary Tobin and Julie Lipsman, "A Compendium of Jewish Population Studies, in Steven M. Cohen, Jonathan Woocher and Bruce Phillips (eds.), *Perspectives in Jewish Population Research*. Boulder: Westview Press, 1984.

<sup>3</sup> Steven M. Cohen, "Attitudes of American Jews Toward Israel and Israelis." New York: American Jewish Committee offset, 1983.

<sup>4</sup> Steven M. Cohen, *American Modernity and Jewish Identity*, *op. cit.*; and "Attitudes of American Jews . . ." *ibid.*

<sup>5</sup> Tobin and Lipsman, *op. cit.*

<sup>6</sup> Cohen, *American Modernity . . . op. cit.*

<sup>7</sup> Steven M. Cohen and Paul Ritterband, forthcoming, *Family, Community and Identity: The Jews of Greater New York* (tentative title), Indiana University Press.



INTEGRATING CLASSROOM  
"BEYOND THE CLASSROOM"  
WHAT LEARNING IS MOST WORTH?  
Jewish Educ.

Address by:  
Dr. Walter I. Ackerman  
Shane Family Professor of Education  
Ben Gurion University  
Beer Sheva, Israel

I

It was easy for me to decide what I did not want to talk about this morning. I did not want to chant the litany of the problems of Jewish education -- I am sure that all of you are as well acquainted as I with the difficulties which confront us in our work. It was not as easy to decide what I would talk about. When David Resnick (of JESNA) extended the formal invitation, he suggested that I might comment on all the issues to be dealt with in the workshops. I was highly complimented to learn that he thought I had something worthwhile to say about all those topics. That flattering suggestion, however, fell prey to the demands of scheduling; according to my cheshbon, the amount of time available to me would permit something less than three minutes for each item.

The dilemma was resolved by the program itself. The title of this morning's session -- perhaps even the motif -- is "New Models of Jewish Education: Formal and Informal". That struck me as interesting and worth thinking about. Why, at this moment in time and at a meeting of the General Assembly, is equal billing given to both formal and informal education? Why the new prominence to informal education? Informal education has been part of American Jewish life for a long time -- Young Judea, the first Zionist youth group in this country was formed in 1909; community centers were one of the earliest manifestations of organized Jewish effort in America; Camp Yavneh (in New Hampshire), my first real love in Jewish education, was founded in 1943 and was preceded years before by Massad and YMHA or settlement house camps. None of these settings or institutions have, to my knowledge, ever before been given the attention explicit in the theme of our meeting.

I think this is an important development; it is a phenomenon which is worth examining. There are, I think, several reasons why we now assign equal weight to formal and informal education, reasons which merit our attention.

II

The new interest in informal education is, I believe, first of all a product of a different conception of the nature of education. This view understands education as the process whereby a culture transmits itself across generations. When education is perceived in these terms, it is obvious that people can be educated in many different ways and in many different settings. The school, it can be argued, is neither the only place which educates nor the most effective setting for education. The home educates, the street educates, newspapers educate, libraries educate! There really is no end to the list of agencies and institutions which are potentially educative.

Our thinking about formal and informal education has, in addition, been influenced by the findings of the behavioral sciences. We know today that

there is no single, right way of learning. Recent research teaches that each of us learns -- that is, interprets the environment in which we find ourselves -- in a uniquely singular way. Each of us "receives" the messages which come to us from the environment in a highly personal and individual manner.

When learning is thought of in this way, the formal classroom is neither the only nor the most effective setting for its occurrence. Moreover, we now know that there is no specific age which is the right time for learning -- we learn in different ways at different times of our lives. A whole new body of knowledge -- androgogy as opposed to pedagogy -- teaches us that older people can continue to learn but do so in ways which are different than those which characterize younger students. This knowledge is the ground upon which programs of continuing education have been built around the world.

There is yet another reason which explains the attention we now give to informal education. I refer to the events of the 60's in this and other countries. Those were tumultuous and exciting years and they have left an indelible imprint on patterns of behavior in the United States and other places. One of the leading motifs in the world of education of that time was the idea of alternative modes of learning. The criticism of traditional schooling -- whether justified or not is beside the point here -- led to the creation of a wide variety of new and novel settings for learning. Within this context informal education was granted a long denied legitimacy and a new respect.

And last but not least -- I think we now pay more attention to informal education in the Jewish world because we have a sense that formal education has fallen short of achieving its goals. That feeling is particularly acute when we assess the work of the two-day-a-week or three-day-a-week afternoon school. The inadequacies of that form of schooling -- structural deficiencies if you will -- have spurred attempts to create new frameworks and develop new settings for Jewish learning.

The newly won significance of informal education raises many important questions; not the least of them are those connected with the allocation of resources. Federation allocation committees, synagogue educational committees or other bodies assigned the responsibility of "cutting up the pie" will have to determine the degree of support available to informal or formal educational activities.

Let me be even more specific and by example sharpen the issue. The responsibility of distributing limited resources permits a particular question: Which form of education promises the Jewish people the greatest return on its investment? Should we invest in scholarships for trips to Israel? (As an aside I would add that we would be violating a fundamental principle if a youngster were denied the opportunity of spending time in Israel because his/her family was unable to cover the cost; in such a case the community must accept the obligation.) Or should we, instead, support the development of a curriculum in history?

The juxtaposition of Israel or history is not accidental. Trips to Israel are thought to be an unusually effective way of developing identification with the Jewish people. History is taught in schools all over the world for the very same reason -- not so much to teach youngsters what happened in the past but rather to inculcate loyalties and shape commitments.

Where shall we put our money?



### III

Attempts to assess the relative effectiveness of formal and informal education are generally limited to a single continuum -- the affective and cognitive proponents of informal education talk of feeling; champions of formal education emphasize thinking. Talk of this kind leads to a bifurcation between the head and the heart.

That division has no basis in reality; human behavior is not so easily or neatly categorized. I hope that all of you have had the experience of reading a moving book. Reading is perhaps the most intellectual of all activities and yet its impact is described in terms of emotion. I hope also that all of you have known the extraordinary pleasure that comes from mastering a difficult problem or idea; the thrill that comes from knowing that something very difficult has suddenly become clear and manageable. How do we separate between thinking and feeling?

The division between affective or cognitive and thinking and feeling makes little sense. Worse than that -- the false dichotomy obscures important differences between formal and informal education and prevents us from drawing significant distinctions. And those distinctions are necessary if we are to make intelligent decisions regarding the allocation of resources.

A far more helpful way, I believe, of understanding the differences between formal and informal education is to examine them systemically. Each of them has certain attributes which result in different experiences for the learner. An understanding of these attributes is a necessary first step for the development of sensible programs.

In metaphorical terms the difference between formal and informal education is not unlike that between Yavneh and Jerusalem. Let me explain...

There is a wonderful pasuk in Samuel II. The occasion is the return of the Ark to Jerusalem; the verse says:

"וידור וכל בית ישראל משחקים לפני ה' בכל עצי ברושים ובכנורות  
ובנבלים ובתפים ובמנענעים ובצלצלים..."

"And David and all the house of Israel played before the Lord with all manner of instruments made of cypress wood, and with harps and with psalteries and with timbrels, and with sistra and with cymbals".

Imagine the scene! David and those around him have abandoned themselves to unbridled joy. The dance is fluid, spontaneous and open -- the choreography is individual! This is Israel in an early period of its history; some scholars think the event essentially pagan. The verse carries an air of freedom.

Yavneh, the metaphor of the rabbis, stands in sharp contrast:

"תן לי יבנה וחכמיה"

"Give me Yavneh and its learned men"

Yavneh is the center of learning that was established after the siege of Jerusalem and the destruction of the Temple. It is the place which to this day remains the symbol of rabbinic thought. It represents the idea of sacred text, reasoning, mastery of detail and a pattern of debate or discourse defined by rigorous hermeneutic rules.

The symbolism of Jerusalem and Yavneh captures some important differences between formal and informal education.

Formal education in the manner celebrated by Jewish tradition places content at its center. The pattern of teaching and learning which has characterized Jewish schools over the centuries and around the world is testimony to the belief that there are certain things a Jew should know. Our dedication to the idea of schooling draws from the biblical imperative which declares that to be a Jew is to be educated in a very particular way.

The Mishneh in Pirkei Avot is quite explicit:

"בן חמש למקרא בן עשר למשנה בן חמש עשרה לגמרא..."

"At five one is to learn Bible; at ten Mishneh, and at fifteen Gemarra"

That is a curriculum -- striking in its simplicity and clarity -- for every Jew, whether he lives in Jerusalem, New York, Washington, Buenos Aires or Capetown. A knowledge of sacred text is the ground which shapes the image of the educated Jew. The prescriptive dictum of the Mishneh leaves little room for personal choice in the design of a course of study.

Informal education, almost by definition, places the learner at its center. The needs of the learner rather than the needs of the culture determine the nature, range and scope of the activities. Informal education concerns itself less with what the learner should know and more with what he/she might be. The emphasis on becoming, which is a signal strength of informal education, demands the freedom to promote and encourage individual aptitude and interest.

Formal education is planned. The design of a curriculum must consider placement, sequence and articulation -- when to teach what, what comes first and what follows afterward, what is the relationship between one element or another. Informal education, by contrast, can tolerate a lack of long-range planning. It can live with loosely drawn boundaries and function without limitations in the range of its reach. That looseness and flexibility encourage a spontaneity which can translate this morning's headlines into this evening's activity; the content of the program is derived from matters of immediate concern to the participant.



The pattern of relationships in each setting is also different. In formal education the teacher is the master and the pupil an apprentice; the function of the former is to initiate the latter into the symbolic life of the culture. The relationship is hierarchical; the authority of the teacher is drawn from the knowledge he/she has acquired and the subordinate position of the pupil is a function of his/her lack of that knowledge. Informal education carries the promise of more symmetrical, or even egalitarian relationships. Because there is no particular knowledge by which it is defined nor any specific body of information which is essential to its successful conduct, informal education can allow equal status to all. That condition is more conducive to meaningful learning than the tight structure of formal settings.

Relationships in the two settings are also affected, in subtle and not always distinct fashion, by the fact that formal education, in the sense of schooling, is compulsory and informal education is voluntary. The law requires that children of a certain age must attend school. The Jewish community does not have the power of legislation; but when a congregation stipulates that a youngster cannot celebrate becoming a Bar/Bat Mitzvah without a certain number of years of school attendance, it introduces a degree of compulsion. Recent research indicates that the very fact that one is required to go to school creates a situation which complicates the work of the teacher. Informal education is essentially voluntary. Belonging, participation and coming and going are matters, of choice. Parents can "force" a child only up to a point -- ultimately he/she will decide whether or not to go to camp or join a youth group. The freedom of moving in and out, of remaining only so long as individual purpose is met, adds an important dimension to the nature of the activity.

The difference between formal and informal education may be understood in yet another way. Schooling is training in the postponement of gratification. All of us, I'm sure, remember wondering why we were required to learn this or that. The standard answer to the question was, and still remains, "It will be important later on! When you grow up, you will regret not having learned it." We go to school as children to acquire the skills and knowledge which will serve us as adults. Informal education, by contrast, can provide immediate payoffs -- because there is no prescribed curriculum and activities can be geared to the felt needs of the participant, the promise of gratification in the present is much stronger. That is a significant attraction.

One more point. I would argue that formal education, particularly as it is understood in Jewish terms, is an invitation to become a member of a collective. Informal education, despite its characteristic emphasis on group belonging, promotes a highly subjective individualism. The mastery of a traditional text joins the learner to a conversation which began centuries ago and brings membership in a society which knows no limits of time or space. To be at home in the Bible is to forge a link with literate Jews all over the world. The experiential emphasis of informal education can prevent such a joining -- the manner in which each of us interprets a particular event or translates a significant occasion into meaningful constructs is highly personal and often so private as to deny the possibility of sharing with others. The distinction drawn here must be understood in all its implications for that sense of union which is critical to the idea of peoplehood.

X I have tried here to offer an analysis of the attributes of both formal and informal education. I have drawn the distinction between the two rather sharply -- perhaps too much so -- in order to demonstrate that consideration of the relative effectiveness of each cannot be couched in terms of either/or. Rather we must understand that each setting provides the framework for the development of a certain kind of learning experience. The way in which we utilize each, separately or in concert, depends upon the goals we set.

#### IV

Jewish education in our time must contend with the freedom of choice which is a hallmark of modern, open and democratic societies. Judaism, no matter how interpreted, must compete in the free market of ideas with other ways of looking at the world and differing conceptions of how life is to be lived. A youngster growing up in America at the end of the twentieth century is faced with "...a near inconceivable expansion of the areas of human life open to choices." When understood in all its bluntness, that statement means that one can choose not to be a Jew.

The issue of choice, among other things, distinguishes between education and indoctrination. To indoctrinate is to limit choice; to educate is to expand the range of choice. "Indoctrination limits freedom by closing the imagination to any but the ideas which have been indoctrinated; ...education is to present the individual with a variety of possibilities -- judgment is possible only as a variety of possibilities are made available."

If we mean to educate rather than indoctrinate we must see to it that our children acquire the skills and knowledge without which responsible, intelligent and morally defensible choice is impossible. Real rather than imagined choice demands that we know -- I emphasize the verb -- something about the options before us and that we use that knowledge in a certain way.

When education is understood in this way, the role of formal schooling becomes quite clear. Schools are "...uniquely equipped to make youngsters aware of the constant bombardment of facts, opinion and values to which they are subjected; to help them question what they see and hear; and ultimately to give them the intellectual resources they need to make judgments and assess significance." This perspective neither denigrates informal education nor denies its importance; it simply differentiates function and declares that the strength of informal education lies in areas different from those better handled by formal education. The particular province of the school cannot be replaced by other forms of education.

The point we make here admits any number of examples; let me choose one. A trip to Israel -- a major expression of informal Jewish education -- is today happily considered an intrinsic part of our efforts to educate a new generation of Jews. The effort, energy and expenditure necessary to such a venture is justified and explained by reference to "the impact of Israel." All of us heard that phrase used earlier this morning. I must confess -- and I'm not trying to be snide or facetious -- that I do not know what those words mean. What is supposed to happen to a youngster as a result of time spent in Israel? What is the measure of a successful Israel program?



For many youngsters, going to Israel is an "approved" way of getting away from family and being on one's own -- a not unimportant consideration for young people of a certain age. Sponsors of such trips are all too often somewhat less than clear about their purpose -- time in Israel (how much?) is variously thought to heighten identification with the Jewish people, contribute to the formation of a Jewish identity or to make one feel good about being Jewish. As an educator I would submit that we are being less than authentic if we do not conceive of a trip to Israel as a presentation of an alternative and the creation of an opportunity to confront the youngster with a choice about where and how he wants to live as a Jew.

If that youngster, however, is to make a reasonable, intelligent, moral choice he/she must know certain things. He/she must know Hebrew -- you do not live in the country nor can you really understand it unless you know the language. He/she should know something about Jewish history. He/she should learn to read Zionist texts and understand their analysis of the Jewish condition. The option of choice brings with it the right to reject; that denial, however, should be rooted in knowledge and not in ignorance. The items cited here -- language, history, thought -- are conditions of meaningful choice; they are best learned in school.

Having said this, I will also argue that the attributes of formal education, as I understand them, are not by themselves adequate to the task that all of us have undertaken. The school experience must be expanded, enriched and variegated by the limitless possibilities inherent in informal education. We ought to look at the two not as separate spheres but as two settings which reinforce one another and contribute each to the other.

## V

The foregoing has, I believe, implication for policy and practice.

Jewish schoolmen, the representatives of formal education, and center workers, major spokesmen for informal education on this continent, have never really worked together. At best, relations between the two resemble an uneasy peace; at worst, each view the other's "turf" as some unknown, even hostile territory. We cannot really afford to go it alone any longer. We need mechanisms of cooperation which join together in shared effort all those communal agencies which are potentially educative.

We need, I believe, a new kind of practitioner. Programs for the training and development of professional personnel must move beyond the boundaries of this or that form of education. The complexity of our task requires people who have knowledge and skills which permit easy movement from one setting to another.

The idea of moving from one setting to another, back and forth and in and out, applies to learners as well. The total educational experience -- hopefully life long -- should be considered a process which consists of different elements -- school, camp, retreats, Israel. At one point in life, school may be most important; at another stage, some form of informal education may be more appropriate. We should be able to move easily from one to the other; we need also to understand how each form of education relates to and affects the other.

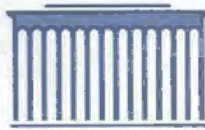
There is much that we know; there is also a great deal that we do not know. While there is some research on Jewish education in this country, it is inadequate to our needs, sporadic and short-term. The Jewish community -- CJE, Bureau of Jewish Education and other agencies -- does not sponsor serious research in Jewish education. We know little about the reasons for our failures and even less about the conditions of success. This must be changed; we need a serious commitment to research. Research is not a panacea; it does, however, provide the information without which remedies and solutions are unlikely.

The Mishneh tells us:

"היום קצר והמלאכה מרובה... לא עליך המלאכה לגזור  
ולא אתה בן חורין להבטל ממנה"

"The day is long, the task is great...you are not expected to complete the work and yet you are not free to desist..."





FVI-  
pls. return  
to CKW

# THE JEWISH COMMUNITY FEDERATION OF CLEVELAND

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

June 27, 1986

## MEMORANDUM

TO: Commission on Jewish Continuity

FROM: Charles Ratner, Chairman

Enclosed in preparation for our previously announced meeting scheduled for Thursday, July 10, 1986, 12 Noon -- luncheon at the Federation, is a copy of an excellent and precedent breaking paper developed jointly by the Executive Vice Presidents of the Jewish Community Center and the Board of Jewish Education and the President of the Cleveland College of Jewish Studies.

I believe that this paper exemplifies the kind of interagency cooperation that we'll need to be part of our ongoing effort if we're to succeed.

The enclosed paper is not a blueprint for specific action which is really the task of our commission. Instead it highlights the critical issues that will guide our discussion and provides an excellent starting point for developing the specific topics for the next phase of our work.

Also enclosed are the minutes of our executive committee meeting which highlight some of the preliminary plans for the future of the commission.

/jaos0417:1

Enclosures

JE7  
- Commission on  
Jewish Continuity  
- Chairman,  
Long Range P. C., FSAC  
New Programs

A REPORT TO  
THE COMMISSION ON JEWISH CONTINUITY  
OF  
THE JEWISH COMMUNITY FEDERATION

Alan D. Bennett  
Bureau of Jewish Education

David P. Kleinman  
Jewish Community Center

David S. Ariel  
Cleveland College of Jewish Studies

June 25, 1986



## New Directions in Jewish Identity and Culture

### I. Introduction

Sigmund Freud once wrote to a close friend who was thinking of abandoning Judaism in favor of a less stigmatic identity: "If you do not let your son grow up as a Jew, you will deprive him of those sources which cannot be replaced by anything else. He will have to struggle as a Jew and you ought to help him develop all the energy he will need for that struggle. Do not deprive him of that advantage!"

Despite this early warning by the founder of modern identity theory, too few helped their children develop all the energy they would need for the struggle. Throughout the first sixty years of this century, the primary concern of American Jewry has been to promote and facilitate the smooth assimilation of Jews into American society rather than the promotion of Jewish identity. Only recently does it appear that the pendulum may be swinging in another direction.

Modern American Jewry has been successfully integrated into American society at the expense of the integrity of Jewish culture and civilization. The central elements of contemporary Jewishness emerged out of a consciousness of the Holocaust and the State of Israel. The catastrophe of the Holocaust sparked a novel response which reduced being Jewish to the sensitivity to social injustice and the conscientious pursuit of human rights on behalf of Jews and non-Jews alike. The birth of Israel rekindled an awareness of collective and mutual responsibility for Jews and paved the way for the establishment of the Jewish community as an organized political force.

These successes did little to conceal the disintegration of Jewish identity among the children of those whose consciousness was shaped in the wake of the Holocaust and the birth of Israel. The children who came of age in the sixties and seventies did not have the same grounding in the uniqueness of the Jewish experience in this century as did their parents. In fact, Jewish youth who were raised in the universalist and socially conscious milieu of the past two decades did not often identify their social commitments with Jewishness. For many, social virtues were severed from the Jewish experiences which spawned them and, paradoxically, were turned against Judaism which many saw as parochial and anachronistic. It was difficult for many to understand the emphasis on the Holocaust and Israel during the Viet Nam and Civil Rights era. In a world which had so much devastation served up daily on television and in the streets, there was little room for attending to Jewish sorrows.

Most Jewish schools, at this time, could not have seemed more remote from experience. The nostalgic recollections about ancestors and ancient sages intoxicated by God appeared to be as inapplicable to life as Greek mythology. Attempts at indoctrinating impressionable young minds with the notion that belief in God, observance of the commandments, study of Torah, and prayer would preserve the Jewish people appeared, at best, as irrelevant or, at worst, as hypocrisy when taught within schools where teachers and parents alike had broken with this tradition. The banality of



*panality*  
Judaism as taught within most American Jewish schools was the result of students being caught between the good intentions of the parents and educators who wanted their children to hold on to Judaism and the general absence of vitality and credulity in the way in which Judaism was lived outside the classroom.

Who could be surprised when these same children matured and, without their parents' consciousness of Jewish history, arrived at the conclusion that Jewishness is a "false consciousness." Franz Kafka, one of the greatest writers of this century and the son of assimilated Jewish parents, spoke for many when he said:

I could not understand how, with the insignificant scrap of Judaism you yourself possessed, you could reproach me for not making an effort (for the sake of piety, at least, as you put it) to cling to a similar, insignificant scrap. It was indeed, so far as I could see, a mere nothing, a joke- not even a joke.

The apparent decline in Jewish identity and identification has led some to a sense of pessimism and vulnerability. Indeed, integrity and honesty have pushed many to the conclusion that the underlying causes are rooted in the dynamics of assimilation and their institutionalization in the Jewish community. This had led to the beginning of a thoughtful reappraisal of the problems of modern Jewish identity and to a reexamination of the relationship between identity and community.

The crisis of modern Jewish identity is the direct result of the breakdown of the traditional religious dimensions of Judaism. The solution to this religious crisis has been and will continue to be dependent, in part, upon the emergence of religious leaders who can articulate plausible new syntheses of Judaism and modern culture. New approaches to solving this crisis must continue to originate within the Jewish community, among professionals and lay leaders alike, if discussions about Jewish continuity are to have meaning. The solution to the religious crisis of modern Judaism must be a religious one but it must respond to the needs of a community which does not see itself as predominantly religious. The situation today requires a communal effort to rearticulate the meaning of contemporary Judaism in such a manner that Jewishness can be transmitted to the next generation without requiring a compromise in the way that Jews are integrated into American society.

## II. Leadership and Vision

In 1918, Franz Rosenzweig, the preeminent lay leader of German Jewry, addressed the problem of Jewish education in a series of brief essays translated in On Jewish Learning (Schocken:1955). Then, as now, the Jewish community was plagued by assimilation, high rates of intermarriage and a deepening conflict among competing Jewish ideologies, especially among the Orthodox and Reform. He maintained that the emptiness of Jewish religious education was responsible, in large measure, for the phenomena of assimilation and intermarriage. He viewed the strife between contending denominations as a conflict between "petty senses of Judaism" in which Judaism becomes a compartmentalized aspect of life and is reduced to



narrow definitions at the expense of wholeness and integrity, compartmentalized from the rest of one's being and divorced from questions of meaning and human existence.

For Rosenzweig, the spiritual inadequacy of "petty Judaism" was compounded by the intellectual inferiority of Jewish education. Although the stated aim of Jewish education may have been to promote the continuation of the tradition, the real premise of Jewish education was the irrelevance of traditional Jewish learning. When traditional Jewish learning is no longer a guide to the present, and no alternative universe of understanding has emerged, Jewish education becomes intellectually and spiritually bankrupt. Aimless, Jewish education wanders but never reaches its destination.

The problem of Jewishness, according to Rosenzweig, stems from the fundamental absence of educational leaders who can articulate a vision of the meaning and significance of Judaism in the modern world: "We have no teachers because we have no teaching profession. We have no teaching profession because we have no scholars. And we have no scholars because we have no learning." The bankruptcy of modern Jewish education is evident among Jewish educators who have insufficient Jewish learning, and who, therefore, are capable only of transmitting their own petty sense of Judaism to others. The Jewish community has purchased a prescription for mediocrity by placing responsibility for Jewish education, in large measure, in the hands of people who understand Judaism insufficiently.

The failure of Jewish education also rests with those who have learning but who do not contribute to the improvement of education in the Jewish community. Jewish educators may be faulted for not being scholars but scholars must be faulted for not also being educators. If there was no learning in Rosenzweig's time, the same cannot be said about our own. Judaic Studies scholars teach in practically every serious institution of higher learning in North America. The field of Jewish research has increased as the number of active academic Judaica scholars has increased from a handful to more than one thousand in two decades. Jewish knowledge, which has grown as dramatically as many other fields, has created breathtaking new discoveries and insights into Jewish civilization. Unfortunately, the new Jewish learning has not been incorporated into Jewish education. Jewish education, for the most part, is twenty five years behind the times in Jewish knowledge.

Jewish community leaders within and outside the Federation have begun to expand their concern from health and social policy issues to identity and educational issues. This area of community planning has often been left to laymen and educators with strong ideological or denominational orientations. A new form of community perspective has begun to emerge which seeks to subject Jewish education to the same rigorous analysis of service delivery and outcome evaluation as have been employed in the social services. Questions about the effectiveness of Jewish educational services have been raised because of the belief that they have been ineffective in preserving Jewish identity. Although these consequences are due to a variety of social, educational and familial factors, it is generally recognized that Jewish education has not been the guarantor of Jewish continuity which many hoped it to be. At the same time, the



involvement of recognized communal leaders in confronting the challenges facing Jewish education is an essential ingredient in any formula for improving Jewish education.

Today, as in Rosenzweig's time, a revival of Jewish life must begin with a comprehensive effort aimed at promoting a vision of the meaning and significance of Judaism in the modern world and by marshalling the human and institutional resources within the community toward the goal of promoting Jewish life. In this effort, all participants, lay and professional, become Jewish teachers and share in the responsibility for promoting Jewish continuity. Once the community acts to broaden the definition of who is a Jewish teacher, to raise the level of learning of Jewish educators, to create a genuine teaching profession and to continue to redefine Judaism in contemporary terms, it will have taken the first steps towards guaranteeing the continuity of Jewish life.

### III. Changing the Environment of Jewish Learning

Even with expanded educational leadership and a revitalized vision of Jewish life, the community must still confront the question of how and where identity can best be transmitted. The general practice in Jewish education is that formal classroom learning nurtures Jewish commitment which can be supplemented by extracurricular learning experiences. However, it should be self-evident that emotionally compelling Jewish experiences, wherever they occur, are vital in creating Jewish commitment which can then be nurtured by formal learning. These powerful experiences involve the structured encounters with other Jews and with the richness of Jewish life within a shared community and affect a person intellectually, emotionally, and spiritually. Such experiences as youth group conventions, summer camping, Shabbaton retreats, intense encounters with Jewish prayer and ritual, trips to Israel, volunteer work with Jews and non-Jews in need, and opportunities to discover one's own capabilities are the experiences which create Jewish commitment. In addition, it has long been recognized that parental support is fundamental to the development of Jewish identity in children. Parent education can help make parents partners in the educational process and turn homes into Jewish learning environments. Without these experiences, there is no sense of excitement of being Jewish. Although more schools have moved to augment the formal classroom learning with "beyond the classroom" educational programs, the latter are usually viewed as merely auxiliary to formal classroom learning.

The entire range of "beyond the classroom" Jewish educational experiences should be seen as an integral core of Jewish education. The system of weekend and afternoon schools should be seen as inseparable from a strong, integrated, living program of formal and "beyond the classroom" Jewish education. To the extent that the educational system has not achieved its goals, it is because it is not related to the student's own life nor to home and synagogue experience. The task of the Jewish educator is to create experiences which shape Jewish commitment. The next stage is the development of an educational system which would help the student draw upon those experiences and integrate them into life through study and inquiry.



Jewishness starts with experience and leads to study, not the other way around. That is why Israel is such a powerful source of inspiration for adults and children. Trips to Israel, camps, havurot, retreats, and the like lead to Jewish study and animate it. Jewish learning without experience is irrelevant, at best, lifeless and oppressive, at worst.

The virtues of this approach to Jewish education are apparent. It resolves the contradiction between religious school and the reality of the outside world by placing the emphasis on experience and the real world which is brought into the classroom. It restores vitality to Jewish learning by creating contexts in which learning explains and builds upon experiences which the student already knows to be valid. It ties Jewish learning and experience to the critical tasks and stages of human development including making friends, developing competencies and reinforcing the development of the self. It creates a context for learning which is tied to the experiences of real people not ancient myths. It restores the energies which each individual Jew requires in the struggle to live and thrive.

The new approach requires a re-evaluation of the structure of Jewish education. In particular, it implies a reconsideration of the definition of who is a Jewish educator, what skills Jewish educators require, where Jewish education takes place and how long the Jewish educational process must continue in the life of a Jew.

Jewish educators ought to be facilitators of Jewish learning, experience and commitment. This definition includes not only rabbis, academicians, educators and teachers but also Jewish community center staff workers and youth group advisors. Jewish education occurs in day schools, congregational and community schools, Jewish community centers, synagogue youth groups, and elsewhere. The issue is not whether Jewish education should occur in all these settings, but how to enhance the opportunities for Jewish enrichment in all settings where significant education can occur.

The new approach is a mandate for creativity and for creating a comprehensive, community wide, integrated approach to Jewish identity. One key to implementing this approach is the need to recruit and retain a new type of Jewish educator who is capable of making significant changes and contributions to the field. Another is the need to involve significant lay leaders in the challenge and in finding solutions to the problems.

#### IV. Innovation and Change

It is against this background that new trends have begun to emerge internationally, nationally and locally. Internationally, the Joint Program for Jewish Education and the recent World Leadership Conference for Jewish Education in Jerusalem sponsored by the Jewish Education Committee of the Jewish Agency have begun new initiatives aimed at involving important lay leaders in Jewish education. Nationally, the Jewish Welfare Board has begun to implement the findings of its Commission on Maximizing the Jewish Educational Effectiveness of Jewish Community



Centers. The leadership of the Council of Jewish Federations, the Jewish Welfare Board, the Jewish Educational Service of North America and the major denominational rabbinic seminaries have begun to meet. Locally, the Cleveland Jewish Community Federation has promoted interagency cooperation in this area through the efforts of the Commission on Jewish Continuity. The integration of efforts on these levels is crucial to finding new approaches to the challenges of Jewish education.

It is possible to summarize the principles of the new approach to Jewish continuity as follows:

1. The involvement of the top volunteer leadership of Jewish communities in Jewish education is essential for the success of new endeavors.
2. It is necessary to attract or continue to attract a higher caliber of professional to the field of Jewish education in order to meet the challenge of today.
3. Jewish lay leaders and professionals must enhance their own level of Jewish knowledge in order to be well-equipped to address the challenges facing the Jew in the modern world.
4. The challenge of contemporary Jewish education is the need to find new ways to preserve Jewish identity and learning while promoting involvement in the pluralistic society in which Jews live.
5. Jewish education must be conceived to include "beyond the classroom" educational opportunities which are based on Judaic understanding, promote Jewish experience and create contexts for learning and identification with the Jewish people.
6. The identity-serving institutions of the Jewish community, including synagogues and Jewish community centers, are important vehicles for "beyond the classroom" Jewish education through camping programs, youth activities, family programs and classes.
7. Jewish educational planners must cooperate across denominational and institutional lines in order to reconceptualize the needs in the field.
8. The role of Israel in Jewish educational endeavors is crucial.
9. Day schools will continue to be the most effective form of Jewish education and require continued community support.
10. Supplementary Jewish education must also be supported and enhanced, particularly at the family's point of entry into the school and during adolescence when other educational environments are most crucial to the learning process.

*Design  
prog's to  
implement  
each of  
these*



Each of these areas is the basis of significant policy perspectives and program objectives within the Jewish community. In order to implement the new approach successfully, it is necessary to rethink some of our basic assumptions about Jewish education. It has become clear that day schools are one of the most effective means of providing a substantial Jewish education. However, it has been estimated that enrollment in day schools is now 21% of the total Jewish student enrollment in Cleveland. The problem is how to deliver an adequate Jewish education to the remaining 79%, most of whom attend congregational schools. 217.

Several of these guidelines build upon the conclusions of "The Report of the Committee on Jewish Education," issued February 24, 1981, and "The Proceedings of a Seminar of the Community Services Planning Committee of the Jewish Community Federation of Cleveland," held October 4, 1981.

As the agenda of the Jewish community has evolved, the relationship between community priorities and institutional programs needs to be reexamined. Recent discussions within the community have emphasized the need to insure the continuity of Jewish life by adopting new strategies or adapting existing ones in order to transmit Judaism from generation to generation. Jewish continuity in the next generation depends on a careful examination of the Jewish mission of agencies, many of which were founded to promote the integration of Jews into American society. Today, the pendulum has swung from an integrationist mission to the goal of promoting Jewishness and preserving the uniqueness of Jewish civilization for subsequent generations.

Jewish continuity is the concern today of a variety of institutions within the community: congregations, The Jewish Community Center, the Bureau of Jewish Education, The College of Jewish Studies, Hillel, schools and other agencies which serve, in different ways, as agencies of Jewish continuity.

Congregations reach the vast majority of Jews who, at various points in their lives, have loyalty to religious institutions which provide a context for personal meaning and support at critical moments: when children begin religious school, celebrate bar/bat mitzvah or confirmation and at times of marriage, birth, death and family or personal crisis.

The School of Applied Social Service at Case Western Reserve University, SASS, under the terms of a grant from the Endowment Fund of the Jewish Community Federation, has begun to develop a new approach to practice in Jewish agencies which addresses the Jewish mission of social service agencies and involves a strong in-service program tailored to the specific community in which Jewish social service agencies operate. Part of the program involves the establishment of a study group composed of SASS faculty, JCC and other social service agency executives and the faculty of the College of Jewish Studies whose task is to explore the specific Jewish content of social service delivery in the Jewish community. This is an important new approach to the question of the relationship between the mission of social work agencies and Jewish continuity.

The Bureau of Jewish Education, which is the central service and planning



BJE agency for Jewish education in Cleveland, has created and implemented in recent years a number of programs designed to enhance Jewish continuity efforts: comprehensive financial aid for Israel and Jewish camping experiences; The Israel Incentive Savings Program to enable every child to have an Israel experience through a school-family-community partnership; model Israel-integrated curriculum development in pilot schools; comprehensive in-service teacher training through the Jewish Educator Services Program; funding for a new day school and new strategies for encouraging day school education; protection of higher Hebrew education through the merger of Akiva into the College; and enhancement of "beyond the classroom" efforts in the congregations through the Congregational Enrichment Fund.

The Jewish Community Center has historically served as the focal point for Jewish communal life. Through its comprehensive network of programs and services, it touches the lives of more Jews, both affiliated and unaffiliated, than any other agency.

Throughout North America, JCC's have intensified their Jewish mission and have undertaken a major program to maximize their effectiveness in Jewish education. The "beyond the classroom" educational programs offered by the JCC are powerful and effective testimony to the possibilities of educational innovation and the enhancement of Jewish identification.

JCC In recent years, the JCC has touched the lives of thousands of young families through Family Place and the Family Resource Center. Through work in these and other areas, the JCC is fulfilling its responsibility to intensify the Jewish dimensions of all program areas and to integrate Jewish involvement within all agency projects.

College The College of Jewish Studies has created a new model of a community-oriented institution of higher Jewish learning. The College works to preserve the knowledge base of Jewish learning which must be tapped if the community is going to survive. The faculty and staff of the College have reached out to the community by offering Jewish learning to any group and in any format which is practical. The College is a bridge between the Jewish heritage and the Jewish community through such programs as teacher and staff training, formal courses for adults and parents in Jewish studies, cultural activities and museum exhibitions, study in Israel and by providing assistance in Jewish programming to Jewish institutions.

For the past year, the chief executives of the Bureau of Jewish Education, The Jewish Community Center and the College of Jewish Studies have met regularly as a study group to consider how their respective institutions could contribute to a heightened and coordinated effort on behalf of Jewish continuity. These discussions have centered on ways to promote an explicit Jewish agenda within the community, improve the quality and effectiveness of Jewish education and marshal the energies of different agencies to solve common problems.

The sense of these discussions is that American Jewry stands at an historic crossroad as the community struggles to create an effective system to guarantee continuity of Jewish identity and commitment. The



interest in Jewishness and identity is growing in many positive ways which were not evident until recently. We live during a unique historical moment, a time in which it may be possible to address some of the fundamental issues in Jewish life, such as: the role of religion, the effectiveness of Jewish education from childhood through adulthood, the high rate of Jewish illiteracy and the decline in Jewish identification and commitment. Many of these issues defy easy solution and cannot be addressed without considering a universe of complex and interrelated issues. Others are amenable to solutions however complex and elusive they may be. It is the conclusion of the study group that planning for Jewish continuity must be divided into near-term and long-term approaches.

## V. Conclusion

*Professionals*  
The first recommendation of the study group is the creation of a comprehensive recruitment, training and placement program for professionals who provide classroom and "beyond the classroom" education. The recent community reports on education have identified several critical strategies for improving Jewish educational effectiveness. At the present time, however, there is no systematic program for training Judaically competent staff capable of implementing the educational goals of the Jewish community in supplementary schools, day schools, parent and family education, youth groups, and retreat and conference centers. The primary obstacle to success in innovative Jewish education today is the critical lack of qualified personnel, both locally and nationally, who can implement the community's educational goals. There is not, at this time, a program for recruitment and training of such personnel nor is there a professional field in which people can find meaningful careers. The time has never been more propitious for addressing these issues but the window of opportunity for developing creative solutions will not remain open indefinitely.

② The second recommendation is the creation of comprehensive approaches and models that maximize parent education and (integrate classroom and "beyond the classroom") educational experiences. The development of these new models and environments will provide opportunities for teacher training while, at the same time, deal with many of the crucial issues outlined in this paper.

cl. 2

TO: Morton L. Mandel  
NAME  
DEPARTMENT/PLANT LOCATION

FROM: Carol K. Willen  
NAME  
DEPARTMENT/PLANT LOCATION

DATE: 7/11/86  
REPLYING TO  
YOUR MEMO OF:

SUBJECT: HIGHLIGHTS  
COMMISSION ON JEWISH CONTINUITY - MEETING OF FULL COMMITTEE  
JEWISH COMMUNITY FEDERATION - JULY 10, 1986

We agreed that I would provide summaries of the meetings of the Commission on Jewish Continuity and its Executive Committee. At the July 10, 1986 meeting of the full commission, Chairman Charles Ratner introduced the three authors of the "Report to the Commission on Jewish Continuity of the Jewish Community Federation," who then made the following remarks:

David S. Ariel - Cleveland College of Jewish Studies

Ariel noted that collaboration on the paper had afforded an opportunity for three people with different backgrounds (education, group work, and Judaic studies) to share their dreams and hopes, and to "brainstorm" on new ways for their agencies to act in concert. Their discussions have led to specific proposals pertaining to both formal and "beyond the classroom" Jewish educational initiatives, as a means of assuring Jewish continuity.

They found themselves in agreement in two critical areas:

1. If education is seen as a means of transmitting cultural heritage across generations, then we haven't succeeded "enough."

The (relative) lack of success reflects a measure of confusion, in Jewish families and in the Jewish community, regarding what it is that we want to transmit to the next generation. This calls for decisions and choices regarding those elements that we want to pass on.

2. They acknowledged the successes that had been achieved in the areas of integrating formal (classroom) education and "beyond the classroom" education: shabbatons, Israel trips, Jewish camping, day schools, etc. They expressed concern, however, about the viability of such programs, given the lack of trained personnel—the right human resources.

They determined that new efforts were needed in order to improve the personnel picture:

a. Recruitment

The reservoir of potential professionals in the field of Jewish education has not been fully tapped.

INTER-OFFICE CORRESPONDENCE



b. Training

There is no adequate training program for specialists in beyond the classroom education, day school teachers, leaders of Israel trips and weekend retreats, etc.

c. Professionalization

There is no "profession" for Jewish education/Jewish continuity workers: no certification process, no quality control, no system to measure effectiveness.

d. Retention

There has been too little effort to retain those who are already in the field, to foster their career advancement, to provide them with adequate salary and benefits, etc.

The need for qualified personnel in Jewish educational life will demand a comprehensive approach to the personnel problem.

David P. Kleinman - Jewish Community Center

Kleinman noted that the new approach implies a broadening of the definition of Jewish education and a redefinition of the term "Jewish educator."

If the goal is ensuring Jewish continuity, then "beyond the classroom" education must not be seen as ancillary, but rather as integrated with formal Jewish education. All disciplines are worthy, and none are superior/subordinate.

Agencies must play complementary and supportive roles.

Kleinman noted that if we work with the congregational world and the Center world, we will "capture" most Jewish people at some point in their lives. He believes it is feasible to reform the system.

Alan D. Bennett - Bureau of Jewish Education

Bennett stressed the role of the synagogue as an absolutely integral partner in the effort to ensure Jewish survival.

He also made the important point that, just because agencies are cooperating or collaborating, that does not imply that funding can be reduced.

Questions - Answers - Comments

Charles Ratner raised a provocative question about the issues on which the three authors could not reach agreement. In response to that question, David Ariel noted a key difference between social service and education: while there are many standards by which one can measure the effectiveness of social service programs, it is difficult, if not impossible, to evaluate effectiveness in education.

A dramatic moment occurred when Rabbi Stuart Gertman stated his fundamental disagreement with the tone of the paper. In his view, it provides a negative assessment of the status of Jewish education and Jewish life. He believes, on the contrary, that the survival of the Jewish people is not threatened, and that if there seems to be "failure," it is because we have raised our level of expectation regarding what constitutes an educated Jew.

There was not adequate time for people to respond to Rabbi Gertman's objections, but the comment was made that "both the best and the worst are true": while there are some very fine and creative people entering the fields of Jewish education and Judaic studies (witness: David Ariel), by and large the practitioners are people who receive insufficient training and inadequate support.

Future Steps

Charles Ratner explained that the next task of the Commission on Jewish Continuity would be to identify three to five issues for more focused study. After the issues are selected, a task force will be organized to examine each one. In order to identify the critical issues, Commission members were given a rating sheet (attached) and asked to return it by July 24, 1986 with their responses.

Ratner urged Commission members to keep in mind the following question: How can we make a difference?



stronger  
Fed. as  
agent -

→ our letter  
(Fed's check  
+ Fed's letter)

personalize

careful  
promise  
legal  
Est

How  
will  
org pick  
it up on  
their books

recip' has to  
pick it up  
properly  
on their books

gt comm. w/ plenum  
pres/Relat/ Past pres  
70% of kids being educ in cong's  
co chair Jim Reich

Barry  
Chasler  
Thurs -

3-4 / → Task Forces

(Wkg Paper → Concrete Ideas → back to Com  
in)

Implem.

★ (Personnel for class  
beyond class

★ (1, 2, 4 - Identified  
in '76 + '80  
studies)

→ Need to increase use of beyond classroom techniques  
(camp, retreats, etc)  
How to fund to make <sup>as</sup> std. as classroom Ed

ques. of struc. +

- What shd be taught

MCM Lay Ldrship component

\* Deal w/ it by hv. Res. group -

Integ. classroom + non class

Don't need to focus on K-12



## A. Friedman-Lifelong Learning

- Task Force - everyone has to deal w/ Funding-structure-

- Personnel \*

- Sep. Beyond Classroom < Family one

coll kids -

(parent & family ad.)

- Lifelong learning -  
- Young Singles -

Informal learning opportunities for all ages + telecommunications

Steve - other T F free to address it.

JCC  
+ plenum  
Youth Commission

Barry -  
Build  
Strengths -  
keep it open  
Oct 2 -  
7:30 -  
commission

Desire  
of  
comm.  
to  
focus  
on J. ed  
as  
primary  
vehicle

13640.3  
13643.4



9/19/86

## THE JEWISH COMMUNITY FEDERATION OF CLEVELAND

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

September 16, 1986

### MEETING NOTICE

To: EXECUTIVE COMMITTEE of the Joint Federation/Plenum  
Commission on Jewish Continuity

From: Charles Ratner and James Reich, Co-Chairmen  
Commission on Jewish Continuity

As you can see from the way this memo is addressed, we've been busy since our last meeting carrying out your recommendation that we strengthen our process by developing a closer link with our community's congregations. Since then we've met with the Congregational Plenum which is now a full partner in our process. The next meeting of the Executive Committee will be held:

TUESDAY, SEPTEMBER 23, 1986

12 NOON - LUNCHEON AT THE

JEWISH COMMUNITY FEDERATION

The meeting will be used to determine which priority issues to recommend to the full commission at its meeting on Monday, September 29, 1986 (7:30 p.m. at the Temple Branch).

You can see from the enclosed survey results -- containing responses from around 25 commission members -- the recommended challenges seem to focus on two overarching issues:

- 1) The recruitment, training, and education of line and supervisory personnel for formal and informal Jewish education (from Issue No. 5 on the enclosed list), and
- 2) The development of a comprehensive plan to help better integrate classroom and "beyond the classroom" Jewish educational techniques for all our children (combining Issues Nos. 1, 2 and 4 on the enclosed list).

Of course these are just preliminary results and we're most anxious to have your input on these issues.

Please use the enclosed card or call Judith Oscker at 566-9200, Ext. 221 to let us know your attendance plans.

We look forward to seeing you on September 23 and September 29.

/jaos0480:b

Enclosures



**RATING SHEET FOR CHALLENGES  
TO BE ADDRESSED  
THROUGH COMMISSION ON JEWISH CONTINUITY TASK FORCES**

In order to address the broad range of issues already generated by our speakers and readings in a manageable and productive fashion, the Executive Committee has recommended that we break into issue-oriented task forces. The task forces would further define each issue, provide any research data needed, and recommend specific courses of action for the commission. In order to help us decide which 3-5 issues need to be addressed first, we developed this rating sheet which provides examples of issues that may be selected. They are not meant to define "in concrete" the work of the task forces, but rather to help clarify the kinds of issues that we may want to deal with. Please rate each issue from one to five (with "1" being the most important) and feel free to change, correct, or elaborate in the space provided. Also feel free to add and rate any issues you think we may have missed in the spaces provided at the end of this list.

- ① The challenge of educating pre-adolescents and adolescents. It's been suggested that the challenges of Jewish education and continuity intensify for most youngsters at around the fifth or sixth grade. This suggests a need for a comprehensive look at the issues that touch on educating adolescents and pre-adolescents including personnel, classroom management, and beyond the classroom experiences (i.e., intensive Jewish summer camping, retreats, Israel experiences, and youth group activity). Youth group activity has already been studied through the Joint Plenum -- Federation Youth Commission.

RATING: Average Score: 2.10 = 4th Priority

COMMENTS: \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

- ② Integrating classroom and beyond the classroom Jewish education. The 1976 and 1980 Federation Jewish education studies suggested that certain "beyond the classroom" environments (Israel, camp, retreats, youth group activities) may be more conducive to Jewish learning and identity formation than traditional classroom environments. Since it's clear that these aren't used nearly as much as the classroom and since most schools don't have the resources to truly integrate these activities, this might provide a good focus for discussion and action. Of special interest might be collaborative ventures between congregations and communal agencies since congregations provide classroom settings for better than two-thirds of our children.

RATING: Average Score: 1.90 = 2nd Priority

COMMENTS: \_\_\_\_\_

- 
- 
3. Day school education. Increasing the number of youngsters receiving a day school education, and particularly increasing the proportion of non-Orthodox youngsters, has been a key communal concern. An analysis of this issue might include the cost of day school education, the question of quality in both secular and Judaic studies, and the concept of marketing day school education.

RATING: Average Score: 2.95 = 8th Priority  
COMMENTS: \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

- ④ *family educa.* Parent Education. Making "every parent a partner in the Jewish educational process" has been identified as a key challenge by nearly every national and local Jewish education study. This includes a whole range of concerns including the intake and orientation of new parents, the development of organized and targeted parent education programs, and a variety of other suggestions for bringing parents into the educational process. Perhaps even more importantly this might include programs to make parents themselves more deeply involved in organized Jewish religious and civic life so that they can serve as true models for their children's identification and participation.

RATING: Average Score: 2.04 = 3rd Priority  
COMMENTS: \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

5. Personnel. The development of personnel for formal and informal Jewish education has increasingly become a major overall communal priority as high quality staff become more difficult to find in both congregational and communal settings. This work group would need to focus on a number of interrelated issues:

- a) Recruitment
- b) Pay scales
- c) Training
- d) Education



e) Part time verses full time career paths for supplementary school teachers

f) The future of a supplementary teaching "career."

RATING: Average Score: 1.64 = 1st Priority

COMMENTS: \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

6. Clarifying the agenda of Jewish education - curriculum development. It's been suggested that youngsters and adults require a far more well reasoned approach to Jewish religion and culture than most currently received. Many have difficulty answering the question, "Why be a Jew?" in adult terms. Dealing with this issue would require investigating existing, curricular material and then discussing the interaction between curriculum and classroom and "beyond the classroom" delivery systems.

RATING: Average Score: 2.54 = 5th Priority

COMMENTS: \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

7. Resource development. What needs to be done to develop more resources for Jewish identity programs? Do we need more resources? How should priority decisions be made?

RATING: Average Score: 2.98 = 9th Priority

COMMENTS: \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

8. Human resource development Excellent lay leadership has been viewed as a key to excellent programs. Its been suggested that lay leadership development activity could be most useful in Jewish education at all levels - agency - congregation and community. How could the Commission be helpful in this process?

RATING: Average Score: 2.63 = 6th Priority

COMMENTS: \_\_\_\_\_  
\_\_\_\_\_

9. Structural change in Jewish education. It's been suggested that all the issues listed are symptoms of a broader problem requiring basic shifts in the organization of Jewish education. This might require a complete reevaluation of the role of such institutions as the Bureau, the College, the JCC, the communal schools, the congregational schools, and the Federation planning process.

RATING: Average Score: 2.76 = 7th Priority

COMMENTS: \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

ISSUES NOT MENTIONED ABOVE THAT YOU THINK NEED TO BE ADDED:

10. Synagogue Relations -- mentioned as separate issue by  
two individuals.  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

RATING: \_\_\_\_\_

11. \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

RATING: \_\_\_\_\_

12. \_\_\_\_\_  
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\_\_\_\_\_

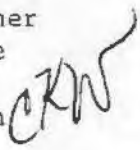
RATING: \_\_\_\_\_

Name: \_\_\_\_\_  
(optional)



July 25, 1986

MEMO TO: Charles Ratner  
Barry Shrage

FROM: Carol Willen 

While all issues on the rating sheet are worthy of consideration, some are primary, and others, secondary. It seems to me that there are underlying issues that must be examined before their manifestations can be discussed. This suggests a two-step process.

Among those issues that strike me as fundamental are: clarification of the whole agenda of Jewish education (number 6); examination of the "service delivery system," with its implications for structural change in Jewish education (number 9); and, of course, the very important issue of personnel, as described by David Ariel at our last meeting. The other subjects, it seems to me, flow from these.

Would it make sense to have a series of "Phase I task forces" to deal with the basic issues of content, structure, and personnel, followed by a series of "Phase II task forces" to deal with specific problems and challenges (e.g., educating pre-adolescents and adolescents, promoting day school enrollments, etc.)?

I look forward to our next meeting.

RATING SHEET FOR CHALLENGES  
TO BE ADDRESSED  
THROUGH COMMISSION ON JEWISH CONTINUITY TASK FORCES

In order to address the broad range of issues already generated by our speakers and readings in a manageable and productive fashion, the Executive Committee has recommended that we break into issue-oriented task forces. The task forces would further define each issue, provide any research data needed, and recommend specific courses of action for the commission. In order to help us decide which 3-5 issues need to be addressed first, we developed this rating sheet which provides examples of issues that may be selected. They are not meant to define "in concrete" the work of the task forces, but rather to help clarify the kinds of issues that we may want to deal with. Please rate each issue from one to five (with "1" being the most important) and feel free to change, correct, or elaborate in the space provided. Also feel free to add and rate any issues you think we may have missed in the spaces provided at the end of this list.

1. The challenge of educating pre-adolescents and adolescents. It's been suggested that the challenges of Jewish education and continuity intensify for most youngsters at around the fifth or sixth grade. This suggests a need for a comprehensive look at the issues that touch on educating adolescents and pre-adolescents including personnel, classroom management, and beyond the classroom experiences (i.e., intensive Jewish summer camping, retreats, Israel experiences, and youth group activity). Youth group activity has already been studied through the Joint Plenum -- Federation Youth Commission.

RATING: 4

COMMENTS: \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

2. Integrating classroom and beyond the classroom Jewish education. The 1976 and 1980 Federation Jewish education studies suggested that certain "beyond the classroom" environments (Israel, camp, retreats, youth group activities) may be more conducive to Jewish learning and identity formation than traditional classroom environments. Since it's clear that these aren't used nearly as much as the classroom and since most schools don't have the resources to truly integrate these activities, this might provide a good focus for discussion and action. Of special interest might be collaborative ventures between congregations and communal agencies since congregations provide classroom settings for better than two-thirds of our children.

RATING: 2

COMMENTS: \_\_\_\_\_



- 
- 
3. Day school education. Increasing the number of youngsters receiving a day school education, and particularly increasing the proportion of non-Orthodox youngsters, has been a key communal concern. An analysis of this issue might include the cost of day school education, the question of quality in both secular and Judaic studies, and the concept of marketing day school education.

RATING: 3

COMMENTS: \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

4. Parent Education. Making "every parent a partner in the Jewish educational process" has been identified as a key challenge by nearly every national and local Jewish education study. This includes a whole range of concerns including the intake and orientation of new parents, the development of organized and targeted parent education programs, and a variety of other suggestions for bringing parents into the educational process. Perhaps even more importantly this might include programs to make parents themselves more deeply involved in organized Jewish religious and civic life so that they can serve as true models for their children's identification and participation.

RATING: 3

COMMENTS: (Fairmount Temple is now doing a pilot program.)  
\_\_\_\_\_  
\_\_\_\_\_

5. Personnel. The development of personnel for formal and informal Jewish education has increasingly become a major overall communal priority as high quality staff become more difficult to find in both congregational and communal settings. This work group would need to focus on a number of interrelated issues:

- a) Recruitment
- b) Pay scales
- c) Training
- d) Education

- e) Part time verses full time career paths for supplementary school teachers
- f) The future of a supplementary teaching "career."

RATING: 1

COMMENTS: \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

6. Clarifying the agenda of Jewish education - curriculum development. It's been suggested that youngsters and adults require a far more well reasoned approach to Jewish religion and culture than most currently received. Many have difficulty answering the question, "Why be a Jew?" in adult terms. Dealing with this issue would require investigating existing, curricular material and then discussing the interaction between curriculum and classroom and "beyond the classroom" delivery systems.

RATING: 1

COMMENTS: \_\_\_\_\_ Investigating existing curricular material is fine, but a prior step must be to address the question: "What does one need to know, in order to be a thinking Jewish adult?" Then explore the current offerings.

7. Resource development. What needs to be done to develop more resources for Jewish identity programs? Do we need more resources? How should priority decisions be made?

RATING: 4

COMMENTS: \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

8. Human resource development Excellent lay leadership has been viewed as a key to excellent programs. Its been suggested that lay leadership development activity could be most useful in Jewish education at all levels - agency - congregation and community. How could the Commission be helpful in this process?

RATING: 2

COMMENTS: \_\_\_\_\_  
\_\_\_\_\_



9. Structural change in Jewish education. It's been suggested that all the issues listed are symptoms of a broader problem requiring basic shifts in the organization of Jewish education. This might require a complete reevaluation of the role of such institutions as the Bureau, the College, the JCC, the communal schools, the congregational schools, and the Federation planning process.

RATING: 1

COMMENTS: It is essential to examine the role, the constituency, and the effectiveness of each component in the system, as well as the interrelationships among the parts. Perhaps a SASS professional could assist a task force in studying Jewish education as a "service delivery system." This process might suggest ways to achieve systemic change.

ISSUES NOT MENTIONED ABOVE THAT YOU THINK NEED TO BE ADDED:

10. \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

RATING: \_\_\_\_\_

11. \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

RATING: \_\_\_\_\_

12. \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

RATING: \_\_\_\_\_

Name: Carol Willen  
(optional)

# TRENDS



Jewish Education Service of North America, Inc. • 730 Broadway, New York, N.Y. 10003 Tel: (212) 529-2000

No. 11

Spring 1986

## Statistical Highlights of Jewish Schooling in the United States

(Nursery through 12th Grade)

While accurate and timely school-related data are essential for effective planning in Jewish education, gathering such data is beset with problems. It's only half consolation that public education — with vast resources at its disposal — shares most of the same problems.

Nonetheless, this issue of **TRENDS** begins a process of providing the best information available, culled from a variety of sources in the areas of:

- ... schools;
- ... enrollment;
- ... teachers; and
- ... finances.

We have indicated the sources of the data so that you may pursue in greater detail those issues of special concern to you. All publications cited are available through JESNA. We hope you find this information useful.

Noticeably absent are data about student outcomes, since there is no comprehensive nationwide testing program utilized by a sufficiently large number of schools, nor other accepted performance criteria.

Please let us know what we can do to make future editions of "Statistical Highlights" even more useful.

**TRENDS**, a newsletter addressed to Federation lay and professional leadership, communicates news of developments in North American Jewish education to communities throughout the United States and Canada.

Additional copies of **TRENDS** are available from JESNA Publications, 730 Broadway, New York, N.Y. 10003.

A cumulative index of over 60 **TRENDS** topics, covering those issues published between Spring 1982 — Fall 1984, is also available.



# Jewish Schools

## Number of Schools

The total number of Jewish schools is estimated to be 2,653: 2,066 supplementary schools and 587 day schools.

## Analysis of Schools by Educational and Geographic Settings

Analysis of schools responding to the census, by school type and location, indicates that the majority of schools are 2 – 5 day supplementary schools, with day schools heavily concentrated in the greater New York area (Figure 1).

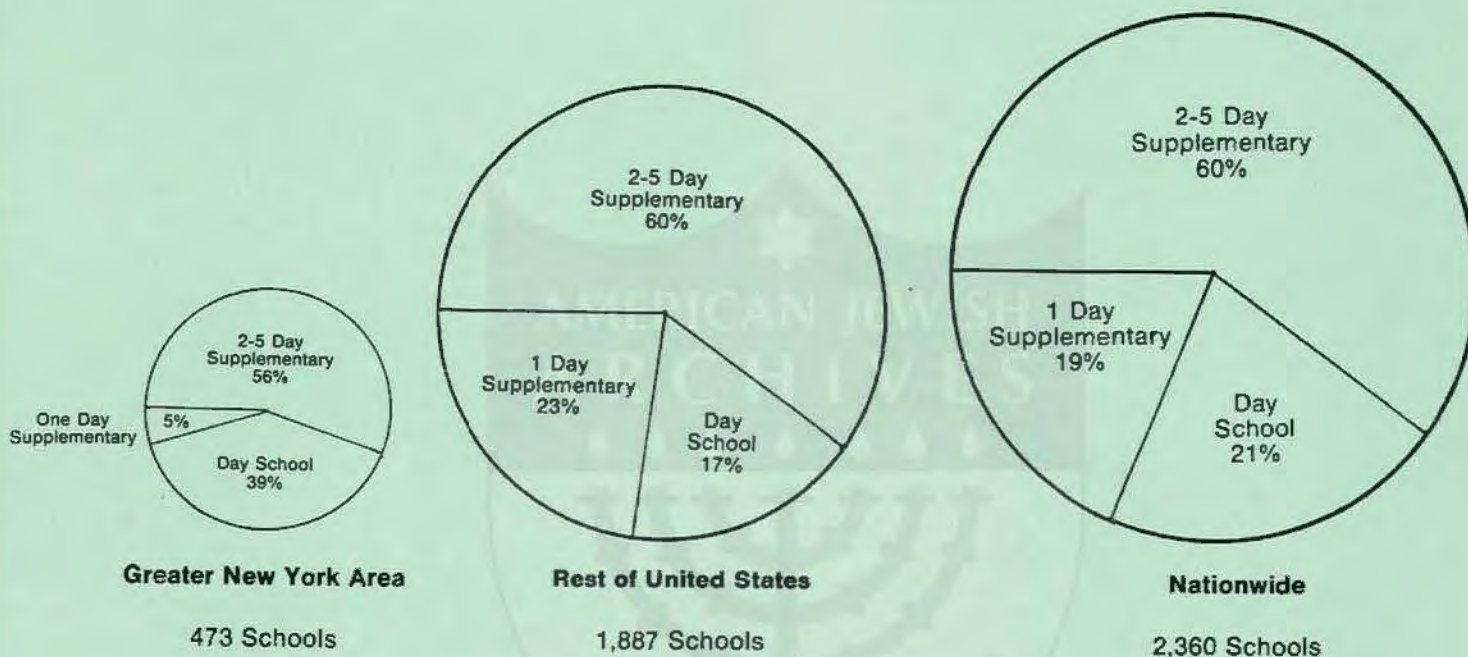


Figure 1: Schools by Setting and Location

## Average Hours of Weekly Jewish Studies Instruction

Grade	School Setting	
	Supplementary	Day
Nursery	4	13
1 - 3	3	16
4 - 6	4.5	16.5
7 - 9	3.5	19.5
10 - 12	3	21.5

Source for data in this section: JESNA-Hebrew University Census, 1986.



# Student Enrollment

## Number of Students Enrolled

In 1983, total student enrollment was 372,417 of a total potential school-age population estimated at about 900,000.

## Enrollment Rates by Setting and Geographic Location

The enrollment rate is the proportion of students attending school out of the estimated potential school-age population. About 41% of the eligible students are enrolled in a Jewish school **at any one time** (Figure 2).

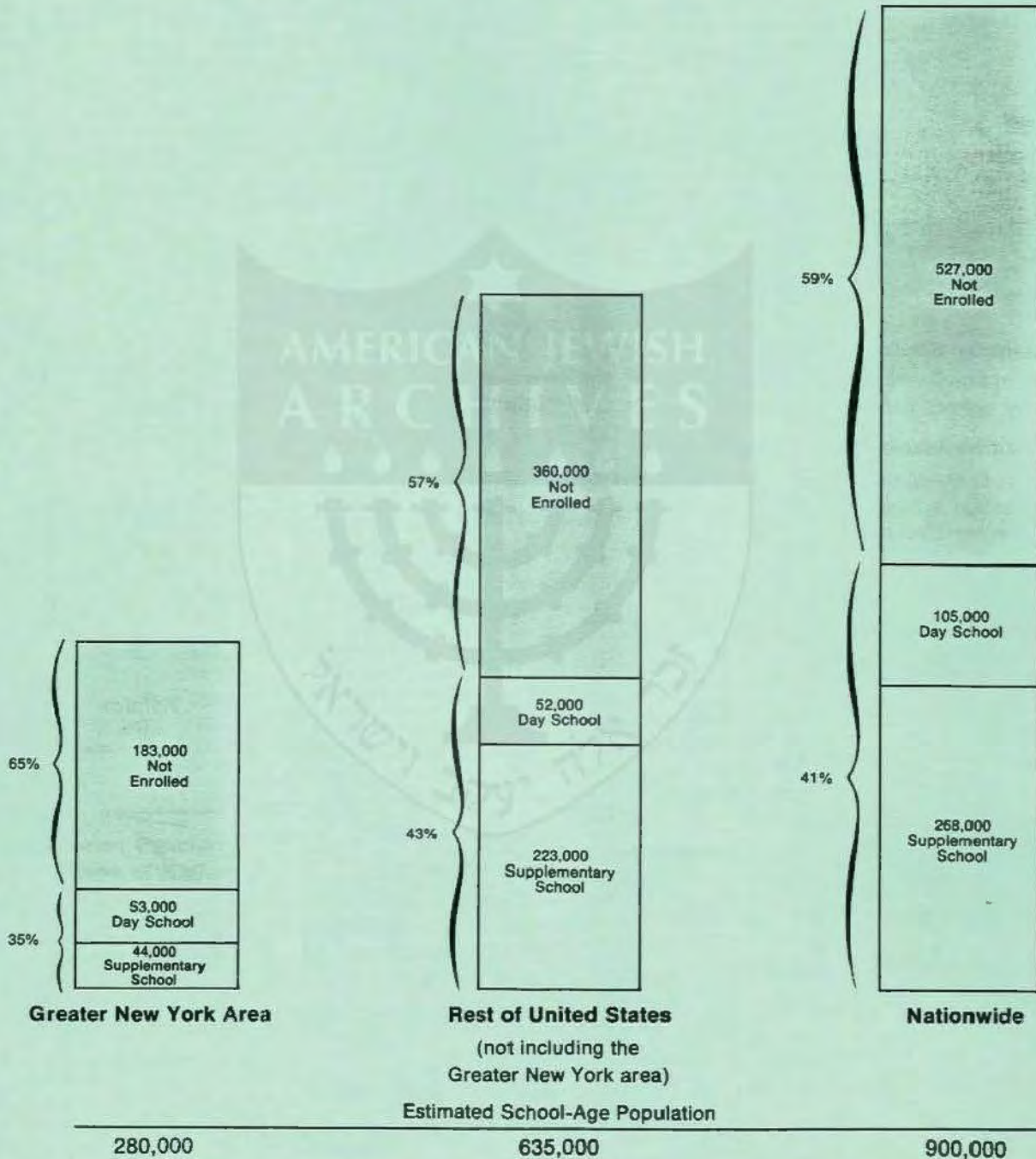


Figure 2: Estimated School-Age Population and Enrollment By Setting and Location (Numbers rounded)

Source for data in this section: JESNA-Hebrew University Census, 1986.



### Enrollment Rates by Setting and Grade Level

Analysis of enrollment rates by school setting and grade levels shows that in day schools enrollment declines from the lower to higher grades. However, in supplementary schools, enrollment increases gradually to a peak at the pre-bar/bat mitzvah age (69%), and then declines sharply (Table 1).

School Setting	Age						Average
	3-5 (Nursery/Kdgn)	6-7 (grade 1-2)	8-9 (grade 3-4)	10-12 (grade 5-7)	13-15 (grade 8-10)	16-17 (grade 11-12)	
	%	%	%	%	%	%	%
Day School	14	16	13	12	8	6	12
Supplementary School	13	29	43	57	27	6	29
TOTAL	27	45	56	69	35	12	41

Table 1: Enrollment Rates by Setting and Grade Level

### Enrollment by School and Geographic Setting

Analysis of enrollment figures shows that most students were in supplementary school programs. However, in New York, day school enrollment was 55% of the total student school enrollment (Figure 2).

### Enrollment by Ideological Sponsorship

Analysis of enrollment based on school ideology shows that the largest proportion of students are in supplementary schools under Reform auspices, closely followed by Conservative. Most day school enrollment is in schools under Orthodox auspices (Figure 3).

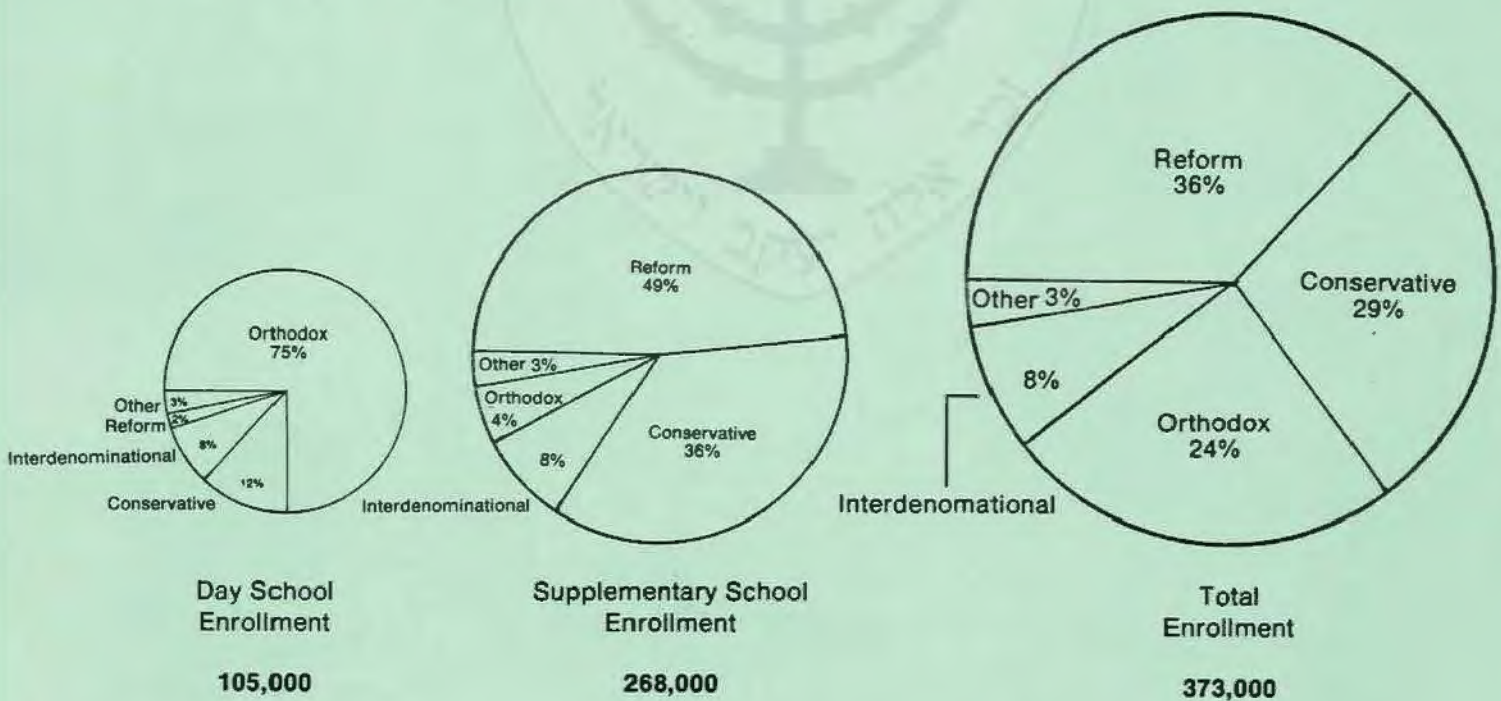


Figure 3: Enrollment by Ideological Sponsorship (Nationwide)



## Teachers

### Number

There are approximately 18,700 teaching positions in Jewish schools (not including general studies positions in day schools). However, a single teacher may fill several teaching posts. Most teachers teach part-time in supplementary schools.

<u>School Setting</u>	<u>Number of Teachers</u>	<u>Teaching Status</u>	
		<u>Full Time</u> (more than 12 hours)	<u>Part Time</u>
		%	%
Supplementary	15,000	8	92
Day (and independent pre-school)	3,700	80	20

Source: JESNA-Hebrew University Census, 1986.

### Teacher Licensing

While the number of licenses issued nationwide has risen during the past few years, the vast majority of teachers are not licensed. The number of teacher licenses (permanent and temporary) granted annually by the National Board of License and its eleven, local affiliated boards is:

<u>Year</u>	<u>Licenses</u>
1981 - 82	148
1982 - 83	149
1983 - 84	201
1984 - 85	175

Source: JESNA, Department of Human Resources.

### Enrollment in Jewish Educator Training Programs in Jewish Institutions of Higher Learning (1985-86)

<u>Type of program</u>	<u>Number of full-time students</u>
Bachelors level	45
Masters level	101

While specific data on the number of new teachers needed each year are not available, it seems clear that the supply of graduates from training programs is small relative to the demand. Indeed, many of those graduating with an MA, take administrative rather than teaching positions.

Source: JESNA, Department of Human Resources.



**Annual Teacher Salaries (1985-86)**

Day School (30 hours of teaching per week)	\$19,800
<i>full-time elementary public school teachers</i>	25,300
<i>full-time elementary private school teachers</i>	19,100
Supplementary School (12 hours of teaching per week)	9,000

Source: Projection from "Teacher Salary Update," TRENDS #9, JESNA, 1985.

**Finances  
(1985-86)****Total Schooling Costs Nationwide**

Day School	\$370,000,000
Supplementary School	\$185,000,000
<b>TOTAL</b>	<b>\$555,000,000</b>

**Average Per Pupil Costs and Tuition Fees**

<u>Setting</u>	<u>Per Pupil Cost</u>	<u>Tuition Fees</u>
Day School		
Nursery-8th grade	\$3,300	\$2,300
9th-12th grade	5,000	3,150
Supplementary (N-12)		
2-5 day	660	240
1 day	270	not available

Source: Projected from *Budgeting and Financing in Jewish Day Schools, 1984* and *Budgeting and Financing in Jewish Supplementary Schools, 1983*.

	<u>1980</u>	<u>1984</u>
<b>Federation Allocations to Jewish Education (77 cities)</b>		
Federation allocations to Jewish education (includes higher education)	\$34,523,849	\$49,912,912
Jewish education allocations as a percentage of total local allocations	24%	26%

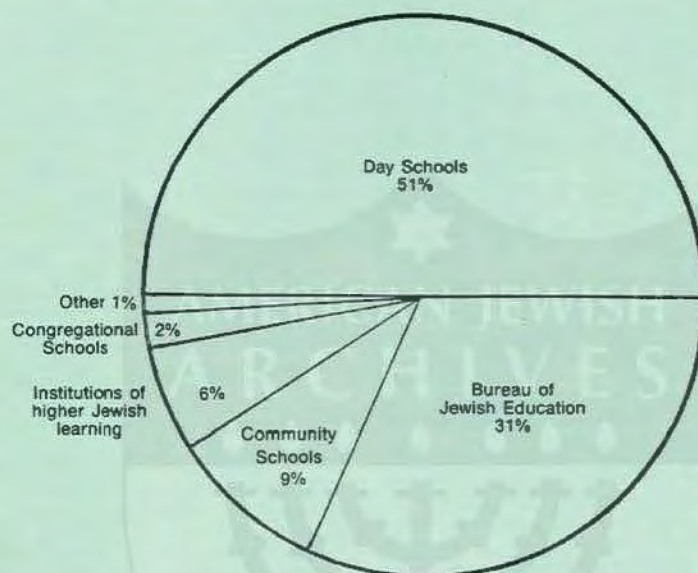


Figure 4: Federation Allocations to Jewish Education, 1984  
(77 Cities)

Source: **Federation Allocations to Jewish Education, CJF, 1980-1984.**

#### References

- Budgeting and Financing in Jewish Day Schools*, JESNA, 1984.
- Budgeting and Financing in Jewish Supplementary Schools*, JESNA, 1983.
- "Teacher Salary Update" (*TRENDS* #9), JESNA, 1985.
- First Census of Jewish Schools in the Diaspora 1981/82 – 1982/83*,  
United States of America, Jewish Education Service of North America — Hebrew University of Jerusalem,  
1986.
- Federation Allocations to Jewish Education 1980-1984*, Council of Jewish Federations, 1985.



## NEW JESNA PUBLICATIONS NOW IN PRESS

— **First Census of Jewish Schools in the Diaspora 1981/2 — 1982/3 — United States of America.** The Report on formal Jewish educational institutions, day and supplementary, at all levels from pre-school through secondary school, from the First International Census of Jewish Schools in the Diaspora, conducted in North America by JESNA, for the Hebrew University of Jerusalem.

— **Jewish Education at the CJF General Assembly 1985.** A selected compendium of presentations and programs on Jewish education, from the 54th General Assembly of the CJF, November 13-17, 1985, Washington, D.C.

— **NERCatalog.** A catalogue of the materials housed in JESNA's National Educational Resource Center, the **NERCatalog** is the first publication of its kind in the Jewish educational world and provides an easy means of obtaining resource materials.

— **The Jewish Resources and Materials Guide for Havurot and Families.** JESNA's National Educational Resource Center, under the sponsorship of the World Zionist Organization, prepared this comprehensive annotated guide for families and larger groups seeking the most up-to-date materials — both print and non-print — and resources for Jewish programming and education.

AVAILABLE SOON

Statistical  
Highlights of  
Jewish Schooling

MR. BARRY SHRAGE  
JEWISH FEDERATION  
1750 EUCLID AVE.  
CLEVELAND, OH 44115



JEWISH EDUCATION SERVICE OF NORTH AMERICA, INC.

730 BROADWAY  
NEW YORK, N.Y. 10003

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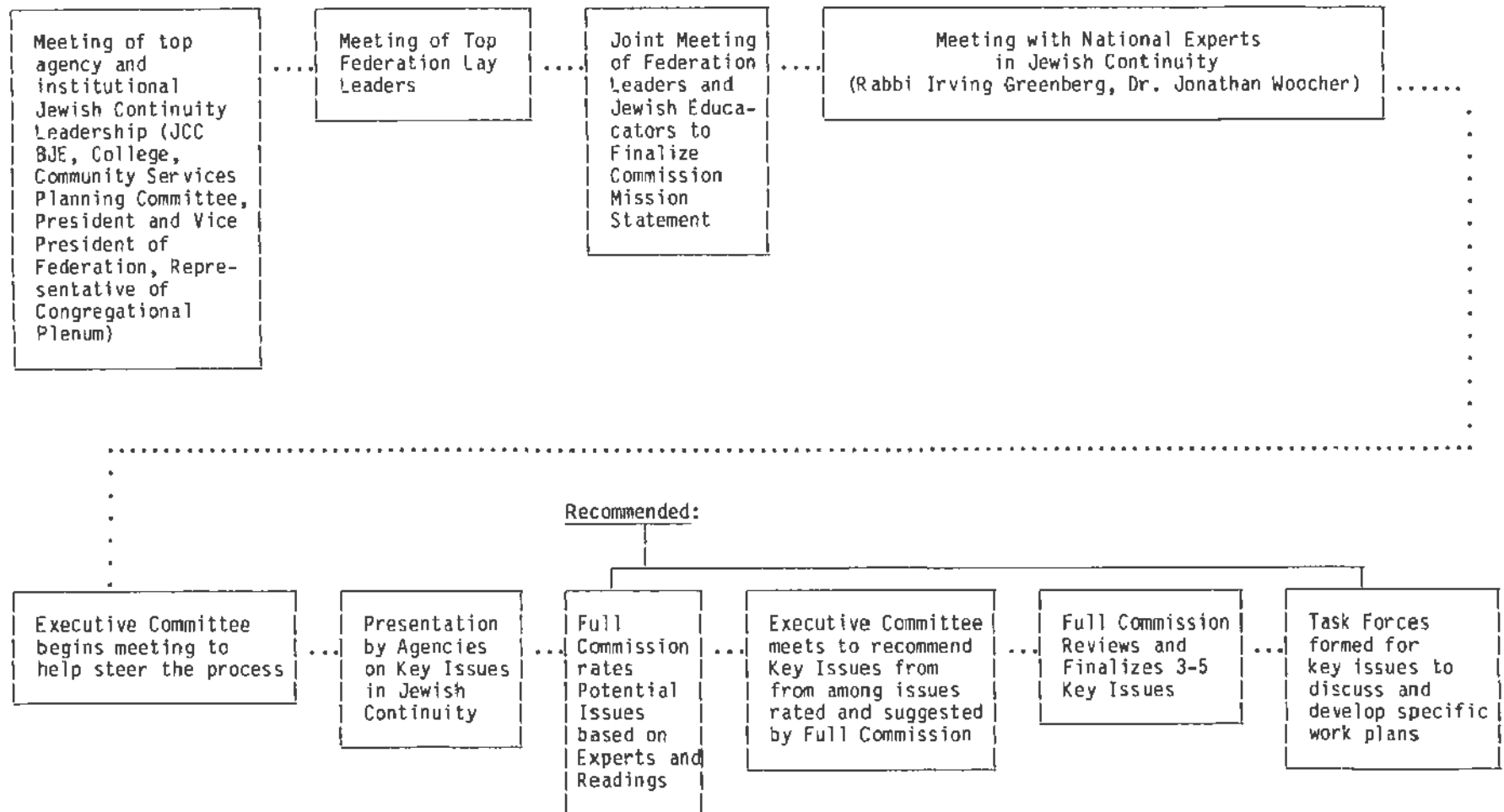
**TRENDS**

Report on Developments in Jewish Education for Federation Leadership



COMMISSION ON JEWISH CONTINUITY

PROJECTED TIMELINE







7/15

## THE JEWISH COMMUNITY FEDERATION OF CLEVELAND

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

July 14, 1986

### M E M O R A N D U M

TO: Commission on Jewish Continuity

FROM: Charles Ratner, Chairman

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On Thursday, July 10, the Commission on Jewish Continuity heard a most interesting report from David Ariel, David Kleinman, and Alan Bennett based on a paper each of you has already received.

In addition to this presentation, we also reviewed our progress to date and outlined our future direction. All those present agreed that we should move quickly into task forces that can deal with specific issues and develop plans for addressing the challenges we face as a Jewish community. In order to help us select the specific issues to be addressed by the task forces, we're asking each of you to complete the enclosed rating sheet - using the information in the papers you've already received, the information we've gotten from our speakers to date, and your own feelings and opinions. Once we receive your ratings we'll call another meeting of the full commission to decide which issues to address first. Please complete your form and return it to us in the enclosed return envelope by July 25 at the latest. Of course you can feel free to call Barry Shrage at 566-9200 if you have any questions about the form or about any of the other information you've received to date.

Please disregard this memo if you were at the meeting on July 10 and have already returned the form you received at that time.

Thanks so much for your ongoing help and support.

BS:set:53:9

Enclosures

9/23

# *Barry Shrage*

## MEMORANDUM

TO: Executive Committee                      DATE: 9/22/86  
of Joint Federation/Plenum  
Commission on Jewish Continuity

RE: Change of Date for Next Meeting

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Please note that we have had a change of date  
from that previously announced in our recent  
meeting notice.

Please mark your calendar to reflect this NEW DATE.  
We're sorry for any inconvenience this may have  
caused.





## THE JEWISH COMMUNITY FEDERATION OF CLEVELAND

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

September 22, 1986

### M E M O R A N D U M

TO: Joint Federation/Plenum Commission on Jewish Continuity

FROM: Charles Ratner and James Reich, Co-chairmen

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As you can see, the Commission on Jewish Continuity now has a new name reflecting our new relationship with the Congregational Plenum. The leadership of the Federation and the Executive Committee of the Commission on Jewish Continuity all felt that it was important to strengthen the partnership between the Federation and the congregations if we were to have real success in dealing with the Jewish continuity agenda in the years ahead. Congregations educate 70% of our children directly and have an enormous impact on families and children through their critical growing-up years. We look forward to working with the Plenum to find answers to the many challenges we face.

The next meeting of the Joint Federation/Plenum Commission on Jewish Continuity will be held:

THURSDAY, OCTOBER 2, 1986  
7:30 p.m. at the  
Temple Branch  
26000 Shaker Boulevard

?!

The meeting will be used to review the results of the survey you recently completed and to consider which issues to begin with in our task force deliberations. If there is time available, we can begin to discuss, and refine some of the critical issues before passing them on to the task forces for further work.

Enclosed, to help us in our discussion, is a copy of the questionnaire you received several months ago along with the results of your ratings. As you can see, the results clearly point to two over-arching priorities among a number of important issues to be reviewed by the commission.

1. The recruitment, training, and education of line and supervisory personnel for formal and informal Jewish education (from Issue No. 5 on the enclosed list), and
2. The development of a comprehensive plan to help better integrate classroom and "beyond the classroom" Jewish educational techniques for all our children (combining Issues Nos. 1, 2 and 4 on the enclosed list).

We look forward to seeing you on October 2.

BS:set:58:5

Enclosures





# Minutes

## The Jewish Community Federation of Cleveland

1750 Euclid Avenue / Cleveland, Ohio 44115

Phone (216) 566-9200

### COMMISSION ON JEWISH CONTINUITY EXECUTIVE COMMITTEE

Tuesday, September 23, 1986  
12:00 noon luncheon at the  
Jewish Community Federation

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**ATTENDANCE:** Charles Ratner and James M. Reich, Co-chairmen, presiding; David Ariel, Alan D. Bennett, Alice Fredman, David Kleinman, Nathan Oscar, Daniel Polster, Carol Willen; **STAFF:** Barry Shrager, secretary.

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### WELCOME AND INTRODUCTION

Mr. Ratner welcomed those present and noted the commission had changed its name to reflect the new partnership with the Congregational Plenum. He stated Federation recognizes the key role played by congregations as the "gateway to Jewish life" for most Cleveland families. For this reason the Plenum had been represented in the process from the very beginning by congregational leadership, including Rabbi Feitman, Rabbi Gertman, Nate Oscar, Leon Plevin, Jim Reich, and formal Plenum representative, Rabbi Benjamin Kamin. At the last meeting of the Executive Committee it was suggested an even greater priority be given to strengthening our relationship with the congregations. Based on the input of the committee, Mr. Ratner began a round of meetings with congregational leadership. As a result, Mr. Ratner and Federation leadership agreed congregations should now be involved as full partners in what will become a Joint Federation Plenum Commission on Jewish Continuity. Mr. Ratner stressed the reason for this is simply that congregations educate 70% of the children of the community, but more importantly, that they constitute a critical entry point for most young families. In recognition of the new partnership, James Reich, a veteran Federation and congregational leader, has been appointed co-chairman of the commission by the Congregational Plenum. Mr. Ratner noted that a preliminary meeting had been held with the new Plenum delegates to the commission. The new delegates were asked which issues should be tackled first. Their views generally reflected the views of the rest of the commission as expressed in the rating results to be reviewed at this meeting. Mr. Ratner noted the balance of the meeting would be used to review next steps for the commission, share the results of the completed survey, and get the recommendations of the Executive Committee on which issues should be addressed first.

## REVIEW OF SURVEY RESULTS

Mr. Reich reviewed the preliminary results of the survey. The recruitment and training of staff for the classroom, for informal settings, and for parent education, seemed to be the number one priority for most members of the commission and the Plenum delegates generally agreed that this should be a focus for the task forces. The next set of issues seemed to cluster together, and seemed to be a very high priority for almost everyone, each scoring within a half point of the other. These were: integrating classroom and beyond the classroom Jewish education; the challenge of educating pre-adolescents and adolescents; and parent education. These issues all have a common thread and a common history since all generally came from the 1976 and 1980 Jewish education studies.

Mr. Reich indicated that past these two general areas of concern the list of priorities was open. However, an important segment of the committee clearly believed the issue of structure should be the next commission priority. The issue of structure would include issues like: What should the role of the Bureau be? Should we have communal schools? Is there a better way to create a more effective system of Hebrew education? Should we have the kind of community high school we have? Others wanted to deal with the question of what should be taught and answer the question: Why Be A Jew? Still others wanted to talk about expanding non-Orthodox day school enrollment.

## DISCUSSION

In the discussion that followed, Mr. Bennett indicated that the ratings provided an excellent starting point for dividing up the work of the commission. He suggested that the personnel issue would be a good focus for the first task force. A number of members of the commission then suggested that it would be important to separate the next three issues which had been clustered together. The commission therefore agreed that the second task force should focus on the development of a comprehensive plan to help integrate classroom and beyond the classroom Jewish educational techniques, including both the challenge of educating pre-adolescents and adolescents and the overall issue of integrating classroom and beyond the classroom Jewish education.

Those present then agreed that a third task force should focus on parent education because of the importance and priority attached to this issue and the need for a complete discussion of implementation strategies. A number of members of the commission also stressed that while the focus of the parent education issues should be on strengthening the ability of the family to transmit Jewish identity to children, issues such as family and life-long Jewish education should also be included. Similarly, the use of informal educational strategies for life-long Jewish learning was also stressed as an extension of integrating classroom and beyond the classroom Jewish education.

David Ariel then stressed the idea that it would be important to tackle those issues that lend themselves to solutions at this time. He stressed the person-



nel issue would be a key focus and the integration of classroom and beyond the classroom Jewish education would also be important because of both the challenges and opportunities available in this area. He noted the committee would need to begin by considering why we haven't been able to implement the strategies that most agree would be useful in terms of retreat programs, intensive Jewish camping, Israel programs, and other beyond the classroom mechanisms. Dr. Ariel stressed his belief that personnel would be part of the challenge in this area along with other factors.

The commission then turned to a discussion of whether a task force should be formed around the structural issues and around clarifying the agenda of Jewish education. In the discussion of structural issues, some members of the committee felt an in-depth discussion of structural issues would amount to "spinning wheels." Others felt concrete progress could be made in exploring the total structure of Jewish education in the community. Others stressed that the issue of structure would and should emerge in each of the task forces and structural issues would need to be considered in studying the personnel issue; devising ways to integrate classroom and beyond the classroom Jewish education; and also in addressing the need for family education. Mr. Bennett stressed that structural issues needed to be tied to specific goals to be effectively addressed. David Kleinman suggested each task force be authorized to deal with structure and funding issues within the context of its own subject matter.

Finally, Henry Zucker summed up the discussion by suggesting three task forces be formed -- one on personnel, one on family education, and one on beyond the classroom education. It was further agreed that an exploration of life-long Jewish education would be possible within the context of each of these task forces. It was also suggested the issue of telecommunications be included under the general heading of beyond the classroom Jewish education.

Finally, most members of the Executive Committee seemed to feel the issue of structure would be an extremely difficult one to deal with and structural issues could be discussed in the context of each of the task forces. Some, however, suggested there was a need for at least one task force with an open agenda to be able to brainstorm and develop new ideas and concepts, some of which could be structural in nature.

#### ADJOURNMENT

The Executive Committee of the Commission on Jewish Continuity adjourned at 1:30 p.m., and agreed to submit its report to the full Commission on Jewish Continuity at its next meeting.

Respectfully submitted,

Barry Shrage, secretary.

BS:set:87:11

TO: Morton L. Mandel

NAME

DEPARTMENT/PLANT LOCATION

FROM: Carol K. Willen

NAME

DEPARTMENT/PLANT LOCATION

DATE: 9/24/86

REPLYING TO

YOUR MEMO OF:

SUBJECT: EXECUTIVE COMMITTEE OF THE JOINT FEDERATION/PLENUM  
COMMISSION ON JEWISH CONTINUITY

SEPTEMBER 23, 1986-HIGHLIGHTS OF MEETING

1. The Commission on Jewish Continuity now bears the name "Joint Federation/Plenum Commission on Jewish Continuity." Since congregations educate 70% of children directly, and have a major impact on families and children during the growing years, the Commission on Jewish Continuity has strengthened the partnership between the Federation and the congregations in this endeavor by bringing the Plenum into the process as a full partner.

Jim Reich has joined Chuck Ratner as Co-Chairman of the Commission.

2. The Executive Committee discussed the results of a survey to which 25 members of the Commission on Jewish Continuity responded. (Attached.)

The subject that ranked highest was the need to develop personnel for formal and informal Jewish education in both congregational and communal settings. The personnel topic encompasses such interrelated issues as recruitment, compensation, training, education, career path, etc.

3. The subject on which there was the greatest divergence was that of structural change in Jewish education. Some respondents felt that the role of existing institutions requires reevaluation, while others felt that to disrupt the existing network of institutions and the current "product loyalties" would not be productive. The Executive Committee ultimately concluded that while the subject of structure per se would not be studied by a task force, all task forces would be encouraged to address structural issues in the course of examining their assigned content areas. Similarly, the funding implications of programs will necessarily be dealt with by all task forces.
4. The issue of parent education was recognized as another key area for study. It was suggested that the Commission not restrict itself to "parent" education, but rather see the family as a totality.
5. Some respondents felt that the issue of Jewish continuity should be regarded as inclusive of, but not synonymous with, Jewish education. However, it is clearly the desire of the Commission to focus on the education of school-age children as the principal vehicle for ensuring continuity.

INTER-OFFICE CORRESPONDENCE



While the greatest opportunity for impact may be in the development of programs to involve the families of children entering the educational system (particularly in congregational settings), it was recognized that the needs of people at other stages of life (for example, in the twenties and early thirties, before one has school-age children) must also be met. Lifelong learning experiences are considered desirable, but do not emerge as a top priority.

6. The Commission places a high value on integrative activities that bring together (to use Alan Bennett's phrase) "a variety of methodologies and modalities of learning." Telecommunications, both in the classroom and in the home, represent a fertile area for exploration.



# THE JEWISH COMMUNITY FEDERATION OF CLEVELAND

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

September 25, 1986

## MEETING NOTICE

TO: Joint Federation/Plenum Commission on Jewish Continuity

FROM: Charles Ratner & James Reich, Co-Chairmen

Based on feedback from many members of the Commission that our previously announced date may conflict with preparations for the High Holidays, the next meeting of the Commission has been changed to:

THURSDAY, OCTOBER 16, 1986

7:30 P.M. AT

THE TEMPLE BRANCH

The meeting will be used to select the key issues that our commission will pursue in the months ahead.

Enclosed are the minutes of our last meeting as well as two papers that may be of interest to you. The first is a copy of a recent paper by Barry Shrage and Donald Feldstein, Associate Director of the Council of Jewish Federations, that contains some interesting and challenging observations on the demographics of Jewish continuity. Also enclosed is a copy of some important material provided by Rabbi David Hachen showing some broadly applicable "Goals of Jewish Education" developed by UAHC.

Please use the enclosed card or call Judith Oscker at 566-9200, Ext. 221 to let us know your attendance plans.

Best wishes for a happy and healthy New Year!

/jaos0485:f

Enclosures

9/30  
FYI -  
pls.  
return

9/30/86

(HLZ  
to attend)

not  
attend





# Minutes

## The Jewish Community Federation of Cleveland

1750 Euclid Avenue / Cleveland, Ohio 44115

Phone (216) 566-9200

### COMMISSION ON JEWISH CONTINUITY

Thursday, July 10, 1986

12:00 noon luncheon at the  
Jewish Community Federation

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**ATTENDANCE:** Charles Ratner, Chairman, presiding, David Ariel, Edward I. Baker, Alan D. Bennett, Michael Diamant, Hilda Faigin, Rabbi Stuart Gertman, Henry J. Goodman, Alvin L. Gray, David Kleinman, N. Herschel Koblenz, Milton Maltz, Thelma Maltz, Arthur J. Naparstek, Zachary T. Paris, James M. Reich, Peter Rzepka, Barton Simon, Peggy Wasserstrom, Philip Wasserstrom, Sandra Wuliger, Henry L. Zucker, Carol Willen; **GUEST:** Rabbi David Strauss; **STAFF:** Joel Fox and Barry Shrager, secretary.

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### INTRODUCTION

Charles Ratner welcomed those present and noted that the purpose of the meeting was to hear from the executive directors on the fine paper they had prepared and also to review the next steps in the committee process.

### PRESENTATION OF KEY ISSUES IN JEWISH CONTINUITY - by David Ariel, Alan Bennett and David Kleinman

David Ariel began the discussion by noting that the three directors had decided to meet because of a common interest in Jewish continuity in part related to a need for well-trained personnel. He noted that the group had moved rapidly to discuss the many challenges involved in Jewish continuity and had also done a great deal of blue-sky thinking about potential solutions. Most importantly, the group agreed on the importance of pooling resources and eliminating bureaucratic blocks to cooperation. Dr. Ariel noted that there was agreement on the need for significantly improved Jewish education as a means of transmitting cultural heritage from one generation to the next, and on the fact that while our community's Jewish educational effort has had some success that far more needs to be done to transmit Jewish identity to the next generation of Jews. Dr. Ariel called for a concerted effort to decide precisely what we want our children to learn. He suggested that confusion on this question was a key to our limited success over the years.

Dr. Ariel also noted however that there are great areas of potential and that all three directors are most interested in the use of "beyond the classroom" technologies like Israel experiences, retreats, summer camping, and youth group activity as well as increased day school enrollment in order to better transmit Jewish continuity and identity. Dr. Ariel noted that while none of these ideas are new, they have enjoyed limited success because they have never been truly integrated as a standard part of the educational process. Dr. Ariel reported that whatever success has been achieved could well be in jeopardy because of current personnel limitations. He noted however that there is a great reservoir of young Jewish talent who could, potentially, be recruited for Jewish education but that accomplishing this goal will require an adequate training program here in Cleveland in "beyond the classroom" as well as classroom Jewish educational techniques. He also stressed the need to create a real profession for Jewish educators including quality control and a system for measuring program and teacher effectiveness. He stressed that there needs to be a comprehensive approach to the problem of recruiting, training, and placing personnel.

Following David Ariel's presentation, David Kleinman spoke on the importance of "beyond the classroom" Jewish education. He noted that "beyond the classroom" Jewish education has been on the agenda of local and national studies for some time and that intensive Jewish summer camps, retreat programs, parent education, youth group activity, and Israel travel have long been viewed as having significant potential for upgrading Jewish education. He also suggested, however, that there were important differences between previous approaches and the direction in which the Commission seemed to be headed and that the directors of the three agencies had been discussing for the last year.

Mr. Kleinman noted that the current efforts seeks to redefine the professional concepts of teacher and group worker and to encourage the development of a new profession that encompasses both classroom and "beyond the classroom" educational skills. He stressed that a Jewish educator must be more than a teacher. Second, Mr. Kleinman noted that the current dialogue has moved beyond the discussion of turf that has frequently been raised in the past. All involved seem to accept the fact that there are more than enough challenges to be solved and that all agencies must work together if solutions are to be found. Mr. Kleinman then stressed that "beyond the classroom" Jewish educational experiences are no longer viewed as extra-curricular, but rather as an integral part of the Jewish educational experience. This in itself, moves the discussion of classroom and "beyond the classroom" Jewish educational experiences to a new level. Fourth, he noted that the new approach views classroom and "beyond the classroom" activity as mutually supportive and complementary rather than competitive, allowing each component to work together in a unified system. Fifth, and most importantly, Mr. Kleinman suggested that the new approach implies a significant degree of collaboration between congregations and the Jewish Community Center. He noted that between the Jewish Community Center and the congregations, almost every Jewish family in the community is touched and that the JCC could play a significant role in reaching totally unaffiliated families while at the same time working closely with congregations to develop mutual strategies for reaching already affiliated families by combining the skills and knowledge of the congregation and the Jewish Community Center within congregational



settings. He noted that this would allow for significant new creative opportunities.

Following David Kleinman's presentation, Alan Bennett outlined some of the key educational elements of the new approach discussed by the three directors. He stressed that the new approach would be interdisciplinary and will therefore create new service patterns which will, in turn, create a broader conception of Jewish survival. He echoed the key points made by the previous speakers by stressing the importance of inter-agency cooperation and the need to pool skills among the various agencies involved. He also placed great stress on the need for all efforts to be coordinated with synagogues who are, and must be, an integral partner in the process of Jewish survival. Mr. Bennett concluded by discussing the need for increased funding levels to be addressed if the system is to function appropriately.

#### DISCUSSION

Following the presentation by the three speakers, Charles Ratner, chairman of the Commission, asked what issues remained unresolved among the three agencies. It was noted that there were differences of opinion among the three in their assessment of the success or failure of current Jewish educational efforts. It was suggested that while mechanisms exist for measuring success or failure in the social service delivery system, measures for the effectiveness of Jewish education are much less clear. David Ariel noted however that many students have expressed dissatisfaction with their own level of Jewish awareness and knowledge in a number of studies. He noted that in the Federation survey of 18 - 29 year olds, for example, only 36% felt they had a good Jewish education, with 17% finding their Jewish education unsatisfactory, and the balance only somewhat satisfied with their educational experience. Dr. Ariel stressed that while this doesn't mean that Jewish education has failed, it does mean that there may be a need to raise Jewish knowledge and awareness above the level achieved by most 13 - 15 year olds which is when most end their formal Jewish education.

N. Herschel Koblenz then asked about the role that congregations had in the plan outlined by the executive directors. He questioned whether congregations would need to change along with the agencies, or whether the three speakers expected them to remain essentially the same. In response, it was noted that all agencies and institutions would need to strengthen and improve their efforts including congregations. It was also noted, however, that congregations were viewed as having a very fundamental role in the Jewish educational process with Alan Bennett noting that synagogues are the "guardian of the spiritual fuel that keeps the whole enterprise going." He stressed that while all aspects of the educational enterprise can be excellent, it will inevitably fail if there is no ideological or spiritual underpinning for the effort.

Rabbi Gertman then raised a number of concerns regarding the tone of the paper developed by the three directors. He commented that the paper didn't sufficiently reflect the positive results of the Jewish educational process. He

noted that there is a great deal good about Jewish education and that the Jewish educational product is much improved. He suggested that the alienated youth of the 60s and 70s are now themselves parents of Bar Mitzvah aged youngsters who are involved in congregations. He requested that the focus shift from repairing a terrible system to a consideration of how to enrich and strengthen a system which is essentially working. All present agreed that the tone of the discussion should be positive and that the focus should be on how to stretch beyond the basics to new levels of identity and attainment.

Michael Diamant stressed that he's proud to be part of the current process and that the focus should certainly be on raising the current level of educational attainment.

#### THE FUTURE OF THE COMMISSION ON JEWISH CONTINUITY

Charles Ratner then outlined the future steps to be taken by the Commission on Jewish Continuity. He recommended that future meetings be held in the evening to give speakers more adequate time and to allow more time for discussion.

Mr. Ratner then noted that a rating sheet would be distributed to all the members of the Commission which would be used to determine which specific topics to focus on. He stated that the Commission would then break into task forces to study each issue. He asked those present to complete their forms after carefully reviewing the comprehensive material they had already received and to mail their rating sheets back to Barry Shrage within two weeks. He then stated that the Commission would meet again as a group after the summer to select the specific issues to be addressed by the task forces of the Commission on Jewish Continuity. He also asked the members of the Commission to consider the basic question of how we as a group can really make a difference, and significantly upgrade the ability of the community to ensure Jewish continuity. He noted that he had no easy answers to these questions and further suggested that it would be important for the entire Commission to struggle with this issue together.

#### ADJOURNMENT

The meeting was adjourned at 1:35 p.m.

Respectfully submitted,

Barry Shrage, secretary.

BS:set:54:9



D R A F T

MYTHS AND FACTS FOR CAMPAIGNERS AND PLANNERS\*

by: Donald Feldstein  
Associate Executive  
Vice President, Council of  
Jewish Federations  
and  
Barry Shrage,  
Associate Director,  
Jewish Community Federation  
of Cleveland

That statistics can distort reality is a truism. Our concern here is not with distortion but with the degree to which statistics and other kinds of research can, inadvertently as well as deliberately, create myths about our society which then take on a life of their own. Myths are very important to every society. They help support it and its underlying ideologies. However, when these myths are built on a false foundation they may mislead us, or help to maintain ideologies which need re-examination, or be destructive to society. Today's social myths tend not to be built on poetry and folk tales, but on the pseudo-scientific base which impresses us - charts, tables and statistics based on "research." Should reports of these research efforts find their way into The New York Times, they then become enshrined as fact and become the building blocks for myths about

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\* Based on a paper presented at the Conference of Jewish Communal Service, 1986.

society. A number of those myths affect the Jewish community and can seriously mislead planners and campaigners in their efforts to build effective programs.

We will illustrate the point by taking an example, not from Jewish society, but from the general society in the United States. We often read that our Social Security and Medicare systems are doomed to bankruptcy because the aged are so much larger a percentage of the total population than they used to be. People argue that while there were once ten able bodied adults for every person 65 or older in society, by the year 2000 there will be barely more than two able bodied adults for every person over 65. Therefore, it is argued, there will be fewer working people called on to support more dependent people, and our support system will be bankrupt. This myth is based on a reality - the growing number and percentage of elderly in our society. But it ignores several other things. It ignores the increasing number of women in the work force which increases the number of contributors to the Social Security and Medicare systems. It ignores the improved health and working capacity of the elderly. Most important, it ignores the fact that along with the growth of the elderly population has come a concomitant decline in the birth rate, and therefore in the number of dependent children per 100 adults. It turns out that if one combines the number of children between the ages of 0 and 16, and the number of adults 65 and over, and takes the total of these two, one finds that in 1900 there were 84 such people for each 100 adults between the ages of 18 and 65, but in 1950 there were only 69, and



in the year 2000, we expect that there will be only 64. There are actually proportionally fewer dependents that the working people in our society will need to support (privately and publicly) in the year 2000 than there were 100 years ago. Thus does a myth develop - the inability of society to support its dependents. It is a myth based on fact. But without the suitable analysis and background it is actually false. For now we're concerned about such myths in the Jewish community, which we fear abound. We will deal with several of them, and discuss what seem to us to be their fallacies, and their ideological underpinnings.

1. The myth of American Jewish disinterest in Israel

One can pick up an editorial in the Anglo-Jewish press, listen to a speaker on the Jewish circuit, or sit in on a planning discussion and hear that adults from only 16 percent of American Jewish households have ever visited Israel. The myth is based on the findings of the National Jewish Population Study of 1971, and was probably accurate in 1971. But 1971 was a long time ago. Each year more American Jewish adults visit Israel, and consistently the population studies that have been done of various Jewish communities and nationally in recent years suggest that by now 40 percent or close to 40 percent of American Jewish households have an adult who has visited Israel at least once. This is a remarkably high proportion, one in which we can take pride. But the 16 percent myth persists.

Now this myth is particularly instructive on two counts. First, what difference does it make? We want to encourage more people to visit Israel anyway, and if we are just a little bit hyperbolic about how bad the need is, what harm is there? Well, the harm can be very great. Depending on whether 16 percent or 40 percent of American Jewish adults have visited Israel at least once, one might undertake vastly different marketing strategies for more tourism by American Jews. If the lower figure were true, one might want to pound away at American Jews, playing on their guilt, doing everything possible to get those people to begin a groundswell of Israel visitations. If, however, the higher figure is true, one might want to develop a marketing strategy based on "get on the bandwagon," "join your friends who've done this," "make a second visit," etc. In other words, for planning purposes, it makes a great deal of difference if we allow ourselves to be tied to a myth which has no base in reality.

The second point that this myth illustrates is the ideological basis of myths. It is no accident that in spite of the availability of evidence, of letters of correction that have been written, the Israel Ministry of Tourism and some leaders in the Jewish community continue to believe in and spread information using the old 16 percent figure. (Most recently, the Minister of Tourism was quoted as saying 25 percent.) Myths die hard. They die harder when there is a large group with a stake in them. In this case, many Israelis have a need to believe that diaspora Jewry doesn't really care about Israel. Therefore, their instinct is to go with



the lower figure. But mythology subverts our efforts at effective planning and we must rise above it.

## 2. The myth that "the well is running dry"

Based on secondary analysis of the Boston population studies of 1965 and 1975, Steven Cohen and Paul Ritterband raised the question of "will the well run dry." They noted that there seemed to be a decline in the proportion of those people who reported as entrepreneurs and an increase in Jewish professionals. Since entrepreneurs are normally the best givers to Jewish philanthropy and the source of the super-rich, perhaps we were seeing a leveling of Jewish wealth in North America. As a result, Federations would have to retool their campaigns for a more broad based level of giving, and perhaps we ought to recognize that there were fewer resources that we could count on.

This interesting bit of investigation was immediately seized on by everyone who was looking for an easy rationalization for poor campaign results, and we began to see in the first paragraphs of papers "in this age of shrinking resources" or "since resources are leveling off". The speculation quickly became accepted as fact. Nothing could be further from the truth.

First, the apparent decline in entrepreneurship in the Boston survey from 1965 to 1975 could be largely due to the decline of "mom and pop" stores rather than any decline in the super wealthy.

Second , Jews continue to be disproportionately represented among the entrepreneurial and super-wealthy groups in America. One need only look at the recent list of the Forbes 400 to be convinced of that. Third, Federation penetration of this super-rich group is so small percentage-wise that even if that group had declined, there would still be a vast fundraising job ahead of us before we exhausted the potential or the "well ran dry."

Fourth, family fortunes do not disappear. The professors and the professionals who are the children of the super-wealthy still maintain and manage the family foundations and fortunes which their elders earned.

Fifth, the surveys themselves may be misleading. The person who reports as a manager on a survey rather than as an entrepreneur may be the senior partner in an investment banking firm doing lots of entrepreneurial work and earning \$8 or \$10 million dollars a year. The person who reports as a lawyer may receive 90 percent of his annual income from his real estate holdings and the person who reports as a doctor may receive 90 percent of his annual income from his part ownership in a medical supply house.

Now none of this suggests that there are not serious problems in campaigning. The super-wealthy Jews may be different from the super-wealthy of a generation ago, more mobile, not the sons and daughters of the families we know. These problems could be discussed at length. But the well is not running dry, and to focus on this is to misunderstand our problem and therefore to fail to come up with the proper solutions.



The myth becomes the first refuge of the inadequate and incompetent campaigner. Here, again, we see where there was a pseudo-scientific base to the myth, and a good ideological reason (that is to explain away poor campaigns) to adopt it, and thus do myths become "facts".

### 3. The myth of the mass of Jewish uneducated and unaffiliated

We have all heard repeated, perhaps even disseminated, these myths: "Half or more of Jewish children receive no Jewish education". "About half of the adult population is unaffiliated". These myths, too, have their roots in sound data. At any given point in time, there are probably no more than half of the Jewish children 6 to 17 receiving a Jewish education. Formal synagogue affiliation at any point in time may also include less than 50 percent of Jewish households. But these facts can be very deceptive as Steven M. Cohen pointed out in his excellent recent article, "Outreach to the Marginally Affiliated: Evidence and Implications for Policymakers in Jewish Education" in the Journal of Jewish Communal Service. Most Jewish teenagers do not receive a Jewish education and many Jewish children do not begin their Jewish education until they are 7, 8 or 9. So if you take a snapshot at any given moment, you may catch only 50 percent of the children in Jewish educational programs. Over time, however most studies show that at least two-thirds, and in some communities 80 to 90 percent, of the Jewish children do cross the threshold of some Jewish educational institution at some point in their childhood.

Now this is not to suggest that everything is wonderful in Jewish education. Jewish education may be shallow, may turn many children off, and it may even be true to say that 50 percent or more of our Jewish children grow up Jewishly illiterate. But whatever the quality of the educational experience, there is a vast difference in planning strategies depending on whether you have a "high affiliation" or a "low affiliation" perspective. If half of our children never cross the threshold of a Jewish educational institution, we have to focus on outreach and recruitment. If on the other hand 80 or 90 percent of our children are enrolled in school at one time or another, we may want to focus on the quality of the education they receive, on programs that make parents partners in the educational process, on retention, or on expanding the impact of the educational experience through informal educational opportunities.

The same general principle applies to Jewish affiliation. An examination of congregational membership patterns shows low affiliation among families without school age children but relatively high levels among those with children in school. While on the whole, congregational affiliation may be below 50 percent at any moment in time, it clearly corresponds to life cycle events such as the birth of a child or school enrollment so that over time far more than 50 percent of Jewish families affiliate with a congregation. If one looks at affiliation in the Jewish community as a whole, whether it be with B'nai B'rith, Hadassah, a synagogue, or any Jewish institution, the figure is still higher. While affiliation may be low in certain communities or among specific subgroups of the Jewish



population, and while in some cases that affiliation may be very shallow or, in Cohen's terms, marginal, it may very well be that on the whole over 85 percent of Jewish adults do affiliate with some Jewish institution over their lifetime.

These divergent ways of looking at the demographic data also produce radically different community planning strategies. The low affiliation scenario, might dictate community-wide outreach strategies that focus on the unaffiliated and that involve "knocking on doors" — an extremely labor intensive, and expensive approach. On the other hand, the high marginal affiliation scenario suggests focusing community resources on the marginally affiliated and on those institutions that most frequently serve as gateways to Jewish life for this group — primarily congregations and JCCs. Whatever the preferred strategy, the fact is that most Jews do affiliate, and we have been convinced by little bits of data to believe differently. That too fits the ideology of the doomsayers — those who feel that North American Jewry is going to hell in a basket. It is most destructive to sound planning.

#### 4. The myth that a little Jewish education is worse than none

In the 70's, some studies were popularized which tended to demonstrate that people who had no Jewish education were at a low level of Jewish identity while people with over 1,000 or 3,000 hours (depending on the study) of Jewish education tended to be highly identified Jewishly. But, paradoxically, these studies also seemed to show that if one received less

than 3,000 or 1,000 hours of Jewish education totally, not only did Jewish education do no good at all, but the people who had that small amount of Jewish education appeared on the whole to be less identified Jewishly than those who had no Jewish education at all. Even though this finding flies in the face of reason it became highly popularized. It tended to feed the rationale for the then new Federation funding of day schools since day schools seemed to be the only institutions which gave the kind of quality Jewish education which made a difference.

It turns out on re-examination that it may be that common sense had more to say to us than these findings. Among those counted may have been many traditional women, who in their youth, had no formal Jewish education. (In prior generations, many girls were not given formal Jewish schooling.) When one eliminates this group it turns out that no Jewish education is the least effective, that a lot of Jewish education helps Jewish identity a lot, and, of course, a little Jewish education helps Jewish identity a little. This is a very crucial finding because we dare not write off the great middle group of Jewish children who do get a limited Jewish education. While day schools continue to provide optimal Jewish education, we should not despair of improving the quality, time and content of Jewish supplementary schools to where they do a little more good than they are doing now. It is not hopeless, and our reliance on limited data may have led us astray.



## 5. The myth of exaggerated Jewish poverty

We approach this with some trepidation. We certainly would not want to be misunderstood as arguing that there is no Jewish poverty or that Federations should not help the poor. The "rediscovery" of Jewish poverty was helpful to the Jewish community. But neither should it be exaggerated. The fact is that most Jewish poverty is concentrated among the elderly. There is every indication that the elderly in surveys tend to underreport or not report income from entitlements, from investments, and from children. Similarly many elderly are in one-person households and may be homeowners. A single person with a paid up mortgage and an income of \$9,000 a year is not rich, but is not poor in the same sense that a rent paying, apartment dwelling, family of 3 or 4 is poor with that same income.

Surprisingly, when this issue was discussed with someone in a large city Federation, he said "What's the difference if we do exaggerate? Don't we want to encourage our leadership to do something about Jewish poverty?" Of course we do, but straying from the truth may even be counter-productive in that regard. If the problem is so vast and overwhelming, then we may have to throw up our hands and hope for the best from government. If the problem is really small enough to be manageable, then the Federations may be motivated to do more rather than less for the Jewish poor. Our commitment to the truth really is what should motivate us here rather than our reliance on mythology or our desire to join the game of ethnic groups in America, each vying to see how oppressed they can prove they are. Generalizing about Jewish poverty may also retard helpful

programs because Jewish communal poverty seems to be linked to the specific economic challenges facing particular groups like the frail elderly, the chronically mentally ill, the mentally retarded, the handicapped, single parent families and the white collar unemployed. Each of these challenges obviously requires its own specialized study process and attention to meet the very different needs of each of these target populations. Each of these categories tend to be masked in most population studies because each individual component tends to be statistically insignificant, and therefore ignored.

Exaggerating Jewish poverty may also be a way to avoid the challenges that grow out of Jewish wealth. Most Jews today have and, if current trends continue, more Jews twenty years from now will have significant economic resources and will increasingly choose services based on personal preference. This will create major new challenges for our system of service. In this environment, agencies must find ways to deal with the challenges of wealth as well as poverty by pricing and marketing services for those who can afford to pay for service while at the same time marketing and targeting services for those who are unable to pay for service. Marketing only to those who can't afford to pay for service will eliminate an important segment of the Jewish community from access to agency services; it will leave an important group (probably a significant majority of the American Jewish community) separated from the community building role that our agencies can and must play; it will also reduce the potential income to social agencies and raise per capita costs ultimately undermining the quality of agency service. Learning to serve all well,



without excluding the poor, will require great resources on the part of Federation agencies and an understanding of the dynamics of wealth as well as poverty in the Jewish community. Lay leaders have to learn to identify with community building as a Federation and agency goal. Our campaigns need to market the value of contributing to services for all. How to do this while not neglecting the poor and near poor, and how to serve the lower middle class, are the real challenges to our future. Myths that we are like every other American group may distract us from this task and impede the quality of services for all Jews.

#### 6. The various myths about the Jewish birth rate

Here is a case where we have seen mythology on both sides of the fence. When Elihu Bergman's article appeared in Midstream in 1977 suggesting the possibility of only 10,000 American Jews remaining by the year 2076, the sheer drama of the projection led to its being picked up and quoted in The New York Times and becoming the kind of "fact" that it becomes very difficult to shake. We were among the first to criticize these prophecies of doom. In some of the above material we have also indicated that we do not believe that American Jewish society is quickly dying. But the current push towards an overly optimistic projection of our demographic future may be equally groundless and may be an equally destructive myth. Calvin Goldscheider and Steven Cohen have suggested that our numbers may not be decreasing at all, that the Jewish birthrate may be at or above replacement levels. This is not the place for a detailed and lengthy

rebuttal. However, planners and campaigners should know that most serious students of demography feel that this notion is groundless and an exercise in wishful thinking. Even the data from which Calvin Goldscheider makes his optimistic projections really indicate a fertility rate of 1.9, not disastrous, but still below replacement level. Briefly, the American white fertility rate since the early 1970's has been below replacement level and the American Jewish birthrate has generally hovered at about 70 percent of the American white rate. Also, in Canada where we do have statistics on Jews, the fertility rate is clearly below replacement. Certainly, the popularity of child bearing in one's thirties will help some. But there is simply no evidence that this will bring us to or over replacement. For planning purposes, one has to assume that beginning in the 1990's, as the bulge in the cohort of World War II babyboomers passes beyond their childbearing years, we will be faced with a gradual decline in the North American Jewish population.

The ideology here is a little more subtle. It is easy to understand why some Zionists and Orthodox Jews have a need to predict doom among those who do not share their ideology. There is no salvation outside the church. But there is also an ideological basis to the optimistic projections. They tend to come from those who for ideological reasons are reluctant to exhort people in matters of personal lifestyle and choice. If we can prove that there is nothing we can do about fertility, or if better yet, there is no problem to begin with, then it will be unnecessary or unfruitful to bother people about their family life and styles of living. Well, we're afraid there is a problem, and there may be things we



can do about it -- but that's the subject of another discussion. The important point here is that the optimistic scenario on Jewish fertility must be viewed as a myth, and that we are at a fertility rate below replacement levels.

#### 7. Intermarriage will increase the Jewish population

The current controversy over intermarriage's impact on the future of the American Jewish community may also relate to a reluctance to confront matters of personal lifestyle and choice. Charles Silberman's excellent and moving book, A Certain People is at the center of this debate.

Silberman's main theses on this subject are:

- A. The intermarriage rate among Jews under age 35 was probably about 24 percent in 1981 -- lower than many other estimates.
- B. About 20 percent of the non-Jewish spouses ultimately convert to Judaism.
- C. In those marriages remaining mixed, the largest group is made up of families in which the Jewish partner (in most instances the wife) retains a strong Jewish identification. Silberman speculates that "if these couples raise their children as they say they will" there will be a significant increase in the number of American Jews. He further asserts that even if only half follow through there will still be only a 13 percent reduction in the number of actively committed Jews.

- D. The fact that so many Jewish spouses seem to retain a strong Jewish identity is due in large part to a new acceptance and openness to intermarriage among American Jews.
- E. Therefore, between conversion and children being raised as Jews, the Jewish community can remain stable and may even grow in number with intermarriage.

It's true that the worst case scenarios on intermarriage tend to overlook the fact that not all intermarried Jews are lost to Judaism. But, questions of the quality of their Jewishness or halachic issues aside, there are reasons why the Silberman thesis may prove overly optimistic.

- A. Current intermarriage rates may be significantly higher than 24 percent.

The Jewish Community Federation of Cleveland's demographic department has pioneered in the use of a question on intermarriage patterns among children of respondents in surveys conducted in Pittsburgh, Richmond and Cleveland with some surprising results. In each case, questions on children of respondents provided data on a broader sample of young marrieds than traditional studies and showed significantly more intermarriage, particularly among Jewish women, than data on "respondents" of the same age cohort. These studies



suggest that many Jewish communal surveys may miss a significant number of intermarried Jews — especially women. The proportion of "children of respondents," under 40 living in Cleveland and married to an unconverted non-Jew for example, was 50 percent higher than among "respondents" of about the same age. Similar results were found comparing "children of respondent" and "respondent" patterns in Pittsburgh and Richmond. These results cast at least some doubt on current intermarriage data, which suggests a need to test the "children of respondents" technique in other cities, and then to reevaluate national estimates based on the new findings. The limited findings to date support the estimates of those who feel that the intermarriage rate is well above 24 percent.

B. The Jewishness of children of non-conversionary intermarriage may be very low.

Almost the only data available (data that, to his credit, Silberman himself cites), suggests a gloomy picture.

Egon Mayer's longitudinal study of the children of intermarriage showed that "84 percent of the children of conversionary marriages considered themselves Jews, compared to only 24 percent of the offspring of mixed marriages.

Moreover, 70 percent of the former group, compared to 18 percent of the latter, reported that "being Jewish is very

important to me'. Fully 85 percent of the children of conversionary marriages, but only 20 percent of those born to mixed-married couples, had received a Jewish education. Of the 37 respondents who were married, 92 percent of the children of the mixed-married couples, compared to 36 percent of the offspring of conversionary marriages, had married non-Jews." Based on Mayer's data, the children of conversionary intermarriage are as Jewish as, or more Jewish than the children of born Jews. There is, however, little support for the idea that the children of non-conversionary intermarriages have much chance of growing up as Jews.

Mayer's data is somewhat dated and his sample may even be flawed but there is little hard evidence to support any alternative thesis. Nor do we know much about children of mixed marriages now being raised as Jews in terms of the quality of their Jewish experience. Will Jewishness have any real content or meaning in most of their lives? What kind of Jewish identity will they be able to transmit to their children?

- C. Openness to non-conversionary intermarriage may actually promote intermarriage more than it encourages identity with the Jewish community.

The recent study of Cleveland's Jewish population over age 50 and their married children generated some very interesting

(though hardly conclusive) data suggesting a possible connection between liberal parental attitudes toward intermarriage and increased intermarriage rates. Only 22.6 percent of families surveyed who had a married child and who believed that "having children and grandchildren marry Jews" is "very important" had a child intermarry (without conversion) while twice that percentage (close to 46 percent) of families who have a married child and who believe that "having children and grandchildren marry Jews" is "moderately important" had experienced a non-conversionary intermarriage among their children.

Cause and effect are difficult to separate. It's possible that families attitudes become more liberal as a result of their children's intermarriage. This interpretation seems unlikely however in light of the fact that the proportion of families who believe that "children and grandchildren marrying Jews" is "very important," "moderately important," "moderately unimportant," and "totally unimportant" is virtually identical among those who have married children and those who don't have married children. If attitudes became more liberal as a result of intermarriage, one would expect that families with married children would have far more liberal attitudes than those without married children since at least a third of them have already experienced an intermarriage. In fact, this was not the case.



Of course this data is merely suggestive — parental attitudes toward intermarriage may mask a range of other parental attitudes and behaviors that may be even more predictive of intermarriage among children. It's also important to stress that there's obviously no one-to-one relationship between parental behavior and intermarriage since even the most committed families experience intermarriage in this very open society. But it's also incorrect to suggest that parental attitudes and behavior don't influence intermarriage rates at all since every study shows that Orthodox Jews have fewer intermarriages among their children than Conservative Jews, and Conservative Jews fewer than Reform, while unaffiliated Jews have far more than any of the above.

In summary, the intermarriage rate may be higher than some have suggested; the children of mixed marriages may be significantly less Jewish than some have asserted; and greater acceptance of intermarriage may well lead to even greater increases in the level of intermarriage in the future. The added danger is that the myth that intermarriage actually increases the Jewish population could add fuel to the fire by, in effect, saying to parents and their grown children alike: "You can marry a non-Jew who doesn't convert and still have a good chance of raising a Jewish child and even having Jewish grandchildren."

While a complete discussion of policy implications is impossible here, a possible strategy would include a continuing communal stance in opposition to intermarriage (based on a full understanding of the dangers that intermarriage continues to pose for the American Jewish community) combined with a systematic and targeted approach for outreach to "marginally affiliated" couples who are already intermarried, and full acceptance of and encouragement for the conversion of the Gentile spouse. A careful study of trends and an in-depth consideration of policy alternatives may well be essential to the creative survival of the American Jewish community. An easy acceptance of the comforting myth that intermarriage "may provide a much needed spiritual boost to Judaism" will not help to promote such study.

We've discussed seven myths which we have adopted because of the scientism prevalent in our society. If something shows up on graphs and tables, it almost has the ring of religious truth. Our job is to resist this idolatry and to maintain a healthy Jewish skepticism - to examine and analyze data, to accept valuable input, but to understand that input is not revealed truth.

Finally, there are three general points about research data:

1. Often a community seeks information which doesn't lend itself to a survey. It might be more valuable to get a dozen people in a room and interview them. Somehow this strikes people as

being less "scientific" or "researchy" than a survey. We need to understand that research is simply an organized effort to study and gain knowledge. At this moment, when the Council of Jewish Federations is starting a North American Jewish Data Bank largely devoted to quantitative research, we would urge all planners and campaigners not to forget that qualitative research can also be valuable.

2. We do ourselves and our lay leadership a disservice if we allow a general split into "optimistic" and "pessimistic" camps. The truth is much more complex. Charles Silberman's fine book and the reactions to it have tended to divide us much too broadly. It is possible, taking his themes for instance, to be optimistic about anti-Semitism, to believe that a Jewish cultural and religious revival is taking place, and at the same time to believe that revival is shallow and tenuous, and that we do face numerical shrinkage. Look at the facts; don't sign on to slogans.
3. No amount of data and research can lift the burden from us and from our lay leadership to make decisions based on value judgments. Research can tell us if there are more elderly or more teens in our community, but cannot tell us to which groups we should devote more resources. Research can only help us, as the late Arnie Pins used to say, "to be confused on a much higher level."



We hope that planners and campaigners will meet the challenges posed by a scientific world — will continue to seek data, but will evaluate and analyze data a well, so that we can continue to serve our Jewish community responsibly and well.

DF/BS/lh

6/26/86

## GOALS OF REFORM JEWISH EDUCATION

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The goal of Jewish education within the Reform Movement is the deepening of Jewish experience and knowledge for all liberal Jews, in order to strengthen faith in God, love of Torah, and identification with the Jewish people, through involvement in the synagogue and participation in Jewish life. We believe that Judaism contains answers to the challenges and questions confronting the human spirit, and that only a knowledgeable Jew can successfully discover these answers.

The Commission on Jewish Education, therefore, calls upon every synagogue to provide a program of Jewish education which will enable children, youth and adults to become:

1. Jews who affirm their Jewish identity and bind themselves inseparably to their people by word and deed.
2. Jews who bear witness to the *brit* (the covenant between God and the Jewish people) by embracing Torah through the study and observance of *mitzvot* (commandments) as interpreted in the light of historic development and contemporary liberal thought.
3. Jews who affirm their historic bond to Eretz Yisrael, the Land of Israel.
4. Jews who cherish and study Hebrew, the language of the Jewish people.
5. Jews who value and practice *tefila* (prayer).
6. Jews who further the causes of justice, freedom and peace by pursuing *tzedek* (righteousness), *mishpat* (justice), and *chesed* (loving deeds).
7. Jews who celebrate Shabbat and the festivals and observe the Jewish ceremonies marking the significant occasions in their lives.
8. Jews who esteem their own person and the person of others; their own family and the family of others; their own community and the community of others.
9. Jews who express their kinship with K'lal Yisrael by actively seeking the welfare of Jews throughout the world.
10. Jews who support and participate in the life of the synagogue.

Such Jews will strengthen the fabric of Jewish life, ensure the future of Judaism and the Jewish people, and approach the realization of their divine potential.





# Minutes

## The Jewish Community Federation of Cleveland

1750 Euclid Avenue / Cleveland, Ohio 44115

Phone (216) 566-9200

## JOINT FEDERATION PLENUM/COMMISSION ON JEWISH CONTINUITY

Wednesday, October 16, 1986

7:30 p.m. at The Temple Branch

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**ATTENDANCE:** Charles Ratner, James M. Reich, Co-Chairmen, presiding; Dr. David Ariel, Edward I. Baker, Alan D. Bennett, Michael Diamant; Hilda Faigin, Alice Fredman, Marc Freimuth, Rabbi Stuart Gertman, Alvin L. Gray, Rabbi David S. Hachen, Irwin S. Haiman, David Kleinman, N. Herschel Koblenz, Judith Lichtig; Earl Linden, Dean Arthur J. Naparstek, Alan Rosskamm, Peter Rzepka, Barton Simon, Irving I. Stone, Bennett Yanowitz; **STAFF:** Joel Fox, Stephen Hoffman, Barry Shrager, secretary.

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### INTRODUCTION

Charles Ratner welcomed those present and indicated the structure of the Commission has been changed to reflect the full participation of the Congregational Plenum. Federation recognizes the key role played by congregations as a "gateway to Jewish life" for most Jewish families. At the last meeting of the Commission it was suggested an even higher priority be given to strengthening the relationship between the Commission and the congregations. As a result the congregations will now be involved as full partners with James Reich serving as co-chairman. The leadership of the Commission already had a preliminary meeting with Congregational Plenum representatives.

Mr. Ratner stated the purpose of the meeting will be to review the Commission's projected next steps; share the results of the survey of key issues; share the Executive Committee's recommendations on which issues should be addressed first; and make a final decision on which issues should be addressed and how the follow-up task forces should be structured.

### REPORT ON SURVEY AND RESULTS OF EXECUTIVE COMMITTEE DELIBERATIONS

James Reich reported the Executive Committee had reviewed the results of the survey conducted to determine which issues should be addressed first by the Commission. The recruitment and training of staff for the classroom, for retreats, for parent education and for other beyond-the-classroom activities seemed to be the very highest priority for most of those who responded to the survey. The Executive Committee agrees that this issue should be a focus for one of the Commission task forces. The Executive Committee also recommended this task force be empowered to explore any structural problems in the system that might affect the personnel issue and address these as well, if needed.



The next set of priorities in the survey seemed to cluster together and also seemed to be very high priority for almost everyone. They all scored within a half point of each other and included integrating classroom and "beyond-the-classroom" education, the challenge of educating pre-adolescents and adolescents, and parent education.

The Executive Committee recommended this cluster of issues be broken into two separate task forces, including a Task Force on Family Education which would focus on improving the education and involvement of young families as they pass through "gateways to Jewish life," primarily the congregations and the JCC. It was recommended the task force also deal with lifelong Jewish educational issues after addressing the primary concern of making the best use of the point of contact with young families to make parents partners in the education of their children.

The second task force recommended by the Executive Committee growing out of this cluster of issues was the Task Force on "Beyond the Classroom" education. This would focus on how community policy can help integrate classroom and "beyond-the-classroom" techniques to make retreats, Jewish camping, youth groups, Israel experiences and the like standard parts of the educational process. The primary focus here would be on adolescents, but the Executive Committee recommended the task force also look at these possibilities for all age groups--time permitting.

Mr. Reich stated the Executive Committee had not specified any additional task forces beyond these three priorities. A great deal of the Executive Committee's discussion had focused on "structural issues" and the members of the Executive Committee seemed to be evenly divided between those who thought it was the most important thing we could discuss and those who thought that, though important, it would be "spinning wheels" with little chance of success. The Executive Committee felt that structural issues should be part of each task force's discussion and each group should recommend structural change, if needed, to attain specific objectives.

After the meeting a number of Executive Committee members suggested the Commission still needed a way to allow for a free and open discussion of new ideas, challenges and possibilities that fall outside our current structure. Mr. Reich suggested the Commission also consider a fourth group to brainstorm, consider new ideas, and discuss the structure of Jewish education in two or three sessions and then report back to the full Commission to see whether their preliminary deliberations come up with enough specific direction to develop a full scale agenda for its task force process.

## DISCUSSION

In the discussion that followed Mr. Reich's report, those present discussed a number of alternatives and a number of opinions were expressed both for and against the development of the separate task force to discuss the broader issues of Jewish continuity as well as the broader challenge of addressing the total structure of Jewish education. Mr. Ratner stressed the importance of at least considering where the community would be if we were starting from scratch and what kind of new structures it would create. Others agreed on the need for a fourth task force, particularly to deal with some of the more philosophical issues of Jewish continuity including the role spirituality plays in Judaism and the role of community and community involvement in strengthening and supporting Jewish identity. Mr. Koblenz suggested a fourth task force be formed with those who might want to struggle with this difficult issue and at least have the opportunity to define their own agenda.

A number of members of the Commission agreed that a fourth task force should be developed, stressing it would give the Commission an opportunity to move beyond the traditional Jewish education agenda. Others, however, felt that while it would be important to have a fourth task force, it was also important to understand that the Commission had already moved well beyond a traditional Jewish education agenda by establishing a focus that included all kinds of Jewish learning in a variety of environments.

Rabbi Gertman supported the notion that a fourth task force be developed to begin with a focus on the broader issues of continuity. He particularly stressed the importance Federation might have in legitimizing spiritual and religious values in the community.

Mr. Rosskamm stressed that the issues of community and Jewish pride often go beyond the formal boundaries of Jewish education and Jewish accomplishments could often be important identity-building tools. He stressed the importance of the JCC as a community accomplishment that had strengthened the identity of many individuals.

The Commission briefly discussed the possibility of eliminating the entire task force structure and focusing all attention on the broader issues being raised. Most members of the Commission, however, felt the Commission should endorse the three task forces proposed by the Executive Committee and also add the fourth task force to address a broader and more open agenda. Most felt this would provide an opportunity to pursue a number of concrete agenda items and achieve some real short- and long-term success on issues of vital importance to Jewish continuity, while at the same time exploring brand new possibilities and options and that this would represent "the best of both worlds." Dr. Ariel suggested that the first three task forces were, in effect, proposing a number of hypotheses: upgrading personnel would have a significant impact on Jewish continuity; structured programs of parent education instituted broadly in the community could change the nature of Jewish education; and the integration of classroom and "beyond the classroom" Jewish education can significantly improve the educational process for our children. He suggested that while testing

these three hypotheses, it would be possible to accept the idea of a fourth task force which would continue to develop hypotheses for further exploration.

The members of the Commission on Jewish Continuity agreed to establish four task forces, including the three recommended by the Executive Committee and a fourth with a more open agenda to discuss broader issues including the nature and content of Jewish identity and spirituality and structural issues related to Jewish education.

Mr. Ratner then suggested the Commission begin to address general issues of importance to the task forces. He noted each task force would begin with a working paper laying out the background of the issue to be discussed, and whatever data were available. In the discussion that followed, it was suggested that:

- (1) each working paper should clearly delineate progress already made in the community and around the country on the particular issue so that each task force could make use of the best available models;
- (2) close attention be paid to research to help us understand what the factors are that strengthen Jewish identity;
- (3) each task force carefully consider the practical and financial implications of its recommendations and develop a carefully thought-out strategy for implementation.

It was also agreed, however, that while the task forces need not necessarily feel constrained by existing budgets that a clear estimate of cost needed to be part of each task force recommendation. In the discussion of the financial implications of the work of the task forces, it was suggested that if quality can be established in Jewish educational programs, the consumers of service may well pay for needed improvements. It was stressed this pattern had proven successful in several College of Jewish Studies programs as well as with a number of new programs developed by the Jewish Community Center. The Commission also agreed that funds are not unlimited, either in the community or at the congregations, and creative solutions would need to take into account the possibility of maximizing consumer fees.

Finally, the Commission briefly discussed the notion of "identity" as a central theme for the task forces. Those present agreed that while Jewish identity was widespread, the key issue was strengthening commitment to authentic Jewish values.

#### ADJOURNMENT

The Commission adjourned at 9:30 p.m.

Respectfully submitted,

Barry Shrage, Secretary

BS:16:sls





# THE JEWISH COMMUNITY FEDERATION OF CLEVELAND

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

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Jewish Ed/  
Continuity  
Drawer

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November 18, 1986

## MEMORANDUM

TO: Joint Federation/Plenum Commission on  
Jewish Continuity Executive Committee

FROM: Charles Ratner and James Reich, Co-Chairmen

RE: Selection of Task Forces

At its last meeting the Joint Federation/Plenum Commission on Jewish Continuity agreed to establish four task forces to address the key challenges facing Jewish continuity and to develop specific plans to address these challenges. We'd now like to know which task force you'd like to serve on:

1. Task Force on Personnel - This task force will address all the issues related to the recruitment education and training of the personnel needed to strengthen Jewish identity and ensure Jewish continuity including personnel for traditional classroom environments, "beyond the classroom" activity, and family education. The task force will also be empowered to explore any structural problems in our system that might affect teacher recruitment and training and address these issues as well.
2. Task Force on Family Education - This task force will focus on improving the education and involvement of young families as they pass through institutional "gateways to Jewish life." The emphasis will be on strategies designed to intensify the commitment of young families in order to strengthen their religious identity and also help those with children become partners in the Jewish educational process. The Task Force will also began to address the need for lifelong Jewish education - time permitting and also deal with structural issues that relate to any of these objectives.
3. Task Force on "Beyond the Classroom" Education - This task force will focus on how community policy can help integrate classroom and "beyond-the-classroom" techniques to make retreats, Jewish camping, youth groups, Israel experiences and the like standard parts of the educational process. The primary focus will be on adolescents and pre-adolescents, but the task force will also look at these possibilities for all age groups--time permitting. This task force will also address any structural issues that may arise.

4. "Blue Sky" Task Force - This task force will use two or three meetings to think through some of the basic concepts of Jewish identity using a "zero-based" approach in an attempt to define some specific issues for further exploration. The task force may explore both the nature and content of Jewish identity and spirituality (why be a Jew?) and/or structural issues related to Jewish identity. The task force will then report back to the full Commission with a recommendation for a specific future agenda.

Please use the enclosed card or call Judith at 566-9200, ext. 228 to let us know your first and second choices for task force assignment. Also enclosed is a copy of the minutes of our last meeting as well as the recent full committee meeting.

Many thanks for your fine help and participation, and we look forward to seeing you when the task forces begin their work.

sls:18A

Enclosure



11/86

CKW

*File -  
Jewish Ed/  
Jewish  
Continuity*

# BJE

**The Cleveland Bureau of Jewish Education**

## **61<sup>st</sup> Annual Report**

**July 1985 — June 1986**

***Educating For Jewish Continuity:  
New Directions***

**September 14, 1986  
10 Elul 5746**





# **O**utline of Statement of Services

## **I. EDUCATIONAL SERVICES**

- A. Teachers and Administrators**
  - 1. Training teachers and school directors
  - 2. Personnel Services
- B. Teaching Support Services**
  - 1. Lillian and Leonard Ratner Media Center
  - 2. Curriculum assistance
  - 3. Curriculum Materials Collection
  - 4. Instructional Materials Center
- C. Educational Directors Council**
- D. Student and Family Direct Services**
  - 1. Financial aid to students
  - 2. Israel Programs
  - 3. Transportation

## **II. FINANCIAL SERVICES**

- A. Accounting**
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## **III. PLANNING SERVICES**

- A. School Evaluation**
- B. Innovation and Pilot Programs**
- C. Educational Policy Studies**
- D. Data Bank**

# **A** Joint Message

This first year of the Bureau's seventh decade was highlighted by the completion of a two-year study which produced Phase I of our eagerly-awaited Strategic Planning Report—a seminal document which provides the blueprint for our activity for the next several years. Chief among the Report's recommendations are intensification and expansion of Bureau services to day schools which now number five with a total pupil enrollment of over 1,000. In this connection, we were pleased to welcome to Bureau affiliation the community's newest day school, Bet Sefer Mizrahi, which this year fulfilled affiliation requirements and became the 26th Bureau-affiliated school. A Bureau task force will, in the next several months, assess our day schools' needs in both Jewish and general studies and will recommend strategies for the Bureau to meet these new and increased demands for service.

In response to other recommendations of the Strategic Planning Report, we began a study of the Bureau's relationship to the community's pre-kindergarten programs and will this year assess how the Bureau might be helpful to schools in meeting the special needs of Jewish learning disabled and handicapped students. We initiated a process to help schools create and adopt educational standards as a way of enhancing their and our search for excellence in Jewish teaching. Indeed, the Strategic Planning process, so successfully directed by N. Herschel Koblenz through two administrations, has already proven its value to the community and to the Bureau's essential twin mission to serve as the planning body for Jewish education in Cleveland and to provide a variety of services designed to enhance the entire Jewish education effort both in and beyond the classroom.

(continued next page)



Even while the new directions offered by the Strategic Planning Report were being implemented, we were able to strengthen significantly other Bureau programs, most notably in-service teacher training. Under the direction of the Bureau's new Assistant Director, Sylvia F. Abrams, and with the continuing help of the Federation's Endowment Fund for the third and final year, over 320 teachers participated in some 20 separate courses, workshops and seminars. The written papers and projects growing out of those training programs are now available to all Cleveland teachers and school directors and attest to the high calibre of teacher participation in the Jewish



Alice Fredman, President

Educator Services Program. At the same time, both the Ratner Media Center and the reorganized Teacher Materials Center increased their volume of activity while the new Curriculum Materials Collection quickly proved to be an important and increasingly used teacher resource. All of these Bureau services contributed to a new sense of excitement among Jewish teachers and helped many to become more comfortable and competent in the classroom. Several of the in-service training programs involved participation by the College of Jewish Studies and strengthened the relationship between the Bureau and the College for teacher training.

Important new directions in beyond-the-classroom activities also characterized the past year. Israel Incentive Savings Plan enrollment opportunities were expanded through the newly approved Accelerated Savings Program. We reorganized the Bureau's participation in Israel-related programs like the summer Cleveland-Israel Connection for high school youth, Israel curriculum development and recruitment for short-range and long-term Israel experiences under a single Israel Programs Committee. Despite the unfortunate increase in threats of terrorism, 32 CIC participants enjoyed an unparalleled Israel experience this summer. Our Financial Aid Program

assisted a record number of young people to attend Israel and Jewish summer camp programs.

These special accomplishments in 1985/86 were accompanied by uninterrupted achievement in other aspects of Bureau program including our Congregational Enrichment Fund, granting of licenses to teachers of



Alan D. Bennett, Executive Vice Pres.

Hebrew, working with the Educational Director's Council to create challenging inter-school programs, providing bus transportation for over 675 pupils (which are part of the system's 201,000 rides) and coordinating teacher personnel matters with Agudat Hamorim—the Hebrew Teachers Federation. In addition, the Bureau's careful bud-

geting process helped our schools achieve Federation funding levels which enabled the schools to continue their excellent educational programs.

In the planning area, a Bureau study authorized reorganization and expansion of the Aaron Garber Library of the College of Jewish Studies; and a second study affirmed that the College will continue to direct the Akiva Hebrew High School, an arrangement initiated by the Bureau the previous year. And, finally, Bureau staff and lay leadership provided important initiatives along with the College and the Jewish Community Center, to Federation's new Commission on Jewish Continuity.

These, in brief, are the highlights of 1985/86. We urge you to read about the Bureau's manifold activities described in detail elsewhere in this Annual Report. Note especially the large number of leaders—Board members and others—who have made such important contributions to our work and to our successes. They, along with our small but skilled and devoted Bureau staff, make a difference in Cleveland's Jewish education efforts. They are joined by the equally devoted lay leaders and staff of our 26 affiliated schools and of the Federation in guaranteeing the success of our sacred undertakings. To each and all we say, "Todah rabbah!"



# EDUCATIONAL SERVICES

## Services to Teachers and Administrators

The third and most vigorous year of the Federation Endowment Fund supported **Jewish Educator Services Program** saw over 314 participants, representing 172 educators from 21 affiliated schools, engaged in 19 teacher training education offerings. Stipends of over \$13,400 were awarded to teachers who successfully completed Mini-Courses, Skills Seminars and the Teacher Corps program.

In addition, grants totaling \$6,000 were awarded to help 32 educators attend Torah U'Mesorah, CAJE and Israel conferences designed to improve classroom teaching and deepen knowledge of Jewish subjects.

**The Cleveland Board of License** affiliated with and recognized by the National Board of License, awarded two permanent and one temporary license to Hebrew teachers this year.

The Bureau recruits teachers for Jewish schools and, to further that objective, obtains permission to work for qualified Israeli teachers through the Jewish Education Service of North America Teacher Exchange Program.



BJE Staff plans with schools for in-service workshop.



1985-86 RMC Usage by Institution.

## Teaching Support Services

**The Lillian and Leonard Ratner Media Center** provides attractive audio/visual materials and helps teachers use them effectively. Circulation of materials at the Ratner Center is triple that of any other Jewish Media facility in the United States, despite the decline in local school population.

The Center continued its innovative special student screenings ("Genocide" and "Lights" in past years) with an exclusive 2 hour adaptation of "Shoah" at the Colony Theatre, and prepared an extensive teacher guide to help classroom teachers present and review the study unit. Over 650 students and teachers attended.

The dramatic events of Natan Schacharansky's release from the U.S.S.R. as well as the transfer of Ivan Demjanjuk from Cleveland to Israel were portrayed to local students through media programs adapted for school use by the Center. The programs, which were experienced by a significant percentage of the local school population, led to pupil action projects in both areas of concern.

Other highlights of RMC service in 1985-86 included continuation of the highly acclaimed materials selection workshop, a media preview

session for 40 Conservative school educators and an orientation luncheon for new school directors. Initial steps were taken in 1985-86 towards creating a total Teacher Resource and Training Center, which will include electronic and projected media, printed materials and teacher designed learning aids and manipulatives. Currently, these are provided through the RMC, the Curriculum Materials Collection and the Teachers Materials Center respectively. Our goal is to integrate these services fully so as to provide teachers and school directors with a full range of services fully coordinated with specific teaching and curriculum units. The Curriculum Materials Collection already houses 700 catalogued items indexed by multiple subject headings. The CMC already has an average monthly circulation of 30 items during the school year.

The **Teachers Materials Center** opened its doors this year and has been greeted with much acclaim. Its immediate success reflects the fact that children learn best by direct involvement, by experiencing, and that teachers who prepare educational materials are most successful in achieving such pupil participation. Teachers from Cleveland's day and supplemental schools come to the TMC to create innovative instructional aids tailored to meet individual teaching needs. Stocked with everything from spinners, to glue and poster boards, the TMC provides teachers with all the raw materials needed to develop stimulating bulletin boards, individual and group games, learning centers and other educational tools for their classrooms. An Educational Materials Specialist is always there for guidance and ideas.

In its first 22 weeks, 231 teacher visitations were made to the TMC. Four workshops were conducted and 2 classes of students came to create their own instructional aids.



## Curriculum Assistance

The Bureau regularly devotes over 500 hours to helping schools • formulate goals • select suitable textbooks and teaching aids • evaluate programs • develop teaching units • monitor curriculum implementation.

The Bureau's **Curriculum Materials Collection** of over 2,500 tests, teacher guides and other supportive printed materials and instructional aids is available to assist principals and teachers to fulfill their all-important curriculum responsibilities. The materials of the Center are on display and circulate through the Lillian and Leonard Ratner Media Center.

The Bureau's **Diagnostic Test of Hebrew Reading Components** was administered this year to over 400 students in midweek supplementary Hebrew schools. The test assesses the difficulties students encounter in mastering the skill of reading Hebrew. Based on the test results, Bureau staff suggests remedial approaches to overcome these problems.

The innovative and acclaimed **Congregational Enrichment Fund Program** completed a fourth highly successful year in 16 congregational schools. Congregations received \$75,000 for programs in family learning, cultural arts, camp weekends and retreats, Hebrew instruction, Special Education programs, service to the handicapped and a host of other school-related activities. At the same time, congregational schools were helped with teacher recruitment and placement, curriculum development and pupil transportation. Congregations continue to be the most extensive users of all Bureau services, including teacher-training and educational resources.



Maddy Rothbard demonstrates teaching aids in TMC.

## Educational Directors Council (EDC)

An associate body of the Bureau, the EDC's membership consists of local Jewish school directors and Bureau professional staff. The purposes of the EDC are:

- to initiate and implement policies concerning Jewish education
- to provide a forum and a voice for professional Jewish education
- to initiate and participate with the Bureau in the implementation of educational programs and
- to advise the Bureau on matters pertaining to education.

This year the EDC participated in:

- The JCF Walkathon and school campaign
- The United Way Campaign
- Unifying Ohio for Peace Week
- JNF educational projects
- Soviet Jewry projects and
- RMC Screening of Shoah
- National Bible Contest

The EDC also hosted JCF Israeli Scholar-in residence, Yehuda Amichai, and a special presentation on Israeli-based research on the impact of Israel experiences, heard a report on Aliyah and Absorption of Ethiopian children and continued its support of community-wide holiday celebrations.

The EDC's over a dozen committees explore such issues as teacher training, educational standards and special education.



Gabe Goldman during curriculum selection workshop.



Financial aid and IISP help students travel to Israel.

## Student and Family Services

### Financial Aid

Since 1980, the Bureau has awarded over \$175,000 in financial aid to assist approximately 280 high school and college students to participate in Israel learning experiences. This year, as in past years, the Federation Endowment Fund supported our **Comprehensive Financial Aid Program** and helped us achieve our goal of financially supporting Cleveland students participating in educational programs in Israel.

Through its own scholarship funds, the Bureau provided approximately \$11,000 in financial aid and incentives to 44 students for Israel high school programs and Jewish residential summer camps.





Shaliach Mickey Friedman recruiting for Israel Programs.

## Israel Programs

Bureau Israel programming was again enhanced by having Federation's **Shaliach** work with our schools two days per week. Over 400 interviews for Israel programs were conducted, several hundred families counseled on program selection, and over 75 school visits made by our Shaliach helped greatly to meet the Bureau's goals to encourage student Israel experiences and to help schools in their efforts to do so.

In the 20th year of our own high school Israel program, we were especially pleased with the success of the 1986 **Cleveland-Israel Connection** with a total 32 participants, 23 of whom were local students. Our 1985 CIC group met throughout the year for reunions, conducted a Soviet Jewry letter writing campaign in our schools and participated in a winter "Taste of Israel" Israel programs recruitment event.



1986 CIC outside Kiryat Moriah.

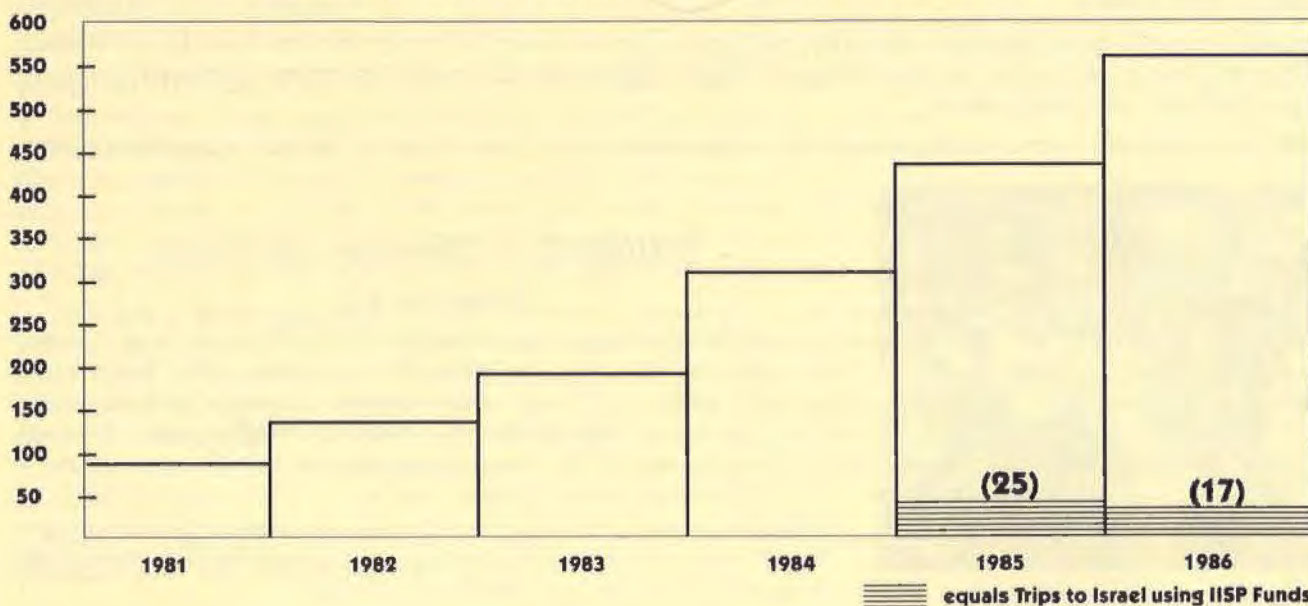


Brynna Fish leads Israeli singing at "Taste of Israel".

## Israel Incentive Savings Plan

Now in its 6th year, this award winning savings program boasts over 650 participants from 21 schools. The Plan enables families who save money toward an Israel experience to receive matching funds from the community. This summer and fall 17 IISP participants used their savings to participate in an Israel learning experience, making a total of 42 who have used their IISP savings to date. This year a new Accelerated Savings Program was approved and our Plan was computerized to improve our record keeping.

### ISRAEL INCENTIVE SAVINGS PLAN — STUDENT ENROLLMENT







Bureau buses lined up to pick up youngsters at JCC.

## Transportation

The Bureau transportation System, under its new management, continues to grow. The BTS new preventative maintenance program, improved mechanical operations and long range planning have completely revitalized our fleet—now 24 buses strong. The Transportation Committee's Task Forces continue their important work in labor relations, budgeting and community transportation needs. This year BTS covered over 160,000 miles and provided over 201,000 rides.

## SERVING THE COMMUNITY

The Bureau represents the interests of the entire education community to Federation and to the general public. Our lay leaders and staff participate in the deliberations of over 10 Federation and other community committees and coordinate the Welfare Fund campaign in our schools. The Bureau approves and presents to Federation budgets and priorities of the eight schools subsidized by Federation and helps support synagogue school programs.

Agencies and other community groups receive Bureau help with Jewish content programs, preparation of exhibits, educational materials for programs and projects and speakers on Jewish education.

The Bureau assists public schools with materials for Israel, Hebrew language and Holocaust classes; provides charter bus service to community groups; provides educational counseling services.

Bureau staff participates in leadership roles in the programs and organizational work of local and national educational bodies and coordinates local research for national education studies.

### 1985-86 BJE COMMUNITY RELATIONS LIAISON

Ad Hoc Soviet Jewry Issues*	Kenneth Bravo
CSPC*	Alan D. Bennett
	Alice Fredman
	Marc Freimuth
	Jeffrey Leavitt
	Dan Polster
	Dr. Abba Spero
Federation for Community Planning	Greer Kabb
Government Relations*	Calvin Kirchick
Heights Area Project*	Joseph Shafran
Holocaust Commemoration & Education Task Force*	Henry Margolis
Jewish Book Month	Henry Margolis
Israel Task Force*	Zachary Paris
United Way	Rabbi Abraham Bensoussan
Yom Haatzmaut	Linda Bensoussan
Yom Hashoah	Henry Margolis

\*Jewish Community Federation Program



## FINANCIAL SERVICES

Activities of the Bureau's Finance Department enable Federation-subsidized schools to concentrate on providing quality educational programs and help to assure decisions affecting educational programs that balance cost effectiveness and high program quality. To achieve these goals, the Bureau:

- provides central accounting and payroll services
- is the central conduit for all accounting information and allocation distributions to Federation-subsidized schools and assists them to prepare for audit and develop annual operating budgets
- reviews budget proposals and school costs
- monitors budget implementation and
- assists schools in resolving fiscal problems.

The Bureau also monitors all educational space needs and facilities usage.



Irvin Leonard, Dr. Jack Jaffe, Hilda Faigin & Melville Moses, Jr. during school budget hearings.

## PLANNING SERVICES

The Bureau is the community's planning arm for Jewish education and, in that capacity:

- studies local educational programs to determine their effectiveness
- develops and reviews proposals for new educational activities and services and
- helps to establish community policy on educational matters.

In addition, the Bureau assesses the needs of Jewish education, develops innovative approaches to meet those needs and seeks funding for experimental educational programs. The Bureau also collects, analyzes, and maintains enrollment and other educational statistics.

In 1985/86 the Bureau issued a major strategic planning report concluding two years of research. The report makes recommendations in the areas of:

- school personnel qualifications
- educational resources
- beyond-the-classroom experience
- pre-school education
- Israel
- learning disabled
- day school education and
- educational standards.

The Bureau also reviewed:

- the Akiva High School Program
- the College Library
- Jewish day school teacher salaries.

## BUREAU FISCAL HIGHLIGHTS 1985/86

### Sources of Funds:

Jewish Community Federation Regular and Special Appropriations .....	523,338
Fees and Affiliations .....	48,296
Rental Income .....	6,731
Contributions .....	14,000
<b>Total Sources .....</b>	<b>\$592,365</b>

### Use of our Funds:

Personnel .....	440,793
Administration .....	51,085
Program .....	81,568
Occupancy .....	18,919
<b>Total Uses .....</b>	<b>\$592,365</b>



## **BUREAU PRESIDENTS**

1924	Rabbi Abba Hillel Silver*
1932	Rabbi Barnett Brickner*
1940	George J. Klein*
1953	Ezra Z. Shapiro*
1956	Max I. Kohrman*
1960	Suggs I. Garber*
1963	Myron Guren*
1965	William B. Goldfarb
1969	Irving Rabinsky
1972	S. Lee Kohrman
1977	N. Herschel Koblenz
1982	Irvin A. Leonard

\*Deceased

## **CHET ALEPH FRIEDLAND AWARD RECIPIENTS**

Rabbi Israel Porath	1968
Rebecca Brickner	1969
Ezra Shapiro	1971
Suggs Garber	1972
Libbie Braverman	1975
Irving and Leatrice Rabinsky	1976
Norman E. Gutfeld	1980
Leighton A. Rosenthal	1981
Hilda Faigin	1983
Irving I. Stone	1986

## **BUREAU EXECUTIVES**

1924	A.H. Friedland*
1940	Azriel L. Eisenberg*
1946	Nathan Brilliant*
1960	Aaron Intrater*
1976	Henry Margolis, Acting Executive
1978	Alan D. Bennett

\*Deceased

## **HONORARY OFFICERS—VICE PRESIDENTS**

Leighton A. Rosenthal

Irving I. Stone

## **HONORARY TRUSTEES**

Libbie Braverman  
Rebecca A. Brickner  
Nathan Brilliant\*  
Hilga Faigin  
Suggs Garber\*  
William B. Goldfarb

Myron Guren\*  
Norman E. Gutfeld  
N. Herschel Koblenz  
S. Lee Kohrman  
Irving Rabinsky  
Max Ratner

\*Deceased



# Bureau Staff

Alan D. Bennett . . . . . Executive Vice President  
Sylvia F. Abrams . . . . . Assistant Director-  
Congregational and Educational Services  
Brynna Fish . . . . . Community Services Director  
Mickey Friedman . . . . . Shaliach  
Steve Friedman . . . . . Finance Director  
Dr. Gavriel Goldman . . . . . Instruction and Planning Director  
Earl Lefkowitz . . . . . Ratner Media Center Director  
Frank Necina . . . . . Buildings Manager  
Madeline Rothbard . . . . . Educational Materials Specialist  
Ray Salsgiver . . . . . Transportation Manager

## SUPPORT STAFF

Carolann Cohen . . . . . Jewish Educator Services Program Coordinator  
Lynne Colson . . . . . BTS Secretary  
Marilyn Fenton . . . . . Ratner Media Center Assistant  
Joan Gorlitsky . . . . . Secretary  
Lauren Jacober . . . . . Ratner Media Center Assistant  
Hilda Katz . . . . . Secretary, Office Manager  
Larry Lake . . . . . Custodian  
Leo Smith . . . . . BTS Assistant Manager  
Fanny Rose . . . . . Bookkeeper  
Vera Sonnenfeld . . . . . Bookkeeper  
Polly Wilkenfeld . . . . . Curriculum Materials Collection  
Helen Wolf . . . . . IISP Administrative Assistant



# fficers And Board Of Trustees

## 1985-1986

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Suzanne Arnold  
Cheryl Apisdorf  
Dr. David Ariel  
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Joel Glass  
Linda Green  
Pearl Harris  
Merrily Hart  
Kenneth Hochberg  
Rabbi Benjamin Kamin  
Abraham Kay  
Murray Kudroff  
Dena Shtull Leber  
Jordan Lefko  
Elin Leonard  
Rabbi Alan Lettofsky  
Gail Levine  
Judith Lichtig

Mindy Leibert  
Fred Livingstone  
Carol Lowenthal  
Sally Malberg  
Henry Margolis  
Tamar Meirson  
Tova Messing  
Hedy Milgrom  
Nathan Oscar  
Dr. Eli Reshotko  
Dale Powers  
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Jordan Rothkopf  
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Robert Seidemann  
Mona Senkfor  
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Robert Silverman  
Belva Singer  
Rita Stonehill  
Susan Tanur  
Dr. Kevin Trangle  
Robert Tropp  
Edmund Weisler  
Dr. Sally Wertheim  
Stanley Wertheim  
Esther Zimberg



# Committee Chairpersons

Annual Meeting .....	Lita Weiss
Board of License .....	Sally Malberg
Board of Review .....	Gail Levine
Budget .....	Lawrence C. Lichtig
Libbie Braverman Faculty Award .....	Jean Foxman
Congregational Services .....	Jeffrey Leavitt
Constitution .....	Norman E. Gutfeld
Educational Services .....	Kenneth Bravo
Executive .....	Alice Fredman
Facilities .....	Fred Gevelber
Financial Aid .....	Armond Budish
Finance .....	Lawrence C. Lichtig
Funds .....	Robert W. Solomon
Israel Incentive Savings Plan .....	Amy Kaplan & Jeffrey Leavitt
Israel Programs .....	Zachary Paris
Library .....	Marvin L. Karp
Personnel Practices .....	Edmund Rothschild
Ratner Media Center .....	Rabbi Frederick Eisenberg
Strategic Planning .....	N. Herschel Koblenz
Transportation .....	Sanford Shore
Validation .....	Marvin L. Karp

## Annual Meeting Committee

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Chairperson

Dr. Murray Altose  
Linda Bensoussan  
Judith Bergmann  
Phyllis Berlas  
Amy Budish  
Marvin Hertz

Calvin Kirchick  
Berinthia LeVine  
Charlyne Press  
Myrtle Silverman  
Michael Wieder  
Esther Zimberg



## Bureau of Jewish Education of Cleveland Chronology Highlights

**1924** • Bureau organized; Rabbi Abba Hillel Silver, president; A. H. Friedland, director. **1931** • Bureau becomes a subsidiary of the Jewish Welfare Federation. **1932** • Rabbi Barnett R. Brickner, second president. **1933** • Bureau moves to East 105th Street. **1935** • I. B. Berkson and Ben Rosen survey Jewish education in Cleveland. **1940** • George J. Klein, third president. • Azriel L. Eisenberg, second director. **1941** • Bureau Board of License established. **1945** • Bernard Levitin, acting director. **1946** • Nathan Brilliant, third director. **1948** • Hebrew Academy becomes Bureau affiliate. • Code of Practice for Hebrew Teachers adopted. **1949** • Jewish Welfare Federation honors Bureau on 25th Anniversary. **1952** • Bureau occupies Bet Friedland Building. **1953** • Ezra Z. Shapiro, fourth president. • Aaron Garber Library established. • Cleveland serves as pilot city in national Jewish education study by Oscar Janowsky and Uriah Z. Engelman. **1955** • Hebrew introduced at Heights High. **1956** • Max I. Kohrman, fifth president. • Henry Margolis, assistant director. **1959** • Bureau unifies transportation system. **1960** • Suggs I. Garber, sixth president • Aaron Intrater, fourth director. **1961** • Department of Experimental Education opens. **1963** • Myron Guren, seventh president. • Study on Secondary and Higher Education by Dr. Judah Pilch. **1964** • Bureau approves Hebrew Academy high school. **1965** • William B. Goldfarb, eighth president. **1966** • Bureau Transportation System expands under Sidney Zehman, relocates at Kangesser Transportation Center. **1967** • Henry Margolis directs first Israel Study Program. • Akiva High School opens with 400 students. **1968** • Department of Experimental Education and Supervision created. **1969** • Irving Rabinsky, ninth president • B'Yad Halashon Hebrew Series on WVIZ-TV • Hebrew introduced at Beachwood High School **1970** • K'far Ivri established with the Jewish Community Center. • College authorized by Board of Regents to issue bachelor and master degrees. • Study of Agnon School leads to Federation's Endowment Fund Committee grant to Agnon. **1971** • Part-time consultants engaged to serve congregational and communal Hebrew schools. **1972** • S. Lee Kohrman, tenth president. • Agnon School becomes Bureau affiliate and beneficiary of Jewish Community Federation. • Bureau hosts Midwest Region Conference of National Council for Jewish Education. **1973** • Yeshivath Adath B'nai Israel and Taylor Road Synagogue consolidate. • Henry Margolis visits USSR to contact Hebrew activists. **1974** • Construction of College /Bureau/Akiva building begins. • Bureau approves Cleveland Hebrew Schools- Congregation Bethaynu relationship. • Instructional Materials Center established. • 50th Anniversary celebration, Dr. Hyman Chanover, scholar-in-residence. **1975** • Garber Library transferred to College. • College of Jewish Studies, Akiva and Agnon move into new building. **1976** • Aaron Intrater retires; Henry Margolis, acting director. • Educational Directors Council becomes first autonomous; Alan D. Bennet, first chairperson. • Jewish Community Federation Endowment Fund provides three-year grant to establish Lillian and Leonard Ratner Media Center. • Recruitment program implemented. **1977** • N. Herschel Koblenz, eleventh president. • Structure Committee considers consolidation of Cleveland Hebrew Schools and Akiva. • Bureau hosts regional A.A.J.E. Conference and meeting of large city bureau directors. • CETA funds full-time Ratner Media Center assistant. **1978** • Alan D. Bennet, executive vice-president, fifth Bureau director. • Leadership Development Weekend; Dr. Irving Greenberg, scholar-in-residence. • First Tikkun Yom Hashoah for youth. • Bureau staff expanded and reorganized. • Federation Endowment Fund grant creates department of Congregational Services; Rabbi Arthur Vernon, first director. **1979** • Road Show to honor Federation's 75th Anniversary • Monthly "Kid's Page" in Cleveland Jewish News initiated. • Hamorah newsletter for teachers, inaugurated. • First incentive grants for Jewish camping awarded to congregational pupils. • Study of Agnon begun. • Weekend schools' needs assessment completed. • Bureau Transportation System equalizes services to all riders, including congregational students. • Aaron Intrater Publications Fund and an Israel Study Program scholarship established in memory of Aaron Intrater. **1980** • Bureau and Federation approve Israel Incentive Savings Plan to foster Israel experiences for high school students. • Bureau assumes administration of all communal financial aid funds for Israel experiences. • Hebrew Teachers Code of Practice

(continued next page)



## Bureau of Jewish Education of Cleveland Chronology Highlights

revised. • Lillian and Leonard Ratner Media Center enters Bureau regular budget. **1981** • Second year of Israel Incentive Savings Plan shows 100 participants. • First Libbie Braverman Award for Creative Teaching presented at Yom Hamoreh. • Leadership Development Institute with Fradle Freidenreich and Dr. Jack Mayer explores goals and priorities in Jewish education. • Media Center expands to participate with Federation in Jewish Video Cleveland cable TV. • Bureau co-sponsors Coalition for Alternatives in Jewish Education Conference at Oberlin College. • Soviet Jewish Identity Specialist added to Bureau staff. • Day Schools Committee begins comprehensive study. **1982** • Congregational Schools Enrichment Fund Program adopted; and funded by Federation Endowment Fund. • School outreach efforts evaluated and approved. • Two-year blueprint for College of Jewish Studies adopted. • Comprehensive study of day schools adopted. • Criteria for Bureau affiliation adopted. • Bethaynu, Beth Shalom, Mosdos Ohr Hatorah, Solomon Schechter admitted to affiliation. • City-wide Hebrew Goals Conference co-sponsored with J.E.S.N.A. • United Jewish Religious School merged with Cleveland Hebrew Schools. • Agnon School building expansion program approved. • Bureau revised constitution adopted. **1983** • Irvin A. Leonard, twelfth president. • Services to teachers reorganized under comprehensive Education Services Program funded by Federation Endowment Fund. • Rabbi Arthur Vernon named Bureau Assistant Director - Congregational and Educational Services. • Jewish residential camping and college level Israel experiences qualify for financial assistance. • Bureau divests itself of Kangesser rental properties as part of Taylor Road renewal project. • Am Shalom, Beth Torah and Jewish Secular Community Sunday School admitted to Bureau affiliation. • Henry Margolis retires after 27 years. • Norman E. Gutfeld elected Honorary Trustee. **1984** • Bureau receives Council of Jewish Federations' Schroder Award for Israel Incentive Savings Plan. • Bureau participates in evaluation of Federation's Shaliach Program. • Emergency funding for two years authorized for Solomon Schechter Day School. • Strategic Planning process initiated under N. Herschel Koblenz. • Bureau's College Review shows College has surpassed goals set in 1982. • Master plan for Bureau building renovation completed. • Bureau recommends transfer of its Jewish Identity Specialist to the Jewish Community Center. • Bureau subvents participation of local students in National Bible Contest finals in New York City. • Bureau Board of License certifies ten Hebrew teachers. • Joint Bureau/Agnon/Schechter Study concludes assessment of relationships between the two schools. • Bureau approves College Bet Hatefutsot Diaspora Museum program. • Transportation System discontinues take-home service as economy measure. • Agnon Committee Report adopted. **1985** • Funding Models Report adopted. • Study authorizes Solomon Schechter Day School to become a Federation beneficiary. • Publication and Bookstore activities discontinued. • Merger of Akiva High School into the College approved. • I.I.S.P. extended to family programs in Israel (and grows to over 450 participants.) • Endowment funding of Hebrew Academy Special Education program authorized. • Bureau transfers its share of College Building interest to Federation. • Congregational Enrichment Program concludes Endowment Fund phase, enters regular Bureau budget. • Sylvia F. Abrams appointed Assistant Director-Congregational and Educational Services. • Dr. Gavriel Goldman appointed Instruction and Planning Director. • Madeline Rothbard appointed Education Materials Specialist; Isidor Reisman retires. **1986** • Bureau undertakes supervision of Federation's Holocaust Commemoration and Education Commission. • IISP offers Accelerated Savings Program. • All Israel-related activities placed under new Israel Programs Committee. • Study authorizes expansion and reorganization of College's Aaron Garber Library. • Architect engaged for Bureau building renovation. • Bet Sefer Mizrahi Day School admitted to Bureau affiliation. • Strategic Planning Report adopted following two-year study. • Akiva High School Review Report adopted. • Curriculum Materials Collection opened. • 32 Israel summer program participants (CIC) despite terrorism threats. • Jewish Educator Services Program provided in-service training for a record 314 registrations in 19 courses representing 172 teachers.



# Bureau Affiliates 1985-1986

Agnon School  
Am Shalom Religious School  
Anshe Chesed-Fairmount Temple  
Bet Sefer Mizrahi  
Beth Israel-West Temple  
Beth Torah Religious School  
B'nai Jeshurun Congregation-  
Temple on the Heights  
Cleveland Board of Rabbis  
Cleveland Hebrew Schools-  
Talmud Torah  
Cleveland College of Jewish Studies  
Congregation Beth Am  
Congregation Bethaynu  
Congregation Brith Emeth

Hebrew Academy  
Jewish Secular Community Sunday School  
Mayfield Hillcrest Synagogue  
Merkaz Harabbonim  
Mosdos Ohr Hatorah Day School  
Park Synagogue  
Suburban Temple  
Taylor Road Synagogue  
Temple Beth Shalom  
Temple Emanu El  
Temple Ner Tamid of Euclid  
The Solomon Schechter Day School of Cleveland  
The Temple  
Workmen's Circle School  
Yeshivath Adath B'nai Israel

## BUREAU OF JEWISH EDUCATION

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Cleveland, Ohio 44118



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TO:

FROM: Carol K. Willem *CKW*

SUBJECT: New Initiative - Senior Personnel in the Field of  
Jewish Education/Jewish Continuity

DATE: December 5, 1986

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Attached is a brief summary of the highlights of our meeting with  
Professor Seymour Fox on Thursday, November 20, 1986.

SUBJECT: NEW INITIATIVE: SENIOR PERSONNEL IN THE FIELD OF  
JEWISH EDUCATION/JEWISH CONTINUITY

DATE OF MEETING: November 20, 1986 - 4 p.m. - Premier Corporate Headquarters

PRESENT: Professor Seymour Fox, Steve Hoffman, Morton Mandel,  
Barry Shrage, Henry Zucker, Carol Willen, (Sec'y)

#### KEY POINTS OF MEETING

1. Studies have identified two critical problems in the field of Jewish education/Jewish continuity:
  - a. A shortage of well-prepared teachers.
  - b. A shortage of competent senior personnel.

Because of the enormity of the teacher shortage problem, the practical place to begin is with the senior personnel issue.
2. It has been estimated that there are 4,000 to 5,000 senior people worldwide, and that only half of them are well qualified. Less than 150 students are currently enrolled in undergraduate and graduate training programs in the field of Jewish education. There are probably 1,000 professors of "Jewish studies" in North America, but possibly fewer than ten full-time professors of Jewish education.
3. A major Mandel initiative could help to convince lay leadership of the need for trained, high quality senior personnel, and could be the first step towards systemic change.
4. We should consider doing our own "Flexner study" in order to (a) describe the vision, and (b) identify with some specificity the steps that would lead to the desired result. This might include recommendations on where dollars should be strategically placed.
5. Annette Hochstein is currently studying the senior personnel situation. First, she will gather data that is descriptive of the macro picture. Second, she will assemble information on training institutions worldwide. The Hochstein report will form the basis of our "case."
6. The dearth of training facilities is the deep-seated problem underlying the shortage of competent senior personnel.
7. The Jerusalem Fellows program, which has been highly successful, trains ten students per year. Its graduates are very much in demand. We need to multiply our capacity to produce leaders of this type in order to build the kind of critical mass that can change the education system as a whole.



8. To achieve change, we must build an awareness, particularly among Jewish lay leaders, of the shortage of senior personnel and the need to establish and/or up-grade training facilities.
9. There is a good possibility that a grant from the Mandel Associated Foundations could leverage other funds. Potential partners have been identified.
10. Seymour Fox has good relations with academicians who could provide advice and direction. Among those mentioned were David Cohen, Lee Shulman, Israel Scheffler, Ernest Boyer, Ralph Tyler, and John Coleman.
11. The following is the proposed plan of action:
  - a. Seymour Fox will confer privately with several of these experts.
  - b. An informal "inside group" consisting of the following individuals will meet in New York on January 22, 1987: Art Rotman-JWB; Jonathan Woocher-JESNA; Carmi Schwartz-Council of Jewish Federations; Chuck Ratner-Commission on Jewish Continuity, Jewish Community Federation of Cleveland; Morton Mandel-Chairman; Henry Zucker and Carol Willen-Staff; Seymour Fox, Consultant. (This group is comprised of persons representing institutions that are not potential recipients of funds.) The purpose of the meeting will be to examine a brief document that Seymour Fox will prepare, and to "up-train our own internal team."
  - c. The third step will be a meeting of the informal inside group and the experts, to be held in February or early March 1987.
  - d. The fourth step will be the appointment of a Commission, possibly in May. The Commission, which will consist of outstanding lay and professional leaders, will approve the design for our "Flexner study."
  - e. The study will then be conducted by a blue-ribbon staff.
  - f. After the Commission has approved the report submitted by the professional team, the Mandel Associated Foundations will help to introduce the findings to lay and professional leaders of the Jewish community.
12. HLZ proposed an outline for the Commission's report. First, the rationale: Jewish education is the focus of our attention because it is the principal tool for insuring Jewish continuity. The report would then present the macro picture, list critical needs and shortages, recommend ways of remedying these problems, and offer suggestions on how to develop the needed cadre of senior professionals.
13. Seymour Fox is willing to participate in any way that he can be helpful. It was noted, however, that there may be some advantage to placing an American scholar in the forefront.

MORTON L. MANDEL

4500 EUCLID AVENUE • CLEVELAND, OHIO 44103

December 11, 1986

Mr. Jonathan Woocher  
Jewish Education Service of  
North America, Inc.  
730 Broadway  
New York, NY 10003-9540

Dear Jonathan:

Recently we have been engaged in discussions with Professor Seymour Fox of the Hebrew University concerning an idea for professional leadership in the field of Jewish education and Jewish continuity. We are very positive about the prospects for this new initiative. In our judgment, no professional is better qualified than Seymour Fox to guide us in our efforts.

I am arranging for the small group listed below to meet with Professor Fox in New York City on Thursday, January 22, 1987 from 2:00 p.m. until 4:30 p.m. You will be notified later as to the place. At that time Professor Fox will present a paper he is preparing recommending ways to pursue the goal of developing a strong cadre of professional leaders in the Jewish education field. To give you some background on our prior discussions, I have enclosed a summary of a preliminary meeting held in Cleveland on November 20.

Please mark January 22nd on your calendar, and plan to join us. I look forward to having the benefit of your thinking on this important subject.

Sincerely,

*Mort*  
MORTON L. MANDEL

Stephen Hoffman •  
Charles Ratner •  
Arthur Rotman  
Carmi Schwartz  
Barry Shrage •  
Carol Willen •  
Jonathan Woocher •  
Henry Zucker •

Enclosure



CKW

MORTON L. MANDEL

4500 EUCLID AVENUE • CLEVELAND, OHIO 44103

December 11, 1986

Mr. Charles Ratner  
Forest City Enterprises, Inc.  
10800 Brookpark Road  
Brooklyn, Ohio 44131

Dear Chuck:

Recently we have been engaged in discussions with Professor Seymour Fox of the Hebrew University concerning an idea for strengthening professional leadership in the field of Jewish education and Jewish continuity. In my judgment, no professional is better qualified than Professor Fox to guide us in this effort. I am very positive about the prospects of this initiative.

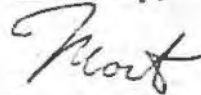
I am arranging for the small group listed below to meet with Professor Fox in New York City on Thursday, January 22nd from 2:00 to 4:30 p.m. (You will be notified later as to the place.)

Professor Fox will present us with a paper in which he will recommend ways to develop a strong cadre of professional leaders in the Jewish education field. Your presence in the meeting is especially important because of your chairmanship of our local effort, and also because you are a Trustee of the Mandel Associated Foundations which may be asked to take this on as a major project.

To give you some background on our previous discussions, I am enclosing a summary of a meeting with Professor Fox on November 20 in Cleveland.

Please mark January 22nd on your calendar and plan to join us. I look forward to having the benefit of your thinking on this important subject. Warm regards.

Sincerely,



MORTON L. MANDEL

Mr. Charles Ratner

-2-

12/11/86

P.S. I had intended to talk with you personally about this subject, but had to leave prematurely for Israel. I have asked Hank Zucker to telephone you to follow up this invitation and to answer any questions.

Invited

Seymour Fox  
Morton Mandel  
Stephen Hoffman  
Arthur Rotman  
Carmi Schwartz  
Barry Shrage  
Carol Willen  
Jonathan Woocher  
Henry Zucker

Enclosure





INTER-OFFICE CORRESPONDENCE

TO: File FROM: CKW DATE: 12/22/86  
NAME NAME  
DEPARTMENT/PLANT LOCATION DEPARTMENT/PLANT LOCATION

REPLYING TO  
YOUR MEMO OF: \_\_\_\_\_

SUBJECT: CALL FROM SEYMOUR FOX - 12/22/86

*- Woocher cannot come*

Seymour Fox said that there may be some problems with the January 22 date.

Alternative plans for the next meeting, whether it is January 22 or some other day:

- ☒ 1. We could repeat the discussion we had on November 20 in the context of a larger group. This would involve little preparation on our part.
- ☒ 2. We could do the "groundwork", attempt to do all the research in advance of the meeting. This is not feasible.
3. Most reasonable approach is to build a case based on:
  - a. Annette Hochstein's research.
  - b. Seymour Fox's consultations with academicians.
  - c. His discussion with the Carnegie Corporation.
  - d. His discussions with institutions such as the Jewish Theological Seminary, Hebrew Union College, Yeshiva University, possibly Brandeis, possibly one or two of the teacher training institutions, such as Gratz College or the Boston Hebrew Teachers College, as well as JESNA and the JWB.

The idea of consulting the institutions grew from Steve Hoffman's question about whether the institutions themselves would be receptive.

Seymour Fox would "feel them out," conducting interviews in which he would ask: whether they think it is a good idea to have a commission, how a commission might work, what they would require in order to make an impact, what is the level of their commitment to, and capability for, the training of senior personnel, etc.

Seymour Fox has already had consultations with academicians in Israel, but he has not yet spoken with American academicians. For him to hold his discussions with academicians, with the Carnegie Corporation, and with the educational institutions named above, would require four to five working days.

One idea is to send <sup>these institutions</sup> a Fax of a suggested letter over MLM's signature, ~~that would go to these institutions~~. Once they had received the letter, Seymour Fox would then follow up and make his appointments. // If that is not feasible, then CKW could make phone calls on January 6 and 7 to let the institutions know that Professor Fox would like to meet with their leaders.

Fox will call CKW between 2 p.m. and 4 p.m. on 12/23/86 with some alternative dates.

*for our committee meeting*

Fox is available to come to the United States between Tuesday and Sunday of each week, since his prime teaching day is Monday. He has meetings that will bring him to the United States between January 13 and January 18. He would like to try to combine his visits so that he doesn't have to come from Israel on successive weeks.

Note that his vacation will begin on January 27 and continue for one month.



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12/23/86

Tell Seymour Fox: He can communicate with AGK-  
Lorelei Anthony - (on Dec. 24 | 29, 30, 31)

~~We would send his proposed letter to MLN~~  
We would send his proposed letter for MLN to read  
in Fla. or N.Y. - (and, if OK, we could arrange  
for distribution of letter from our office.)

- I return Jan 5 - (If we are having mtg Jan. 22, I  
could make phone calls -)

Fox's month off - (Jan 27 on)  
I have MLN's sched.

In cleve week of Feb 2 + Feb 9

out of country from Feb 14 → Feb 28

We will have to send letter to

Changing date -

Hoffman  
Ratner  
Ratman  
Schwartz  
Shrage  
Woocher

- MLN's letter to "inside group"

→ Prof. Fox will present  
paper recommending ways to  
pursue the goal of dev'g a  
strong cadre of prof. eds  
in the J. Ed field - -



12/23/86 -

phone call from Seymour Fox to CKW

- Fox will speak with MLM on 12/27/86.

They will discuss whether Fox can do all the "homework" for the January 22 meeting, given the time constraints and his other assignments.

- MLM has proposed the following dates for meetings of this "inside group."

JAN 22 - N. Y.

FEB 2 OR 5 - Clevel.

Feb 10 - Clevel.

March 1 - Clevel.

March 9 - Clevel. or NY

March 18 - Clevel. or NY.

- after Seymour Fox and MLM have their discussion on the 27th of December, Fox will call

Joan Wade (between 8:30 a.m. and 11:00 a.m. on Monday, Dec. 29.)

→ to let her know whether the mtg. will be Jan. 22 or at some other time; what arrangements are necessary for his trip, etc.



- It may be necessary to send a letter to the people who are "holding" Jan. 22 to let them know:

- a.) If the mtg. is still "on"
- b.) What the new date is -- if the date changes

(Can this letter wait until Jan. 5, when CKW returns?)

- Another letter may be required, too, this one to the leaders of institutions that Fox will be approaching (e.g. - HUC, JTS, etc.) Fox may send a facsimile of the proposed text, and then it would be up to us to get it out.

- call CKW to inform her of developments  
381-2298



2387

R247

RX-DDD 0815 EDT 12/28/86

6873015PREMI UW

P

4616 28-12-86 15:16

28.12.86

TO: MS. JOAN WADE PREMIER INDUSTRIAL CORP.

FROM: SEYMOUR FOX

SPOKE TO MR. MANDEL AND CONFIRMED MEETING ON JANUARY 22ND, NYC STOP  
WOULD APPRECIATE YOUR SENDING MATERIAL THAT I DISCUSSED WITH  
MR. MANDEL ON FEDERATION PERSONNEL AS SOON AS POSSIBLE.

THANK YOU.

SEYMOUR FOX

6873015PREMI UW

25236JEVAG IL

GGG

THEY DISCONNECT

Elapsed time 00:01:18

PRINTED AT 0816 EDT 12/28/86

I TALKED WITH HCLZ ON 12/29/86. HE SAID TO CALL  
ART NAPARSTEK & HAVE HIS OFFICE SEND A COPY OF  
THE LATEST DRAFT OF THE CJP COMMITTEE ON PERSONNEL  
TO SEYMOUR FOX. LINDA SERRA SAID SHE WOULD  
SEND IT - JOAN W.



צדקה

# THE JEWISH COMMUNITY FEDERATION OF CLEVELAND

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

11/5/87

FYI →

File -  
J.Ed/g.

contin.

December 23, 1986

## MEMORANDUM

TO: Joint Federation/Plenum Commission on Jewish Continuity

FROM: Barry Shrage

Some of you may have seen the attached article in the Sunday New York Times. While the general analysis of the problem of supplementary education are probably on target, the numbers and analysis seem pretty far off base. In fact Steve Cohen, who did the New York study in 1986 wrote the article that we've circulated on "marginally affiliated" Jews that clearly described the high level of affiliation of New York Jews!

For "the record" I thought you might find the following of interest:

1. There are 1,600,000 Jews in the area discussed -- not 2,000,000.
2. According to the 1981 New York Population Study, 141,000 children were enrolled in a Jewish school (52,000 in afternoon schools, 22,000 in Sunday schools, and 67,000 in day schools). At the time of the study there were 291,000 children aged 5-19 with about 143,000 in the "prime" 7-14 age category (the cohort which has by far the highest proportion of enrollment). This suggests that a very high proportion of children were getting a Jewish education -- even assuming the usual over-reporting of affiliation -- and could easily translate into 80% Jewish schooling over time.
3. The obvious (and almost unmentioned in the article) cause of the 20 year drop in school enrollment is the rapid decline in the total number of Jewish children after the baby boom.

For example, in 1981 when the New York Population Study was done, there were 103,000 10-14 year-olds but only 81,900 5-9 year-olds and 70,900 0-4 year-olds. This means a decline of 20% in school population over the last five years should surprise no one as those who were then 5-9 became the predominant part of the school age population. It also means that an observer could have predicted that the school age population would shrink by a third between 1981 and 1991 when the 0-4 year olds become the predominant school age group.

I hope you find this material useful.

BS/jaos0580:2

Enclosure



# Hebrew Schools Are Losing Students

By A. E. HARDIE

Enrollment in afternoon Hebrew schools in the New York metropolitan region is steadily declining, and educators say they are seeking to attract young Jews back to the classroom.

Educators give many reasons for the decline, but all say it indicates that young Reform and Conservative Jews are turning away from religion.

"This is a real problem, because these schools are an integral part in keeping Judaism alive," said Dr. Alvin I. Schiff, executive vice president of the Board of Jewish Education, which monitors trends in the field. "If we don't find a way to solve this problem, we could easily lose a very bright generation of kids."

The continuing decline in New York and around the nation comes even as more Americans, Jews and non-Jews alike, are becoming more observant of religious rituals. Indeed, after years of decline, enrollment in the largely Orthodox Jewish day schools has been increasing in the last five years, according to the board.

## Decline Over 20 Years

Most of the afternoon schools are affiliated with the Conservative and Reform branches of Judaism and help prepare young people for their bar mitzvahs and bas mitzvahs.

The day schools, called yeshivas, are primarily Orthodox, although there are some Conservative ones. The yeshivas provide a thorough education in Hebrew, biblical studies and Jewish laws and rituals.

Enrollment in the afternoon schools, according to the board's figures, has been falling steadily for more than 20 years in the New York area. There are an estimated two million Jews in the

region, the most in the nation.

Today the enrollment is barely half what it was at its peak, in 1965 — about 51,000 students attending 323 supplementary schools in the city and Westchester, Nassau and Suffolk Counties, compared with more than 96,000 students then.

Nationally, the registration has fallen, from a high of 540,000 in 1962 to 220,000.

Because the trend is not reversing, Jewish educators have begun taking a closer look at the reasons for it. Some of the factors are easy to identify with statistics, such as a decline in the birth rate among Reform and Conservative Jews as more women work and delay having children.

There has also been an increase in intermarriages. Almost four in 10 Jews who marry choose non-Jews for partners, and most of those who intermarry quit practicing their religion, according to a recent survey by the American Jewish Committee. There are 400,000 to 600,000 children from such intermarriages.

"And the migration of people to the suburbs has really hurt us," Dr. Schiff said. "Out there, you don't feel the same kind of pressure to be Jewish as you do in the close-knit neighborhoods of the city."

Of the 35,000 Jewish families in Suffolk, 6,000, or 17 percent, are members of a synagogue.

The main reason for the decline, Jewish educators agree, is that fewer children are interested and fewer parents are insisting that they attend the after-school programs. For the last two years, the Board of Jewish Education has been studying 40 supplementary schools in New York and its suburbs to determine specific problems.

"Although the findings are still in their preliminary stages, one thing is clear — a lack of motivation," Dr. Schiff said. "The kids don't want to be there."

Some educators said the students were bored with the traditional classroom settings in most supplementary schools, where the teacher lectures while children listen.

"But we also have to compete with homework, sports and clubs, and that's a tough task," Rabbi Stanley Davids of the Central Synagogue in Manhattan said.

Bernard and Timmie Rome, who live on the Upper East Side, allowed their two children to decide if they wanted to attend Hebrew school. Their 15-year-old son, Naric, was too swamped with his other schoolwork.

One child, Mallory, 12, went for four years, until Hebrew school started to get in the way of her pursuing such other interests as singing lessons.

"I wanted to get bas mitzvah," she said, "but I didn't want to go to Hebrew school. So my parents and I talked."

Mallory now has a private tutor. Another former student, Eric Lane, said: "I tried it for six months and thought it was truly boring. And I'm not really into religion. Like, it wouldn't be right to wear a yarmulke when you put mousse in your hair."

Still, Eric's parents wanted him to be bar mitzvahed. After Eric had dropped out of Hebrew school, his parents also hired a private tutor. "He is doing this for me," Eric's mother, Martha Lane, said. "Frankly, what he decides to do afterward is his own decision."

Eric has already decided. "I think I would rather play soccer," he said, "or maybe take karate or judo."