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The Jewish Community Federation of Cleveland

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

March 21, 1986

Carol Willen
4500 Euclid Avenue
Cleveland, OH 44103

Dear Carol:

(proposal is ←
being processed)

Enclosed is a copy of the Fairmount Temple proposal that we discussed. I'm also enclosing a copy of the demographic study that we just completed that focuses on the Jewish identity outcomes; Steve Cohen's paper from the Journal of Jewish Communal Service that we discussed; a copy of the 1980 Jewish Education Report; a review of progress made on that report called "Overview of Jewish Education;" and a set of proposals that I think you also may find of interest.

Thanks for your help and I look forward to discussing these with you.

Sincerely,

Barry Shrage
Assistant Director

BS/jaos0297:d

Enclosures

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

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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.¹ 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.²
3. The vast majority of adult Jews say they contribute to Jewish philanthropic campaigns, and most (a simple majority) give \$100 or more.³
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.⁴
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.⁵
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.⁶ 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.⁷
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

¹ 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.

² 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.

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

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

⁵ Tobin and Lipsman, *op. cit.*

⁶ Cohen, *American Modernity . . . op. cit.*

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

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gentiles (overwhelmingly, the wives) convert. And of the remainder, most of the mixed-married Jews (many more wives than husbands) say they are raising Jewish children.⁸

Thus, in whatever ways one defines affiliation—be it in terms of children's education, or major holiday celebration, or philanthropic contribution, or Israel involvement, or organizational and synagogue affiliation, or marriage patterns—there are certainly a lot of affiliated Jews out there. But, this does not deny that the quality of their Jewishness, the depth and significance of their affiliation, may leave much to be desired.

The great extent to which the affiliated vary among themselves can be well-illustrated using data from the Greater New York Jewish Population Study. The study questioned over 4,500 Jews living in an 8-county area, a region which comprises 30% of American Jewry, and one with extraordinary diversity. It includes such contrasts as heavily Orthodox Borough Park as well as heavily unaffiliated Greenwich Village; largely lower-income Bronx, as well as affluent Great Neck and Scarsdale; and the established Jewish neighborhoods of Brooklyn and Queens as well as the recently settled areas of Suffolk and the upper reaches of northern Westchester.

Using several measures of observance, communal affiliation, friendship, and marriage, we found that only 4% lacked any sort of connection to Jewish life, and only another 6% had no such ties except by way of having mostly Jewish friends.⁹ At the other extreme, about 17% were "activists"—they were

heavily involved in Jewish organizational life and 10% qualified as "observant" by virtue of claiming to handle no money on the Sabbath. Between these two extreme (the 10% with few Jewish activities, and the 27% with many sorts of connections with Jewish life), lay the vast middle, nearly three quarters of the Jews in the New York metropolitan region. All those in the vast middle celebrated Passover, Rosh Hashana, Yom Kippur and Chanuka in some fashion, and most belonged to some Jewish institution (usually a synagogue).

And, among parents age 35-49 with school-age children, the Jewish identity distribution was skewed even further in the direction of greater involvement. Fully 87% (!) were affiliated in some way with the Jewish community, either through keeping some aspect of kashrut and Shabbat, or by belonging to some institution, or by being active in some other significant way. And of the 13% who were unaffiliated, almost all (10%), observed both Passover and Chanuka in some fashion. This means that only 3% of parents age 35-49 in the Greater New York area belonged to no Jewish institution and failed to observe at least two of the most popular holidays!

Not only is the number of unaffiliated much smaller than most suppose, there is no persuasive evidence that their numbers either are declining significantly or increasing. Overall, some trends in American Jewish identification point down, others up, but there is no clear, overall trend in either direction. Thus, the number of unaffiliated is not only small; it does not seem to be growing very much either. And even if it were, there is still clearly a large majority of Jews arrayed along the middle ranges of Jewish involvement.

⁸ Charles Silberman, *A Certain People*, New York: Summit, 1985; and Cohen and Ritterband, *Ibid*

⁹ Cohen and Ritterband, *Ibid*

From all these data we learn that sooner or later, almost all Jews affiliate with some official Jewish agency. If so, then the central policy problem may be something other than simply promoting affiliation. It may be something closer to the heart and expertise of Jewish educators, namely what to do with Jews once they are in the door or on the mailing list. And here, the accumulated social science research of the last few years has given us some hints (though certainly no rules) as to how to reach, inspire, involve, and educate these people, the many Jews who in some way identify as such, but who nevertheless are neither especially active nor culturally sophisticated in Judaic terms.

Entry Points

One lesson we learn from that research is that there are certain times when Jews are most open to educators' intervention, when they may actually seek, or at least be open to receiving, some sort of advice or assistance from a Jewish expert or institution. These special times—"entry points"—may be linked to the calendar, to the family life cycle, or to historical events.

Examples of calendrical entry points include the three widely observed holidays of Passover, Rosh Hashana/Yom Kippur, and Chanuka. Others may include leisure periods, be they weekends or vacation times. The positive reports of educators and others involved with summer camps, Israel missions, and weekend retreats testify to a greater chance for impact when programs are planned for and during leisure periods.

The entry points connected with the family life cycle include: marriage; the birth of a child; child-rearing transitions such as beginning school, bar/bat mitzvah, and confirmation; death and mourning; illness; and even divorce. These are among those times

when people throughout the West typically look to religious communities, institutions and experts for guidance, instruction, and solace. Intervention at these times can leave lasting impressions and make for important life-long shifts in Jewish involvement.

Finally, we have entry points provided by the course of historical events. The most notable examples include the wars in Israel. Each such war—in 1948, 1956, 1967, 1973, and 1982—provided a potent stimulus for American Jewish involvement. All except the last resulted in significantly larger donations to the UJA and Israel Bonds. And all, particularly the last three, provoked considerable soul-searching and re-evaluation on the part of large numbers of American Jews. Other examples, perhaps less potent but nevertheless noteworthy, are the quadrennial presidential election seasons when Jews engage in intense debates over Jewish political interests and their responsibilities as Americans. They are also times when Jews are keenly sensitive to seemingly anti-Semitic or anti-Israel statements by public figures.

Fundraisers and community relations specialists have long recognized these periods as times for maximal effort, as fleeting opportunities to be exploited perhaps for narrow institutional gains, but, ultimately for the good of the Jewish people. Their example ought also to be emulated by more educators who ought to make themselves ready to capitalize on both the planned and unanticipated historical events which are almost guaranteed to heighten Jewish consciousness and public debate.

Motive and Opportunity or Commitment and Community

Crime investigators need to demonstrate two elements to connect a suspect with a crime: motive and oppor-

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tunity. They need to prove that the suspect was motivated to commit the crime, and they need to prove the suspect had the opportunity to do so.

As with criminals and crime, so (*l'havdil*) with Jews and Judaism. At one extreme, a small number of Jews are so deeply committed to Jewish life that they are certain to make their life decisions so as to assure their ability to live a rather full Jewish life. At the other extreme, another small number—and, as I have been arguing, a very small number—are so alienated from Jewish life that they have rather little chance of involving themselves in Jewish communal or ritual affairs. For the vast majority however, social circumstances have a lot to do with their opportunities for involvement.

In Judaism, as with other group involvements, the nature of the available community—be it conceived as family, friends, neighbors, synagogues, organizations, or residential locale—is the key to understanding opportunity. Whatever their levels of individual commitment, those Jews who are more involved with other Jews, or who are more attractive to or more recruitable by formal Jewish communities, are also more likely to be involved in Jewish life. In other words, we ought not automatically to associate the presence or absence of involvement with the presence or absence of motivation, or what some term commitment. A compelling community often makes up for lack of commitment; and, most often, commitment without community can not be acted upon.

The powerful impact of social circumstances can be seen in a variety of findings. As noted earlier, family stage is the most potent social predictor of involvement levels. In the New York area study, parents of school-age children and parents of grown children were at least four times more likely to

qualify as "observant" or "activist" as were the never marrieds (i.e., 36-39% versus only 9% of the latter). Those who have been residentially stable for three years are more active than newcomers. Residents of veteran, intermediate-sized cities are more involved than those living in recent areas of Jewish settlement, large or small. And the more affluent are clearly more active than those with lower incomes. In other words, the composite portrait of a highly active Jew might be an affluent, middle-aged parent of grown children, who has been living for many years in Cleveland. And the portrait of the inactive Jew is a single parent of limited means who has recently moved to Denver. Despite equal levels of commitment, one is bound to be active in Jewish life, and the other not. As one single parent in a study of a Conservative Hebrew school's parents remarked:

I'm tired of hearing that single parents don't care about their kids' Jewish education. It's a whole lot harder for me to pay for the education and then to get them there . . . I'm so limited in my ability to get places that I don't allow myself to get interested. It frustrates me. I'd love to do lots of things but I can't.¹⁰

The importance of sound communities for enabling the expression of Jewish commitment is demonstrated in several of the most notable innovations in American Jewish life of the last two decades. The Havurah movement, for example, explicitly emulated the strong sense of cohesion which has characterized many Orthodox communities.¹¹ For havurot, community-building be-

¹⁰ Susan Wall, "Listening to Parents: A Study of Attitudes Toward the Supplementary Jewish School," unpublished manuscript, 1984.

¹¹ Bernard Reisman, *The Havurah: A Contemporary Jewish Experience*. New York: Union of American Hebrew Congregations, 1977.

came one of the important ultimate ends, on a par with, if not more important than, serious commitment to a certain style of liturgy or to an intense, personalized grappling with religious texts.

The same lesson also can be learned from the UJA's dozens of Young Leadership groups all around the country. Here, individuals in their young thirties, from the same community, and with similar social class background, have been brought together into groups of families which often study, pray, and travel to Israel together with very positive consequences for philanthropic contributions, campaign activism, and elevated ritual observance in the home.¹² Yet another illustration of the powerful influence of community-building comes in the form of the nation's 100 recently formed Jewish political action committees which have coalesced to influence the political process in behalf of Jewish interests. As might be expected, these groups recruit Jews with a specific set of characteristics. They are generally young to middle-aged adults, and most are fairly affluent people who are able to make \$500 and \$1,000 political contributions on top of their already considerable philanthropic support of conventional Jewish charities. Here too, the groups attend to the social relations among their members by holding frequent social functions and by drawing upon commercial and professional connections among their members and new recruits.

¹² Jonathan Woocher, "The 1980 United Jewish Appeal Young Leadership Cabinet: A Profile," *Forum* 42/43 (Winter 1981), pp. 57-67; "Jewish Survivalism as Communal Ideology: An Empirical Assessment," *This Journal*, Vol. 57, No. 4 (1981), pp. 291-303; "The 'Civil Judaism' of Communal Leaders," *American Jewish Year Book*, 1982, pp. 149-69.

If it is indeed the case that active Jewish involvement depends both upon well-functioning communities and upon the commitment of their members to Jewish values of one sort or another, then it seems we have two sorts of crucial tasks before us. One is to improve the social cohesion of Jewish communities, that is, to strengthen the connections among Jews already involved in Jewish communities and to extend networks to relatively isolated Jews, all those who deviate from the composite portrait of the activist drawn earlier. These include the young adults, the not-so-affluent, the singles, the residentially mobile, and the dramatically growing number of well-elderly who generally under-participate in Jewish life. The second broad policy is, of course, to foster commitment to Jewish values among those who are already socially connected.

Historically, the Jewish professional world in the United States has been divided into specialists trained only in one or the other of these two tasks; that is, those trained in community-building (principally the social workers), and those trained in transmitting Jewish values (that is, the educators). Only recently has the Jewish human services field recognized the desirability of supplementing its traditional training with explicit training in Judaism. (Witness the half dozen or so joint or integrated graduate professional programs in social work or social welfare and Jewish studies.)¹³

In ways about which I myself am not at all clear, the Jewish education profession needs to recruit and train people in the arts of community-building, but in ways which are appropriate for educators. It is no accident that the

¹³ Bernard Reisman, "Managers, Jews, or Social Workers: Conflicting Expectations for Communal Workers," *Response* 42 (1982), pp. 41-49.

field of education draws heavily upon such disciplines as psychology (with its emphasis on the individual) and philosophy (with its emphasis on values). The truly successful Jewish educator may well need to transcend the conventional boundaries of the profession to learn to draw upon the skills acquired and practiced by lawyers, MBA's, journalists, and politicians. In other words, attention to community-building may not only be helpful for achieving educational goals, it may be an inevitable prerequisite.

For as noted earlier, the performance of Jewish activities, the demonstration of commitment to Jewish values however they are defined, depends not only upon the extent of motivation and commitment of the individual. Motive without opportunity cannot be acted upon; and commitment in the absence of community can be neither applied nor expressed.

Plural Models of Jewish Knowledge

That which we choose to call "knowledge," as much as any other human endeavor, is a social construct. Every culture in effect decides what constitutes knowledge, what knowledge is important or socially useful or prestigious, and, ultimately, which knowledge ought to be transmitted to members of the culture. Accordingly, Jewish educators, by the very nature of their profession, have had to evolve a working definition of Jewish knowledge, to decide what ought to be included in their curricula.

Even though Jewish educators have generally failed to develop a consensus on what constitutes essential Jewish knowledge, most of them (particularly the rabbis, principals, and classroom teachers) have in their practice defined Jewish knowledge largely as that pertaining to participation in religious Judaism. Thus, the skills that are taught are most often synagogue skills or home

ritual skills. The concepts taught are most often those derived from rabbinic Judaism. The language taught is most often Hebrew. The simple, unadorned word "text" refers almost exclusively to the Bible, Talmud, Midrash, or later rabbinic commentaries.

As we know, the Jewish lives of American Jews consist of many worlds other than what we may for convenience sake refer to as the religious world. In fact, the religious world is the one where American Jews may be the least proficient, and, perhaps even the least interested. Affiliated but not highly committed American Jews are not particularly distinguished by frequent synagogue worship attendance, although they do in fact use their synagogues for many Jewish purposes other than worship. They are not particularly adept at, or for the most part, even acquainted with, text study, although they do read rather prodigiously on Jewish matters in books, newspapers, and magazines. They tend not to devote an extraordinary amount of time or energy to punctilious observance of rituals in the home or elsewhere, yet many do expend considerable time, energy, and money on behalf of Jewish communal causes.

If this analysis is correct, then much of Jewish education as currently conceived fails to speak to the actual Jewish concerns of American Jews, many of whom do possess a sort of Jewish knowledge, though one which many formal educators would fail to recognize as such. For example, most American Jews have a shared understanding of Jewish history, a historical mythos which lends meaning to the events in Jewish history they read about every day in the newspapers. Its elements include a belief in Jewish intellectual and entrepreneurial talents, an assertion of Jews' moral privilege and sensitivity deriving from centuries of per-

secution, ideas about who are Jews' friends or enemies, a sense of obligation to less fortunate or oppressed Jews, a vague notion of a sacred tradition, and an appreciation of the special place of Jews in American society and of America's special meaning to Jews. For the most part, this knowledge is acquired through the experience of participating in the American Jewish subculture. It is not particularly systematic, yet Jewish knowledge it certainly is. (Compare, for example, what the average affiliated Jew knows about Jews and Judaism, with his or her equally well educated gentile counterpart.)

From an educator's perspective, this sort of Jewish knowledge is far from adequate, and leaves much room for improvement. But, if taken seriously, it can be exploited as a useful starting-point for educational enhancement. The thousands of lay leaders and professionals in Jewish communal life would no doubt enjoy a much richer experience, and they may even make for better leaders, were they systematically schooled in the history, thinking, and values which other Jewish communities in other times and in other places utilized in the conduct of their affairs. Few of them have had much exposure to the sort of Jewish texts which they in their current endeavors might find very meaningful. These "texts" includes such items as dialogues and correspondence between communal leaders and gentile authorities, minutes of board meetings, newspapers, community constitutions, *takanot*, and *responsa* literature. Few of today's activists in the political sphere of Jewish life can articulate the diverse range of alternative political strategies and techniques employed by Jewish communities in the past. Currently, the unabashed application of Jewish power, as exemplified by Israeli military might or by American Jewish political muscle,

seems to be the most favored approach to achieving Jewish political ends. Yet such a one-sided commitment to the application of Jewish power ignores a long tradition of the Jew-as-middleman, of *shadlanut*, of diplomacy, and of coalition-building.

The point here is not to suggest specific educational or programmatic directions of one sort or another. Such determinations are better made by professional educators than by social analysts. Nevertheless, it is important to highlight the disjunction between the interests of those many American Jews involved in philanthropy, social service, and politics, and the main thrust of much of conventional Jewish education which is heavily oriented toward synagogue, ritual, and religious life. Planning to reach affiliated Jews ought to address their Jewish interests outside the religious sphere, and, in so doing, it might compel us to reconceptualize our understanding of what constitutes a Jewish text, a Jewish skill, or, most generally, Jewish knowledge.

From Reproach to Resource: Developing a New Language of Discourse

One of the common experiences of affiliated American Jews is the encounter with official Jews speaking the language of reproach, evaluation, and ultimately accusation. Rabbis chastise their congregants for failing to attend services, to observe ritual practices, to send their children to Jewish schools, or to marry within the faith. Fundraisers exhort the real and metaphoric survivors of the Holocaust to contribute generously to needy, endangered or embattled Jews in Israel and elsewhere. And Israeli emissaries remind them of their ostensible moral responsibility to support Israel politically, financially, and sometimes through migration.

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In short, the language of official Jewish life is overwhelmingly a language of demand and chastisement. Such chastisement makes the listener—who more often than not fails to meet the expectations implicit in the remarks—to feel as if he or she is being called a "bad Jew." As one parent in the study mentioned earlier said:

I have a problem with me and the ideal Jew. A "good Jew" keeps kosher, observes Shabbat, etc. I hear it in the school and I hear it from the pulpit. That's why we're leaving the synagogue. I cannot feel like a good Jew because I couldn't or wouldn't do those things.¹⁴

In point of fact, the vast majority of Jews—even those who intermarry and in other ways fall short of some of the expectations enunciated above—feel they are "good Jews," and resent being labelled otherwise. And presumably they also resent the aura of moral privilege which philanthropically generous, or communally active, or ritually observant, or Jewishly knowledgeable Jews arrogate to themselves.

The language of reproach need not be completely abandoned: such a step may inevitably imply an abdication of normative standards altogether. The articulation of norms—the declaration of what's right and wrong—often conflicts with a policy of welcoming those who fail to meet conventional normative standards. To illustrate, I have no doubt the Reform movement has, in effect, foregone the normative prohibition on intermarriage as an inevitable consequence of its overt appeal to the mixed married.

Any move away from the language of reproach entails certain risks which must be counterbalanced against possible gains in attracting potentially alienated Jews. Nevertheless, some modulation in this language may diminish

the alienation of Jews from Jewish institutions and their leaders. For we may well be facing a situation similar to that which "did in" the Democratic Party in 1984. Pollsters found that the voters liked workers, but not unions; they liked women's rights, but not feminists; and they liked civil rights, not black activists. Similarly, many of today's affiliated Jews may well like Judaism and Jewishness, but not the high pressure, demanding, guilt-inducing institutions which they join out of a sense of responsibility and obligation, but, perhaps with deep-seated ambivalence, if not aversion as well.

In place of the language of reproach, Jewish educators and other communal professionals might think about developing a language of resource. The sociologist Peter Berger contends that the transition from traditional society to secularized, voluntaristic modernity has compelled all religions to compete in the marketplace of ideas.¹⁵ If so, then Judaism could be presented not only as a set of obligations, but also as a collection of resources which can benefit their users. Involvement in Jewish life, like involvement in other forms of group life, provides people with several sorely needed benefits. Among them are a sense of belonging to a community in the midst of a frequently alienating and isolating society, a sense of transcendent meaning and location in history for the many who feel bereft of social meaning and historical significance, and, not least, an opportunity to engage in altruistic activity, to feel and be useful, helpful, and important to others in need.

By linking the practice of the norm to the voluntary consumption of a benefit, the language of resource respects

¹⁴ Susan Wall, *op. cit.*

¹⁵ Peter Berger, *The Sacred Canopy: Elements of a Sociological Theory of Religion*. Garden City, New York: Doubleday, 1969.

the right of the individual Jew to choose as much or as little Jewish involvement as he or she wants without fear of moral stigma, or claim to moral privilege.

Conclusion

The conventional understandings of the contemporary Jewish situation ought to be replaced with a more sophisticated and accurate set of ideas about the affiliated adult Jew in the United States.

First, rather than dividing the Jewish world into two classes, we ought to see Jews as arrayed on a continuum ranging from high to low levels of involvement. If, for policy purposes, we need to divide that continuum, we may be best off using not less than three categories. Thus, instead of simply the affiliated and the unaffiliated, we should think of the "highly involved," the "marginally affiliated" (or those whom some educators call the "semi-committed"), and the "unaffiliated."

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.

The techniques educators and other practitioners develop to reach this large and numerically stable group of marginally affiliated Jews ought to take into account the great extent to which social factors, primarily the availability of community, determine levels of involvement. That is, motivation and commitment alone do not guarantee involvement; and absence of involvement is in itself no sure sign of lack of commitment. Moreover, the widely varying levels of Jewish activity asso-

ciated with the calendar, the life cycle, and certain historical moments suggest "entry points," times when educators' interventions may be particularly effective. The excellence with which American Jews perform in certain communal spheres, and their lack of enthusiasm for other areas, should suggest some expansion of how we conceptualize Jewish knowledge and Jewish education. Finally, the individualism and voluntary nature of American Jewish society may mean that presenting Jewish involvement only as a moral imperative, when speaking with the marginally affiliated, may create more alienation than involvement. Presenting Judaism as an option, an opportunity, or as a resource, may have quite the opposite effect.

For years, Jewish communal life has operated within what may be called the politics of fear. To mobilize communal energies, lay and professional leaders conjure up frightening images of the most awesome outcomes, the worst eventualities. They play on fears of anti-Semitism, on the tragic imagery of Israel's physical destruction, and, most recently, on the awesome possibility of an American Jewish community decimated by the ravages of intermarriage and assimilation.

Practitioners of the politics of fear are well-intentioned. They presume that an otherwise complacent American Jewry needs to be roused from its obliviousness to the most pressing problems of the day. However, they ought to realize that fear can paralyze as well as mobilize, and it can depress as well as excite. For no one, and, not least, extraordinarily successful American Jews, are eager to be associated with losing or impossible causes.

Fortunately, the politics of hope offers a practical alternative to the politics of fear, and, in this case, one which

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is buttressed by the evidence. In the case of American Jewish identity today, there's plenty of reason to be hopeful; there's plenty of reason for policymakers to see their task as elevating the Jewish identity of American Jews rather than trying to hold back the ostensibly advancing tide of assimilation. For the

large middle group of marginally affiliated American Jews comprise an ever-present feature of American Jewish life. For educators, communal workers, and others concerned with creative Jewish survival, these Jews present both risks and opportunities, and offer a challenge as well as a source of hope.

Twenty-five Years Ago in this Journal

Within the past few years our existing resources have had to be evaluated and extended or changed to provide service to a different type of child and parent. Qualitatively and quantitatively we have seen a difference in symptomatology, degree of disturbance, and configuration of problem within both the child and the family; both because of the undoubtedly increased numbers of disturbed people in the world today as well as our own increased diagnostic skills and earlier detection of pathology. This past decade could well be characterized as the era of the emotionally disturbed child in placement. We have in the past served emotionally disturbed children but not in such high proportion or with such deep pathology.

ESTHER SIMON
Winter, 1960

D R A F T

"Survey of Cleveland's Jewish Population -
Fifty and Older"

- 1985 -

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FOREWORD

INTRODUCTION

This study of Cleveland's Jewish population age 50 and older was designed to help the Jewish community plan more effectively to meet the needs of its expanding elderly population. The Jewish Community Federation of Cleveland and its Community Services Planning Committee have long considered planning for the elderly among its highest priorities; the Commission on Services to Older Persons is the oldest standing committee of the CSPC focused on a single program area. In recent years concern has grown as the number of frail elderly has increased, creating a waiting list of over 120 at Menorah Park-Center for the Aging. At the same time government cutbacks have threatened some agency services, and "for profit" proprietary services have increasingly affected Federation agency services.

These challenges made it imperative to learn much more about this generation of elderly as well as the next in terms of their interest in certain services, their preference for Jewish sponsorship of services and their ability to pay for programs they want. We also wanted to find out what their housing and health care preferences were and whether there would be significant differences in wants and needs between those over 65 and under 65.

One of the key elements of the study was the notion that this survey would enable us to plan for ourselves. After all, most of us will be using these services at one time or another in our lives - for our parents or for ourselves.

The results of the survey indicate that most of the community agreed with this assessment. Eighty percent of the questionnaires mailed were returned and the comments revealed the intensity of feeling they generated. Comments such as: "I commend JCF for this excellent and complete questionnaire and my wife and I appreciate the effort being made in planning for the future of the older generation Jews," and "I consider this a valuable survey for the next generations," (from a 78 year old widow), were typical.

Many others stressed the urgency of their personal situations and the need to develop a range of services in time to keep them "independent."

Among the results of the survey that seem most important to our planning process is the strong base of support within the Jewish community for Jewish sponsored services of all kinds. Perhaps more important is the fact that strong positive feelings for Jewish sponsored services seem to persist even more strongly in the "next generation of elderly," those currently between 50 and 65.

Also of vital importance is the fact that older Jews are increasingly apartment dwellers concentrated largely in just a few locations, creating natural service delivery areas for Jewish communal agencies. This generation of Jewish elderly is also on the whole, economically better off than their non-Jewish peers, and well covered by health insurance by any standard. The next generation promises to be even better off with 10 percent more of the next generation college educated and with significantly more working wives generating their own income and

retirement plans. Alongside this picture, of course, is a significant segment of the population living at or near the poverty level with needs that must also be taken into account. Twenty percent of non-married women over 65, for example, report incomes of under \$10,000 per year.

This is important data for agencies that need to market services to those who can afford to pay, to be able to help subsidize services for those who cannot.

Lastly, the study provides basic information on the need for a range of housing alternatives for this and the next generation of Jewish elderly. This will be some of the most widely discussed data generated and should, if carefully analyzed, provide important indications of communal need to help guide the decision making processes of the Federation and the Agencies. The material that follows is only a sample of the wide range of data available. The best use of this study will require further collaborative analysis by Federation and its system of agencies.

WHO IS AND WHO IS NOT REPRESENTED IN OUR SAMPLE?
HOW MANY PEOPLE ARE THERE IN THIS AGE GROUP?

Applying what we learned from the 1981 demographic survey and taking into account the work we have done on the Federation file since, we are able to estimate the proportion of the Jewish population who are in the Federation File and analyze those who are not. Approximately 90 percent of all Cleveland Jews in the age range 50 to 74 are in the file as well as 70 percent of those 75 and older. In this older group, a large portion of those missing from the file are in nursing homes and other institutions.

We also know, based on the 1981 survey, that those missing from the Federation file are, to a significant extent, the more alienated from Jewish life, including a number of Jews living in mixed or non-Jewish households. In addition, because the Federation file was kept exclusively for campaign purposes until a few years ago, a disproportionate number of the elderly poor (largely women) are still missing.

Finally, the Soviets who are nearly all in the file are somewhat underrepresented in the sample because a disproportionate number of them did not answer the questionnaire.

Chart 1 gives us the estimate of the population age 50 and older in numbers and percentages. We estimated that there are 12,203 Jewish people in the age range 50 to 64; 7,420 between 65 and 74; and 4,770 in the 75 and older group.

HOW MANY CLEVELAND JEWS, AGE 50 AND OLDER, ARE THERE?

(In numbers and percentages)

Chart 1

	IN JCF FILE	NOT IN JCF FILE	COMBINED
50-64	10983 (90%)	1220 (10%)	12203 (100.0%)
65-74	6678 (90%)	742 (10%)	7420 (100.0%)
75 Plus	3339 (70%)	1431* (30%)	4770 (100.0%)
Totals	21000 (86.1%)	3393 (13.9%)	24393 (100.0%)

*Includes approximately 900 individuals living in institutions.

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GEOGRAPHICAL DISTRIBUTION,

MOBILITY AND HOUSING

WHERE DOES CLEVELAND'S OLDER JEWISH POPULATION LIVE?

WHAT PORTION OF THIS POPULATION IS CLEVELAND BORN?

WHAT PORTION WAS FOREIGN BORN?

As Chart 2 shows, 58.4 percent of this population is Cleveland born, 24.2 percent was born elsewhere in the United States and 17.4 percent was born abroad. There are six percent more foreign born in the older group than in the younger one.

Cleveland's older population remains highly concentrated. Our sample comes from 28 different zip codes, but 85 percent live in four of them: 44118, 44121, 44122, and 44124. These zip codes represent primarily Cleveland Heights, University Heights, Beachwood, Shaker Heights, South Euclid, Mayfield Heights, Lyndhurst, and Pepper Pike. Outside those zip codes there is hardly any concentration anywhere - the largest being 3.5 percent in zip code 44120.

Chart 3 shows some small differences in the distributions of the two age groups, with 44118 and 44121 having a larger proportion of the older group while 44122 has a larger proportion of the younger population. This reflects the continued eastward movement of our population and the need for increased attention to services for the elderly in Beachwood and beyond.

Chart 2

PLACE OF BIRTH (In Percentages)

BORN IN	UNDER 65	65 PLUS	ALL COMBINED
Cleveland area	60.4	56.0	58.4
Elsewhere in the U.S.	25.0	23.4	24.2
Foreign country	14.6	20.6	17.4
Totals	100.0	100.0	100.0
N	561	470	1031

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Chart 3

GEOGRAPHIC DISTRIBUTION OF HOUSEHOLDS
BY AGE GROUP
(In Percentages)

ZIP CODE	AGE GROUP		ALL AGES
	50-64	65 PLUS	
44022	1.0	-	.5
44026	.4	-	.2
44072	.7	-	.3
44092	1.0	.3	.6
44094	.3	.3	.3
44106	2.0	2.3	2.1
44107	1.0	.7	.8
44108	.3	.7	.5
44112	-	.3	.2
44114	-	.3	.2
44116	.7	.3	.5
44118	26.6	29.1	27.8
44120	2.7	4.2	3.5
44121	10.1	15.4	12.8
44122	29.3	24.2	26.7
44123	-	1.0	.5
44124	17.5	17.6	17.6
44128	.7	.3	.5
44130	-	.3	.2
44132	-	.7	.3
44138	.3	-	.2
44139	.7	.3	.5
44143	2.7	1.3	2.0
44202	1.0	.4	.6
44210	.3	-	.2
44214	.3	-	.2
44224	.4	-	.2
Totals	100.0	100.0	100.0
N	297	306	603

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HOW DO LIVING ARRANGEMENTS CHANGE AS PEOPLE GROW OLDER?
HOW MANY PLAN TO MOVE?
WHERE TO AND TO WHAT KIND OF HOUSING?
HOW MANY OWN A SECOND HOME?

Chart 4 shows a striking difference in living arrangements between the two age groups surveyed. Almost 80 percent of the younger group live in their own single family homes, while only 43.4 percent of the older group do. Clearly large numbers of older people opt for the convenience of apartment living as they grow older.

Chart 5 tells us that 61 percent of this population are not contemplating any kind of move. Another 20.1 percent are planning or considering a move within Cleveland. Five percent plan or are contemplating moving away from Cleveland, while 13.9 percent are contemplating a possible move but are undecided about location.

Of those who plan to move away from Cleveland, 74 percent give climate as a reason, most of the rest say they may move to be near children or other relatives.

Chart 6 shows the type of housing from which and to which the respondents are planning to move. Two-thirds of those planning to move are moving from a house and better than 35 percent of these are planning to move to a condominium, indicating a significant potential increase in condominium living in the next generation of elderly. Those living in rented apartments seem to be inclined to move to other rented apartments or to condominiums. Nearly one in five of all who plan to move are considering a retirement apartment or a retirement community.

As we see in Chart 7, six and a half percent of the population age 50 and older own a second home. Four out of five of these second homes are in Florida.

More than half of those owning a second residence are still working full-time and only a fifth are fully retired. Of all those who own a second residence, one-fifth say they plan to move to it permanently some time in the future. The rest say that Cleveland will remain their primary home.

Chart 4

TYPE OF HOUSING LIVING IN (In Percentages)

LIVING IN	UNDER 65	65 PLUS	ALL COMBINED
House (owned)	79.5	43.4	61.2
House (rented)	1.4	1.3	1.3
Condominium	7.7	10.8	9.3
Rented apartment	11.4	41.2	26.4
Senior housing	-	2.3	1.8
Child's house	-	1.0	-
Totals	100.0	100.0	100.0
N	297	306	603

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Chart 5

PLANNING TO MOVE? WHERE? (In Percentages)

Do not plan to move	61.0
Plan or consider move within Cleveland	20.1
Plan or consider move outside Cleveland	5.0
Contemplating a move, open as to location	13.9
Totals	100.0 (N=592)

Chart 6

PLANNING TO MOVE TO MORE SUITABLE QUARTERS (In Percentages)

LIVING AT PRESENT IN	CONSIDERING OR PLANNING TO MOVE TO						TOTALS	N
	SMALLER HOUSE	RENTAL APT.	CONDOMINIUM	RETIREMENT APARTMENT	RETIREMENT COMMUNITY	UNDE- CIDED & OTHER		
House	21.0	22.6	35.3	8.3	3.8	9.0	100.0	133
Condominium	-	33.3	33.4	11.1	-	22.2	100.0	9
Rented Apartment	1.6	41.0	14.7	27.9	6.6	8.2	100.0	61
All Combined	14.3	28.6	29.0	14.3	4.4	9.4	100.0	203

Chart 7

OWN A SECOND RESIDENCE?
(In Percentages)

YES:	In Florida	5.3
	Elsewhere in U.S.	.8
	In Israel	.2
	Within commuting distance	.2
NO:	Don't have a Second residence	93.5
Total		100.0 (N=603)

SERVICE NEEDS

AND

SERVICE PREFERENCES

HOW MUCH THOUGHT HAVE YOU GIVEN TO YOUR OLD AGE?

The above question was the first of the questions dealing directly with the respondents' old age. Clearly, it had a jolting effect on many respondents. Only 28.7 percent of respondents said that they had given "much" thought to their old age. While 54.7 percent had given it "some" thought, many of the comments accompanying the responses reveal some of the ambivalence behind the answers. These included: "Don't want to think about it." "Don't dwell on it. Have financial resources, so I don't have to worry about it." "Hope to be able to do extensive traveling." "My spouse refuses to look at the future."

Other comments reflected serious concerns or deep fears: "A lot - my husband was in nursing home and I hope I never have to go. There should be group homes for someone my age..." (age 79); "Concerned about retarded son (age 38) who lives with us"; "worry about spouse's health (recent stroke)"; "I am not well and I don't want to be a burden."

Those who said they had given no thought to their old age explained it in a variety of ways: "I am busy working - also I have a younger wife and I look at things from that point of view"; "There's nothing you can do about it!" "Fortunately, no problems" (couple ages 72 & 83). "Very content as we are" (couple ages 66 and 73); "I don't plan on wasting my time thinking about my years ahead other than planning good times"; "Age is just a state of mind"; "Too busy taking care of older generation...too busy to think about being old"; "Too far in the future" (75 year old); "When one feels well, not much thought is given to the future status of old age"; "Don't expect to live until what may be considered old age" (55 year old).

Chart 8 gives the breakdown of the answers to the question by age group. Thinking about old age increases with age, but more than half (53.5%) of those over 75 still had given only some or no thought at all to old age.

Chart 8

THOUGHT GIVEN TO OLD AGE BY AGE GROUP (In Percentages)

AGE	HOW MUCH THOUGHT GIVEN TO OLD AGE?			TOTALS	N
	MUCH	SOME	NONE		
Under 60	11.8	68.7	19.5	100.0	169
60-69	29.8	54.7	15.5	100.0	225
70-74	38.1	46.7	15.2	100.0	92
75+	46.5	39.4	14.1	100.0	99
All ages	28.7	54.9	16.4	100.0	585

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WHAT IS THE HEALTH STATUS OF THIS POPULATION?

Although nearly 90 percent described their health as excellent or good, 19 percent reported a disabling health problem. Chart 9 gives us the disabling illnesses they listed. The data is by sex and age group.

The columns add up to more than 100 percent because some people listed more than one health problem.

Heart disease among men, over 65 (41.5%) as well as under 65 (38.6%) is by far the most widely reported disease. Second largest is arthritis in women (27.9% and 23.2%). "Disabling physical" condition and "walking difficulty" are two somewhat vaguely described categories listed by 17.3 percent of the entire group. The next largest disabilities listed are visual problems, diabetes, and high blood pressure, each with 7.7 percent.

Chart 9

DISABLING HEALTH PROBLEMS BY AGE AND SEX

ILLNESS	UNDER 65		OVER 65		ALL COMBINED
	MEN	WOMEN	MEN	WOMEN	
Visual	-	7.0	9.4	12.5	7.7
Hearing	2.3	2.3	-	-	1.0
Diabetes	11.4	9.3	5.7	5.4	7.7
Heart Disease	38.6	11.6	41.5	17.9	27.6
Arthritis	9.1	27.9	11.3	23.2	17.9
Cancer	4.5	2.3	1.9	10.7	5.1
Multiple Sclerosis	2.3	7.0	-	-	2.0
Disabling Physical	13.6	16.3	11.3	1.8	10.2
Walking difficulty	2.3	-	11.3	12.5	7.1
Mental-emotional	4.5	2.3	-	-	1.5
Alzheimers	-	-	3.8	3.6	2.0
Stroke	-	-	3.8	5.4	2.6
High blood pressure	6.8	14.0	-	10.7	7.7
Parkinsons Disease	-	-	-	1.8	.5
Osteoporosis	-	2.3	-	-	.5
Krohn's Disease	-	2.3	-	-	.5
Blood/Circulatory	-	-	5.7	-	1.5
Ileitis	-	2.3	-	-	.5
Asthma	-	-	3.8	-	1.0
Ulcer	2.3	-	-	-	.5
Lung/Emphysema	6.8	-	1.9	1.8	2.6
Muscular Dystrophy	-	2.3	-	-	.5
Kidney Disease	-	2.3	1.9	3.6	2.0
Other or unknown	2.3	2.3	5.7	1.8	3.1
Totals	106.8*	113.8*	119.0*	112.7*	113.3*
N	44	43	53	56	196

*Does not add up to 100% because some of those reporting disabilities listed more than one.

Of all respondents and spouses 19% reported a disabling health problem - 20.8% of the men and 17.5% of the women.

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WHERE ARE THE CHILDREN?

A very pertinent question in preparing for old age is the presence (or absence) of children. Just over 90 percent of the respondents report having children. However, the question remains as to how many will have children in the Cleveland area? Chart 10 shows, by age group of children, the percentage of children who settle in Cleveland and elsewhere. The age category 20 to 29 includes children in college who have not yet settled, but are listed as part of their parents' home and therefore in Cleveland. The percentage of 20-29 year olds in Cleveland will undoubtedly drop as some of these students settle out of town.

When we look at parents with grown children, we find that 30 percent have no children at all living in Cleveland. When we add those who never had children or who outlive all their children, we find that the community will be faced with serving a large aged population who have no children nearby.

Chart 11 shows where the children who have left Cleveland are settled. The picture is similar to that of the 1981 general population survey with a 27.2 percent remaining in the Midwest and about 33.6 percent having moved to the "sunbelt."

Chart 10

CHILDREN'S LOCATION BY AGE (In Percentages)

AGE OF CHILDREN	CLEVELAND	ELSEWHERE	ISRAEL	TOTALS	N
20-29	53.7	45.5	0.8	100.0	363
30-39	51.5	47.2	1.3	100.0	596
40-49	53.4	46.6	-	100.0	234
50+	63.9	36.1	-	100.0	61
All ages	54.7	44.4	.9	100.0	1254

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Chart 11

LOCATION OF GROWN CHILDREN
WHO SETTLED AWAY FROM CLEVELAND
(In Percentages)

Midwest	27.2
Northeast	19.4
Mid-Atlantic	12.6
South	16.7
Southwest	16.9
Central-Mountain	3.2
Abroad	2.0
Israel	2.0
Totals	100.0 (N=593)

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HAVE YOU GIVEN ANY THOUGHT TO WHAT KIND OF PLACE YOU WOULD WANT TO GO TO
SHOULD YOU NO LONGER BE ABLE TO LIVE INDEPENDENTLY?

Of the 95 percent who answered this question, 38.3 percent answered "yes" and 61.7 percent "no." Those who answered yes, were asked to describe what they had in mind. Chart 12 presents those results. Note that this question was asked earlier in the questionnaire than those concerning a campus community. Senior housing, sometimes followed by "like R.H. Myers" was the most frequent answer with 23.2 percent. The second choice was "apartment with services" (17.2%); the third was "retirement home" (15.7%), followed by "nursing home" (13.1%); "continuing care community" (8.6%) "own home with help" (8.1%); and "group homes" (3%). Only one person mentioned a child's home. The rest gave answers of the kind listed in "other."

When asked what factors would influence a move to retirement housing (Chart 13), 30.6 percent mentioned failing health; 15.9 percent a combination of failing health and finances; and 10.8 percent indicated they would move only if they were totally disabled. Twenty one percent said they would move when they no longer could maintain a home, 5.7 percent would move if they lost their spouse; and 2.5 percent would move in order not to be a burden to children. Only 13.5 focused on the suitability or attractiveness of the retirement housing.

Chart 12

CHOICE OF PLACE WHEN NO LONGER ABLE TO LIVE INDEPENDENTLY
(In Percentages)

Senior housing	23.2
Apartment with services	17.2
Retirement home	15.7
Nursing home	13.1
Continuing care community	8.6
Own home with help	8.1
Group home	3.0
Child's home	.5
Other: "no institution," "not with children," "a place I could still be independent," "heaven," "cemetery," "not voluntarily"	10.6
Totals	100.0 (N=198)

Chart 13

FACTORS WHICH WOULD INFLUENCE MOVE TO RETIREMENT HOUSING
(In Percentages)

Failing health	30.6
Cannot maintain home	21.0
Health and finances	15.9
Totally disabled	10.8
If place is attractive	10.2
Loss of spouse	5.7
Not to be a burden to children	2.5
If affordable	2.3
If place has health care available	1.0
Totals	100.0 (N=353)

WHICH SERVICES WOULD THIS POPULATION PREFER TO BE JEWISH SPONSORED?

Chart 14 and 15 deal with the desirability of Jewish sponsorship of an array of services. Respondents were asked to state whether they preferred Jewish sponsorship for each of the 22 different services listed. Looking at Chart 14, the services with the highest percent of preferred Jewish sponsorship are: nursing home (67.3%), adult day care (66.3%), respite care (61.8%), care for terminally ill (59.8%), counseling (59%), home delivered meals (57.8%), social, educational, and recreational activities (55.5%), and volunteer opportunities (50.1%). This indicates a strong potential base of support for Jewish sponsored services in Cleveland.

The services with the lowest percent of preferred Jewish sponsorship are home repair and yard work (11.3%), transportation (21.2%), and assistance with legal, tax, and financial matters (25.9%).

In Chart 15, the same data is presented separately for those under 65 and those 65 and older. Surprisingly, the younger group has a higher rate of preference for Jewish sponsorship of seven of the eight top ranking services mentioned above. This indicates that the "next generation of elderly" may have a better opinion of Jewish services and may be as likely or more likely to seek services within the Jewish community when they become older.

Chart 14

PREFERENCE FOR JEWISH SPONSORSHIP OF SERVICES (In Percentages)

	PREFER JEWISH SPONSORED	PREFER NON-JEWISH SPONSORED	SPONSORSHIP DOESN'T MATTER	NOT INTERESTED IN SERVICE	TOTALS	N
Physical health assessment	46.3	.3	50.1	3.3	100.0	577
Mental health assessment	43.0	.7	51.4	4.9	100.0	549
Complete medical work-up	39.4	.9	56.1	3.6	100.0	551
Preventive health care (includes blood pressure clinics, exercise, nutrition programs)	39.7	.9	55.6	3.8	100.0	549
Care for terminally ill (hospice)	59.8	.9	36.5	2.8	100.0	534
Nursing home care	67.3	.4	27.7	4.6	100.0	538
Respite care (temporary care for elders to give relief to caregivers)	61.8	.4	34.7	3.1	100.0	518
Home health care (health care visit by an RN or other trained professional)	33.3	1.1	63.9	1.7	100.0	546
Adult day care (a program that offers a variety of social activities and health supervision on a daily basis)	66.3	.6	28.2	4.9	100.0	546
Rehabilitation (physical, occupational, speech therapy, audiology)	30.9	.9	65.4	2.8	100.0	537
Counseling	59.0	.9	34.2	5.9	100.0	547
Telephone reassurance	45.9	.4	45.9	7.8	100.0	527
Seminars/workshops/news- letter on aging issues	44.2	.6	48.4	6.8	100.0	529
Pre-retirement and/or post- retirement counseling	39.5	.2	45.9	14.4	100.0	516
Assistance with legal, tax and financial matters	25.9	1.1	61.3	11.7	100.0	532
Transportation	21.2	.7	69.1	9.0	100.0	547
Home repair and yard work	11.3	1.0	72.7	15.0	100.0	505
Companion services (provide assistance in the home with cooking, housekeeping, or personal care)	44.4	.2	47.4	8.0	100.0	523
Home delivered meals	57.8	.6	30.1	11.5	100.0	524
Home delivered kosher meals	46.3	-	18.4	35.3	100.0	490
Social, educational and recreational activities	55.7	.6	37.0	6.7	100.0	537
Volunteer work opportunities	50.1	.4	40.7	8.8	100.0	521

Chart 15

PREFERENCE FOR JEWISH SPONSORSHIP OF SERVICES (In Percentages)

	PREFER JEWISH SPONSORSHIP		N	
	UNDER 65	65 PLUS	UNDER 65	65 PLUS
Physical health assessment	39.2	53.3	288	289
Mental health assessment	40.8	45.3	284	265
Complete medical work-up	35.0	44.0	293	268
Preventive health care (includes blood pressure clinics, exercise, nutrition programs)	35.1	44.6	282	267
Care for terminally ill (hospice)	62.1	57.1	282	252
Nursing home care	70.7	63.5	283	255
Respite care (temporary care for elders to give relief to caregivers)	64.4	58.8	278	240
Home health care (health care visit by an RN or other trained professional)	33.6	33.1	283	263
Adult day care (a program that offers a variety of social activities and health supervision on a daily basis)	68.1	64.4	285	261
Rehabilitation (physical, occupational, speech therapy, audiology)	28.6	33.5	283	254
Counseling	62.1	55.7	285	262
Telephone reassurance	48.9	42.6	278	249
Seminars/workshops/newsletter on aging issues	45.0	43.3	282	247
Pre-retirement and/or post retirement counseling	40.5	38.4	284	232
Assistance with legal, tax and financial matters	25.1	26.9	283	249
Transportation	18.5	24.1	286	261
Home repair & yard work	10.3	12.6	282	223
Companion services (provide assistance, in the home with cooking, housekeeping or personal care)	43.2	45.7	278	245
Home delivered meals	56.4	59.4	280	244
Home delivered kosher meals	45.2	47.7	270	220
Social, educational, and recreational activities	57.2	54.0	285	252
Volunteer work opportunities	52.3	47.5	283	238

The sample of 603 is made up of 297 households under 65 and 306 households 65 and older. In the case of couples, age is mean of spouses' ages.

d948:as

DO YOU THINK YOU'LL WANT RECREATIONAL AND EDUCATIONAL PROGRAMS
ESPECIALLY DESIGNED FOR OLDER PEOPLE IN YOUR SEVENTIES AND EIGHTIES?

DO YOU PERCEIVE THE SYNAGOGUE AS POTENTIALLY HELPFUL IN YOUR ADVANCED AGE?

Chart 16 shows a strong interest in social and recreational programs especially designed for older people - an interest which may continue and even increase in "the next generation" of Jewish elderly.

Chart 17 presents data by religious affiliation on the perception of the synagogue as a help in old age. One third of our respondents perceive the synagogue as potentially helpful. The Orthodox with 64.9 percent have nearly twice that rate. Next are the conservative with 35.7 percent, followed by the Reform with 30.5 percent.

Chart 16

PREFERENCE FOR RECREATIONAL AND EDUCATIONAL SERVICES
ESPECIALLY DESIGNED FOR OLDER PEOPLE

Thinking of yourself in your seventies, do you think
you would want recreational and educational programs
especially designed for older people?

	THINKING OF YOURSELF IN YOUR			
	SEVENTIES		EIGHTIES	
WANT PROGRAM DESIGNED FOR OLDER PEOPLE?	UNDER 65	65 PLUS	UNDER 65	65 PLUS
Yes	67.4	56.7	75.3	69.6
No	29.2	40.3	19.1	25.0
Don't know	3.4	3.0	5.6	5.4
Totals	100.0 (N=291)	100.0 (N=268)	100.0 (N=283)	100.0 (N=276)

d849:as

Chart 17

DO YOU PERCEIVE THE SYNAGOGUE POTENTIALLY HELPFUL
IN YOUR ADVANCED YEARS? BY RELIGIOUS AFFILIATION.
(In Percentages)

RELIGIOUS AFFILIATION	YES	NO	TOTALS	N
Orthodox	64.9	35.1	100.0	37
Conservative	35.7	64.3	100.0	193
Reform	30.5	69.5	100.0	226
Other or none	4.8	95.2	100.0	21
All combined	34.2	65.8	100.0	477

d843:as

WOULD YOU BE INTERESTED IN HOUSING WITH SERVICES DESIGNED FOR OLDER PEOPLE?
IF INTERESTED, WHERE WOULD YOU LOOK FOR SUCH SPECIAL HOUSING?

Chart 18 presents the combined data. Ninety six percent of all respondents answered the above questions and only 19 percent of respondents under 65 and 16 percent of those 65 and older show no interest at all in housing with services designed for older people. Of the rest, the older group has more definite interests - 42.7 percent are interested in special housing in Cleveland compared with 30 percent for the younger group.

Nearly the same percentage of the younger and older groups "may be interested" in special housing in Cleveland and as one would expect a far greater proportion of the younger group is uncertain as to whether they'll want special housing in Cleveland or elsewhere.

Chart 18

HOUSING WITH SERVICES DESIGNED FOR OLDER PEOPLE? WHERE?
(In Percentages)

	UNDER 65	65 PLUS	ALL
Interested in special housing in Cleveland	30.0	42.7	36.3
May be interested in special housing in Cleveland	26.5	26.0	26.3
Interested in special housing elsewhere	.7	3.5	2.1
May be interested in special housing elsewhere	6.6	5.2	5.9
Interested (or may be interested) in special housing, undecided where (or didn't answer where)	17.2	6.6	11.9
Not interested in special housing	19.0	16.0	17.5
Totals	100.0 (N=290)	100.0 (N=288)	100.0 (N=578)

The sample of 603 is made up of 297 households under 65 and 306 households 65 or older. In the case of couples, age is mean of spouses' ages.

d852:as

EMPLOYMENT, INCOME,

EDUCATION AND HEALTH INSURANCE

WHAT IS THE EMPLOYMENT STATUS OF MEN AND WOMEN IN THIS POPULATION?

Chart 19 shows significant differences in employment patterns for men and women and for those under and over 65. More than one-third of women never worked outside the home, but the proportion of full-time homemakers is 10 percent smaller among those under 65 showing significant generational change.

Interestingly, 8.1 percent of men under 65 are fully retired and another 8.1 percent are semi-retired. The comparable figures among women are 8.7 and 1.9 percent. On the other hand, nearly 43 percent of men over 65 continue to work at least on a part-time basis.

The category of "working part-time" is made up mainly of men who are working part-time because they haven't been able to find full-time work and women who work part-time by choice.

Chart 20 shows that 53.2 percent of men are or were self-employed compared with 16.5 percent of women.

Chart 19

EMPLOYMENT STATUS OF MEN AND WOMEN BY AGE GROUP (IN PERCENTAGES)

	MEN				WOMEN			
	UNDER 65	65 PLUS	ALL AGES	N	UNDER 65	65 PLUS	ALL AGES	N
Working Full-Time	79.2	17.0	48.6	226	28.6	2.9	17.5	99
Working Part-Time	2.1	6.6	4.3	20	26.5	11.1	19.9	112
Semi-Retired	8.1	19.2	13.5	63	1.9	2.5	2.1	12
Retired	8.1	57.2	32.3	150	8.7	40.7	22.5	127
Full-Time Homemaker	-	-	-		31.5	42.0	36.0	203
Unemployed, Disabled, and Other	2.5	-	1.3	6	2.8	0.8	2.0	11
Totals	100.0	100.0	100.0		100.0	100.0	100.0	
N	236	229	465	465	321	243	564	564

d801a:as

Chart 20

INCIDENCE OF SELF-EMPLOYMENT, BY SEX
(In Percentages)

SELF EMPLOYED?	MEN	WOMEN
Yes	53.2	16.5
No	41.4	78.3
Partly	5.4	5.2
Totals	100.0	100.0
N	444	346

d860:as

WHAT IS THE OCCUPATIONAL DISTRIBUTION OF MEN AND WOMEN?

There are distinct differences between occupations of men and women. The differences between the two age groups is much less marked. Chart 21 gives the four way breakdown. Business related activities take about half the men in both age groups. There are six percent more men in the professions in the under 65 group than in the older group and about the same percentage fewer in the semi-skilled and clerical fields.

One-third of women gave no occupation or listed occupation as homemaker. They are not included in this chart. A significant difference between the two age groups is in the proportion of women who gave occupations other than full-time homemaker, from 58.5 in the older group to 67.6 in the younger group. Office work accounts for 34.4 percent of the older women's occupations and 24.4 percent for the younger group. The younger group of women has a larger percentage in the professions, fewer store owners, and fewer clerical.

The comparison of women's occupations with those of men reveals the greatest differences. Although the professional component of working women is about the same as of men - just over a third, the professions women go into are quite different. While the professional men are mostly physicians, engineers, and attorneys, the women are mostly school teachers and social workers.

OCCUPATIONAL DISTRIBUTION OF MEN AND WOMEN BY AGE GROUP (In Percentages)

OCCUPATION	MEN			WOMEN*		
	UNDER 65	65+	ALL	UNDER 65	65+	ALL
Physicians	4.7	3.8	4.3	1.4	-	0.8
Dentists	2.2	1.4	1.8	-	-	-
Pharm., Chemists, Podiatrists, Opticn.	3.4	6.2	4.8	0.9	-	0.6
Engineers, Scientists, Architects	8.2	3.8	6.1	0.4	-	0.3
Attorneys	4.7	5.3	5.0	0.4	-	0.3
Accountants	3.0	4.3	3.6	0.9	0.7	0.8
Investment Counselors, Stock Brokers and Bankers	2.6	1.4	2.0	-	0.7	0.3
Teachers - college level	0.9	1.0	0.9	1.4	-	0.8
- K-12	1.7	0.5	1.1	12.2	13.9	12.3
Librarians, Guidance Counselors	-	-	-	2.7	2.9	2.8
Social Workers and Psychologists	1.7	1.0	1.4	6.3	5.8	6.1
Public - Social Administrators	0.9	0.5	0.7	1.4	2.2	1.7
ARTS - Artists, Writers, Editors, Publishers, Musicians, Entertainers	1.7	1.9	1.8	2.3	2.2	2.2
Advertising, Marketing, Public Relations, and Commercial Art	2.2	1.0	1.6	3.6	2.2	3.1
TOP MANAGEMENT	5.6	8.6	7.0	0.9	-	0.6
MIDDLE MANAGEMENT	5.6	3.3	4.5	2.7	-	1.7
Business Owner-Manager	16.0	18.2	17.0	4.1	8.0	5.6
SALES - Insurance	2.6	4.8	3.6	-	-	-
- Retail	7.8	9.1	8.4	9.3	10.9	10.1
- Wholesale Goods & Service	8.6	7.7	8.2	1.8	0.7	1.4
REAL ESTATE - Builders & Developers	2.6	-	1.4	0.4	-	0.3
- Sales & Rental Agents	3.4	2.4	3.0	2.7	1.5	2.2
HEALTH FIELD - Nurses, Dental Assts., X-ray, Lab & Medical Technicians	0.4	-	0.2	5.0	1.5	3.6
Secretarial & Admin. Positions	0.9	0.5	0.7	10.9	7.3	9.5
Bookkeepers	-	1.4	0.7	6.8	11.0	8.4
GENERAL OFFICE - Clerks, Typists	0.4	0.5	0.4	16.7	24.1	19.5
SKILLED WORK - Printers, Repairmen, Machinists, Butchers, Cabinet Makers, Tailors, Dressmakers, Cooks, Electricians, Plumbers, etc.	6.9	6.2	6.6	2.3	-	1.4
SEMI SKILLED - Beauticians, Cashiers, Drivers, Waiters, Guards, Aides	0.9	3.8	2.3	2.3	4.4	3.1
GOVERNMENT - Mail Carriers, Liquor Examiners, Army Officers	0.4	1.4	0.9	-	-	-
Totals	100.0	100.0	100.0	100.0	100.0	100.0
N	232	209	441	221	137	358

*Not included are full-time homemakers who gave no other occupation.

WHAT PROPORTION OF WORKING MEN AND WOMEN FIND SATISFACTION IN THEIR WORK?

Chart 22 gives us the breakdown of work satisfaction. Work satisfaction is very high for men and women, both for those self-employed and for those working for someone else (although it's a bit higher for the self-employed). Partially self-employed men report the lowest work satisfaction while partially self-employed women report the highest.

Chart 23 deals with plans for retirement of those working at present. A striking number of people do not plan to retire, 55.1 percent of self-employed men and 65.1 percent of self-employed women. Even among those working for someone else, 34 percent of men and 48.9 of women do not plan to retire.

The bottom half of Chart 23 shows us the data on who must retire. As we can see, none of the self-employed need to retire and only 26 percent of the men and 16.1 percent of the women working for someone else report that they "must retire."

We asked those now retired whether they would like to work. Seventeen percent of the men and thirteen percent of the women said yes.

Chart 22

COMPARING WORK SATISFACTION OF MEN AND WOMEN WHO ARE SELF EMPLOYED
WITH THOSE WORKING FOR OTHERS (In Percentages)

WORK SATISFYING?	M E N			W O M E N			ALL MEN AND WOMEN
	SELF EMPLOYED	WORKING FOR SOMEONE ELSE	PARTIALLY SELF EMPLOYED	SELF EMPLOYED	WORKING FOR SOMEONE ELSE	PARTIALLY SELF EMPLOYED	
Yes	86.8	85.3	62.5	89.1	84.8	94.1	85.3
No	1.3	4.0	8.3	1.8	3.4	-	2.9
Somewhat	11.9	10.7	29.2	9.1	11.8	5.9	11.8
Totals	100.0	100.0	100.0	100.0	100.0	100.0	100.0
N	228	177	24	55	263	17	764

d830:as

Chart 23

MUST RETIRE, PLAN TO RETIRE BY SEX AND WHETHER SELF EMPLOYED
(In Percentages)

	M E N		W O M E N	
	SELF EMPLOYED	WORKING FOR SOMEONE ELSE	SELF EMPLOYED	WORKING FOR SOMEONE ELSE
Plan to retire	44.9	66.0	34.9	51.1
Do not plan to retire	55.1	34.0	65.1	48.9
Totals	100.0 (N=185)	100.0 (N=103)	100.0 (N=43)	100.0 (N=174)
Must retire	-	26.0	-	16.1
Does not have to retire	100.0	74.0	100.0	83.9
Totals	100.0 (N=190)	100.0 (N=104)	100.0 (N=49)	100.0 (N=174)

d823:as

WHAT IS THE INCOME DISTRIBUTION OF THIS POPULATION?

WHAT WILL THE RETIREMENT INCOME OF THE NEXT GENERATION OF OLDER JEWISH CLEVELANDERS BE?

While Income is by far the most difficult subject to deal with in a questionnaire, some information on income parameters was essential to the planning, development, and marketing of services for this population. The importance of this information for the community seems to have been clear to the respondents as well, since a surprising 93 percent reported their income bracket.

Since reported income is often distorted, we asked many other related questions in the survey such as education, occupation, housing, mortgage, health insurance, and how much help in the home respondents think they can afford. It is from the combination of these that we can come up with a reasonable approximation of the income picture.

Chart 24 gives us the income distribution for households under 65 and over 65 for couples and non-married women and men. As would be expected, couples have far higher incomes than non-married people, and the greatest incidence of poverty is among the older non-married population.

Chart 25 gives us the projected retirement incomes of those now under 65. For each income range the first column shows the percentage who are already retired or whose present income will not change upon retirement. More than a third are in this first column. The next four columns present the current income and the respondent's estimate of the percentage decreases upon retirement.

Chart 24

INCOME DISTRIBUTION BY MARITAL STATUS AND AGE GROUP (In Percentages)

ANNUAL INCOME	U N D E R 6 5				6 5 +			
	MARRIED COUPLES	MEN NOT MARRIED	WOMEN NOT MARRIED	ALL COMBINED	MARRIED COUPLES	MEN NOT MARRIED	WOMEN NOT MARRIED	ALL COMBINED
Under \$10,000	1.3	36.3	5.6	3.1	5.0	16.0	20.0	10.9
\$10-25,000	11.3	18.2	47.2	16.1	32.3	56.0	52.2	40.9
\$25-40,000	28.0	27.3	30.5	28.3	31.7	16.0	21.1	26.8
\$40-65,000	27.6	9.1	13.9	25.2	17.4	4.0	5.6	12.3
\$65-100,000	16.7	9.1	2.8	14.7	12.4	4.0	1.1	8.0
Over \$100,000	15.1	-	-	12.6	1.2	4.0	-	1.1
Totals	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0
N	239	11	36	286	161	25	90	276

In the case of married couples age is mean of both spouses' ages.

d838:as

Chart 25

PROJECTED INCOME OF HOUSEHOLDS UNDER 65 UPON RETIREMENT (In Percentages)

CURRENT ANNUAL INCOME	PERCENT WHOSE INCOME WILL REMAIN THE SAME	PERCENT WHOSE INCOME WILL DECREASE BY					TOTALS	N
		UP TO 25%	26-50%	51-75%	MORE THAN 75%	PERCENT UNKNOWN		
Under 10,000	66.7	-	11.1	-	-	22.2	100.0	9
\$10-25,000	41.3	6.6	21.7	8.7	-	21.7	100.0	46
\$25-40,000	37.0	6.2	32.1	9.9	2.5	12.3	100.0	81
\$40-65,000	30.5	8.3	34.7	5.6	4.2	16.7	100.0	72
\$65-100,000	38.1	9.5	31.0	9.5	4.8	7.1	100.0	42
Over \$100,000	38.9	2.8	25.0	5.5	-	27.8	100.0	36
All combined	37.4	6.6	29.4	7.7	2.5	16.4	100.0	286

d844:as

HOW MUCH HELP IN THE HOME CAN THIS POPULATION AFFORD?

HOW MANY IN THIS POPULATION GIVE FINANCIAL ASSISTANCE TO SOMEONE OUTSIDE THEIR HOUSEHOLD?

In Chart 26 we have related the amount of household help respondents think they could afford, if needed, to reported income.

It reveals some of the distortion that inevitably occurs in reporting income. A number of respondents with reported income below \$10,000, for instance, feel they can afford some help and some reporting income in the \$25-40,000 range believe they can afford full time or substantial help. Some of these may have understated their income; failed to include investment income; or distorted their total worth in some other way. On the other hand, they may simply expect someone else to pay for it, or are not realistic about the cost of household help.

While these kinds of distortions probably affect income reporting in many ways, it's interesting to note that on the whole the reported ability to afford household help does seem to correlate with reported income.

About a quarter of our respondents think that they can afford full-time or substantial help. Another 50 percent think they could afford some help. About one quarter think they could afford little or no help in the home.

Quality of life may be affected by required expenditures as well as income. It is, therefore, interesting to note that nineteen percent of respondents report giving financial assistance to someone outside their household - 25.5 percent of the under 65 and 12.8 percent of the 65 and older.

Chart 27 shows to whom the financial assistance is given. Almost two-thirds of it is given to children (a few grandchildren) in both age groups. In the younger group, a third of the assistance is given to parents, while in the older group it is given to fewer parents but more siblings and other relatives.

Chart 26

AFFORDING HELP IN HOME BY INCOME GROUP
(In Percentages)

PRESENT INCOME	HOW MUCH HELP IN HOME COULD YOU AFFORD WHEN IN 80'S?					TOTALS	N
	FULL TIME	SUBSTANTIAL	SOME	LITTLE	NONE		
Under \$10,000	-	2.9	31.4	37.1	28.6	100.0	35
\$10-25,000	1.4	7.1	52.9	29.3	9.3	100.0	140
\$25-40,000	2.8	11.7	61.4	17.2	6.9	100.0	145
\$40-65,000	11.0	18.0	53.0	16.0	2.0	100.0	100
\$65-100,000	10.9	35.9	43.8	6.3	3.1	100.0	64
\$100,000+	36.9	44.7	18.4	-	-	100.0	38
All incomes	7.3	16.5	50.2	18.9	7.1	100.0	522

d833:as

Chart 27

INCIDENCE OF FINANCIAL ASSISTANCE GIVEN TO
SOMEONE OUTSIDE THE HOUSEHOLD, BY AGE GROUP
(In Percentages)

FINANCIAL ASSISTANCE GIVEN TO	UNDER 65	65 PLUS	ALL AGES
Children or Grandchildren	16.0	8.1	12.1
Parents	8.5	2.0	5.3
Siblings or others	1.0	2.7	1.8
No one	74.5	87.2	80.8
Totals	100.0	100.0	100.0
N	293	295	588

In the case of couples, age is mean of both
spouses' ages.

d846:as

HOW MUCH FORMAL EDUCATION HAS THIS POPULATION HAD?

HOW DOES INCOME RELATE TO EDUCATION?

Chart 28, shows the differences in levels of schooling between men and women, and between those currently over 65 and "the next generation" of Jewish Elderly. Forty-two percent of the older men and fifty four percent of the younger men have had four or more years of college. The comparable figures for women are significantly less with twenty-two percent for the older women and thirty-two percent for the younger group.

The chart shows that more women than men started and did not finish college.

A smaller proportion of women than men ended their education before graduating high school in both age groups.

In order to minimize the complexities of relating income to education, we took only couples and related their total household income to the education of the husband. Chart 29 shows us the results of this comparison. The income distribution is quite different for the various levels of education. Education greatly affects the bottom income levels. Nearly 40 percent of those without any college education have annual incomes below \$25,000. Just a partial college education halves that percentage and a graduate school education reduces the percentage to a fifth.

While a lack of college education does not translate into a ceiling in earnings, it clearly affects the distribution. The percentage of couples with incomes over \$40,000 goes from 21.5 to 75 percent as we move from the "not finished high school" to "three or more years graduate school." Note the subtle differences in the three columns dealing with the college educated. One or two years of graduate school seems to increase the chances of reaching an income above \$65,000. While a greater proportion of college graduates (without any graduate school) report incomes above \$100,000.

Chart 28

YEARS OF EDUCATION OF MEN AND WOMEN (In Percentages)

	UNDER 65		65 PLUS		A L L	
	MEN	WOMEN	MEN	WOMEN	MEN	WOMEN
Less than high school graduate	4.9	3.8	10.3	8.9	7.5	6.0
High school graduate	21.1	39.4	32.3	49.8	26.7	43.8
Some college	19.8	24.8	14.8	19.4	17.3	22.5
College graduate	25.6	14.9	19.7	15.6	22.7	15.2
One or two years graduate school	12.3	14.3	7.6	5.5	10.0	10.5
Three or more years graduate school	16.3	2.8	15.3	.8	15.8	2.0
Totals	100.0	100.0	100.0	100.0	100.0	100.0
N	227	315	223	237	450	552

d816:as

High school graduate or less	26.0	43.2	42.6	58.7	34.2	49.8
Some college	19.8	24.8	14.8	19.4	17.3	22.5
College graduate or more	54.2	32.0	42.6	21.9	48.5	27.7

Chart 29

INCOME OF COUPLES BY MEN'S YEARS OF EDUCATION (In Percentages)

ANNUAL INCOME	MEN'S YEARS OF EDUCATION						ALL COMBINED
	NOT FINISHED HIGH SCHOOL	HIGH SCHOOL GRADUATE	SOME COLLEGE	COLLEGE GRADUATE	ONE-TWO YEARS GRADUATE SCHOOL	THREE OR MORE YEARS GRADUATE SCHOOL	
Under \$10,000	7.1	4.7	1.6	2.2	-	-	2.6
\$10-25,000	32.1	34.9	19.0	11.1	8.3	7.8	19.6
\$25-40,000	39.3	34.0	36.5	29.0	19.4	17.2	29.5
\$40-65,000	17.9	16.0	22.2	32.2	38.9	20.3	23.8
\$65-100,000	3.6	6.6	15.9	12.2	27.8	31.3	15.2
Over \$100,000	-	3.8	4.8	13.3	5.6	23.4	9.3
Totals	100.0	100.0	100.0	100.0	100.0	100.0	100.0
N	28	106	63	90	36	64	387

d807:as

WILL SOCIAL SECURITY REPRESENT A MAJOR PART OF YOUR INCOME?
WHAT ABOUT HEALTH INSURANCE COVERAGE?

Chart 30 shows us the answers to the question "will social security represent a major part of your income?" Forty four percent of the under 65 tell us that social security will represent a major part of their retirement income compared with fifty percent for the older group.

The present picture of health insurance coverage is presented in Chart 31 - and an impressive one it is - with nearly 90 percent of the total population reporting full coverage. Those now under 65 are less optimistic about their future coverage. Chart 32 shows that almost a third do not think they will be fully covered.

Chart 33 allows us to focus on those over 65 by cross tabulating all pertinent questions. It is a combination of factual and subjective information. One can see that 80.9 percent carry Medicare and additional insurance, and consider themselves fully covered, while 8.7 percent reporting the same coverage do not feel fully covered. Five percent report being fully covered but carry nothing other than Medicare insurance. Only 1.4 percent report nothing except Medicare insurance and consider themselves less than fully covered. The remaining four percent report carrying Medicare and additional insurance but did not state whether they consider themselves fully covered.

WILL SOCIAL SECURITY REPRESENT A MAJOR PART
OF YOUR INCOME? BY AGE GROUP
(In Percentages)

Chart 30

	UNDER 65	65 PLUS
Yes	44.3	50.2
No	55.7	49.8
Totals	100.0 (N=282)	100.0 (N=261)

ARE YOU CURRENTLY FULLY COVERED BY HEALTH
INSURANCE? BY AGE GROUP
(In Percentages)

Chart 31

	UNDER 65	65 PLUS
Yes	88.6	89.0
No	11.4	11.0
Totals	100.0 (N=290)	100.0 (N=291)

WILL YOU BE FULLY COVERED BY HEALTH
INSURANCE AFTER RETIREMENT?
(In Percentages)

Chart 32

	UNDER 65
Yes	68.6
No	28.6
Don't know	2.8
Total	100.0 (N=255)

d851:as

Chart 33

DO YOU CARRY OTHER THAN MEDICARE HEALTH INSURANCE?
ARE YOU FULLY COVERED BY HEALTH INSURANCE?
(In Percentages)

Carry other than Medicare and are fully covered	80.9
Carry other than Medicare and are not fully covered	8.7
Do not have other than Medicare but are fully covered	5.0
Do not have other than Medicare and are not fully covered	1.4
Carry other than Medicare Did not answer whether fully covered	4.0
Totals	100.0 (N=293)

Questions asked only of households where at least one head of household is 65 or older - 311 cases.

d853:as

CAMPUS COMMUNITY

HOW DO YOU FEEL ABOUT A CAMPUS COMMUNITY?

WHEN WOULD YOU CONSIDER MOVING IN?

A special section of the survey was dedicated to questions relating to Jewish sponsorship of a campus community. This section was only appended to questionnaires sent to those 65 or older and was introduced with the following explanation:

"We are considering the development of a Jewish sponsored campus community for older persons. Besides a variety of housing, the community would provide a range of supportive services, as needed, to help maintain independent living arrangements as long as possible. It would also provide alternatives when independent living becomes too difficult.

Before plans are made, we are trying to find out how many people would consider moving into a campus community of this kind."

The answers to the first question "Do you think such a community is a good idea?" are presented in Chart 34. Of the 311 respondents whose questionnaire included this section, 296 answered the question and of those 84.1 percent said "yes." Not all of those who thought a campus community was a good idea, however, thought of it as an alternative for their own use and in response to the next question shown in chart 35 nearly a third of respondents indicated that they probably or definitely would not move in.

Many of those who answered this question in the negative however, seem to have changed their minds after completing a series of questions that followed. These questions asked them to consider the specific service components of a campus community.

After providing a fuller exposure to the campus concept and an opportunity to give more thought to the personal implications of aging, the respondents were then asked again of their interest in moving into a campus community -- this time in terms of a specific time frame for moving in. As shown in Chart 36, the percentage indicating they wouldn't move in was reduced to 16.7%; of the balance 24.9% indicated they would be willing to move in within 5 years; 31.7% in 5-10 years; and 19.6 % in 10 or more years.

The most common reason given for answering "Yes" as well as "No" to all questions relating to the campus community can be summed up in one word: independence. Independence is obviously seen in two ways. Those who would not move into a campus community see life in such a setting as a curtailment of their independence, while those who would consider moving in see it as a means of extending their years of independent living.

Chart 34

IS A CAMPUS COMMUNITY A
GOOD IDEA?
(In Percentages)

Yes	84.1
No	14.2
Don't know	1.7
Totals	100.0 (N=296)

Chart 35

INTEREST IN MOVING TO A CAMPUS COMMUNITY BY AGE GROUP
(FOR COUPLES AGE IS MEAN)
(In Percentages)

	LIKE TO MOVE IN	CONSIDER MOVING IN	PROBABLY NOT CONSIDER MOVING IN	DEFINITELY NOT CONSIDER MOVING IN	TOTALS	N
Under 65	4.6	63.6	13.6	18.2	100.0	22
65-74	9.2	59.2	16.7	14.9	100.0	174
75+	11.8	53.8	19.4	15.0	100.0	93
All Ages	9.7	57.8	17.3	15.2	100.0	289

These questions were asked only of those 65 or older. In the case of couples, age is mean of spouses' ages.

d811:as

Chart 36

WHEN WOULD CONSIDER MOVING IN TO CAMPUS COMMUNITY BY AGE GROUP
(In Percentages)

	YES, WITHIN 5 YEARS	YES, IN 5-10 YEARS	YES, IN MORE THAN 10 YEARS	NO	DON'T KNOW, MAYBE, DEPENDS	TOTALS	N
Under 65	-	31.8	31.8	22.7	13.7	100.0	22
65-74	19.8	29.1	27.3	16.8	7.0	100.0	172
75+	41.4	36.8	1.2	14.9	5.7	100.0	87
All ages	24.9	31.7	19.6	16.7	7.1	100.0	281

These questions were asked only of those 65 or older. In the case of couples, age is mean of spouses' ages.

d814:as

HOW IMPORTANT DO RESPONDENTS CONSIDER
THE AVAILABILITY OF THE DIFFERENT SERVICES
THAT COULD BE PROVIDED IN A CAMPUS COMMUNITY?

The respondents were asked about the importance of 28 different services that can be provided in a campus community. Chart 37 shows that by far the most important are 24-hour security service and 24-hour emergency call. Next in importance are access to public transportation, telephone answering service; facilities for social, recreational, and educational programs; library; and medical services on premises. The lowest in importance are whirlpool spa; billiards/game room; green house; and breakfast and lunch served daily.

Chart 38 tells us that 11.3 percent want kosher meals, 56.2 percent consider kosher meals nice but not necessary, while 32.5 percent don't want the meals to be kosher.

Chart 39 shows that a slightly larger number of people prefer a mixed to a Jewish environment. On the other hand, it's interesting to note in Chart 40 that "Beachwood near the JCC," the most Jewish of neighborhoods, is the overwhelming choice for the location of a campus community.

Chart 41 gives the breakdown on preference among types of housing. The one and two bedroom apartment is the choice of 86.1 percent of the respondents. It is interesting to note how very few were undecided or mentioned that it depended on circumstances at the time or on cost.

Chart 37

AMENITIES AND THEIR RELATIVE IMPORTANCE IN A CAMPUS COMMUNITY (In Percentages)

	VERY IMPORTANT	IMPORTANT	NOT IMPORTANT	TOTALS	N*
24 hour security service	88.6	10.0	1.4	100.0	291
Telephone answering service	67.4	24.1	8.5	100.0	232
Maid service as needed	46.1	48.2	5.7	100.0	284
Access to public transportation	68.9	24.4	6.7	100.0	283
Limousine service	37.2	41.1	21.7	100.0	263
24-hour emergency call	89.7	10.0	.3	100.0	291
Whirlpool spa	10.6	28.6	60.8	100.0	245
Beauty/barber shop	32.5	50.2	17.3	100.0	283
Snack bar	31.0	46.5	22.5	100.0	271
Restaurant	35.9	50.9	13.2	100.0	281
Facilities for social, recreational and educational programs	64.2	33.7	2.1	100.0	279
Physical fitness room	33.5	50.7	15.8	100.0	272
Billiards/game room	14.2	45.9	39.9	100.0	246
Swimming pool	28.2	47.0	24.8	100.0	262
Greenhouse	11.9	39.5	48.6	100.0	253
Library	62.1	33.3	4.6	100.0	232
Synagogue/temple	42.8	43.1	14.1	100.0	276
Convenience store	50.0	43.9	6.1	100.0	273
Homemaker service (temporary help with cooking, cleaning, housekeeping, personal care, shopping)	54.6	37.8	7.6	100.0	275
Laundry and linen service	47.3	44.3	8.4	100.0	273
Pharmacy	55.4	37.6	7.0	100.0	235
Medical services on premises	62.7	31.7	5.6	100.0	234
Podiatry	26.2	50.9	22.9	100.0	267
Banking	42.6	43.4	14.0	100.0	279
Breakfast served daily	21.2	34.6	44.2	100.0	250
Lunch served daily	22.4	43.7	33.9	100.0	253
Dinner served daily	36.6	42.8	20.6	100.0	257

These questions were asked only of those 65 or older.

PREFERENCE AS TO KOSHER MEALS AND ENVIRONMENT
(In Percentages)

Chart 38

Is it important to you to have kosher meal service?

Must have	11.3
Not necessary but nice	56.2
Do not want	32.5
Total	100.0 (N=292)

Chart 39

Would you like the environment to be...

Jewish	38.5
Mixed	44.3
Doesn't matter	17.2
Total	100.0 (N=291)

These questions asked only of those 65 or older.

d806:as

Chart 40

CAMPUS COMMUNITY:
PREFERENCES IN LOCATION AND HOUSING ACCOMODATIONS
(In Percentages)

Where in the Cleveland area should such a community be built?

Cleveland Heights-University Heights	19.5
Beachwood near JCC	59.8
Pepper Pike	3.5
Further East	3.1
More than one of the preceding	14.1
Total	100.0 (N=256)

Chart 41

Type of housing preferred

Efficiency apartment	4.8
One-bedroom apartment	40.5
Two-bedroom apartment	45.6
Three-bedroom apartment	.7
One-story town house	7.7
Depends on circumstances/cost	.7
Total	100.0 (N=274)

These questions asked only of those 65 or older.

d806a:as

TO FINANCE A CAMPUS COMMUNITY,
WHICH OF THE FOUR PAYMENT PLANS ARE ACCEPTABLE OR PREFERRED?

WHAT IS THE INCOME DISTRIBUTION OF THOSE WHO
WOULD PREFER A PARTICULAR PAYMENT PLAN?

Of the 311 respondents to this part of the questionnaire, 266 (85.5%) chose at least one of the payment plans described. Chart 42 gives the breakdown of their answers. Rental rather than purchase of housing unit is preferred by more respondents. Also more prefer health care at additional cost over prepaid lifetime health care.

Option I (rental, services not included) was considered by the largest number and has the lowest percentage of "would not consider." Option IV (purchase, services not included) was considered by the smallest number and has the highest number of "would not consider."

More people chose Option II than III. The only difference between them is that Option III includes lifetime health care in the fees.

Chart 43 presents the income distributions for each of the groups who would prefer or consider a particular payment plan. The income distributions are significantly different.

Option IV, the purchasing of the housing unit, has the highest income distribution while Option I, rental of the housing unit, without any prepayment of services, has the lowest.

This section and the preceding section on service preferences raise some interesting questions. Clearly, the vast majority of Jews seem to prefer (and many can comfortably afford) high quality one or two bedroom apartments with good security, 24-hour emergency call, the availability of emergency health care services and nearby recreational facilities in a Jewish neighborhood, and most can and probably will find these services outside a campus community. On the other hand, sizeable numbers of Jews want and can probably afford true campus living. For instance, those who would prefer or consider Option IV on Chart 42 - 17.3 percent represent approximately 900 households. In Chart 43, we see that 14.2 percent of these, representing about 125 households, report earning over \$65,000 a year. Those preferring or considering Option III represent about 1,900 households and 11.6 percent of them, representing about 200 households, report earning over \$65,000 a year. Whether this data indicate sufficient demand for market rate campus living, is a question that should attract a great deal of community attention in the months and years ahead.

Chart 42

PREFERENCE AMONG FOUR PAYMENT PLANS FOR A CONTINUING CARE COMMUNITY
(In Percentages)

PAYMENT PLAN OPTIONS	WOULD PREFER THIS OPTION	WOULD CONSIDER THIS OPTION	WOULD NOT CONSIDER OR IGNORED THIS OPTION	TOTALS	N
OPTION I Rental housing with a monthly payment at market cost. Services not included, but available at additional cost.	45.1	31.6	23.3	100.0	266
OPTION II Entry and monthly fees for one's living unit, services, and amenities. Health care, including nursing care, to be available at an additional cost.	18.1	37.2	44.7	100.0	266
OPTION III Larger entry and monthly fees for one's living unit including services, amenities, and lifetime health care.	11.7	24.8	63.5	100.0	266
OPTION IV Condominium or cooperative housing which requires the purchase of one's unit and the payment of a monthly service fee. Health care at an additional cost.	6.4	10.9	82.7	100.0	266

These questions asked only of those 65 or older.

d805a:as

Chart 43

CAMPUS COMMUNITY: PREFERENCES OF PAYMENT PLANS BY INCOME
(In Percentages)

WOULD PREFER OR CONSIDER PAYMENT PLAN:	UNDER 10,000	\$10,000 TO 25,000	\$25,000 TO 40,000	\$40,000 TO 65,000	\$65,000 TO 100,000	OVER \$100,000	TOTALS	N
OPTION I Rental housing with a monthly payment at market cost. Services not included, but available at additional cost.	10.6	40.7	29.1	12.7	5.8	1.1	100.0	189
OPTION II Entry and monthly fees for one's living unit, services, and amenities. Health care, including nursing care, to be available at an additional cost.	7.3	41.3	29.7	13.8	7.2	.7	100.0	138
OPTION III Larger entry and monthly fees for one's living unit including services, amenities, and lifetime health care.	7.0	27.9	38.4	15.1	10.5	1.1	100.0	86
OPTION IV Condominium or cooperative housing which requires the purchase of one's unit and the payment of a monthly service fee. Health care at an additional cost.	2.4	35.7	31.0	16.7	9.5	4.7	100.0	42

These questions asked only of those 65 or older.

D R A F T

FROM GENERATION TO GENERATION:

AN ANALYSIS OF THE JEWISH IDENTITY PATTERNS OF
CLEVELAND'S JEWISH POPULATION AGED 50 AND OVER
AND THEIR GROWN CHILDREN

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INTRODUCTION

While the primary purpose of the survey of Cleveland's Jewish Population Age 50 and Older was to learn more about the lifestyle and service needs of the elderly and of the "next generation of elderly," a few additional questions were asked to measure the Jewish identification of respondents. In addition, we asked about the respondents' children: where they live; whether they're married; and whether their children's spouses are born Jews, Converts, or non Jews. These few questions generated a wealth of data - much of it original, since as far as we know, no community-wide demographic studies, apart from those conducted by the Cleveland Federation in Richmond and Pittsburgh, asked about the married children of respondents.

One advantage of this innovation is that it gives a much clearer picture of intermarriage patterns, since it picks up and includes many of the intermarried who are missed by most surveys - particularly Jewish women married to non-Jewish men who change their names and tend to disappear into the general population. In addition, this method also provides data on children of Clevelanders who left town allowing a comparison of those who left with those who stayed. The survey provided some surprises in each of these categories. Intermarriage among those under 40 living in Cleveland is significantly higher than we thought (though still much lower than in many other cities); the female children of respondents are now intermarrying at the same rate as male children; and there is substantially more intermarriage among those who leave town than among those who stay.

In addition, the survey measured a few critical attitudes of respondents and revealed some surprising differences and similarities among Reform, Conservative, and Orthodox Jews. Most importantly, the survey again reinforced the critical role that parents play in the Jewish identification of their children by showing correlations between the religious affiliation and attitudes of parents and intermarriage among their children. Throughout this section we will use the term "intermarriage" only for marriages between a Jew and non Jew where no conversion has taken place.

WHAT IS THE RELIGIOUS AFFILIATION OF RESPONDENTS?
HOW MANY BELONG OR BELONGED TO SYNAGOGUES OR TEMPLES?
HOW MANY ARE INTERMARRIED?

Chart 1 shows the denominational affiliation of the respondents, which closely parallels earlier Federation studies, with around 8 percent Orthodox, 5 percent "other or none" and the balance almost evenly split between Reform (45%) and Conservative (42%). Chart 2 shows that not everyone claiming an affiliation belongs to a congregation. Only about 81 percent of those who call themselves Orthodox currently belong to an Orthodox congregation - among Conservatives the figure is 59 percent and among Reform nearly 63 percent. Similarly, 6.3 percent of the Orthodox, 11.2 percent of the Conservative, and 6.4 percent of the Reform never belonged to a congregation. The balance belonged sometime in the past. Chart 3 shows that fewer than 5 percent of respondents are married to non Jews. about half of those are second marriages, having raised their children in a Jewish marriage.

Chart 1

RELIGIOUS AFFILIATION
(In Percentages)

Orthodox	7.9
Conservative	41.9
Reform	45.0
Other or none	5.2
Totals	100.0 (N=594)

d845:as

Chart 2

AFFILIATION TO SYNAGOGUE OR TEMPLE (In Percentages)

	BELONG NOW	BELONGED IN THE PAST	NEVER BELONGED	TOTALS	N
Orthodox	80.9	12.8	6.3	100.0	47
Conservative	59.1	29.7	11.2	100.0	242
Reform	62.8	30.8	6.4	100.0	266
Other	12.9	35.5	51.6	100.0	31
All combined	60.1	29.2	10.7	100.0	586

d834:as

Chart 3

INTERMARRIAGE AMONG RESPONDENTS
(In Percentages)

Married to Born Jews	94.8
Men married to Converts	.3
Men married to non Jews	3.5
Women married to non Jews	1.4
Totals	100.0 (N=574)

d826-2:as

WHAT PERCENTAGE OF MALE AND FEMALE CHILDREN OF RESPONDENTS ARE INTERMARRIED?
WHAT PERCENTAGE OF THOSE WHO STAYED IN CLEVELAND ARE INTERMARRIED?
WHAT PERCENTAGE OF THOSE WHO LEFT ARE INTERMARRIED?

Charts 4 and 5 show the intermarriage pattern of the children of our respondents. The method we used picks up more intermarriage than do traditional studies. We therefore found that around 10 percent of all 40-49 year old children of respondents living in Cleveland are married to non Jews while among 40-49 year old respondents in our 1981 study, the figure was 8 percent*. Similarly among respondents under 30 in 1981, the figure was 14 percent*, while among children of respondents under 40 living in Cleveland in the current survey, the figure is about 21 percent. This increase is due to the difference in sampling technique rather than an increase in intermarriage rate.

Chart 4 also reveals that intermarriage among women and men under 40 is just about equal. While among those over 40, significantly fewer women are intermarried. Chart 5 shows that intermarriage is significantly higher for children of respondents who leave Cleveland than for those who remain.

*Converting the figure from the 1981 survey, which was a household figure, to a comparable figure for individuals.

Chart 4

INTERMARRIAGE AMONG CHILDREN OF RESPONDENTS BY AGE GROUP AND SEX
(In Percentages)

Child's Spouse	Under 40		40-49		50+		All Ages		
	M	F	M	F	M	F	M	F	Both Sexes
Born Jewish	64.1	70.6	78.9	85.3	79.3	96.3	69.1	75.7	72.4
Convert	9.9	3.8	4.6	4.2	-	3.7	7.8	3.9	5.8
Other or No Religion	26.0	25.6	16.5	10.5	20.7	-	23.1	20.4	21.8
Totals	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0
N	273	289	109	95	29	27	411	411	822

d802:as

Chart 5

INTERMARRIAGE AMONG CHILDREN OF RESPONDENTS BY AGE AND LOCATION
(In Percentage)

Child's Spouse	Under 40		40-49		50+		All Ages		ALL COMBINED
	CLEVE-LAND	ELSE-WHERE	CLEVE-LAND	ELSE-WHERE	CLEVE-LAND	ELSE-WHERE	CLEVE-LAND	ELSE-WHERE	
Born Jewish	73.9	58.8	85.5	77.2	88.7	85.0	78.0	64.8	71.9
Convert	5.2	8.5	4.5	4.3	2.8	-	4.9	7.0	5.8
Other or No Religion	20.9	32.7	10.0	18.5	8.5	15.0	17.1	28.2	22.3
Totals	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0
N	287	260	110	92	35	20	432	372	804

d840:as

HOW IS THE STATED RELIGIOUS AFFILIATION OF PARENTS RELATED TO INTERMARRIAGE AMONG THEIR CHILDREN?

Charts 6 and 7 show how intermarriage differs among children of Reform, Conservative, and Orthodox Jews and also what percentage of Reform, Conservative, and Orthodox families are affected by intermarriage. Chart 6 shows that 10 percent of the children of those who call themselves Orthodox intermarry while the comparable figures for those who call themselves Conservative and Reform are 18.3 percent and 24.7 percent, respectively. Looking at it a bit differently, in Chart 7 we see that 15.2 percent of families that call themselves Orthodox have experienced an intermarriage among their children while the comparable figures among those who call themselves Conservative or Reform are 31.2 percent and 36.7 percent, respectively. It is important to remember (see Chart 2) that only about 80 percent of those who call themselves Orthodox and 60 percent of those who call themselves Reform or Conservative currently belong to congregations, while 11 percent of Conservative and 6 percent of Reform and Orthodox have never belonged.

Bearing this in mind, Chart 8 shows striking differences among Conservative as well as Reform Jews between those who currently belong to congregations and those who belonged in the past. Among current members 21.8 percent of Conservative families and 28.6 percent of Reform families have had at least one child intermarry. Among former members the percentages are 44 percent and 51.7 percent, respectively. Overall about 34 percent of all families surveyed who have at least one married child have experienced intermarriage among their children.

Chart 6

INTERMARRIAGE OF CHILDREN BY PARENTS' RELIGIOUS AFFILIATION
(In Percentages)

	CHILDRN MARRIED TO BORN JEWS	CHILDRN MARRIED TO CONVERTS	CHILDRN MARRIED TO NON JEWS	TOTALS	N
Orthodox	90.0	-	10.0	100.0	70
Conservative	76.3	5.4	18.3	100.0	334
Reform	67.9	7.4	24.7	100.0	368
Other or none	48.5	6.1	45.4	100.0	33
All combined	72.6	5.8	21.6	100.0	805

d813:as

Chart 7

INCIDENCE OF INTERMARRIAGE IN FAMILIES BY
RELIGIOUS AFFILIATION OF PARENTS (In Percentages)

FAMILIES WITH CHILDREN MARRIED TO	ORTHOODOX	CONSERVATIVE	REFORM	OTHER OR NONE	ALL COMBINED
Born Jews Only	84.8	62.4	53.4	31.6	58.7
Born Jews and Converts	-	6.4	9.9	5.2	7.4
JEWS ONLY (BORN & CONVERTS)	84.8	68.8	63.3	36.8	66.1
Some Jews and Some Non Jews	9.1	23.1	22.0	26.3	21.6
Non Jews Only	6.1	8.1	14.7	36.9	12.3
NON JEWS (SOME OR ALL)	15.2	31.2	36.7	63.2	33.9
Totals	100.0	100.0	100.0	100.0	100.0
N	33	173	191	19	416

d821:as

SURVEY OF POPULATION AGE 50 AND OLDER, 1985

Chart 8

INCIDENCE OF INTERMARRIAGE IN FAMILIES
BY RELIGIOUS AFFILIATION OF PARENTS -
COMPARING CURRENT AND FORMER CONGREGATIONAL MEMBERSHIP

FAMILIES WITH CHILDREN MARRIED TO	ORTHODOX		CONSERVATIVE		REFORM	
	BELONG NOW	BELONGED IN THE PAST	BELONG NOW	BELONGED IN THE PAST	BELONG NOW	BELONGED IN THE PAST
Born Jews Only	88.9	80.0	68.3	54.0	59.5	41.4
Born Jews and Converts	-	-	9.9	2.0	11.9	6.9
Jews ONLY (BORN AND CONVERTS)	88.9	80.0	78.2	56.0	71.4	48.3
Some Jews, and Some Non-Jews	3.7	20.0	17.8	32.0	19.8	27.6
Non-Jews Only	7.4	-	4.0	12.0	8.8	24.1
NON-JEWS (SOME OR ALL)	11.1	20.0	21.9	44.0	28.6	51.7
TOTALS	100.0	100.0	100.0	100.0	100.0	100.0
N	27	5	101	50	126	58

d861A:as

WHAT JEWISH CAUSES AND VALUES ARE MOST IMPORTANT TO THOSE SURVEYED?

HOW DO THESE ATTITUDES VARY AMONG THOSE WHO CALL THEMSELVES REFORM, CONSERVATIVE, OR ORTHODOX JEWS?

Chart 9 reveals that nearly 80 percent of those surveyed feel that the "separation of church and state" is very important to them as Jews while 77.9 percent believe that "social justice for all racial and ethnic groups" is very important. Similarly, 72.4 percent believe that "Israel" is very important and 67.5 percent rate a "good Jewish education for children and grandchildren" very important. At the lower end of the scale 59.9 percent rate "children and grandchildren marrying Jews" as very important and 45.6 percent rate "synagogue/temple," very important.

Chart 10 shows differences and similarities, some unexpected, among those who identify themselves as Orthodox, Conservative, and Reform Jews. "Social justice for all racial and ethnic groups" is very important to nearly as high a percentage of Orthodox Jews as Reform. Similarly, a higher percentage of Orthodox rate "separation of church and state" very important than either Reform, or Conservative Jews. There are striking differences in terms of the relative importance attached to "children and grandchildren marrying Jews," a "good Jewish education for children and grandchildren" and "synagogue/temple."

Chart 11 shows a somewhat different pattern when only current members of congregations are considered. Note that Conservative and Orthodox attitudes are much more similar when current members only are considered compared to when current and former members were combined. (See Chart 10)

Chart 9

JEWISH IDENTITY QUESTIONS: HOW IMPORTANT
(In Percentages)

HOW IMPORTANT ARE...	VERY IMPORTANT	MODERATELY IMPORTANT	MODERATELY UNIMPORTANT	TOTALLY UNIMPORTANT	TOTALS	N
Societies and associations which represent Jewish interests	51.3	37.3	9.3	2.1	100.0	561
The State of Israel	72.4	22.6	4.1	.9	100.0	580
Neighborhoods where Jews can be among Jews	39.3	35.3	14.8	10.6	100.0	555
Social justice for all racial and ethnic groups	77.9	16.6	3.9	1.6	100.0	561
Political lobbying in support of Jewish causes	59.3	30.4	8.4	1.9	100.0	546
Separation of church and state	79.3	11.9	6.0	2.8	100.0	546
Children and grandchildren marrying Jews	59.9	27.2	8.3	4.6	100.0	563
Good Jewish education for your children and grandchildren	67.5	24.4	5.6	2.5	100.0	554
Synagogue/Temple	45.6	35.6	13.4	5.4	100.0	568

d824a:as

Chart 10

JEWISH IDENTITY QUESTIONS BY RELIGIOUS AFFILIATION
(In Percentages)

	VERY IMPORTANT TO			
	ORTHODOX	CONSERVATIVE	REFORM	OTHER OR NONE
Societies and associations which represent Jewish interests	64.3	56.9	46.2	28.6
The State of Israel	95.7	81.2	62.6	50.0
Neighborhoods where Jews can be among Jews	76.3	49.1	27.5	14.3
Social justice for all racial and ethnic groups	75.0	72.9	81.6	89.7
Political lobbying in support of Jewish causes	87.2	66.4	50.8	41.4
Separation of church and state	83.3	77.0	78.6	96.4
Children and grandchildren marrying Jews	95.2	75.4	43.5	21.4
Good Jewish education for your children and grandchildren	90.2	79.8	57.2	18.5
Synagogue/Temple	81.4	54.0	35.5	3.6

d824b:as

Chart 11

JEWISH IDENTITY QUESTIONS BY RELIGIOUS AFFILIATION
CURRENT CONGREGATIONAL MEMBERS ONLY

VERY IMPORTANT TO:

	Orthodox	Conservative	Reform
Children and Grandchildren Marrying Jews	94.1	81.6	47.5
Good Jewish Education for Your Children and Grandchildren	88.2	85.3	64.6
Synagogue/Temple	77.1	71.1	49.7

d862:as

HOW DOES PARENTAL ATTITUDE RELATE TO INTERMARRIAGE AMONG CHILDREN?
DO THE ATTITUDES OF JEWS WITH MARRIED CHILDREN DIFFER
FROM THOSE WITHOUT MARRIED CHILDREN?

Chart 12 shows different incidences of intermarriage when comparing the children of families who believe that "children and grandchildren marrying Jews" is very important and those to whom it is only moderately important. Nearly 46 percent of families who believe that "children and grandchildren marrying Jews" is moderately important have had at least one child intermarry while 22.6 percent of families who believe this is very important have had a child intermarry.

Chart 13 suggests these attitudes are fairly stable and may not be the result of intermarriage in the family. Note that the importance attached to children or grandchildren marrying Jews is virtually identical among Jews with, as well as without, married children. While no clear cause or effect relationship can necessarily be established, this does suggest a number of avenues for further research.

Chart 14 shows how a variety of attitudinal variables among families relate to intermarriage among children.

Chart 12

INCIDENCE OF INTERMARRIAGE IN FAMILIES BY IMPORTANCE OF CHILDREN
MARRYING JEWS TO PARENTS (In Percentages)

FAMILIES WITH CHILDREN MARRIED TO	IMPORTANCE OF CHILDREN MARRYING JEWS TO PARENTS			
	VERY IMPORTANT	MODERATELY IMPORTANT	MODERATELY UNIMPORTANT	TOTALLY UNIMPORTANT
Born Jews Only	70.2	45.8	35.3	26.3
Born Jews and Converts	7.2	8.3	8.8	5.3
JEWS ONLY (BORN AND CONVERTS)	77.4	54.1	44.1	31.6
Some Jews and Some Non-Jews	16.5	33.0	20.6	21.0
Non Jews Only	6.1	12.9	35.3	47.4
NON JEWS (SOME OR ALL)	22.6	45.9	55.9	68.4
TOTALS	100.0	100.0	100.0	100.0
N	248	109	34	19

d800A:as

Chart 13

COMPARING IMPORTANCE OF CHILDREN MARRYING JEWS
TO FAMILIES WHO DO AND THOSE WHO DO NOT HAVE MARRIED CHILDREN
(In Percentages)

FAMILIES WITH	IMPORTANCE OF CHILDREN MARRYING JEWS TO PARENTS					N
	VERY IMPORTANT	MODERATELY IMPORTANT	MODERATELY UNIMPORTANT	TOTALLY UNIMPORTANT	TOTALS	
Married children	60.5	26.6	8.3	4.6	100.0	410
No married children	58.2	28.7	8.5	4.6	100.0	153
All families	59.9	27.2	8.3	4.6	100.0	563

d812:as

Chart 14

INCIDENCE OF INTERMARRIAGE IN FAMILIES BY VARIOUS CRITERIA
(In Percentages)

FAMILIES WITH CHILDREN MARRIED TO	VERY IMPORTANT TO PARENTS				ALL FAMILIES WITH MARRIED CHILDREN
	ISRAEL	SOCIAL JUSTICE	CHILDREN MARRYING JEWS	SYNAGOGUE OR TEMPLE	
Born Jews Only	62.8	56.0	70.2	72.7	58.7
Born Jews and Converts	6.0	8.7	7.2	6.1	7.3
JEWS ONLY (BORN & CONVERTS)	68.8	64.7	77.4	78.8	66.0
Some Jews and Some Non Jews	19.8	22.3	16.5	15.6	21.7
Non Jews Only	11.4	13.0	6.1	5.6	12.3
NON JEWS (SOME OR ALL)	31.2	35.3	22.6	21.2	34.0
Totals	100.0	100.0	100.0	100.0	100.0
N	298	309	248	198	423

d809:as

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

Nathan Oscar, Chairman

I. CENTRAL RECOMMENDATIONS

The Committee on Jewish Education identified a number of key programs of proven value in increasing the effectiveness of Jewish education. None of these ideas is new, and each has proven its value in a variety of settings. The unique concept developed in the committee report however is the idea that each of these programs become a standard and integral part of the Jewish education of each student. The report suggests that these programs be implemented by our community's congregational and communal schools, each in its own distinctive way. It recommends mechanisms be developed to provide each institution with incentives to make these programs part of their curriculum. The following are the programs that the Committee on Jewish Education believes should be a standard part of the Jewish education of every Cleveland Jewish child.

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

- F. Israel experiences -- The Committee commends the Bureau of Jewish Education's Israel Incentive Savings Plan. The Committee believes this plan provides a meaningful incentive so that a trip to Israel, chosen by each child's Jewish school, can become an integral part of that child's Jewish educational experience.

II. OTHER MAJOR RECOMMENDATIONS

- A. Teacher training -- The Committee recommends that the Bureau of Jewish Education and the Cleveland College of Jewish Studies continue to work together to develop and implement an integrated pre-service/in-service teacher education program.
- B. Educator salaries -- Recognizing that an important element of the community's critical teacher shortage is the lack of adequate teacher income to justify the lengthy training needed to adequately prepare teachers, the Committee recommends that strategies be developed for increasing annual income for Jewish educators.
- C. School evaluation -- The Committee recommends that the Bureau of Jewish Education work with the communal and congregational schools to develop a system of evaluation for all Jewish schools, with the understanding that any criteria developed will vary from school to school based on the particular goals of each institution.
- D. Day schools -- The Committee recommends that incentives be developed to increase the number of youngsters enrolled in Jewish day schools in Cleveland.
- E. Congregational schools -- The Committee recommends that the Bureau of Jewish Education continue to find ways to provide support for the Jewish educational activities of our community's congregations, whether these take place within or outside of the classroom setting.

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

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

October 27, 1980

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

Dear Larry:

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

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

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

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

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

We are optimistic that the community can and will implement its recommendations as appropriate. Cleveland's Jewish community has always been and must continue to be in the forefront of Jewish educational innovation.

Mr. Lawrence H. Williams
October 27, 1980
Page 2

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

Sincerely,

Nathan Oscar, Chairman
Committee on Jewish Education

djs

Encl.

REPORT OF THE COMMITTEE ON JEWISH EDUCATION
OF THE JEWISH COMMUNITY FEDERATION OF CLEVELAND

October 9, 1980

Nathan Oscar, Chairman

COMMITTEE ON JEWISH EDUCATION

Chairman

Nathan Oscar

Members

Allen Finesilver
Harold Friedman
Robert Goldberg
Harley Gross
David B. Guralnik
N. Herschel Koblenz
S. Lee Kohrman
Charlotte Kramer
Julius Paris
Elmer I. Paull
Joseph H. Persky

Irving Rabinsky
Charles Ratner
Elaine Rocker
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Rabbi Daniel Silver
Rabbi Shubert Spero
Saul G. Stillman
Irving Stone
Philip Wasserstrom
Morry Weiss
Sally Wertheim

Staff

Barry Shrage

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JEWISH EDUCATION FOUR YEARS LATER:

A Report of the Committee on Jewish Education

INTRODUCTION

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

The Committee on Jewish Education, established as a result of this report, under the creative leadership of its former chairman, Julius Paris, and co-chairman, Charles Ratner, has worked in close cooperation with the Bureau of Jewish Education and the Endowment Fund Committee of the Jewish Community Federation to see that meaningful experiments were created and implemented through the \$300,000 fund it administered.

In addition, the leadership of the Committee worked on an ongoing basis with the leadership of the Bureau of Jewish Education in order to strengthen the role of the Bureau as the community's primary planning agency and resource in the field of Jewish education. The leadership of the Bureau has to make a long-term plan of action. It is the goal of the Committee to make the Bureau a more effective agency in the field of Jewish education.

recommendations as part of this process.

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

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

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

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

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

PART I: STRENGTHENING THE CLASSROOM COMPONENT OF JEWISH EDUCATION

A. TEACHER TRAINING

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

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

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

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

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

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

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

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

1. The Bureau of Jewish Education and the College of Jewish Studies should:

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

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

B. CLASSROOM MEDIA AIDS

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

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

C. RECRUITMENT

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

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

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

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

D. SCHOOL EVALUATION

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

PART II: JEWISH DAY SCHOOL EDUCATION

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

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

PART III: THE CONGREGATION AND THE COMMUNITY

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

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

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

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

PART IV: BEYOND THE CLASSROOM -- SIX RECOMMENDATIONS

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

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

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

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

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

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

GOAL I: To Make the Parent a Full Partner in the Process of Jewish Education

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

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

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

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

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

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

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

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

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

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

Recommendation: The committee recommends that the Bureau of Jewish Education develop plans and possible funding approaches to enable Jewish schools to implement weekend and day-long retreats three or four times per year at appro-

priate points during the educational process. Any program of weekend retreats can and should be coordinated with the newly developing Jewish Community Center Halle Park retreat center.

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

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

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

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

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

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

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

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

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

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

Innovation and experimentation in Jewish education is not solely the province of our national agencies or the Committee on Jewish Education's funding process. Many local Cleveland Jewish educational institutions have been involved in a

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

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

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

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

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

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

GOAL VI: To Provide Each Youngster in our Community with a Strong Educational Experience in Israel that Will Carry His Jewish Identification Forcefully into His or Her College Years

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

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

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

PART V: FUNDING

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

PART VI: THE FUTURE OF THE COMMITTEE ON JEWISH EDUCATION

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

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

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

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

A. Jewish Youth

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

B. Informal Programs that Strengthen Jewish Identity

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

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

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

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

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

djs

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APPENDIX

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

I. Grant to Cleveland Reform Congregations for "Camping for Student Teachers"

A. Aim: to develop student teachers and to create an interest in Jewish teaching in young people through the use of an intensive Jewish camping experience.

B. Grant: Year 1 - \$6,100
Year 2 - \$5,700

C. Result: 13 young teens from 6 area reform congregations participated in one of two summer experiences. Nearly all began tutoring upon returning. Their ability to tutor and their overall appreciation of Jewish experiences, both generally increased, as a result of their experiences. There was some difficulty in recruiting high school aged students because they wanted to take summer jobs rather than going to camp. The congregations also felt that the total subsidy was beyond the means of any individual congregation without ongoing community help.

D. Implications: refer to "Jewish Education Four Years Later", pages 16,17,18

II. Ohio B'nai B'rith Youth Organization - Jewish Enrichment Project

A. Aim: to increase the Jewish awareness, identity, community responsibility and values of BBYO members by increasing Jewish content through the use of a Jewish content specialist.

B. Grant: Year 1 - \$14,760
Year 2 - \$15,600
Year 3 - \$16,440

C. Result: the additional manpower and Jewish expertise provided by the Jewish content specialist brought about a significant increase in Jewish content program and contributed to a 60% increase in membership (to 550).

D. Implications: refer to "Jewish Education Four Years Later" page 19.

III. Bureau of Jewish Education, Department of Congregational Services

A. Aims: to increase communication between congregational schools and the Bureau of Jewish Education, and to increase the quality and quantity of services provided by the Bureau to the Congregational Schools.

B. Grant: Year 1 - \$36,000
Year 2 - \$35,830

C. Results: survey conducted by the Committee on Jewish Education indicated widespread use and approval of the Bureau's Department of Congregational Services by congregations. Consultation and teacher training programs have both been especially highly rated by congregations.

D. Implications: refer to "Jewish Education Four Years Later" pages 9 & 10.

IV. College of Jewish Studies - "People of Valor"

A. Aim: to train a new cadre of teachers by preparing interested individuals through a two year course of intensive instruction to enter the College's regular teacher training program.

B. Grant: \$570

C. Result: program was to be fully funded upon registration of 10 students. This minimum was never achieved and the balance of the grant (\$14,930) was never released.

D. Implications: refer to "Jewish Education Four Years Later" pages 3,4,5, & 6

V. Bureau of Jewish Education - Lillian and Leonard Ratner Media Center

A. Aims: to create a complete Cleveland-based media center to provide the best available Jewish media for use primarily in Jewish educational settings.

B. Grant: Year 1 - \$12,229
Year 2 - \$18,875

C. Result: the Media Center is a widely accepted and used resource that is highly evaluated by Jewish educators throughout the community.

D. Implications: refer to "Jewish Education Four Years Later" page 6 & 7.

VI. Bureau of Jewish Education - Recruitment and Retention Task Force

A. Aim: to recruit "hard to reach" students for all of Cleveland's Jewish education institutions through a program of advertising and direct phone calls.

B. Grant: Year 1 - \$1,000
Year 2 - \$3,336

C. Result: by the end of the second year of program, approximately 35 students were attending educational programs as a result of the outreach project.

D. Implications: refer to "Jewish Education Four Years Later" page 7.

VII. SPECTRUM - Jewish Family Education

- A. Aim: to establish an independent group-based program of Jewish family education.
- B. Grant: Year 1 - \$10,000
Year 2 - \$18,000
Year 3 - \$19,000
- C. Result: the Spectrum program currently reaches approximately 150 individuals. These individuals rate the program very highly and indicate a measurable impact on their Jewish perceptions and practice.
- D. Implication: refer to "Jewish Education Four Years Later" pages 12, 13 & 14.

VIII. One Time Grants

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

IX. Total Funds Spent and Committed: \$263,200

C O N F I D E N T I A L

OVERVIEW OF KEY ISSUES
IN JEWISH EDUCATION
AND IDENTITY

Presentation to Rating Committee

Sunday, March 10, 1985



Jewish Community Federation
of Cleveland

Community Services Planning
Committee

Sally H. Wertheim, Ph. D., Chairman

Rating Committee

Barton A. Simon, Chairman

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INTRODUCTION - PROGRAM OVERVIEW

For many years, Cleveland's Jewish community and communities around the country have been discussing the increased need for commitment to Jewish education, along with a perceived decline in Jewish identification. The community has lamented increased assimilation, intermarriage, lack of parental commitment to Jewish education, and a wide range of pedagogic and behavioral problems in classroom Jewish education.

At the same time, a number of positive counter-trends have developed, accompanied by a strong communal response including increased funding for Jewish education (primarily from the Endowment Fund), and the development of creative demonstration projects aimed at enhancing Jewish identity and increasing the quality of education in our schools.

Nevertheless, key questions on the effectiveness of Jewish education and our ability to appropriately use all of our available resources in the most coordinated way remain unanswered. Jewish educators and lay leaders alike, are still asking questions including: What exactly do we want to happen in our Jewish community in relation to Jewish education and Jewish identity? What should the goals of Jewish education be? What type of Jewish education best achieves these goals? Are our educational institutions effective in achieving their goals? Are we expecting too much, or too little, from Jewish education? Can our JCC do more to assist in the goal of enhancing Jewish identity in our community? The answers to these questions become even more challenging when, as members of the Rating Committee, we are faced with many packages, all of which seem important.

How can we rate one "class" over another? What's the difference between one day school subsidized at a rate of approximately \$700 per pupil per year and another at approximately \$1,500 per pupil per year? What's the difference between the education provided at these day schools, (providing 12-18 hours a week of Jewish education) and education at our communal supplementary schools (Cleveland Hebrew Schools, United Jewish Religious School (UJRS), Yeshivath Adath B'nai Israel (YABI), and Workmen's Circle) providing 2-6 hours of Jewish education per week? And further, what's the difference between the Jewish education provided at these communal supplementary schools and the Jewish education at congregational supplementary schools?

This program overview will not provide any easy or direct answers to these questions but is designed to help us understand, in a comprehensive fashion, our system of Jewish education and our Jewish identity programs so that we can expand our ability to make the most appropriate decisions.

OVERVIEW OF COMMUNITY POLICY IN JEWISH EDUCATION - THE 1976 AND 1980 JEWISH EDUCATION STUDIES

The 1976 and 1980 Jewish Education Studies have served as the basis for much of the community's decision making and progress in the field of Jewish education and identity. They represent the best thinking of our community's top leaders. Even now, in reviewing the most recent developments in Jewish education it is clear that, under the guidance of people like Sidney Vincent, Bennett Yanowitz, Albert Ratner, Charles Ratner, Julius Paris, and Nathan Oscar, the Jewish Education Study Committees were prescient in their identification of the essential issues confronting this vital enterprise.

The 1976 Jewish Education Study provided a critique of the entire system of Jewish education, detailed a variety of projects to strengthen the system, created a committee on Jewish education to work with the Bureau of Jewish Education in the implementation of these goals, and then recommended an unprecedented \$300,000 fund to finance creative educational projects over three years. The grants were used to test programs that might potentially serve as a basis for community wide innovation in Jewish education.

The 1976 report was wide ranging and comprehensive, but emphasized two important "assumptions": The centrality of the family in the Jewish educational process and the importance of intensifying Jewish education in its informal as well as formal aspects. The report noted that the family is the single most important factor in determining the Jewish identification of each child and stressed that the impact of the home is expressed both through the selection of the type of Jewish education received and through the quality of Jewish experience in the home itself. It recommended the development of specific strategies designed to enhance the ability of the Jewish family to meet these significant challenges.

In addition, the committee felt that the community should move in the direction of more intensive, quality Jewish education. It suggested the primary importance of Jewish educational structures that address themselves to a substantial part of a child's life - especially the Jewish Day School. In addition, the committee recommended the intensification of other forms of Jewish education and noted that children respond energetically to challenges if they are properly motivated at the right stage of readiness. Most importantly, however, the 1976 Committee recognized that the intensification of Jewish education could take place both within the classroom and through intensive "beyond the classroom" experiences such as intensive Jewish summer camping, weekend retreats, and Israel experiences.

The 1980 Study Committee carefully reviewed the 1976 report as well as the programs funded through the \$300,000 Endowment Fund block grant for Jewish education. It then crafted a general plan aimed at creating a Jewish educational process that makes the best use of all of the community's strengths and resources through an interdisciplinary and interagency approach. The 1980 report envisioned a system of Jewish education that was completely integrated and that included both classroom and "beyond the classroom" activities as a standard part of each child's education. The report stressed that each child

and family should have an opportunity to experience a basic level of parent education, intensive retreat programs, Jewish summer camping experiences, youth group activity, and an Israel experience - all as an integral part of the child's Jewish educational experience.

Other major recommendations in the 1980 report included the need to significantly increase the number of youngsters receiving a day school education; the importance of developing and integrating teacher education programs; the importance of examining educator salaries; the need to develop a system of school evaluations; and the need to develop ways of supporting Jewish education in congregational schools.

Although the 1980 report acknowledged that "funding resources are not limitless and that other community requirements are important and substantial," it nevertheless noted that the recommendations would require significant increases in funding from all sources for Jewish education and noted that "Jewish education is the community's vital link with its own future" and therefore "warrants the additional expenditures that are necessary to do an adequate job."

PROGRESS AND CHALLENGES IN ACHIEVING THE GOALS OF THE 1976 AND 1980 STUDIES IN THREE SELECTED AREAS.

Since the 1980 report, considerable work has been done in Cleveland to implement these goals. Significant experimentation has been carried out through Federation's Endowment Fund and a number of good ideas have been generated. This chapter will be concerned with three areas:

1. The importance of integrating "formal" (classroom) and "informal" ("beyond the classroom") Jewish educational programming in supplementary schools in order to significantly improve the quality and impact of Jewish education;
2. The need to increase the number of youngsters receiving a day school education; and
3. The need to begin developing a plan for increased teacher education.

Our success in each of these areas over the last few years has been significant. The community, through the Bureau of Jewish Education, has developed a broadly based funding strategy and educational infrastructure with the potential for accomplishing many of these goals. A great deal however, remains to be done. The following sections will review the progress to date in each of these areas and some of the restraining factors or challenges that are still ahead of us.

The Integration of "Formal" (Classroom) and "Informal" (Beyond the Classroom) Jewish Educational Programming in Supplementary Schools

The 1980 Jewish Education Committee Report was a carefully conceived plan to intensify supplementary school education by changing the very environment in which the educational process takes place. While the report noted the importance of increasing the effectiveness of the classroom component of supplementary Jewish education, it clearly outlined the inherent problems in the after school classroom environment. It noted that the supplementary school classroom finds itself "under constant and unremitting pressure including lack of parental support, students who are tired from a day's regular schooling, and who, too frequently, would rather be elsewhere, and part time faculty who are too often undertrained and underequipped to meet this most demanding challenge." The weaknesses of the classroom environment, which are less troubling in the early grades, sharpen as youngsters move toward adolescence. A recent national study tends to confirm the continued existence of both learning and discipline difficulties in many supplementary school classrooms.

The 1980 report however, suggested that despite these problems, there are "beyond the classroom" environments and experiences that do seem conducive to Jewish learning. Parent education, retreat programs, intensive Jewish summer camps, youth group activities, and trips to Israel are all effective activities that can, at times, be even more conducive to positive Jewish education than the afternoon or weekend classrooms themselves. The problem, clearly articulated by the report, is that - in most schools - classroom centered learning is part of the curriculum - planned, normative, subsidized, mandatory,

and regular - while these other less traditional, but, in some ways more effective approaches, are extracurricular, unplanned, unsubsidized, voluntary, and less available for most children.

The report therefore recommended that the "beyond the classroom" experiences should be integrated into the Jewish education of every Cleveland youngster, and that these be as standard as the classroom for educating Jewish children. Emphasis was given to the development of strategies that are not isolated experiences, but connected to the classroom and provided under the auspices of the youngster's own school - wherever possible using the expertise of appropriate Federation agencies like the Bureau, the College, or the JCC. (For example: the Bureau could integrate Israel experiences into the curriculum; the JCC could help develop intensive Jewish educational camping experiences; or the College could initiate parent education classes for congregational schools).

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

In essence, the recommendation creates a marriage of formal and informal Jewish education to be implemented by the Bureau, the JCC, and the congregations in a closely coordinated effort.

Progress to Date:

Since the approval of the Jewish Education Report by Federation's Board of Trustees in 1981, the Bureau of Jewish Education has made great progress in creating the infrastructure for the implementation of these recommendations and has begun to translate some recommendations into practice. The Bureau has obtained funding through Federation's Endowment Fund for its Israel Incentive Savings Plan, through which the Federation, the Joint Program for Jewish Education,⁽¹⁾ parents, and schools contribute annually to make a trip to Israel possible around the time of a youngster's confirmation. This program

¹The Joint Program for Jewish Education is a joint venture of the State of Israel's Ministry of Education and Culture, The Jewish Agency and the World Zionist Organization. It sponsors Jewish educational projects that will engender significant and accelerated progress in Jewish education in Jewish communities around the world. Sponsored programs have included study programs in Israel, teacher education programs, development of curricula and educational materials, and research.

may achieve an enrollment of close to 500 students by the end of this school year.

The Bureau has also developed an experimental Congregational Enrichment Fund which provides \$30 per youngster annually to congregations to help develop weekend retreats and parent education programs and provide intensive Jewish summer camping experiences, along with other extracurricular activities. Now in the last year of its three-year demonstration period, the program is being evaluated; has been approved by the Bureau; and if validated by the Federation, will be included as part of the Bureau's 1985/86 budget.

The JCC has developed a joint proposal with the Congregational Plenum for a Congregational Project which, if funded, has the potential for significantly increasing the JCC's role in conjunction with the Bureau in integrating "informal" Jewish educational programs into "formal" congregational school settings. In addition the JCC (working closely with other agencies including the Bureau and the College) is planning the development of a retreat center on its new site, which will further enhance its ability to work in this area.

Restraining Factors:

While these innovative programs have significantly increased school activities in the targeted areas,⁽²⁾ no school has yet attempted to integrate all of these elements into a total curriculum design as was originally suggested by the Jewish Education Report. In fact, few schools have concentrated on more than one of these activities or developed mechanisms to ensure that most youngsters participate. It is now clear that several factors have blocked the complete implementation of this concept:

1. Congregational supplementary schools have limited administrative and planning resources. In general, administrative energy has been focused on the implementation of the school's ongoing program - rather than on the development of new program approaches. The development and implementation of a new approach including intensive outreach to parents, retreat programs, youth group activity, and significant summer programming such as camps and Israel travel, requires a far greater administrative time commitment than has been available in most educational institutions.

²The Congregational Enrichment Fund annually involves approximately 400 parents and students in family education activities; 850 children and teenagers in weekend retreat programs; and 2,000 students in other co-curricular activities. In addition, camp incentive grants help send approximately 35 students to their first-time Jewish summer camping experience. Cleveland participation in Camp Ramah (affiliated with the Conservative Movement), for example, has almost tripled since the year before the Congregational Enrichment Fund, from 13 to around 35-40 projected for next summer.

2. The Bureau of Jewish Education feels it has not had sufficient staff to develop an individualized approach to congregations that takes into account the fact that each congregation is, in its own way, an independent Jewish educational system requiring carefully planned consultation at many operational levels.

Future Planning Efforts:

In order to begin addressing these restraining factors, a number of planning initiatives are under consideration which may have an important impact on future services:

1. The CSPC's new Commission on Youth, co-sponsored with the Congregational Plenum, will work closely with the JCC, the Bureau of Jewish Education, the Congregations and Akiva High School to determine what steps can be taken to implement the specific "beyond the classroom" recommendations that pertain to youth.
2. The CSPC leadership is giving consideration to the possibility of developing a committee process working closely with the Bureau of Jewish Education, the JCC, and the congregations designed to deal with a variety of issues in Jewish education and to further interdisciplinary and interagency approaches to the integration of beyond the classroom activity into the regular curricular process of the schools. This approach was first suggested in the 1980 report.
3. Recently, a small group of agency and planning leadership met under the auspices of an international program aimed at strengthening Jewish education and identity. This effort led by Morton L. Mandel has already resulted in ongoing meetings of the JCC, Bureau, and College directors aimed at increasing interagency activity. In addition, it is expected that more Federation leadership will be involved in the local counterpart of this international process in the year ahead, which will be closely coordinated with CSPC and agency efforts.
4. The Bureau strategic planning process is currently focusing on the services the Bureau should provide in the future and which services it should perhaps no longer provide. This process will include an evaluation of the Bureau's role in supporting efforts to integrate formal and informal Jewish education in schools.

Day School Education

The Jewish Education Report recognized the effectiveness of day school education and recommended that the Bureau of Jewish Education explore ways to increase the number of youngsters enrolled in Jewish day schools in Cleveland. Since 1980, the Bureau has gone a long way toward developing this strategy through a number of comprehensive day school studies. These reports developed a strategy that called for communal resources to be provided for new schools where it could be shown that the schools could potentially add youngsters to

the system of day school education. Since well over 90% of Orthodox youngsters already receive a day school education, this led to a Bureau strategy focused primarily on expansion in the non-Orthodox system.

Progress to Date:

Non-Orthodox Day School enrollment has changed remarkably over the last four years. Enrollment at Agnon has stabilized and now stands at around 108 youngsters and the Solomon Schechter Day School of Cleveland has emerged as a strong viable alternative with more than 140 enrolled. In total, non-Orthodox Day School enrollment has nearly doubled since the 1980 Jewish Education Report, in spite of a 10% overall decline in the Jewish school population (see charts 5 and 10).

Restraining Factors:

While the Bureau's day school reports have focused the community's attention on strengthening the non-Orthodox day school system, less than 6% of potential non-Orthodox youngsters are currently enrolled in day schools. A number of factors have slowed the potential rate of non-Orthodox day school growth including a continuing reluctance on the part of many in the Jewish community to send their children to a parochial school; the cost of day schools as compared to the cost of public schools; and a concern for the quality of their children's secular education.

Based on these factors, a number of issues can be raised:

1. Both non-Orthodox schools need to clearly identify their target markets. Solomon Schechter's success with a more traditional segment of the Conservative community would tend to suggest that Agnon's natural market would be among less traditional Conservative and Reform Jews. This market however, has little experience with day school education and places an extremely high value on the quality of secular education.
2. While both Agnon and Schechter are working hard to recruit students, they need to develop comprehensive marketing strategies that stress both the importance of day school education in educating Jewish children and the quality of secular education offered.

Teacher Education

Progress to Date/Restraining Factors:

The American Jewish community, according to most observers, is facing a significant shortage of line and administrative Jewish educational staff. Cleveland's history in the field of teacher recruitment and education contains a number of attempts to solve the problem. In the 1970's, the College of Jewish Studies developed "People of Valor" to recruit former school teachers (many of whom left school teaching to raise families) and provide them with the Jewish content needed to become first rate Jewish school teachers. The program failed for lack of interested teachers, and it was determined that part of the

problem lay in the high level of required training compared to the relatively modest rewards of teaching. In addition, community policy has shifted and no longer views teacher education as the primary role of the College of Jewish Studies.

More recently, the Bureau of Jewish Education developed a three-year comprehensive teacher education program - the Jewish Educator Services Program funded through Federation's Endowment Fund - aimed mostly at supplementary school teachers at a variety of levels of skill, knowledge, and experience. During the first year of the program over 200 teachers were involved in a variety of experiences through this program - some of which involved the College of Jewish Studies. This demonstration project has not yet been fully evaluated and no determination of its impact on the system has yet been made.

AN OVERVIEW OF CURRENT EDUCATIONAL STATISTICS AND TRENDS

Overall Trends

Since 1980, the community has completed two demographic studies and has learned more about its demographic make-up, attitudes, and longer term Jewish educational patterns. Excerpts from Cleveland's 1980 Demographic Study and its 1982 study of 18-29 year olds are appended to this document.

The 1980 Demographic study showed generally high levels of organizational affiliation (charts 11 and 12); high levels of participation in Jewish education (chart 23 shows that better than 90% of Cleveland's Jewish children are getting, have gotten, or will get some form of Jewish education); and low levels of intermarriage (chart 13) when compared to other Jewish communities. Most interestingly, however, the study revealed a rapidly shrinking pool of school aged youngsters - a pool which is now about 24% smaller than it was in 1980 - assuming no major in-migration of school age children (chart 14). It should, however, be noted that a recent study in Pittsburgh reveals a significant increase in the youngest group of children, and the Bureau reports an upswing in pre-school and kindergarten enrollment. This could represent the long delayed "mini-baby boom" in the Jewish community as the post-war generation finally begins to raise its own children. If this trend emerges in Cleveland (which is demographically similar to Pittsburgh) it could have implications for future Jewish educational planning.

The 18-29 year old study also contained interesting data. It revealed a generation of Jews with positive attitudes toward Judaism and Jewish life and a commitment to transmitting Jewish knowledge to their children (charts 15 and 16). It showed that most of those surveyed received some form of Jewish education (charts 17 and 18) and revealed varying rates of dissatisfaction/satisfaction with the kinds of education they received (chart 19). Interestingly, the survey provided some support for the notion that Israel educational experiences have an important value for those who participate (charts 20, 21, & 22).

In addition to the demographic data, other statistical information is appended to the program overview to provide a more complete picture of Jewish educational trends. Chart 5 shows a decline in school enrollment of only about 10% during the time (since 1979/80) that the population of school age children declined by about 24%.

Charts 1, 2, 3, 5, & 6 show the proportion of Federation allocations to Jewish education over time, and indicate the breakdown of current allocations and enrollments within Jewish education. It should be noted that since the 1980 Jewish Education Report, allocations to Jewish education have increased in total dollars but have remained constant as a proportion of total allocations to local agencies. During this time, the significant increases recommended by the 1980 report have been provided largely through endowment funding, much of which will be ending at the end of this fiscal year. The integration of these special endowment funded projects will be an important part of the Rating Committee's decision making in the field of Jewish education.

The Bureau of Jewish Education

The Bureau of Jewish Education is the Federation's planning arm in Jewish education and serves all the students and teachers in 27 schools through the provision of educational, financial, and planning services. Educational services include teacher education, personnel services such as granting teacher licenses, support services such as media and curriculum assistance, and the coordination of the Educational Directors' Council and its programs. Other activities include recruiting for Israel trips, providing financial aid for trips to Israel, and supervising the transportation system which transports students to the various Jewish schools. Financial services include reviewing annual school budget proposals, and serving as the conduit for all budgetary information and allocation distributions to Federation subvented schools, and overseeing the management of some of the educational buildings such as the College/Agnon/Akiva building and the Cleveland Hebrew Schools. Planning services include conducting school evaluations, developing experimental educational programs, educational policy, and funding guidelines (such as those relating to day school education), and serving as a data bank of information for both local and national use on various educational matters. Chart 4 shows a breakdown of Bureau services.

During the past five years, the Bureau of Jewish Education has taken on many new challenges and responsibilities as a result of increased school and community needs. The increased needs and demands have resulted in a more proactive approach to planning, including school evaluations, research, and statistical analysis. During the last few years, the Bureau has developed and monitored increased services to the congregations through the Congregational Services Department and the Congregational Enrichment Fund. It has engaged in studies of our educational institutions including the College of Jewish Studies, Agnon, and now Akiva High School. The Bureau has spent a great deal of time studying our day school system, examining ways in which the schools could be integrated, and developing policy guidelines for day school funding. Other new areas have been the development and monitoring of the Jewish Educator Services Program (the comprehensive teacher education program aimed primarily at supplementary school teachers), the Israel Incentive Savings Plan, and the Scholarship Program for high school and college student trips to Israel and residential summer camp.

The ongoing and increasing educational needs and demands on our system will necessitate the continuation and expansion of this approach to planning for our educational institutions. Meeting these increased demands for services has placed new strains on the Bureau's staff and budget and constitute one of the principal reasons for the Bureau's strategic planning process referred to above.

Day Schools

Most commentators on Jewish education, including our own Jewish education studies, stressed the importance and effectiveness of day school education as compared to most afternoon school Jewish education. Day School education is

viewed as being more effective because it provides an all day integrated environment (so that youngsters don't feel that Jewish studies are competing with other programmatic alternatives); because it provides far more hours of Jewish instruction than supplementary Jewish education (6 is the maximum for communal schools in Cleveland and 12 is the minimum for day schools); and because day schools on the whole enjoy more support and commitment from their parents and students than do supplementary schools.⁽³⁾ Day schools in Cleveland include the Hebrew Academy, The Agnon School, The Solomon Schechter School, Mosdos Ohr Hatorah, and the Mizrachi School. (The Ratner Day School is not affiliated with the Bureau of Jewish Education and operates on a somewhat different model than most of our other day schools.)

1. Orthodox Day Schools

In 1978/79, 95.5% of those enrolled in Cleveland's Orthodox day schools were enrolled at the Hebrew Academy of Cleveland. With the development of new Orthodox day schools, its share of this market has gradually decreased to 76%, while total enrollment (excluding Russian students) has remained remarkably stable (see chart 9). This shift in market share reflects national changes taking place in Orthodox Judaism and increasing selectiveness on the part of Orthodox parents.

Several community studies by the Bureau and the CSPC have found that the new Orthodox day schools have not and cannot expand the number of youngsters receiving a day school education and can therefore only serve to fragment Orthodox day school education at considerable cost to the community. These reports reinforce the need to maintain a strong and viable Hebrew Academy and thereby avoid further fragmentation at this time. The Hebrew Academy is therefore the only one of the three Orthodox Schools funded through community resources and receives around \$1,100 per pupil per year (see chart 10). It should also be noted that the Hebrew Academy provides scholarship aid to a large number of lower income students and that it raises a great deal of non-Federation support to carry out this service.

2. Non-Orthodox Day School Education

Agnon's current enrollment stands at around 108 and, its major challenge lies in increasing the number of students it serves. A significant increase in the number of students served would, in itself, considerably

³While there has not been extensive research in Jewish day school education, the few studies which do address this area generally confirm that a more intensive Jewish education plays a positive and decisive role in enhancing the Jewish identity of its graduates.

lower per capita costs and allow the school to begin lowering the current level of community subvention.

The Agnon School is funded at a rate of \$1,770 per student for the 1984/85 school year. It should be noted, however, that Agnon carries unusually high facility costs compared to the other day schools. These costs could represent as much as \$400 of the difference in the per capita costs of Agnon and Schechter and also affect its need for community subvention. The school recognizes the challenges it faces and has simultaneously undertaken the difficult tasks of increasing its marketing throughout the non-Orthodox community, while at the same time, controlling costs to avoid the need for any increase in community subvention. These efforts are reflected in the fact that Agnon projects a maximum per capita subvention of \$1,635 in 1985/86 and can maintain its current level of service at 90% of its current allocation, even if no packages are funded, with a projected per capita subvention of \$1,482.

The Solomon Schechter Day School's maximum requested per capita subvention for the coming year comes to approximately \$700. This figure compares favorably, not only with other day schools but even with the subvention levels of our supplementary schools.

The Bureau's report on funding guidelines for day schools, approved by the CSPC, indicates that "budgeting targets should be developed wherever necessary to assure that the per capita level of subvention for each day school is reasonable and that the total subvention for each school is related over time to the number of youngsters it serves." The Bureau has considered this goal in its deliberations on rating priorities, and specific targets will be further discussed by CSPC and Budget Committee leadership in the near future. In addition, it should be noted that tuition charges in all beneficiary day schools exceed the 1976 report recommendation that "the amount charged parents should be no less than half the per capita cost."

Supplementary Jewish Education

Supplementary Jewish education takes place outside of a youngster's regular school environment. In Cleveland, approximately 67% of youngsters receiving a Jewish education participate mainly in congregationally sponsored supplementary Jewish education and approximately 13% mainly in communally sponsored supplementary Jewish education (see chart 6). (About 40% of the youngsters enrolled in Cleveland Hebrew Schools - a communal supplementary school - do so as part of an arrangement their respective congregations have made with the school. Bethaynu, Mayfield Hillcrest, Am Shalom and Beth Shalom are all presently constituent members of Cleveland Hebrew Schools.) Supplementary Jewish education for all religious orientations generally takes place afternoons and Sundays with the number of hours of Jewish instruction provided ranging from 2 to 7 hours.

The differences between communal and congregational supplementary Jewish education have become blurred over the years. One major difference is that communal supplementary schools are funded in large part by the Federation while

congregational supplementary schools have, at least until recently, not received any community subvention at all. Another major difference between the communal and congregational systems is that the communal schools are open to all Cleveland Jews while the congregational schools are generally only open to their own congregants.

Communal schools have a long tradition in Cleveland as the successors to the Talmud Torah movement that provided a major share of the Jewish education in our community and throughout the country. Over the years many communities have abandoned their communal systems, as the educational function moved to congregational settings, and indeed only 10% of all students receiving supplementary education are found in community-sponsored schools. In Cleveland, supplementary Jewish education has also shifted to congregations, and today only 16% of supplementary school students are in communal schools (and many of these do so through their congregational affiliations).

Each communal school has its own unique history and current circumstances.

1. Workmen's Circle School - The Workmen's Circle School provides the community's only Yiddish language education. Past Bureau and Federation analyses have concluded that the furtherance and preservation of this aspect of Jewish culture was worth the relatively small investment provided. In recent years the Workmen's Circle School has shown some signs of revival. It has had an especially good record in reaching out to Soviet Jewish youngsters. In 1984/85, however, the school's enrollment did not reach projections. The Bureau will continue to monitor the school closely, especially its overall enrollment trends.
2. Yeshivath Adath B'nai Israel (YABI) - YABI has a strong Orthodox congregational tie and remains the only supplementary school with an Orthodox orientation. YABI's tuition charge in relation to its total cost is relatively low (20.9%) and it generates only 11.4% of its total cost through tuition income (see chart 7). YABI does, however, generate a great deal of income from fund raising and serves many lower income students. After a major enrollment decline in the mid to late 1970's, YABI's student population leveled off. However, last year, YABI suffered a drop in enrollment and a consequent increase in per capita cost and per capita subvention (see chart 8). This year YABI will not be coming to the community with any packages over 90%.
3. Akiva High School - Akiva is an inter-congregational communal Hebrew High School, although over the years it has had some difficulty attracting the broad base of high school age enrollment that the community had hoped for.

Akiva has reduced costs for the current year, will operate with only 66% of its 1984/85 allocation, and will have no packages over 90%. This has been accomplished because of a major drop in enrollment, administrative reorganization, and a significant decrease in transportation costs. The Bureau is working closely with the school's leadership to develop a more effective and aggressive approach to the provision of inter-congregational Hebrew high school educational services.

4. Cleveland Hebrew Schools - Cleveland Hebrew Schools is perhaps the most direct "descendant" of the Talmud Torah movement providing more intensive Hebrew afternoon education than any other school in the community. It provides 5½ hours a week of Hebrew education as compared to the 4 hours offered at Beth Torah. Currently its enrollment is made up of youngsters who joined Cleveland Hebrew Schools as part of synagogue schools (approximately 40%); youngsters who joined independently but who are members of congregations (approximately 20%); and youngsters who are completely unaffiliated (approximately 40%). Cleveland Hebrew School's enrollment has varied over the years. After a number of recent increases, it is projecting a significant drop due to the loss of Bethaynu which is starting its own Hebrew school. Cleveland Hebrew School's per capita costs are in line with similar costs in the congregational supplementary schools but these may be adversely affected by the loss of Bethaynu. Cleveland Hebrew School's per capita subvention is \$516 without UJRS (see chart 7). The school's tuition charges represent 28% of the per capita cost.

The merger three years ago of Cleveland Hebrew Schools and UJRS was viewed as an important way of controlling the rising cost of the two institutions. While per capita cost and subventions have not been significantly reduced (see chart 8), the merger has helped control the rate of cost and subvention increases at the two institutions.

UJRS offers minimal Jewish education to a population of Jews that may be "at risk" in terms of its connection to the Jewish community. Participation in this program, therefore, provides an important "linkage" to the community at a relatively modest price.

Tuition charges are a key issue for future study for communal supplementary Jewish education. Chart 7, comparing tuition charges and per capita tuition income with Federation subvention and total cost, shows that for the most part our communal supplementary schools receive a relatively small percentage of their total cost from tuition fees, and a relatively high percentage from Federation subvention. (It should also be noted that the third element of revenue, in addition to Federation subvention and tuition, is private fund raising, which is regulated by Federation processes.)

More importantly, the tuition fees themselves are set rather low in relation to per capita costs. Tuition fees represent only 28% of total per capita cost at CHS, 20.9% of total per capita cost at YABI, and 19.4% of total per capita cost at Akiva (where tuitions are generally paid by congregations and not by families.)

These tuition charges are especially worth noting in light of the recommendation in the 1976 Jewish Education Study Committee Report cited earlier that while "all parents who demonstrate that they cannot afford to meet the costs of tuition should receive appropriate subsidy...the objective should be to attain a situation in five years where tuition rates will be fixed so that the parent and the community share costs. Specifically, this means that

the amount charged parents should be no less than half the per capita cost"
(emphasis added).

It should be noted that per capita costs and subventions may decline for some schools in the coming years as a result of Bureau initiated reductions in transportation costs.

The College of Jewish Studies

The College of Jewish Studies plays a key role in adult Jewish education; participates with the Bureau in aspects of teacher education; and is increasingly providing community services through its Institute for Jewish Life and Culture. Over the last four years, the College has made remarkable progress in carrying out the community mandate to shift its focus to adult and community education. It has also attracted many new students through the integration of excellent faculty and courses.

In the process, it has increased credit hours from 1,377 in 1982/83 to 2,038 in 1983/84, and income from program fees from \$34,015 to \$174,880 during that same period, while at the same time lowering per capita subvention. While it still carries a deficit resulting in part from certain restrictions on its fund raising plans, it is anticipated that recent Budget Committee decisions will help alleviate these problems.

The Jewish Community Center

The JCC has a role in enhancing Jewish identity. The role of the JCC in promoting and nurturing Jewish identity and continuity has been the focus of numerous national studies conducted ever since the mid 1940's. Most recently the JWB report of the Commission on Maximizing Jewish Educational Effectiveness of Jewish Community Centers chaired by Morton L. Mandel, has reaffirmed the important place of the JCC in strengthening Jewish identity. The Jewish Community Center has maintained that enriching Jewish identity is one of its top priorities. Informal Jewish education and promoting Jewish identity is an ongoing objective in all of the JCC departments. Over the years, such JCC programs as Camp Wise and Anisfield Day Camp, the JCC preschool, Family Place, and JCC youth activities among many others have had an important impact on the Jewish identity of Cleveland's Jews.

Cleveland's 1980 Jewish Education Report emphasized the possibility of expanding the educational role of the JCC in three key areas by:

1. Developing and implementing a program of retreat experiences in conjunction with schools.
2. Using its expertise to ensure that each youngster participates in an intensive Jewish summer camp experience.
3. Participating in a process aimed at increasing the number of students involved in youth groups and raising the level of their Jewish content.

With the construction of a new JCC branch at the Beachwood complex, opportunities for the JCC in the area of Jewish education and Jewish identity will continue to grow. The conference center is eagerly awaited by our educational institutions, including our congregational schools for use for retreat and camping programs. The College of Jewish Studies, is also awaiting the development of the conference center and has agreed to work closely with the JCC in its development as an educational tool. The close proximity of the Beachwood JCC to the College of Jewish Studies building (which houses the Akiva High School and the Agnon Day School) and to many of our community's congregational schools, will also provide increased opportunity for cooperative effort and joint programming in the area of Jewish identity and education. As informal Jewish education and beyond the classroom activities become integral parts of supplementary school education, JCC will be needed to provide its group work expertise in the planning of these programs.

HIGHLIGHTS OF KEY ISSUES FOR RATING COMMITTEE CONSIDERATION

I. Bureau of Jewish Education and Schools

A. Congregational Supplementary Jewish Education

1. While still going through the final evaluation phase, it is clear that the Congregational Enrichment Fund, though limited in ways described in the body of this report (in the section on "restraining factors" affecting the integration of "formal" and "informal" education), remains a viable option in accomplishing two key goals of community policy outlined in both the 1976 and 1980 Jewish Education reports.
 - a. The Congregational Enrichment Fund represents concrete recognition of the idea that the community has a direct stake in the success of the Jewish educational process in congregations just as it does for any other Cleveland Jewish youngster.
 - b. The Congregational Enrichment Fund, is our main tool for focusing community resources on the development of "beyond the classroom" activities for the close to 70% of our youngsters enrolled in congregational Jewish education.
2. It is vital that the "restraining factors" described in this report affecting congregations and "beyond the classroom" activity, be addressed in the year ahead. Specifically, it appears that greater work with congregations will be necessary to achieve many of the goals previously discussed. It is hoped that additional effort could be provided to ensure that Congregational Enrichment Funds, and other congregational resources are used to develop comprehensive strategies designed to implement the "beyond the classroom" approaches outlined in the 1976 and 1980 reports.

B. Communal Supplementary Jewish Education

1. The Bureau is planning, in the year ahead, to begin a careful study of our system of communal supplementary education. The material in this report can help in gaining a better understanding of the relationship of the communal Jewish educational system to congregational supplementary Jewish education. The rationale and purpose of communal supplementary Jewish education needs to be clarified in order to strengthen its role in the Jewish educational process. The Bureau has already taken important steps aimed at controlling communal supplementary school costs and subventions through its Akiva study and changes in the Bureau transportation system.

2. The CSPC should follow and encourage the Bureau's thorough exploration in the coming year of the relative costs, tuition policies, and subventions of the communal schools.

C. Day Schools

Day Schools continue to be a high community priority as defined by the community value ratings and 1976 and 1980 Jewish Education Reports.

The Solomon Schechter Day School is participating in the rating process for the first time. This is also the first time that a new institution is being added as a beneficiary since the development of our modified budgeting system. It is important to note that the Solomon Schechter Day School therefore has its entire subvention at risk in this year's rating process.

D. Teacher Education

Teacher education should continue to be a high priority for our community. The Bureau and the CSPC are currently reviewing the Jewish Educator Services Program on an ongoing basis and will do another comprehensive review after the demonstration program is completed. Teacher education is an ongoing and important component of our educational system. A teacher education package is included among the Bureau's 1985 "at risk" priorities. In addition, some teacher support services are included in all of the Bureau's continuing priorities.

II. The Jewish Community Center

During the rating process, consideration should be given to the role of JCC in enhancing Jewish identity. Many of this year's program packages address the role that JCC plays in this area.

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PERCENTAGES OF JWF ALLOCATIONS
TO LOCAL AGENCIES* 1951-1985
BY CATEGORIES OF SERVICE

EDUCATIONAL
AGENCIES

CASEWORK
AGENCIES

GROUPWORK
AGENCIES

INSTITUTIONS

40%-

35%-

30%-

25%-

20%-

15%-

10%-

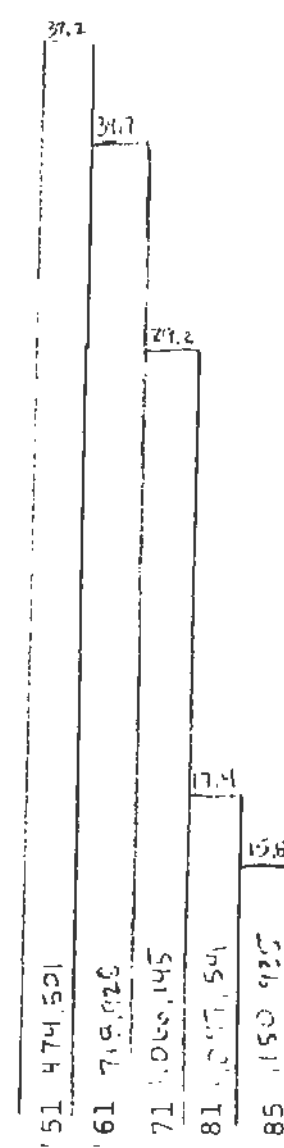
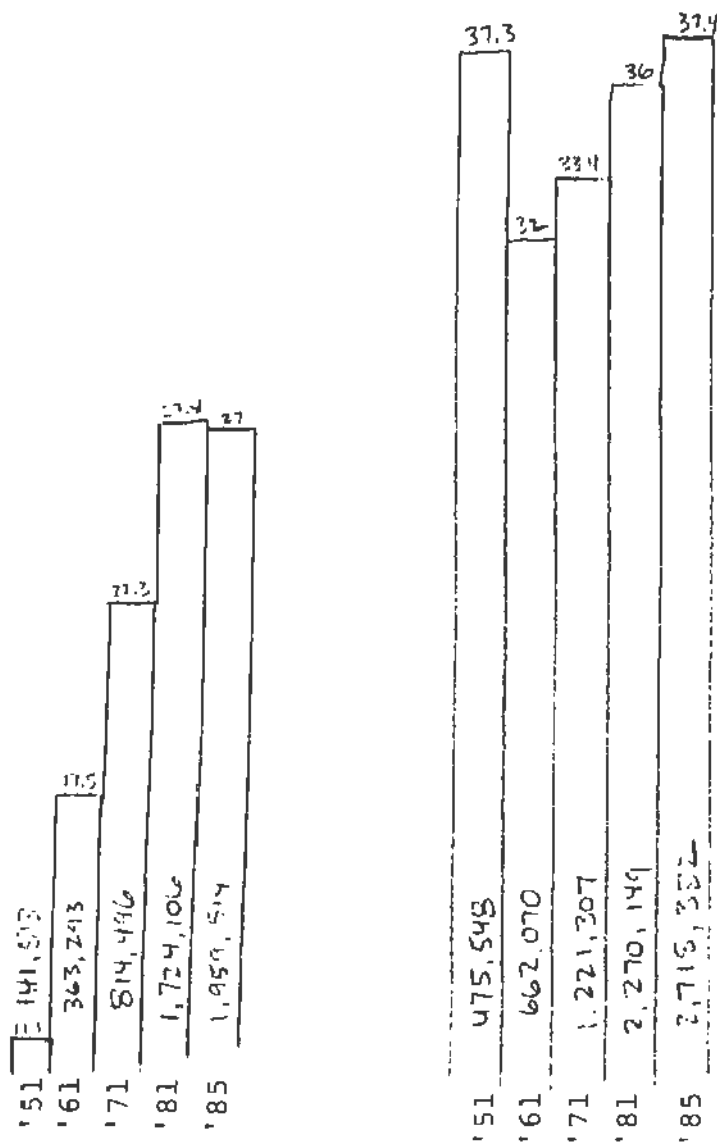


CHART 1

*These four categories

exclude JCF budget, Capital Repair and Replacement Budget and Central Services Budget. United Way allocations are included.

CHART 2

PERCENT OF TOTAL LOCAL ALLOCATIONS TO EDUCATIONAL AGENCIES

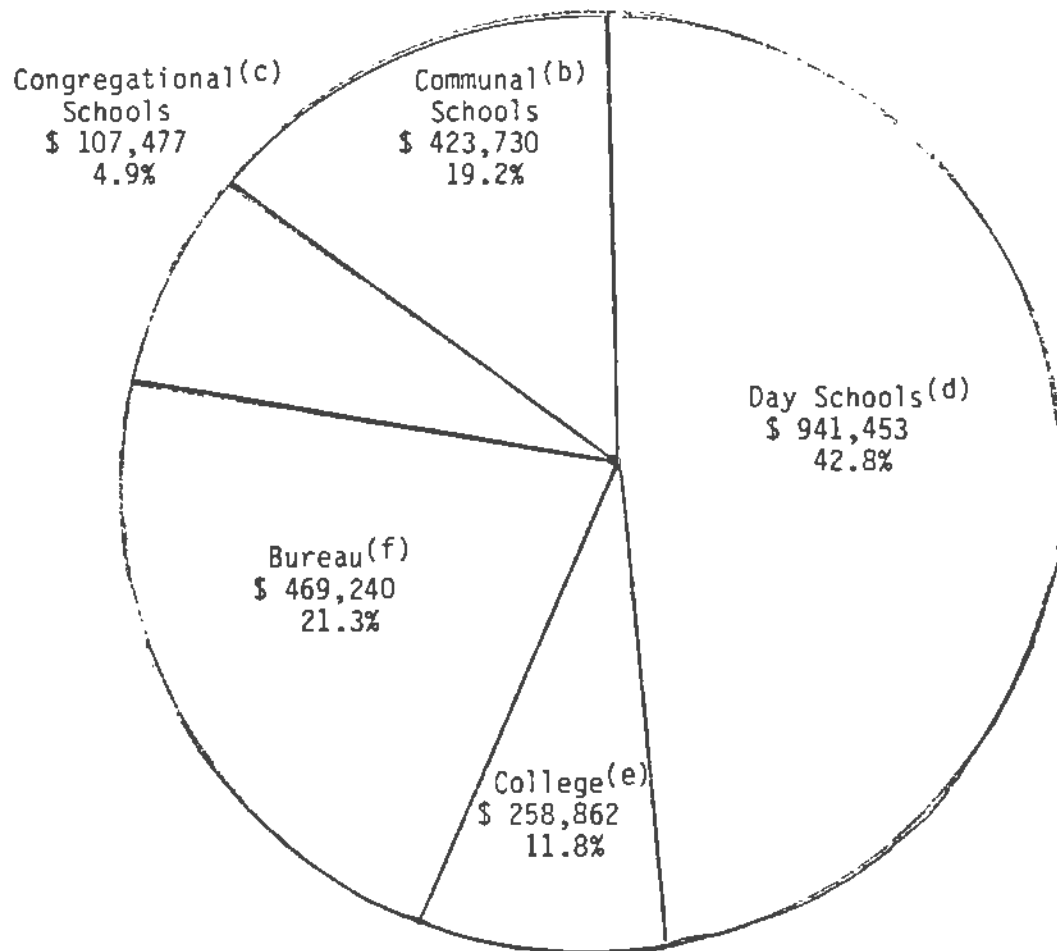
1980 - 1985

	<u>Allocations</u>	<u>% of Total Local Allocations(a)</u>
80/81	\$1,599,894	27.1
81/82	\$1,724,106	27.4
82/83	\$1,807,207	27.0
83/84	\$1,844,592	27.0
84/85	\$1,959,514	27.0

(a) Total local allocations include United Way funds and do not include capital repairs and replacement, the JCF budget, and centralized services.

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CHART 3
ALLOCATIONS TO JEWISH EDUCATION(a)

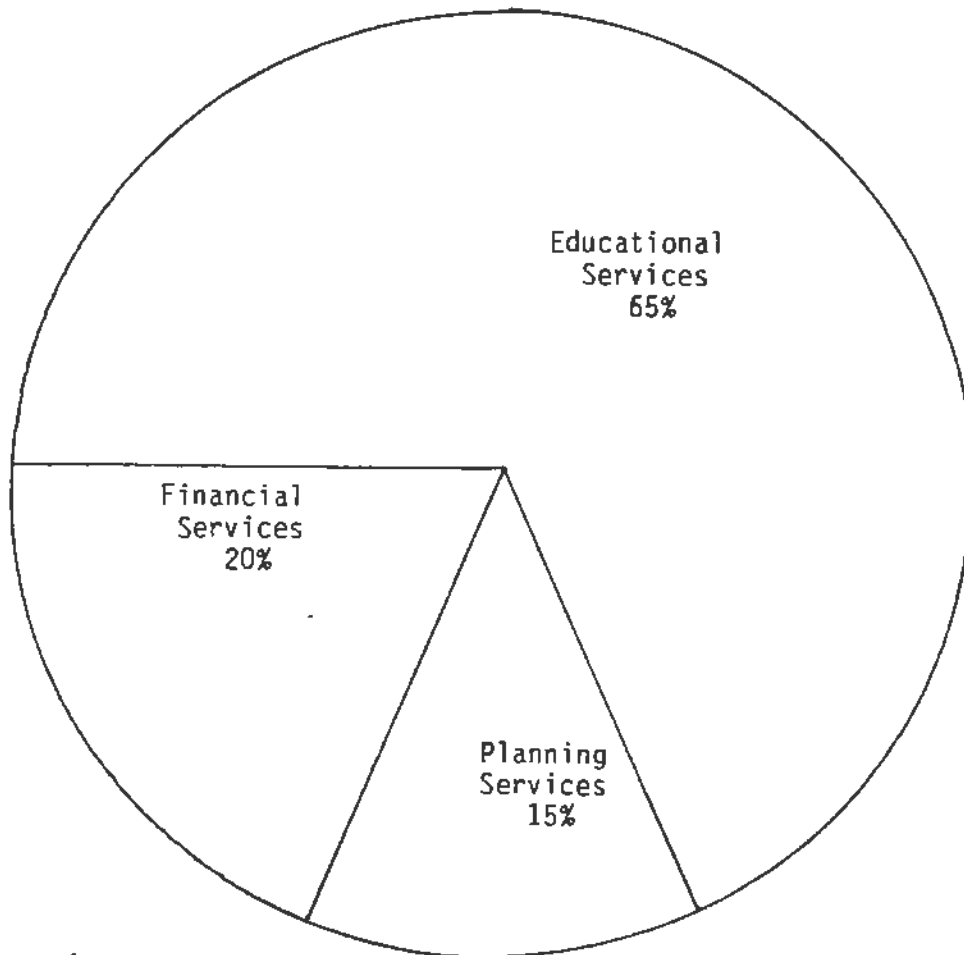


Footnotes

- (a) Figures, where appropriate, are based on 84/85 approved budgets. Not included in the total are: \$40,000 of endowment grants and loans for trips to Israel and an estimated \$28,000 which will be committed this year for the Israel Incentive Savings Plan (\$40 x 7 yrs x 100 projected new participants).
- (b) Akivah High School - \$141,593; Cleveland Hebrew Schools/UJRS - \$134,565; YABI - \$134,488; Workmen's Circle - \$13,084.
- (c) Congregational Enrichment Program funded through the Endowment Committee.
- (d) Hebrew Academy - \$702,009; Agnon - \$189,444; Solomon Schechter - \$50,000 in endowment funds.
- (e) Includes a \$41,113 endowment grant for the Exhibition on Zionist Immigration to Israel.
- (f) Includes a \$32,658 endowment grant for the Jewish Educator Services Program.

CHART 4

BUREAU OF JEWISH EDUCATION
PERCENTAGE BREAKDOWN OF
EDUCATIONAL, FINANCIAL AND PLANNING SERVICES (a)



(a) Percentages exclude Bureau administration.

PART I: CLEVELAND JEWISH SCHOOL OCTOBER ENROLLMENT DATA: GRADES K-12 1975/76 - 1983/84

	1975/76	1976/77	1977/78	1978/79	1979/80	1980/81	1981/82	1982/83	1983/84
*AGNON SCHOOL ^a	106	133	148	154	164	124	106	104	104
*AKIVA HIGH SCHOOL	273	287	290	292	254	256	225	231	205 ^b
AM SHALOM	-	-	-	-	71	63	78 ^c	47	48
ANSHE CHESED-FAIRMOUNT TEMPLE	1,129	1,109	1,043	1,021	1,051	969	952	921	921
BETHAYNU	-	-	-	-	-	41	40	41	48
BETH ISRAEL-WEST TEMPLE	115	108	105	101	89	84	80	74	74
BETH SHALOM	-	-	-	-	44	47	62	56	50
BETH TORAH	401	380	391	372	372	501	521	492	470 ^d
B'NAI JESHURUN	368	320	296	272	523	383	405	397	384
*CLEVELAND HEBREW SCHOOLS	254	208	212	202	183	157	214	287	307 ^e
CONGREGATION BETH AM	305	316	285	254	231	219	205	188	166
CONGREGATION BRITH EMETH	503	458	450	402	373	369	324	308	314
*HEBREW ACADEMY	661	692	702	674	719	702	679	624	612
JEVISH SECULAR SCHOOL	-	-	-	-	48	51	38	41	49
MAYFIELD HILLOREST	NA	79	81	90	82	64	57	53	24
MIZRACHI DAY SCHOOL	-	-	-	-	-	-	-	-	8
MOSDOS OHR HATORAH	-	-	-	29	53	82	96	105	128
PARK SYNAGOGUE-RATNER DAY SCHOOL	63	110	96	56	64	50	10	67	48 ^f
PARK SYNAGOGUE-RELIGIOUS	805	815	775	689	665	644	580	567	534
SOLOMON SCHECHTER SCHOOL	-	-	-	-	-	15	46	84	109
SUBURBAN TEMPLE	266	262	277	244	253	246	240	209	190
TAYLOR ROAD SYNAGOGUE	167	107	106	93	88	72	80	80	75
TELSHE HIGH SCHOOL	-	-	-	-	110	110	75	73	80
TEMPLE EMANU EL	561	528	511	529	504	508	502	486	471
TEMPLE MER TAMID	61	64	61	47	27	27	-	37	59
THE TEMPLE	560	579	582	543	557	503	487	487	431
*UNITED JEWISH RELIGIOUS SCHOOL	235	223	192	140	102	100	91	-	-
WARRENSVILLE CENTER SYNAGOGUE	86	87	88	NA	34	30	17	24	-
*WORKMEN'S CIRCLE SCHOOL	103	90	87	63	37	42	45	46	60
*YESHIVATH ADATH B'NAI ISRAEL	212	168	155	160	175	167	187	219	204 ^g
TOTAL	7,734	7,121	6,933	6,427	6,673	6,626	6,442	6,348	6,189
Students attending more than 1 school	EST-702	-685	-697	-679	-636	-752	-738	-750	-738
GRAND TOTAL	6,532	6,436	6,236	5,748	6,037	5,874	5,704	5,598	5,431

*COLLEGE OF JEWISH STUDIES	1977-78h. Oct. Feb. June 343 298 139	1978-79h. Oct. Feb. June 269 235 143	1979-80h. Oct. Feb. June 267 177 98	1980-81h. Oct. Feb. June 230 222 68	1981-82h. Oct. Feb. June 196 204 137	1982-83 ⁱ . J. Oct. Feb. June 320 425 160	1983-84 Nov. Apr. June 400
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* Federation Supported Schools

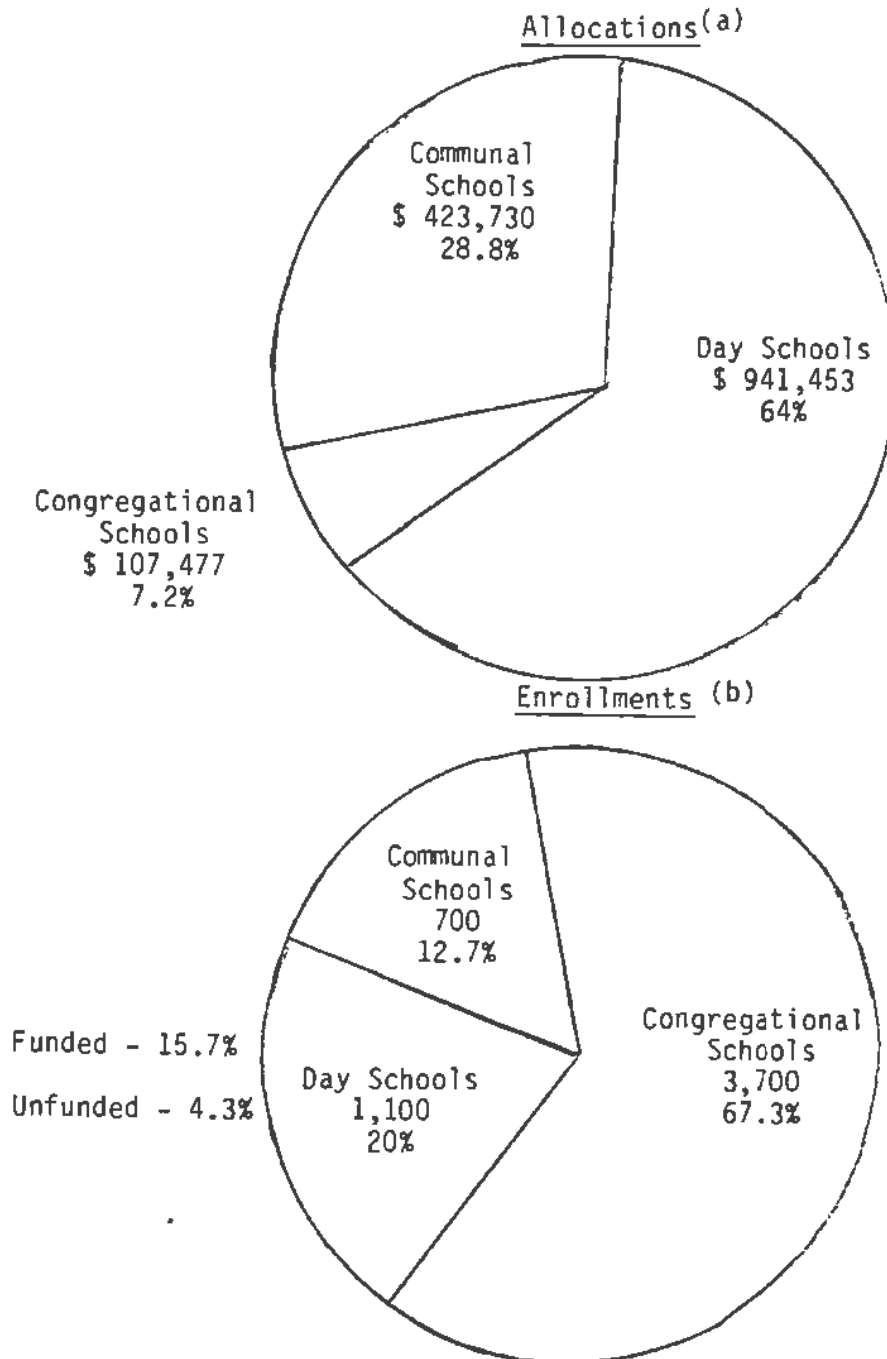
- a. Some duplication is certain but no figures are available
- b. 185 duplicated, 20 are not
- c. Includes Mer Tamid
- d. 470 duplicated
- e. Includes 95 in UJRS department
- f. Jewish enrollment-only 1982/83 & 1983/84 are actuals, prior years are estimates

- g. At least 75 are duplicated
- h. Figures represent individuals and exclude outreach and short-term courses
- i. Modification of reporting dates to reflect actual C.C.J.S. enrollment periods; Oct. '82 figure was 305
- j. Starting 82/83, figures include outreach and short courses.

CHART 6

DAY SCHOOLS - COMMUNAL - CONGREGATIONAL

Direct Allocations for Formal Jewish Education for Children and Youth



(a) Allocations where appropriate, are based on 1984/85 approved budgets. The Day School figure includes a \$50,000 endowment grant for Solomon Schechter; the allocation to congregations represents the endowment funded Congregational Enrichment Program which will be integrated into the regular budget for 1985/86.

(b) Enrollments are estimates based on the 1984 census figures obtained by the Bureau. They do not include preschool. Those students attending a communal school during the week and a congregational school on Sundays were included in the communal count.

CHART 7

COMMUNAL SCHOOLS

Detailed Analysis of Per Capita Income and Costs 1984-85

(Based on 1984/85 Approved Budgets and October Enrollment Census)

	CHS	/ UJRS	AKIVA	YABI	WORKMEN'S CIRCLE
No. of Students	235	68	177	168	51
Total Budget	\$ 193,159	\$ 29,676	\$ 190,753	\$ 200,912	\$ 41,209
Per Capita Cost	\$ 822 (\$735 combined)	\$ 436	\$ 1,077	\$ 1,195	\$ 808
Federation Subvention	\$ 134,565		\$ 141,593	\$ 134,488	\$ 13,084
Per Capita Subvention	\$ 516 (\$444 combined)	\$ 193	\$ 800	\$ 800	\$ 256
% of Income from Subvention	60.3%		74.2%	67%	31.7%
Tuition	\$ 230	\$ 165	\$ 210	\$ 250	\$170* \$240**
Tuition as Per- centage of Cost	28%	38%	19.4%	20.9%	20%* 29.7%**
Actual Tuition Income	\$ 45,085	\$ 8,210	\$ 37,800	\$ 23,000	\$ 8,210
Actual Average Per Capita Tuition	\$ 191	\$ 120	\$ 213	\$ 84	\$ 161
Tuition Income as Percentage of Cost	23.2% (23.9% comb.)	27.5%	19.7%	11.4%	20%
Total Contribution	\$ 16,000		\$ 3,460	\$ 43,574	\$ 17,200
Per Capita Contribution	\$ 53		\$ 19	\$ 259	\$ 337
% of Income from Contributions	7.1%		1.8%	21.6%	41.7%
Cost of Facility	\$ 50,608		\$ 14,208	\$ 22,573	\$ 2,450

* (Sunday)

** (Weekday & Sunday)

See Page 2 and 3 for footnotes.

COMMENTSCHS/UJRS

In early 1983, United Jewish Religious School (UJRS) was combined with Cleveland Hebrew Schools (CHS) into one administrative unit. Before 1983, UJRS was a separate school receiving its own Federation subvention. Since then, the budgets have been combined and the schools receive one Federation subvention. However, because UJRS is a Sunday program (2.5 hours/week) and CHS provides 5.5 hours/week of study, we have attempted to isolate the two schools in order to more fully understand them.

The separate figures are estimated and proportioned based on the increase in the total subvention over the previous year. For example, the total increase in subvention over the previous year was 15.4%. The subvention figures for CHS and UJRS were estimated by increasing the previous year's separate subventions (see chart on communal schools -- per capita subvention) by that percentage. The same procedure was followed to determine the cost for the separate schools (the increase over the previous was 3.5%). The per capita subventions and costs were calculated based on the estimated figures. The tuition incomes for the two schools are actual figures.

Students who attend the preparatory program are not charged the full \$230; there are also reductions in the tuition charge for families with more than one child in the school.

The national average tuition for communal schools is approximately \$340. The national average tuition income as percent of cost is 36% for large schools (over 100 students) and 43% for small schools (under 100 students). Actual tuition income as percent of cost for our large communal schools are as follows: CHS - 23.2%; Akiva - 19.7%; YABI - 7% (estimated); and for our small schools, UJRS - 27.5% and Workmen's Circle - 20%.

Cleveland Hebrew School believes that it will only raise \$6,000 of the projected \$16,000. The figures relating to the contributions are based on the \$16,000.

Maintenance of the Lander Road CHS building, where the UJRS holds its Sunday morning classes, is approximately \$9,500. The cost of maintenance personnel is not included in this figure. The building is presently only occupied on Sunday mornings.

AKIVA

Akiva is projecting an enrollment of 120 in 1985/86. Two synagogues -- Temple Emanu El and Fairmount Temple -- will no longer be sending their 7th grade classes to Akiva and will instead be conducting their own classes. The schools will continue to support Akiva and encourage 8th grade students to attend the school.

Akiva, continued

Fairmount Temple 7th graders who wish to attend Akiva will be encouraged to do so. The Akiva projected budget for 1985/86 is approximately \$130,000.

The actual tuition income of \$37,800 in the approved budget was based on projected enrollment of 180.

YABI

Yeshiva Adath B'nai Israel (YABI) also conducts a summer school program. Since this program is not subsidized by the community, all costs relating to the summer school program (a total of \$24,090) was removed from the budget. The changes are reflected in the cost of the facility and in the tuition income, both of which are estimated figures.

YABI provides Jewish educational services to a large group of low-income families. This explains the lower percentage of income from tuition as compared to other schools.

WORKMEN'S CIRCLE

The Workmen's Circle Educational Center, a private separate corporation, owns the building where the school is located. For the last ten years, it has only charged Workmen's Circle \$2,450 in rent. The remainder of the cost is absorbed by the Educational Center.

Workmen's Circle actual approved budget for 1984/85 was \$50,949. However, \$9,740 of the budget represents a transfer to the school from JCC for adult Yiddish activities. In order to more accurately reflect the school's budget, this figure was removed.

DSL/jao:1

CHART 8

COMMUNAL SCHOOLS

PER CAPITA COSTS - PER CAPITA SUBVENTIONS - FIVE YEAR TRENOS

School	Enrollment	Approved Budget	Subvention	Per Cap- ita Cost	Per Capita Subvention
<u>AKIVA</u>					
80/81	256	\$ 197,513	\$ 142,413	\$ 771	\$ 556
81/82	225	201,609	147,219	896	654
82/83	231	195,979	145,874	848	631
83/84	205	195,848	139,632	955	681
84/85	177	190,753	141,593	1,077	799
<u>CHS/UJRS</u>					
<u>CHS</u>					
80/81	157	\$ 171,203	\$ 94,053	\$ 1,090	\$ 599
81/82	214	170,207	94,207	795	440
82/83	201	(177,017) (a)	102,174	(880)	508
83/84	213	(186,527)	(105,139)	(875)	(493)
84/85	235	(193,159)	(121,387)	(822)	(516)
<u>UJRS</u>					
80/81	100	\$ 29,902	\$ 15,627	\$ 299	\$ 156
81/82	91	26,139	12,491	287	137
82/83	86	(27,187)	11,090	(316)	129
83/84	95	(28,650)	(11,412)	(301)	(120)
84/85	68	(29,676)	(13,178)	(436)	(193)
<u>WORKMEN'S CIRCLE</u>					
80/81	42	\$ 46,736	\$ 26,826	\$ 1,112	\$ 638
81/82	45	44,606	24,866	991	552
82/83	46	38,446 (b) (c)	15,326 (b) (c)	835	333
83/84	60	44,082 (d) (c)	14,820 (d)	734	247
84/85	51	41,209 (c)	13,084	808	256
<u>YABI</u>					
80/81	167	\$ 163,169 (e)	\$ 106,734 (e)	\$ 977	\$ 639
81/82	187	177,496 (f)	118,838 (f)	949	635
82/83	219	193,376 (g)	125,145 (g)	882	571
83/84	204	200,985	126,217	985	618
84/85	168	200,912 (h)	134,488	1,195	800

(See Page 2 for Footnotes)

FOOTNOTES

CHS/UJRS

- (a) In early 1983, Cleveland Hebrew Schools and United Jewish Religious Schools were joined into one administrative unit. The figures in parenthesis are estimated figures based on a calculated breakdown of the combined CHS/UJRS budgets and subventions. The figures were proportioned based on the total percent increase over the prior year. For example, the combined CHS/UJRS budget for 82/83 is \$204,204, approximately a 4% increase over 81/82. Four percent was added to the 81/82 CHS budget to determine the 82/83 CHS budget and 4% was added to the 81/82 UJRS budget to determine the 82/83 UJRS budget. The same procedure was followed to determine the separate budgets and subventions for the subsequent years. All the figures were adjusted slightly so that the estimated separate budgets when combined, equalled the total approved budget.

WORKMEN'S CIRCLE

- (b) Includes \$1,920 in refugee resettlement funds.
- (c) Beginning in 1982/83, funds from the Federation allocation spent on adult Yiddish activities were separated out from the school budget, and instead, a direct allocation for this purpose was made to JCC. The allocation (\$10,557 in 1982/83, \$13,179 in 1983/84, and \$9,740 in 1984/85) appears in the Workmen's Circle budget as a transfer from JCC. These figures were removed from the total Workmen's Circle budget to more accurately reflect the cost of running the school.
- (d) Includes \$1,650 in refugee resettlement funds.

YABI

- (e) Includes \$5,100 in refugee resettlement funds.
- (f) Includes \$4,590 in refugee resettlement funds.
- (g) Includes \$3,672 in refugee resettlement funds.
- (h) Approved budget was adjusted to remove summer school costs.

ANNUAL DAY SCHOOL ENROLLMENTS (K-12)
'75 - '85

September 18, 1984

	75/76	76/77	77/78	78/79	79/80	80/81	81/82	82/83	83/84	84/85
TOTAL AGNON	106	133	148	154	164	124	106	104	104	108
Russian Students at Agnon	3	10	12	16	23	19	10	6	6	2
Net Agnon	103	123	136	138	141	105	96	98	98	106
TOTAL SOLOMON SCHECHTER	--	--	--	--	--	15	46	84	109	145
Russian Students at Solomon Schechter	--	--	--	--	--	1	0	0	4	5
Net Solomon Schechter	--	--	--	--	--	14	46	84	105	140
TOTAL NON-ORTHODOX	106	133	148	154	164	139	152	174	213	253
Net Non-Orthodox	103	123	136	138	141	119	142	168	203	246
TOTAL HEBREW ACADEMY	661	692	702	674	719	702	679	624	612	604
Russian Students at Hebrew Academy	12	12	17	37	100	125	89	50	47	44
Net Hebrew Academy	649	680	685	637	619	577	590	574	565	560
TOTAL MOSDOS OHR HATORAH	--	--	--	29	53	82	96	105	128	162
Russian Students at Mosdos	--	--	--	2	4	7	9	9	7	7
Net Mosdos	--	--	--	27	49	75	87	96	121	155
TOTAL MIZRACHI									6	21
Russian Students									0	0
Net Mizrachi									6	21
TOTAL ORTHODOX	661	692	702	703	772	784	775	729	746	787
Net Orthodox	649	680	685	664	668	652	677	670	692	736
TOTAL DAY SCHOOL	767	825	850	857	936	923	927	903	959	1,040
Net Day School	752	803	821	822	809	771	819	838	895	982

CHART 10

Jewish Community Federation

DAY SCHOOL DATA(BASED ON 84/85 APPROVED BUDGETS)
(Does not include Pre-School)

	<u>Hebrew Academy</u>	<u>Agnon</u>	<u>Solomon Schechter</u>
# Students (h)	602	107	146
Total budget (a)	2,028,516	449,979	444,347 (b)
Per capita cost	3,369	4,205	3,043
Federation subvention	702,009 (c)	189,444	50,000
Per capita subvention	1,166	1,770	342
% of income from subvention	34.6%	42.1%	11.2%
Actual tuition income	528,940	177,275	237,775
Average per capita tuition	878	1,656	1,628
% of income from tuition	26%	39.3%	53.5%
Total contributions	638,037 (d)	61,000 (e)	152,847
Per capita contributions	1,059	570 (g)	1,046
% of income from contributions	31.4%	13.5%	34.3%
Cost of facility (f)	152,289	113,072	61,775

FOOTNOTES

(a) Includes government income for food subsidies (H.A. = \$64,000; Agnon = 0; Solomon Schechter = \$7,300); does not include government funded auxiliary services.

(b) Difference of \$42,668 from the figure (\$487,015) which appears in the budget, represents \$37,668 in government-funded auxiliary services and \$5,000 in capital expenses which should not have appeared in the budget. Government funded auxiliary services do not appear in the Hebrew Academy and Agnon budgets.

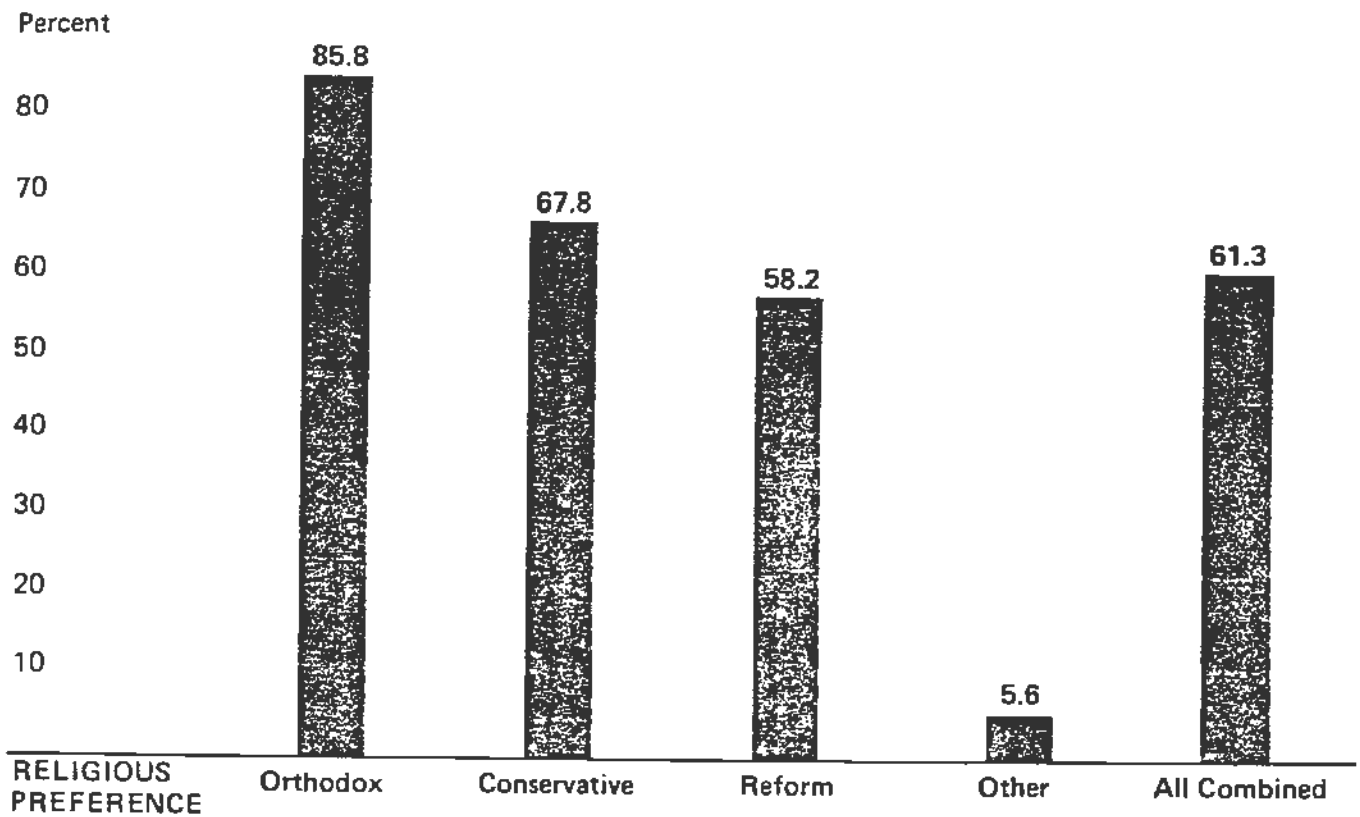
(c) Includes \$10,000 in resettlement funds.

- (d) Represents \$92,200 in general contributions plus an appropriation from unrestricted funds totalling \$545,837. Does not include investment and rental income.
- (e) Contribution of \$21,097 from the new building campaign fund is not included.
- (f) Includes repair, maintenance, utilities, insurance, and rent (where appropriate).
- (g) If the \$21,097 from the new building campaign fund is included in the total contributions, the per capita contribution would be \$767.
- (h) These enrollment figures were obtained before the official Bureau census was completed. The current enrollment is: Hebrew Academy - 604; Agnon - 108; Solomon Schechter - 145.

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**Chart 11: Membership in Synagogue or Temple
by Religious Preference**

(by percent)



AGE GROUP	BELONG TO NONE	BELONG TO 1 OR 2	BELONG TO 3 OR MORE
Under 30	59.7	33.3	7.0
30-39	45.4	38.1	16.5
40-49	30.3	35.2	34.5
50-64	24.4	47.9	27.7
65+	39.3	37.7	24.3
All Age Groups	38.0	37.7	24.3

**Chart 12: Percentage of
Families with Membership
in Jewish Organizations
other than
Congregations,
by Age Group**

		Richmond		Denver		Cleveland		Pittsburgh	
		18-29	All	18-29	All	18-29	All	18-29	All
Percentage of Married Couples	Born Jew & Born Jew	35.0%	67.6%	27.6%	62.4%	60.8%	82.5%	52.9%	78.5%
	Born Jew & Convert	21.4%	12.4%	6.3%	6.6%	15.7%	6.4%	20.6%	8.5%
	Born Jew & Non-Jew	43.6%	20.0%	66.0%	30.1%	23.5%	11.1%	26.5%	13.0%
Percentage of Individuals	Percent of Born Jews Married to Non-Jews	32%	11%	51%	18%	14%	6%	17.3%	7.3%

June 27, 1984

ANALYZING INTERMARRIAGE: COMPARING APPLES AND APPLES

Statistics are frequently misunderstood--especially when used for comparative purposes. The chart above will help to give us a better sense of what we mean by the intermarriage numbers we've been using. The first thing the chart does is to differentiate between 18-29 year olds and the population at large. This shows that today's young adults are marrying non-Jews to a much greater extent than former generations.

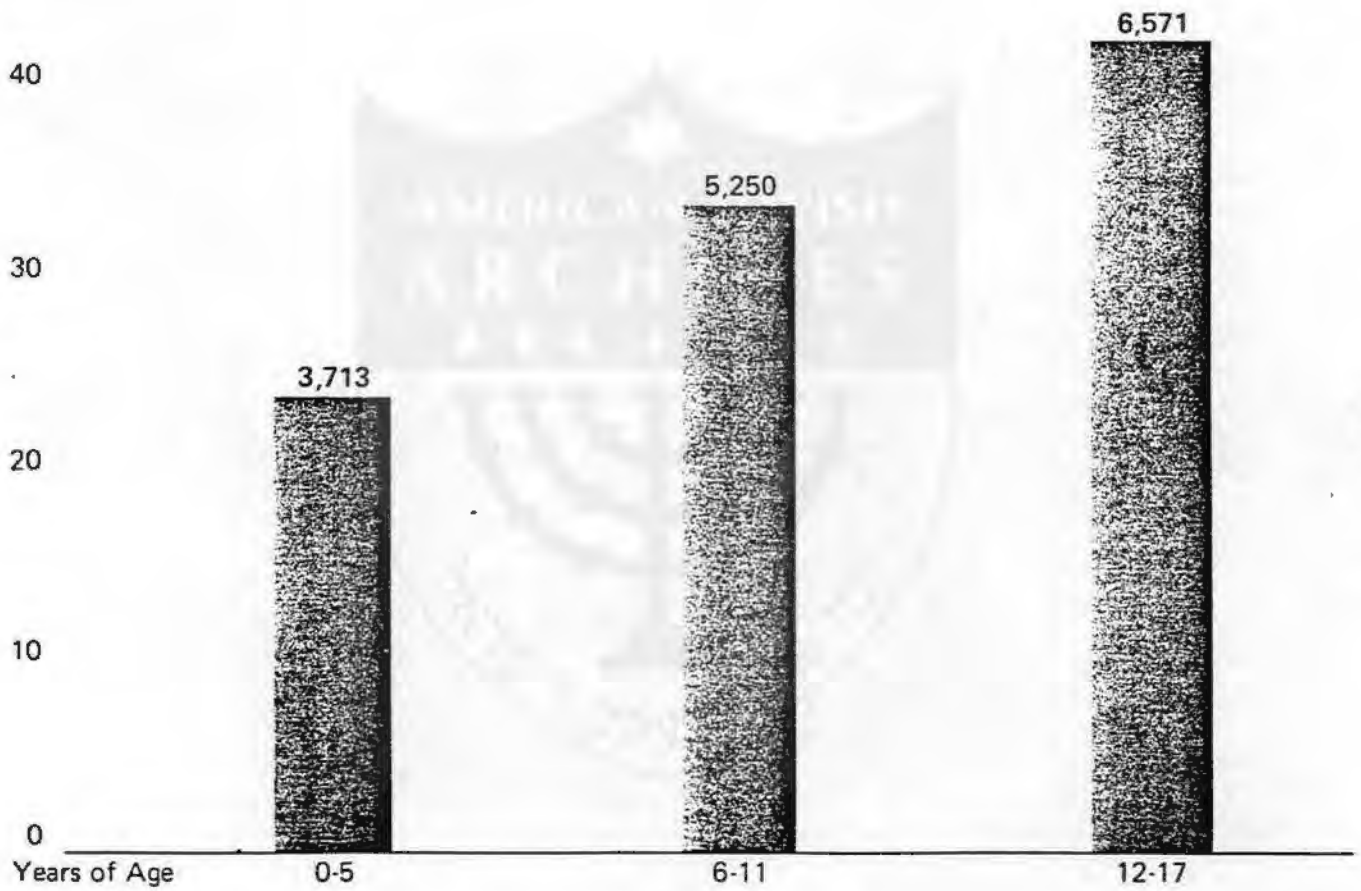
The second thing the chart does is to differentiate clearly between those Jews we are most concerned about--namely those Jews who marry non-Jews (and therefore intermarry in the truest sense of the word) and those Jews who marry born Jews or who marry converts, and who therefore are clearly marrying within the faith. Frequently there is some confusion caused when marriages to converts and marriages to non-Jews are lumped together in statistical presentations.

The last distinction is probably the most complex and the most difficult to understand. Beneath the double line are percentages of born Jews married to non-Jews. These in a sense are the people we are most worried about--the actual percentage of those born Jews who married non-Jews. Why then is this number "Percent of Born Jews Married to Non-Jews" smaller than the figure right above it--percentage of married couples containing a born Jew and a non-Jew? The answer is that the statistics above the double line reflect couples, while the percentages below the double line reflect individuals. (Couples where a born Jew is married to a born Jew contain twice as many Jewish people as couples in either of the other two categories.) So, if we wanted to ask the key question, "What percentage of our 18-29 year old Clevelanders are now married to non-Jews?", the answer would be 14%, not 23.5%. (23.5% is the percentage of couples included in the survey containing a born Jew and a non-Jew.)

Age Distribution of Children under 18

(by six-year intervals)

Percent



Total Number of Children 15,534

CHART 15
(See explanation on next page)

WHEN APPLIED TO YOU, HOW TRUE ARE THE FOLLOWING STATEMENTS?

(in percentages)

	ORTHODOX			CONSERVATIVE			REFORM			OTHER			ALL COMBINED		
	YES	NO	SOME- WHAT	YES	NO	SOME- WHAT	YES	NO	SOME- WHAT	YES	NO	SOME- WHAT	YES	NO	SOME- WHAT
1. My family has had a great effect on my Jewishness	78.0	7.3	14.6	73.4	5.3	21.3	56.5	12.4	31.1	41.4	31.0	27.6	63.8	10.4	25.8
2. My friends have had a great effect on my Jewishness	60.3	7.3	24.4	25.4	42.0	32.5	24.9	32.1	43.0	13.6	55.2	31.0	20.3	35.3	36.4
3. My parents have always been members of a congregation	90.2	9.8	—	84.0	11.8	4.1	75.0	22.9	2.1	51.7	44.8	3.5	78.3	18.9	2.8
4. I have used the Jewish Community Center	58.5	22.0	19.5	66.1	16.7	17.3	53.4	33.7	13.0	75.9	17.2	6.9	60.3	24.7	15.0
5. My parents would be/were very upset if/when I married a non-Jew	95.1	—	4.9	78.0	6.0	16.1	55.6	21.4	23.0	58.6	27.6	13.8	68.4	13.8	17.8
6. I would want my children to be raised as Jews regardless of whom I married	100.0	—	—	83.4	1.8	4.8	81.6	5.3	13.2	53.8	14.3	32.1	86.1	4.0	9.9
7. Jewish ceremonies and customs have meaning to me	97.6	—	2.4	88.2	—	11.8	71.0	3.6	25.4	41.4	31.0	27.6	78.3	3.7	18.0
8. I would want my children to celebrate their Bar/Bat Mitzvah	100.0	—	—	86.2	.6	11.2	67.4	8.4	24.2	46.4	32.2	21.4	77.4	6.1	16.5
9. I see myself as a survivor of the Holocaust	41.5	43.9	14.6	28.9	43.4	27.7	21.2	55.6	23.3	24.2	51.7	24.1	28.7	49.2	24.1
10. I feel a close personal connection with all Jews throughout history	80.5	2.4	17.1	51.5	18.0	30.5	33.5	27.2	39.3	44.8	27.6	27.6	46.0	21.2	32.8
11. Being an American Jew makes me different from other Americans	87.8	2.4	9.8	66.7	17.3	16.1	46.3	25.3	28.4	55.2	31.0	13.8	59.1	20.2	20.7
12. Jews should be concerned with ways in which they can improve life for all Americans	43.9	14.6	41.5	70.7	6.7	22.6	69.5	6.3	24.2	71.4	14.3	14.3	67.8	7.8	24.5
13. I go to synagogue/temple on the High Holidays	100.0	—	—	89.9	5.4	4.8	76.0	12.5	11.5	44.8	37.9	17.2	81.7	10.2	8.1
14. I prefer to live in a Jewish neighborhood	96.2	2.4	7.3	61.9	13.7	24.4	45.3	20.8	33.9	34.5	37.9	27.6	55.3	17.6	27.1
15. I would only marry a Jew	95.1	4.9	—	65.2	20.1	14.6	40.3	48.0	15.7	34.5	46.3	17.2	54.8	31.4	13.8
16. I would marry a non-Jew if he/she converted	27.5	62.5	10.0	46.8	36.5	16.7	54.4	27.8	17.8	48.2	33.3	18.5	48.4	35.1	16.5
17. I try to attend a Passover Seder each year	100.0	—	—	95.2	1.8	3.0	86.5	7.3	6.2	58.6	24.1	17.2	89.4	5.5	5.1
18. I have or intend to have Jewish books, magazines in my home	100.0	—	—	81.0	3.6	15.5	62.0	13.5	24.5	48.3	44.8	6.9	72.2	10.4	17.4
19. I would want my children to learn about their Jewish heritage	100.0	—	—	97.0	.6	2.4	93.7	.5	5.8	74.1	7.4	18.5	94.4	.9	4.7
20. I support Israel	97.6	—	2.4	88.8	1.8	9.5	78.8	2.1	19.2	62.1	3.4	34.5	83.4	1.8	14.7
21. Israel is an important factor in my personal sense of Jewishness	87.8	2.4	9.8	68.6	8.3	23.1	56.0	19.7	24.4	41.4	34.5	24.1	62.9	14.5	22.6
22. A Jew must take an active role in guaranteeing freedom and equality to all people — Jews and non-Jews	61.0	2.4	36.6	78.3	4.8	16.9	71.6	4.7	23.7	79.3	10.3	10.4	73.8	4.9	21.3
23. I contribute or intend to contribute money to Jewish causes	100.0	—	—	88.7	1.2	10.1	78.4	8.4	13.2	62.1	6.9	31.0	83.5	4.7	11.9
24. I have visited Israel	75.6	24.4	—	45.0	55.0	—	35.2	64.8	—	34.5	65.5	—	42.9	57.1	—
25. I want plan to visit Israel	97.5	—	2.5	80.0	8.8	11.3	69.0	12.5	18.5	50.0	23.1	26.9	75.0	10.4	14.6
26. I have considered Israel as a place to live	68.3	17.1	14.6	28.0	60.1	11.9	9.8	83.4	6.7	13.8	72.4	13.8	22.6	67.4	9.9
27. I feel a part of the organized Jewish community in Cleveland	58.5	7.3	34.1	37.3	32.0	30.8	34.9	39.6	25.5	6.9	62.1	31.0	36.3	35.1	28.6
28. When I was of high school age, I was active in Jewish clubs/organizations	75.6	14.6	9.8	51.5	36.1	12.4	32.6	57.5	9.8	31.0	69.0	—	44.2	45.6	10.1
29. I have lost relatives in the Holocaust	82.9	14.6	2.4	49.4	45.2	5.4	33.3	62.4	4.2	57.1	42.9	—	46.1	49.8	4.2
30. I have personally experienced anti-Semitism	73.2	17.1	9.8	68.6	20.7	10.7	64.4	18.8	16.8	79.3	10.3	10.4	68.1	18.8	13.2
31. Israel is being treated unfairly in the American press	82.9	7.3	9.8	49.7	13.3	37.0	35.1	22.6	39.2	37.0	44.5	18.5	46.9	18.9	34.2
32. I feel I am fulfilling my parents' expectations as a Jew	78.0	—	22.0	68.7	6.6	24.7	65.9	9.2	24.9	25.0	28.6	46.4	65.6	8.5	25.8
33. I feel I am fulfilling my parents' expectations in educational achievement	85.4	2.4	12.2	73.5	8.4	18.1	80.1	8.4	11.5	69.0	17.2	13.8	77.4	8.4	14.2
34. I feel I am fulfilling my parents' expectations in economic achievement	54.1	8.1	37.8	68.7	14.8	18.5	67.2	11.3	21.5	35.7	35.7	28.6	63.9	14.0	22.2
35. I feel I am fulfilling my parents' expectations as a son/daughter	82.9	—	17.1	80.0	6.1	13.9	81.2	5.8	13.1	51.7	17.3	31.0	79.0	6.1	15.0
36. I maintain a connection with a temple/synagogue	100.0	—	—	58.9	15.7	24.4	48.2	33.7	18.1	10.3	75.9	13.8	54.7	26.6	18.7
37. I observe kashruth	92.7	2.4	4.9	20.0	61.2	18.8	2.7	95.1	2.2	3.5	79.3	17.2	16.3	71.5	10.2
38. I observe the Sabbath	85.4	2.4	12.2	9.5	68.5	22.0	4.7	76.7	18.7	—	82.8	17.2	13.9	67.0	19.2
39. I am comfortable with being Jewish	97.6	—	2.4	95.2	—	4.8	91.7	1.6	6.7	75.9	13.8	10.3	92.6	1.6	5.8
40. Everyone who knows me knows I am Jewish	92.7	4.9	2.4	82.7	6.5	10.7	72.5	15.0	12.4	69.0	27.6	3.4	78.3	11.5	10.2

What are the patterns of Jewish identity?

Chart 14 presents the questions designed to reveal aspects of Jewish identity in the order they appeared on the questionnaire. Results are shown by religious affiliation, as well as for all affiliations combined.

Chart 15 combines "yes" and "somewhat" responses to the same questions. It also presents the data in order of rate of agreement, starting with attitudes almost all Jews surveyed have in common.

On the whole, this population exhibits a high level of Jewish identification. Chart 14 shows that, without reservation, better than 94 percent want their children to learn about their Jewish heritage; 92 percent indicate they are comfortable being Jewish; 86 percent — regardless of whom they marry — want their children raised as Jews; 83.5 percent contribute money, or intend to contribute, to Jewish causes; 83.4 percent (at the height of the Lebanon crisis) support Israel unequivocally; and 75 percent actually want/plan to visit Israel.

This generation of Jews also maintains some commitment to ritual religious observance, with better than 81 percent going to synagogue/temple on the High Holidays; 89.4 percent trying to attend a Passover seder each year; and 78.3 percent finding meaning in Jewish ceremonies and customs. The level of Jewish commitment is even more striking when "yes" and "somewhat" responses are combined, as in Chart 15.

CHART 16

(See explanation on next page)

CHART 21: JEWISH IDENTITY STATEMENTS REARRANGED IN DESCENDING ORDER OF COMBINED RATE OF AGREEMENT

(in percentages)

	RATES OF AGREEMENT*				
	ORTHODOX	CONSERV.	REFORM	OTHER	COMBINED
I would want my children to learn about their Jewish heritage (19)	100.0	99.4	99.5	92.6	99.1
I am comfortable with being Jewish (39)	100.0	100.0	98.4	86.2	95.4
I support Israel (20)	100.0	98.2	97.9	96.6	96.2
Jewish ceremonies and customs have meaning to me (7)	100.0	100.0	96.4	69.0	96.3
I would want my children to be raised as Jews regardless of whom I married (6)	100.0	98.2	94.7	85.7	96.0
I contribute, or intend to contribute, money to Jewish causes (23)	100.0	98.8	91.6	93.1	95.3
A Jew must take an active role in guaranteeing freedom and equality to all people — Jews and non-Jews (22)	97.6	95.2	95.3	89.7	95.1
I try to attend a Passover Seder each year (17)	100.0	98.2	92.7	75.9	94.5
I feel I am fulfilling my parents' expectations as a son/daughter (35)	100.0	93.9	94.2	82.7	93.9
I would want my children to celebrate their Bar/Bat Mitzvah (8)	100.0	99.4	91.6	67.8	93.9
Jews should be concerned with ways in which they can improve life for all Americans (12)	85.4	93.3	93.7	85.7	92.2
I feel I am fulfilling my parents' expectations in educational achievement (33)	97.6	91.6	91.6	82.8	91.6
I feel I am fulfilling my parents' expectations as a Jew (32)	100.0	93.4	90.8	71.4	91.5
I go to synagogue/temple on the High Holidays (13)	100.0	94.6	87.5	62.1	89.2
I have or intend to have Jewish books, magazines, in my home (18)	100.0	96.4	86.5	55.2	89.6
My family has had a great effect on my Jewishness (1)	92.7	94.7	87.6	69.0	89.5
I want/plan to visit Israel (25)	100.0	91.2	87.5	76.9	89.2
Everyone who knows me knows I am Jewish (40)	95.1	93.5	85.0	72.4	88.5
My parents would be/were very upset if/when I married a non-Jew (5)	100.0	94.0	78.6	72.4	86.2
I feel I am fulfilling my parents' expectations in economic achievement (34)	91.9	85.2	88.7	64.3	86.0
Israel is an important factor in my personal sense of Jewishness (21)	97.6	91.7	80.3	65.5	85.5
I prefer to live in a Jewish neighborhood (14)	97.6	86.3	79.2	62.1	82.4
I have personally experienced anti-Semitism (30)	82.9	79.3	81.2	89.7	81.2
Israel is being treated unfairly in the American press (31)	92.7	86.7	77.2	55.5	81.1
My parents have always been members of a congregation (3)	90.2	88.2	77.1	55.2	81.1
Being an American Jew makes me different from other Americans (11)	97.6	82.7	74.7	69.0	79.8
I feel a close personal connection with all Jews throughout history (10)	97.6	82.0	72.8	72.4	78.8
I have used the Jewish Community Center (4)	78.0	83.3	66.3	82.8	75.3
I maintain a connection with a temple/synagogue (36)	100.0	83.3	66.3	24.1	73.4
I would only marry a Jew (15)	95.1	79.9	56.0	51.7	66.6
I would marry a non-Jew if he/she converted (16)	37.5	63.5	72.2	66.7	64.9
I feel a part of the organized Jewish community in Cleveland (27)	92.7	68.0	60.4	37.9	64.9
My friends have had a great effect on my Jewishness (2)	92.7	58.0	67.9	44.8	64.7
When I was of high school age, I was active in Jewish clubs/organizations (28)	85.4	63.9	42.5	31.0	54.4
I see myself as a survivor of the Holocaust (9)	56.1	56.6	44.4	48.3	50.8
I have lost relatives in the Holocaust (29)	85.4	54.8	37.6	57.1	50.2
I have visited Israel (24)	75.6	45.0	35.2	34.5	42.9
I observe the Sabbath (38)	97.6	31.5	23.3	17.2	33.0
I have considered Israel as a place to live (26)	82.9	39.9	16.6	27.6	32.6
I observe kashruth (37)	97.6	38.8	4.9	20.7	28.5

*"Yes" and "Somewhat" answers are combined.

What are the patterns of Jewish identity? (cont'd.)

The difference between the several religious branches is small but significant in its consistency; and there is a clearly defined relationship between religious affiliation and the rates of agreement with many statements. Agreement descends from Orthodox, to Conservative, to Reform, to other (not decided yet or "just Jewish") for most questions on Jewish connection, while the reverse order occurs for most questions relating to the Jew in the larger society. Examples of the latter are "Jews should be concerned with ways in which they can improve life for all Americans" (Q-12) and "A Jew must take an active role in guaranteeing freedom and equality for all people — Jews and non-Jews" (Q-22).

Note that question 16 on marrying a non-Jew has little significance by itself. Some respondents indicated they will not marry a convert because they will only marry a born Jew, while others are simply opposed to conversion and are not against marrying a non-Jew.

It is interesting to consider the responses to the questions on fulfilling parents' expectations (Q-32 to 35). In all four there is a descending scale of those who feel they are fulfilling their parents' expectations, going from Orthodox to "other." Why? Do Orthodox parents have lower expectations? Are they more accepting? Is there greater conformity among Orthodox children? We can only speculate, since the results lend themselves to a variety of interpretations.

CHART 17 TYPE OF JEWISH SCHOOL ATTENDED, BY RELIGIOUS AFFILIATION

(in percentages)

	ONCE A WEEK	AFTER SCHOOL 2-5 DAYS/WK.	DAY SCHOOL	COMBINATION ONCE A WEEK 2-5 DAYS/WK.	OTHER	NONE	TOTAL
Orthodox	2.4	22.0	56.1	19.5	—	—	100.0
Conservative	16.8	40.7	3.6	34.7	1.8	2.4	100.0
Reform	41.1	11.9	.5	40.6	1.6	4.3	100.0
Other	13.8	34.5	3.4	27.6	3.4	17.3	100.0
All Combined	25.8	25.8	7.4	35.3	1.7	4.0	100.0

CHART 18 YEARS OF JEWISH EDUCATION, BY RELIGIOUS AFFILIATION

(in percentages)

	1-4 YRS.	5-9 YRS.	10-12 YRS.	MORE THAN 12 YRS.	TOTAL
Orthodox	4.9	22.0	56.1	17.0	100.0
Conservative	4.4	42.4	45.6	7.6	100.0
Reform	9.2	35.3	48.6	6.9	100.0
Other	—	65.2	26.1	8.7	100.0
All Combined	6.3	38.5	46.8	8.4	100.0

Jewish education: Where? How long?

Looking at these charts, we must keep in mind that the religious affiliation is that of the respondents, and that one third of the respondents have parents with a different affiliation. The fact that more than one-quarter of those identified as Orthodox were raised in non-Orthodox homes accounts for only 56.1 percent of Orthodox respondents having attended day school (Chart 17).

Day school seems to be the preserve of the Orthodox. The mode for the Conservative was the after-school — two to five days per week. For the Reform the mode was once a week.

In Chart 18 we see the years of attendance by religious affiliation. The Orthodox mode, 10 or more years, is expectedly higher than for the other branches.

CHART 19
(See explanation on next page)

**WAS JEWISH EDUCATION
SATISFYING EXPERIENCE?
BY RELIGIOUS AFFILIATION**

(in percentages)

	YES	NO	SOMEWHAT	TOTAL
Orthodox	70.7	7.3	22.0	100.0
Conservative	40.2	9.8	50.0	100.0
Reform	28.3	20.6	51.1	100.0
Other	12.5	54.2	33.3	100.0
All Combined	36.4	16.9	46.7	100.0

How do our young people rate their Jewish education?

There is clearly a descending scale of satisfaction with Jewish education, going from Orthodox to Conservative to Reform to non-affiliated. This chart cannot be read without consideration of the comments that accompany the responses. One third answered the question "Was your Jewish education satisfying?" with an unqualified yes. Almost half answered "somewhat," with explanations such as "did not really enjoy it then but important to me now," "boring," "not stimulating," "not taken seriously," "I wish I learned more," "I wish I had been taught more Hebrew."

The 16.9 percent who answered "no" wrote in comments such as "Bar Mitzvah factory," "very inadequate," "lacked vitality," "I felt pushed into it and rebelled," "taught by a 19-year-old . . . spoke about holidays year after year," "was forced to go . . ."

When asked whether they had had a personal relationship which influenced their Jewish identity, 41.7 percent said that a rabbi, teacher, grandparent, or camp counselor had a lasting effect on their Jewish identity.

CHART 20: HOW DID YOU GO TO ISRAEL?

(in percentages)

	FIRST TRIP	LATER TRIP
On your own	16.9	35.8
With your family	24.6	23.9
With youth group	35.0	16.4
With organized tour	13.1	7.5
Other	10.4	16.4
Total	100.0	100.0

CHART 21: HOW MUCH TIME DID YOU SPEND IN ISRAEL?

(in percentages)

	FIRST TRIP	LATER TRIP
Less than one month	35.9	35.9
1-2 months	44.6	22.4
2-6 months	9.2	11.9
6-12 months	6.0	13.4
More than 12 months	4.3	16.4
Total	100.0	100.0

CHART 22 : DID YOUR TRIP TO ISRAEL HAVE ANY EFFECT ON YOUR...?

(in percentages)

	POSITIVE	NEGATIVE	NONE	TOTAL
Identity as a Jew	88.0	1.2	10.8	100.0
Involvement with Jewish affairs	62.0	2.5	35.5	100.0
Involvement with Israeli-oriented activities	65.9	1.8	32.3	100.0
Other	77.8	3.7	18.5	100.0

How many of our young people have visited Israel? How did they go? How long did they stay? What effect did Israel have on them?

Forty-three percent of the respondents have been to Israel — 16 percent more than once. Forty-seven percent want or plan to go sometime in the future, while 10 percent do not want or plan to go. Chart 20 shows the varied ways they went to Israel. One third of the second trips were made on their own. A quarter of all trips were made with family.

Chart 21 shows the lengths of time spent in Israel. Almost half of the first trips were between one and two months in length.

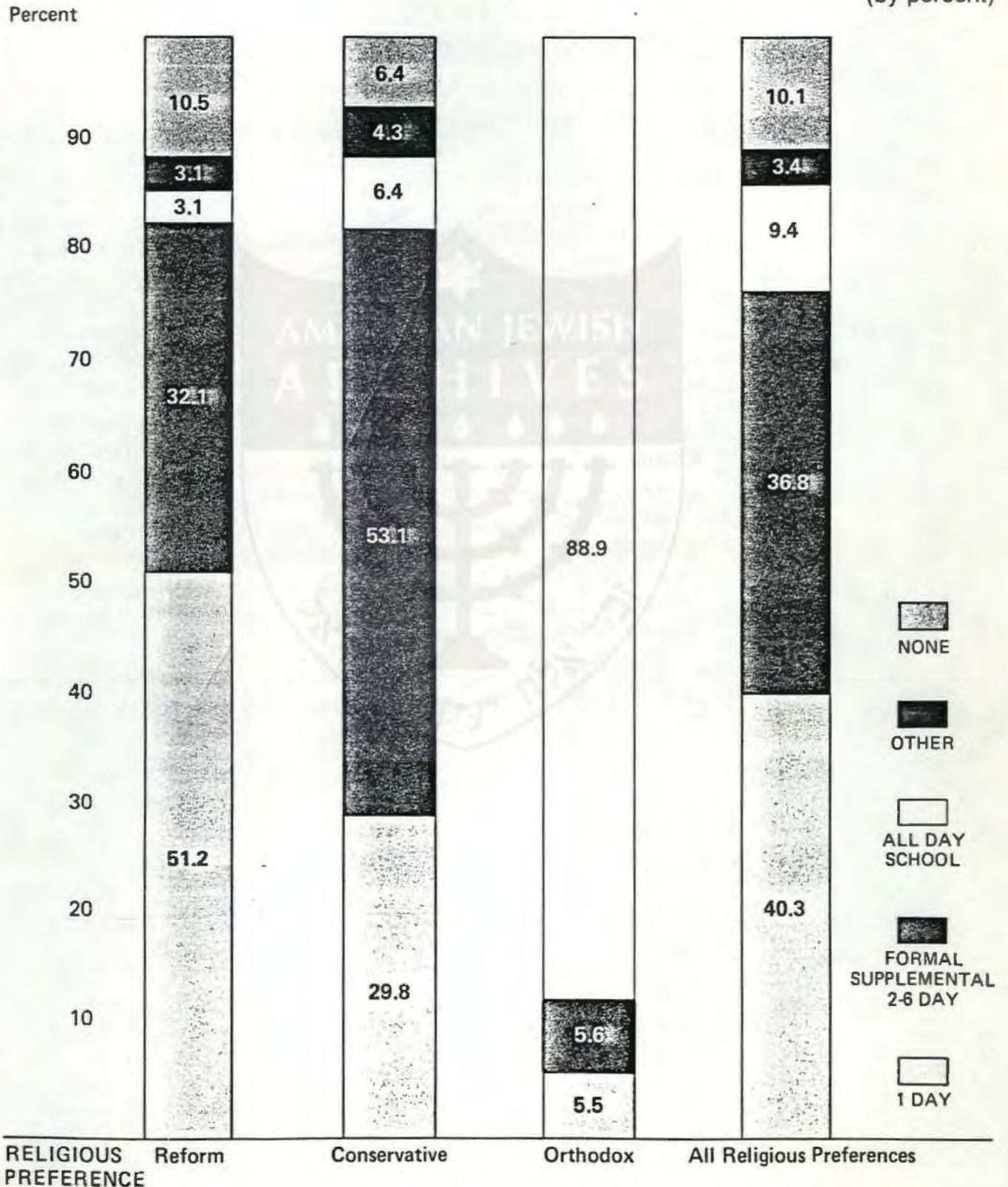
Chart 22 shows the effects of the experience of visiting Israel. The response is overwhelmingly positive. Of the 185 respondents who have been to Israel, 183 gave at least one positive answer. Eighty-eight percent said it had a positive effect on their Jewish identity.

CHART 23

(See next page for explanation.)

Chart 23: Type of Jewish Education by Religious Preference Receiving at Present or Received in the Past — Children Ages 6 to 17

(by percent)



What proportion of our children are getting a Jewish education? What type of education?

From responses to the questions on Jewish education for children ages six to 17, we find that 89.9 percent are now, or have been in the past, involved in some kind of program of Jewish education. When we break this data down by geographic area, the sample sizes become too small to make confident numerical estimates, but we can say that the highest percentage for participation in Jewish education is in Core Area II, and the lowest in the City of Cleveland and the West Side. As one would expect, the highest Jewish education rate is among the Orthodox, with a reported 100 percent, and the lowest among the "other" category, with a reported 42.9 percent.

There is a question as to what people report as Jewish education. Since we did not follow up the answers with further questions about the institutions where the children are getting their Jewish education, the results should be viewed with this in mind. For example, in the "one-day-per-week" category, there may be included informal programs such as regular cultural activities at the JCC. It is interesting to note that questions about plans to give Jewish education to children who are now under the age of six received a 97.8 affirmative response.

Note that none of the figures include children in families which answered "no" to the question, "Does the family consider itself Jewish?"

Jewish Identity