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General correspondence, March 1990-December 1991.

For more information on this collection, please see the finding aid on the
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MAR 05 1990

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March 2, 1990

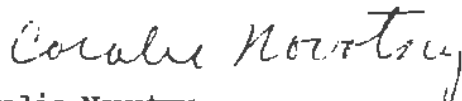
Ms. Virginia F. Levi
Commission on Jewish Education
in North America
4500 Euclid Avenue
Cleveland, OH 44103

Dear Ms. Levi:

Thank you for your letter of February 19, 1990, transmitting a copy of the most recent progress report of the Commission.

Mr. Cremin is not in the office at this time, but I shall see that it is on his desk when he returns.

Sincerely,



Coralie Novotny
Administrative Assistant

COMMISSION
ON JEWISH EDUCATION
IN NORTH AMERICA

4500 Euclid Avenue
Cleveland, Ohio 44103
216/391-8300

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March 7, 1990

Mr. Henry L. Zucker
4500 Euclid Avenue
Cleveland, Ohio 44103

Dear Hank:

Let me thank you again for agreeing to speak to the Jerusalem Fellows on March 29. After consultation with Dr. Zev Mankowitz (the director of the program) and several of the Fellows, I would like to make the following suggestion.

The Jerusalem Fellows would benefit greatly by a presentation and discussion led by you on the topic of the relationship of the organized Jewish community to Jewish education. The background for the discussion could be your paper that you wrote for the Commission which I would distribute to them in preparation for the meeting.


At the meeting on the 29th, I think it would be useful for you to open the meeting with a one-half hour presentation which would deal with some of the following issues:

1. Why are the times different today as compared to five, ten, and twenty years ago?
2. What can Jewish educators learn from the experience of the federation professionals about the relationship to lay people?
3. How were your ideas translated into the local scene--the Cleveland Commission on Jewish Continuity?
4. Some preliminary thoughts on the relationship between bureaus of Jewish education, federation, and the newly emerging local commissions on Jewish education. That is, what might the structure of Jewish education be like in the future?

These are some of our thoughts. Obviously you are free to lead the discussion in any way you like. After you have finished your presentation I am sure there will be a very lively discussion for which we have scheduled one hour. After the discussion, we will be having an informal lunch with the Fellows at the Jerusalem Fellows office which, by the way, is the same building that are the MAF offices.

I will be discussing this with you after I return to Israel, and look forward to making final plans for your visit to Israel in our next phone conversation. I hope you enjoyed your vacation.

Sincerely yours,


Seymour Fox

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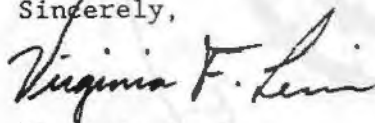
March 12, 1990

Professor Joseph Lukinsky
School of Education
The Jewish Theological Seminary
3080 Broadway
New York, New York 10027

Dear Professor Lukinsky:

Thank you for your response to my letter of February 19 and for your willingness to talk with a Commission representative about the proposed recommendations of the Commission on Jewish Education in North America. I have forwarded your letter to Annette Hochstein, who will be in touch with you to arrange a meeting on her next trip to the United States.

Sincerely,



Virginia F. Levi
Commission Staff

cc: Annette Hochstein



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MAR 19 1990

3.13.90

To: Mrs. Virginia F. Levi
Commission Staff

From: Gidon Elad
AZYF

Dear Mrs. Levy,

Thank you very much for the material that you have sent me. I consider it a most important development in the history of American-Jewish education. It will really be a "Blue Ribbon" report.

The community involvement which you have emphasized is really decisive and I am sure that the "Facilitating Mechanisms" will even deepen the top echelon input. It seems to me, though, that communities should be guided to take into consideration the utmost integration of formal and non-formal education while assessing their needs.

Thank you again for the report and I am awaiting anxiously for the final report. Annette Hochstein was right I was more than interested.

Yours sincerely,

Gidon Elad.



COMMISSION ON JEWISH EDUCATION—GREATER HARTFORD JEWISH FEDERATION

1244 North Main Street, West Hartford, Connecticut 06117

(203) 233-2288

March 16, 1990
19 Adar 5750

Memo to: Mark Gurvis
Commission on Jewish Education in North America

From: Dr. Alfred Weisel

I would greatly appreciate receiving another copy of the breakout material that was prepared for your February 14, 1990 meeting. The Chairman of our Commission on Jewish Education is most interested in sharing the information with our Board.

Thank you.

*JW -
Please send copy of
background mat. KCB 1/4*

*JW
mailed 3/27/90*

see letter attached

EMX

INCORPORATED

3570 Warrensville Center Road
Shaker Heights, OH 44122
United States of America
Telephone: (216) 662-9240
Telefax: (216) 662-9250

March 20, 1990

APR 04 1990

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

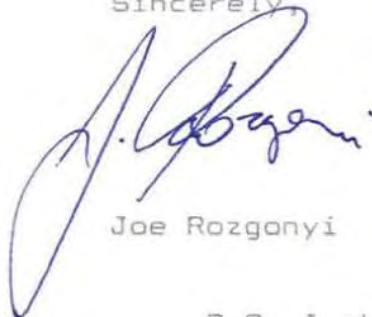
Dear Mr. Mandel:

After failing to find your autobiography I have decided to write you a letter. When I came from Czechoslovakia to Israel your name was on the library in Kiryat Yam. Lately, I moved to Cleveland and when visiting the JCC I noticed again that your name is there.

This obviously raised my interest. I am very interested to learn how to succeed in making money and equally interested to learn using it to help others. It is clear that you have succeeded very much in both aspects.

Would it be possible in future to learn from your experience in form of book or maybe a lecture?

Sincerely,



Joe Rozgonyi

P.S. I share with you the concern regarding Jewish education in USA. I think that education adapted from Israeli secular schooling system may be more attractive than the traditional religious approach.

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IN NORTH AMERICA

4500 Euclid Avenue
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March 21, 1990

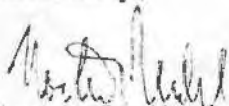
Ms. Gloria D. Fischel
One Wren Drive
Roslyn, NY 11576

Dear Gloria:

Thank you so much for your recent letter. Your letter and the accompanying materials reinforce the priorities stressed by the Commission on Jewish Education in North America. Jewish education needs to be a lifelong endeavor--for children and adults, for singles and families. We do need high quality, professionally trained personnel. In that regard, the educator is our link to the future.

I appreciate your taking the time to share your concerns with me.

Sincerely,


Morton L. Mandel

file
APR 09 1990

THE DEAN, FACULTY OF HUMANITIES

דיקן הפקולטה למדעי הרוח

March 26, 1990

Ms. Virginia F. Levi
Commission Staff
Commission of Jewish Education in North America
4500 Euclid Avenue
Cleveland, Ohio 44103
U.S.A.

Dear Ms. Levi,

Thank you for sending me a copy of your latest progress report.

I shall read it with interest and will be most grateful if you would keep me informed of any further developments.

Sincerely yours,

A. Linder

Prof. Amnon Linder
Dean



Knowledge shared
Heritage preserved

Solomon Schechter Day School of Memphis, Inc.

Mark
Garvis

March 29, 1990

APR 05 1990

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Hazel Lewis

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

Dear Mr. Mandel:


I enjoyed speaking with you and hope that you can accept our invitation as guest speaker at the kick-off of our annual Shavuot Campaign.

Our school is serving an obvious need as reflected by its remarkable growth from twenty-five students initially two years ago to seventy-five students next year. We could have expanded more rapidly had we had the resources to establish a kindergarten. The school currently runs from first through the fourth and will open a fifth grade next year. As you know, no Day School can cover costs strictly by tuition, but must depend on Federation support and fund-raising. Unfortunately in our community, Day School funding is not a priority. Jerome Makowsky, President of our Federation, feels strongly that the presence of someone like yourself would go a far way to highlight this important problem, increasing community concern and commitment.

I have enclosed literature about our school as well as some financially relevant material. At the end of this year the accumulated deficit will approximate \$58,000. The projected deficit for the year 1990-1991 is \$184,970. Consequently the forthcoming Shavuot Campaign aims to cover these operating expenses and retire the deficits. Long range plans demand that we establish an endowment fund. Any suggestions regarding funding and administration of the school would be welcomed and greatly appreciated.

Looking forward to hearing from you and hopefully meeting you soon.

Sincerely,


Jacob Rosensweig, M.D., Ph.D.,
Vice-President
JR/jg

enc.

MORTON L. MANDEL

4500 EUCLID AVENUE • CLEVELAND, OHIO 44103

April 6, 1990

Dear Mr. Rozgonyi:

Thank you for your kind words, and I'm pleased that you share my concern for Jewish education.

I wish you every success and thank you again for writing.

Sincerely,


Morton L. Mandel

Mr. Joe Rozgonyi
EMX Incorporated
3570 Warrensville Center Rd.
Shaker Heights, Ohio 44122

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Never sent.

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during Stone which was
just - hold you may
want to keep track - case
its needed again

For

April 6, 1990

Mr. Irving Stone
27500 Cedar Road
Beachwood, OH 44122

Dear Irving:

Thank you for sharing with me the material on Aish HaTorah. It certainly seems like it would add a lot to the community.

As you know, our family has put very significant funds into Cleveland's Commission on Jewish Continuity, as has yours. The Commission's funding is committed to implement and support over four years ten specific program recommendations that came out of the study. Also, our family's involvement in the Commission on Jewish Education in North America has had, and will continue to have, a very high funding priority for the family. For the present, these two initiatives are where we want to focus our energy and funding in Jewish education.

I certainly wish you success with the project, and will be very interested to hear about its progress and success.

Sincerely,

Morton L. Mandel

COMMISSION
ON JEWISH EDUCATION
IN NORTH AMERICA

4500 Euclid Avenue
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216/391-8300

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Joseph Reimer

April 9, 1990

Dr. Jacob Rosensweig
Solomon Schechter Day School
of Memphis
482 South Menden Hall Road
Memphis, Tennessee 38117

Dear Dr. Rosensweig:

Thank you very much for your kind invitation to help kick off your annual Shavuot campaign. Unfortunately, my schedule in the coming months will not permit such a trip for me.

I believe you are right to focus on federations' priorities as one of the key elements of the long-term funding picture for your school. The Commission on Jewish Education in North America has emphasized this point throughout its deliberations, and a major thrust of our work will be to raise Jewish education among federations' priorities. It won't happen everywhere at the same pace, but we do hope to move the entire federation system in that direction.

My best wishes for your success with your campaign and all your efforts.



Morton L. Mandel

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27500 Cedar Road
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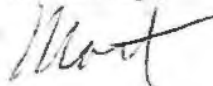
Dear Irving:

Thank you for sharing with me the material on Aish HaTorah.
It certainly seems like a very promising program.

As you know, our family, like yours, has put significant funds into Cleveland's Commission on Jewish Continuity. The Commission's funding is committed to implement and support over four years, ten specific program recommendations that came out of the study. Also, our family's involvement in the Commission on Jewish Education in North America has had, and will continue to have, a very high funding priority for the family. For the present, these two initiatives are where we want to focus our energy and funding in Jewish education. The Aish HaTorah request is one of several which have come to me, to which I feel it is necessary to hold back.

I certainly wish you success with the project.

Sincerely,



Morton L. Mandel

MORTON L. MANDEL

4500 EUCLID AVENUE • CLEVELAND, OHIO 44103

April 18, 1990

Dear David:

You have pointed out, correctly, that we know very little about what works in Jewish education and that it is futile to "throw money" at Jewish education until we find out. Very little has been done to study the effectiveness of program content and curriculum, to compile data on costs and research on cost effectiveness, and in general, to monitor and evaluate programs. In short, there is a paucity of good research in the field of Jewish education, and not even a basic bank of data to assist policy-oriented analysis.

We need to develop a research capability, which will identify what works in Jewish education, and which will make it possible to be more accountable for the funds which we raise and allocate.

What is proposed now is that this problem be addressed as part of the implementation program of the Commission on Jewish Education in North America. I hope that you will be willing to take the leadership in this regard. Specifically, would you be willing to chair a task force on research in Jewish education, to bring together a group of lay and professional leaders who are capable of assessing what effective research is now being done, and what needs to be done, and by whom? Are there organizations currently doing useful research, and are they capable of expanding these activities?

We are prepared to help develop an agenda for such a task force, and to suggest persons who would be willing to work with you in this endeavor.

I would be glad to discuss this subject with you, personally, in company with Hank Zucker and/or Steve Hoffman, the acting executive of the implementation mechanism. Please let me know if I should arrange a suitable time for us to get together.

Warm regards.

Sincerely,

MORTON L. MANDEL

Mr. David Hirschhorn
The Blaustein Building
P.O. Box 238
Baltimore, MD 21203



**The American Jewish
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Ralph I. Goldman
Honorary Exec. Vice-Pres.

April 24, 1991

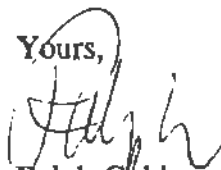
212-687-8200
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Telex: 62873
Fax 212 370-5467

Mr. Morton Mandel
17250 Parkland Drive
Shaker Heights, OH 44120

Dear Mort:

Only a few days ago I was able to obtain a copy of the report of the Commission on Jewish Education in North America, entitled A TIME TO ACT. The Hebrew words "Yasher Kochacha" is the greatest compliment I can pay you. It was your vision, dynamism and energy that brought together community leaders and scholars to deal with a subject which is most critical to Jewish survival - Jewish education.

With all good wishes to you and Barbara.

Yours,

Ralph Goldman



April 25, 1990

Mr. Morton Mandel
Premier Industrial Corporation
45 Euclid Ave.
Cleveland, OH 44103

Dear Mort:

Many thanks for taking the time to meet with us and discuss the pros and cons of a supporting foundation. Your candid and open and very personal presentation got our attention, I know, more than any reams of canned material. Phyllis has been touting this approach quite persuasively, so your account fleshed it out beautifully. The San Francisco community is in your debt.

On the personal side, it was awfully good to see you again and I'm only sorry we didn't have more time to chat.

All the best.

Sincerely,

Peter E. Haas



לשכת ההנ"ך העברי



Bureau of Jewish Education

1580 SUMMIT ROAD • CINCINNATI, OHIO 45237 • (513) 761-0203

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April 26, 1990

APR 27 1990

Mr. Mark Gurvis
Commission on Jewish Education
in North America
4500 Euclid Avenue
Cleveland, Ohio 44103

Dear Mr. Gurvis,

I read the background materials for your February 14th meeting that you sent to Bureau Directors, and I have a few comments about them.

In general, I think the recommendations are excellent, though I have a few reservations. I especially like the idea of community action sites, since whatever is developed must be replicable in all types of communities, rather than be developed chiefly by a national agency. I also commend the idea that a successor mechanism work to ensure the continuation of the project. Otherwise, the recommendations might be filed away rather than become reality.

I realize that the scope of a community action site has yet to be decided. However, I hope that selection criteria will also recognize the sizes and regional locations of various communities, so that the models will deal with different settings, beyond the institutional settings mentioned in the report.

I am concerned about the emphasis on family foundations and Federation funds. Our local Federation does not want us to approach any Federation contributors for more than \$100, even for a special project. Our solicitations for our special project have been limited to the non-Jewish community, most of whom are not receptive, and to a non-responsive Jewish family foundation that the Federation was forced to permit us to approach. To its credit, in exchange for the restrictions, the Federation did finally help us greatly through its endowment fund. As for operating funds from the Federation, the shift in priorities that I hear about is not evident in Cincinnati nor in a number of other communities.

Therefore, I think that education agencies need assistance from a national agency, such as the successor mechanism, that can develop p.r. materials for national and local use and that can assist in approaching family foundations and federations. Most educators do not have great expertise in approaching foundations, and we need help in changing the receptiveness of federations to educational needs. This assistance can also help us develop strategies and materials for affecting change in regards to the status of educators and of education.

The report mentions media programs, but it offers no assistance. Few communities have the resources that were at one time provided by the Jewish Media Service. We need a nation-wide review of media (such as Medium), an inexpensive source for Jewish films of educational content, and seed-funds for the production of films in many subject areas. JESNA's Media Meida is not a review, and they do not have the funding to distribute it to schools. The National Center for Jewish Films carries few useful films, compared to the defunct Jewish Media Service. As a result, delivery of audio-visual services has suffered during the past few years, even in communities with media centers. Some funding should be directed to JESNA or to some other agency to fill the void.

To my knowledge, FIJEL internships are no longer available, yet that is how I was attracted to working in a central agency. I think it is one of the most effective means of developing agency staff, yet the report does not mention it. I assume the Commission at this point is only concerned with the larger picture. I hope the FIJEL model will not be overlooked later on.

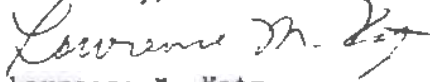
The report deals with education agencies and Jewish centers. Yet, I would like to suggest an inter-agency solution to the personnel problem. Other Jewish communal agencies employ staff with skills that might be very useful in formal and informal education settings. I think that a national agency should encourage some local agencies to share personnel. An agency that seeks to fill a full-time position with a person who has social-work skills, for instance, might consider hiring two people who each might work 25 hours per week for the agency, teach 10 hours in a supplementary setting, and spend the remainder of the week preparing for the teaching assignments with an emphasis on occasionally producing some replicable lesson plans or instructional materials. However, I think few communities would consider such an idea without prodding.

Though the previous two paragraphs deal with combining positions, I fear that some communities may try to combine too many positions. For instance, half my job is to fill a position that previously was full-time. A quarter of my job is to do a task that requires as much responsibility and time as a full-time position in another bureau for which I worked. To help guard against burn-out from over-optimistic expectations, I suggest that whomever develops appropriate standards for salaries and benefits should also map out reasonable expectations for a variety of positions.

Again, I commend the report. I believe that the plan can accomplish a great deal. I only suggest that, in addition, certain resources should be provided to local agencies and schools to help accomplish some of the goals recommended in the report.

Thank you for your attention to my comments.

Sincerely,


Lawrence M. Katz

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ON JEWISH EDUCATION
IN NORTH AMERICA

4500 Euclid Avenue
Cleveland, Ohio 44103
216-391-8300

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May 2, 1990

Mr. Lawrence M. Katz
Assistant Director
Bureau of Jewish Education
1580 Summit Road
Cincinnati, Ohio 45137

Dear Larry:

Thank you for your thoughtful comments on the work of the Commission on Jewish Education in North America and the background materials from our February 14th meeting. I appreciate the time you have taken to react to the recommendations in the report. I am sharing your letter with other staff and advisors to the Commission so that the suggestions you have made can be carried forward in our further deliberations. I do want to react to a couple of your comments.

Further definition of the selection, criteria, and scope of community action sites will be determined by the facilitating mechanism put in place to implement the Commission's recommendations. However, you should know your concern about focusing on demonstration centers of different sizes and regional locations has been echoed by numerous people throughout our process.

I understand the frustrations that you are facing with respect to federation funding in your local community. However, the focus of the Commission's work is continental. From that perspective the best vehicle we have as a community to respond to emerging priorities is the federation system and its various resources (campaign, endowment, etc...). We certainly understand that not every community will respond to the Commission in the ways that we hope. However, numerous communities already have, and we believe a significant number of additional communities will move towards a higher funding priority for Jewish education. Such broad movement can impact slower moving communities because they begin to establish a common national agenda. Perhaps we will have to focus on communicating examples of movement by specific communities on Jewish education priorities so that local advocates in communities where education is not a priority have fuel for their local advocacy efforts.

Cleveland is now experimenting with several community teacher positions. In our case, the Bureau recruits and hires professionally trained educators who are then contracted out to schools and congregations to fill a variety of education-related assignments. Right now, the combinations have been between part-time positions in one of our day schools and teaching in a supplementary school or advising youth groups in a congregation. We have not yet experimented with bridging to other local communal agencies like JCCs or Jewish Family Service agencies. Our initial experience is that we have been able to fill a number of positions with professionally trained people where such positions would ordinarily not be occupied by professionals. One of the things we will be looking to evaluate over the next couple of years is the extent to which this experiment aids in our overall recruitment and retention problems, and whether the trade-off of expense is worth the results we are achieving. It is costing the community about \$11,000 a position to make the program work.

Again, I want to thank you for your response to the Commission's materials. Please feel free to be in touch as you receive more information from the Commission.

Sincerely,



Mark Gurvis
Commission staff

bcc: HENRY ZUCKER
ANNETTE HOCHSTEIN
STEVE HOFFMAN
JON WOOLCHER
VIRGINIA LEVI

MAY 3 1990



PREMIER INDUSTRIAL CORPORATION

4500 ALCOA AVENUE • CLEVELAND OHIO 44103 • (216) 391-2300

M.S. ✓
S.H.H. ✓
+ file

May 2, 1990

Mr. Peter E. Haas
Levi Strauss & Co.
Levi's Plaza
P.O. Box 7215
San Francisco, CA 94120

Dear Pete:

It was very thoughtful of you to write me your nice letter of April 25 about my visit to San Francisco. I enjoyed seeing you and the others very much, and felt good about our session.

You are absolutely right — you and I did not get to spend enough time together. Maybe we will be able to correct that one day soon.

In the meantime, thanks again for welcoming me so grandly, and warmest personal regards.

MORTON L. MANDEL -- Chairman of the Board

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May 7, 1990

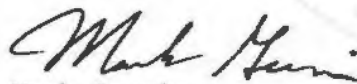
Mr. Stephen Dobbs
Koret Foundation
33 New Montgomery Street, #1090
San Francisco, CA 94105

Dear Mr. Dobbs:

Henry Zucker has asked me to send you information about the deliberations of the Commission on Jewish Education in North America. I am enclosing a copy of the background materials from our last meeting on February 14, 1990. The materials outline the broad areas of recommendation the Commission is considering. Also, we have commissioned a series of research papers. The first to be issued, "The Professionalism of Jewish Teaching" by Dr. Isa Aron, is enclosed. The other papers and further information will be sent as soon as they are available.

Please feel free to contact Henry or me for any additional information you might need.

Sincerely,



Mark Gurvis
Commission staff

Enclosures

cc: Henry L. Zucker



file
MAY 22 1990

THE CENTER FOR SOCIAL POLICY STUDIES IN ISRAEL

4 RAV ASHE ST. JERUSALEM 93593, P.O.B. 3489, TEL. (02) 639271

May 13, 1990

Ms. Virginia F. Levi
Commission Staff
Commission of Jewish Education in North America
4500 Euclid Avenue
Cleveland, Ohio 44103

Dear Ms. Levi,

Thank you, Seymour Fox and Annette Hochstein for your letter of February 27th and the enclosed copy of the recent progress report of The Commission on Jewish Education in North America. I am indeed very interested in the development of the work of the Commission and most grateful to you all for keeping me informed.

This is indeed a belated acknowledgement of your letter as it arrived only recently while I was abroad.

If and when I do have comments, I will, of course, share them with you.

Kind regards.

Sincerely,



Israel Katz

IK/sd

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June 4, 1990

Mrs. Lois Zachary
12 Meadow Drive
Fayetteville, NY 13066-2523

Dear Lois:

Thank you for your thoughtful letter of May 18. I appreciate the time you have taken to articulate your concerns and share them with me.

The concept of community action site, at this stage, is just that--a concept. The actual design will take place in the implementation phase of our work and will be conducted by the successor mechanism the Commission leaves in place. In that respect, your comments are both timely and extremely helpful. Obviously, we will want the community action sites to serve as models which will inspire all communities. However, we know that the response will be uneven among communities, for that is the nature of our continental community. But, to the extent that our work can result in significant movement by many communities, even if not full replication, I believe that will be a significant contribution.

As an active leader of JESNA, you will have an ongoing opportunity to stay abreast of the work of the Commission and add your input to the process. I hope you will continue to share your thoughts with me as the project moves forward.

Sincerely,

Mort

MORTON L. MANDEL

cc: STEVE HOFFMAN

Lois J. Zachary, Ed.D.

EDUCATIONAL CONSULTANT

12 MEADOW DRIVE FAYETTEVILLE, NEW YORK 13066-2523

Mark Gurw

May 18, 1990

*Please reply
JLZ*

Morton L. Mandel
The Commission on Jewish Education in North America
Premier Industrial Corporation
4500 Euclid Avenue
Cleveland, Ohio 44103

Dear Mr. Mandel:

I regret that I was unable to be at the JESNA Board Meeting on April 28, 1990 to hear your progress report on the Commission's work. I understand that it went well and that the discussion was quite productive.

I want to share my personal concerns regarding the emerging conceptual framework of Community Action Sites with the hope that they might be useful as the Commission comes to closure on the implementing policies.

My concern focuses on two issues: inclusiveness and equity.

In regard to inclusiveness: The Community Action Site concept, as it is currently described, appears to leave out many communities i.e. the smaller communities, the financially less-able communities, the less non-metropolitan and geographically isolated communities. If Community Action Sites are truly to be effective models, then there must be models that meet the needs of many types of communities.

What has been done successfully in larger and financially well-endowed communities has been so successful because of the presence of both financial and human resources. Other communities are not as well positioned. Some examples: a community may have limited dollars, but be small enough to sustain interest to engage an entire community; a community may be geographically isolated and need access and dollars that would promote quality Jewish scholarship; a community may be well-organized but limited either by know-how or community perspective. Models need to be developed which reward initiative and vision in places where the environment does not financially support Jewish education or where that support is limited.

Morton L. Mandel
Page Two

On a global level, we are already widening the gap between the "haves" and the "have nots." I believe that Jewish education should not fall into that trap. The issue this raises is one of equity. More dollars should be funneled to places where access and quality do not already exist.

The potential of the Community Action Site concept holds great promise. If it is to be a truly enabling process then, I feel, it should look at where the greatest possibilities exists and strengthen the bond between need and possibility; this means educating and mobilizing entire communities to make commitments to lifelong Jewish learning in terms of both involvement and increased giving.

I feel sure that the enterprise of Jewish education is moving in new directions and am excited by the work of the Commission with regard to enabling that edge those new directions.

I look forward to reading the final report.

Sincerely,



Lois J. Zachary, Ed. D.

LJZ/lz



BOARD OF JEWISH EDUCATION
משרד החינוך היהודי דברלטימור

JUN 13 1990

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MB

June 13, 1990

Mandel Associated Foundations
4500 Euclid Avenue
Cleveland, Ohio 44103

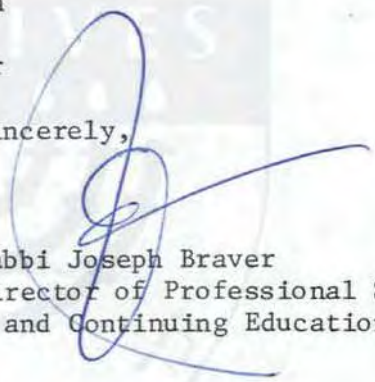
Gentlemen:

Would you be kind enough to please send me a complete catalog and price list of your publications. I am especially interested in the Commission on Jewish Education in North America publications titled:

Structure of Jewish Education

Profile of the Jewish Teacher

Sincerely,


Rabbi Joseph Braver
Director of Professional Services
and Continuing Education

JB:rh

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Mark Gurvis
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Joseph Reimer

May 29, 1990

Ms. Barbara Wolf
Journal of the North Shore
Jewish Community
324-B Essex Street
Swampscott, MA 01907

Dear Barbara:

I'm enclosing the option paper on improving the supplementary school. As I look back to it, I'm not sure it will really meet your needs but I thought I would send anyway. Your best bet is to follow up in getting a copy of the study from the New York Board of Jewish Education and in talking with Joe Reimer at Brandeis.

Please let me know if I can be of further assistance.

Sincerely,



Mark Gurvis
Commission staff

Enclosure

6/5

HLZ - Should I
call Mr. Greenbaum
about 6/12 attendance?

yes

312-207-1000
9w-File

MORTON L. MANDEL

4500 EUCLID AVENUE • CLEVELAND, OHIO 44103

June 1, 1990

Dear Mr. Greenbaum:

John Colman advises me that you will be succeeding Bennett Yanowitz in September as the head of the Jewish Education Service of North America. I understand that Bennett and Jonathan Woocher have kept you advised of JESNA's leading role in the work of our Commission on Jewish Education in North America.

The Commission will hold its sixth and final meeting on June 12 at the American Jewish Committee's office at 165 East 56th Street, New York. We plan to convene at 10 a.m. and adjourn at 3:30 p.m.

I hope that you will be able to join us at this meeting. It would be a good opportunity for you to have a preliminary view of our findings and what we hope to put in our final report.

I am certain that JESNA will play a major role in the follow up of the Commission's findings and recommendations. We would be delighted to have you participate in the June 12 meeting and in our follow-up work.

Sincerely,

Morton L. Mandel

MORTON L. MANDEL

Neil Greenbaum, Esq.
Sachnoff & Weaver, Ltd.
30 South Wacker Drive
Chicago, Illinois 60606-7484

312-207-1000

MAY 22 1990

JOHN C. COLMAN
4 BRIAR LANE
GLENCOE, ILLINOIS 60022
708/835-1209

May 17, 1990

Mr. Morton L. Mandel
Chairman
Premier Industrial Corporation
4500 Euclid Avenue
Cleveland, Ohio 44103-3780

Dear Mort:

As you may well be aware, in September, the leadership of the Jewish Educational Service of North America will pass from Bennett Yanowitz to Neil Greenbaum of Chicago.

Let me suggest that it might be desirable to invite Neil to attend the meeting on June 12 of the Commission on Jewish Education in North America. From brief conversations with Neil about the work of the Commission, I believe, he has been kept well informed by Bennett and Jonathan of the progress and the role of JESNA.

Neil has long been a leader of Federation and the Jewish educational institutions here in Chicago. I would expect that he would be a valuable supporter of the ongoing efforts of the Commission.

If you wish to communicate with him, his office and home locations are:

Neil Greenbaum, Esq.
Sachnoff & Weaver, Ltd.
30 South Wacker Drive
Chicago, Illinois 60606-7484

312/207-3852

730 Bluff Street
Glencoe, Illinois 60022

708/835-5556.

Cordial regards,



HLZ
Handwritten note:
Hank Let's write
him - just send a
letter over my
name
- M

Mandel
Associated
Foundations

22a Hatzfira St., Jerusalem, Israel

Fax No.: 972-2-699951.

Tel.: 972-2-668728

To: <u>Ginny Levi</u>	Date: <u>6/12/90</u>
	Urgent <input type="checkbox"/>
From: <u>Jim BERINSON</u>	Regular <input type="checkbox"/>
Fax No.: <u>216-361 9962</u>	Time Sent: <u></u>

Message

Dear Ginny,

1. Attached is the copy of an article on the Commission that appeared in the Jerusalem Report of 6 December.
2. To date, 168 copies of the book have been distributed.

Regards,
Jim

MLM
SHH
HLZ
✓FILE

7777 777

MY SON-IN-LAW THE MELAMED

Winston Pickett / New York

American Jewish education gets a new report card

There's a joke going around among Jewish educators in the United States. Says one Jewish day school teacher to another, "So what is it that keeps you doing your job?" Answer: "My husband's salary."

Low salaries are keeping potential Jewish educators away in droves. In Los Angeles, for example, only 14 percent of Jewish educators earn \$20,000 or more, while 41 percent—all part-time teachers—earn less than \$3,000. A mere 20 percent receive health benefits.

Not surprisingly, many positions go unfilled every year. Others are filled by unqualified personnel. Of the 30,000 positions for Jewish education in North America, only 5,000 are full-time. In 1989, only 101 students graduated from all Jewish education training programs.

All this may change if the findings of a new report on Jewish education in North America are heeded.

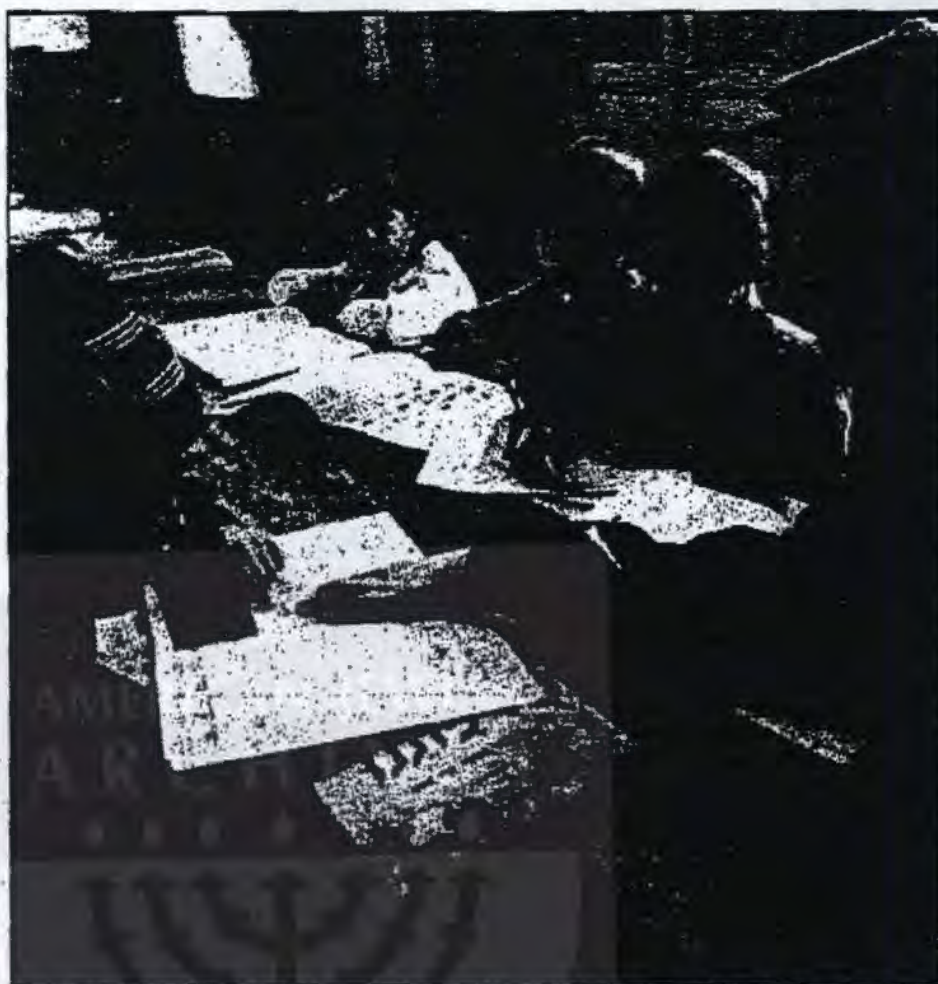
Released earlier this month in New York, "A Time to Act," is a 97-page study by the Commission on Jewish Education in America. It is the product of two years of study by 44 ranking scholars, educators, philanthropists and community officials.

Convened and chaired by Cleveland industrialist and philanthropist Morton Mandel, who chaired the Jewish Agency's Jewish Education Committee for four years, the commission compiled some sobering data:

- Despite an annual outlay of over \$1 billion on day schools, yeshivot, supplementary schools, synagogue-based programs, Jewish Community Centers, youth groups, college campus programs, retreats, trips to Israel and summer camps, only a small number of young, educable Jews are actually reached.

- Of the million school-age Jewish children in North America, only 40 percent are now receiving any form of Jewish schooling, although 80 percent have had some form of Jewish education.

- Afternoon and Sunday schools are still largely something students "have to live through rather than enjoy," while day schools educate only 12 percent of the Jewish school-age population. A



Jewish Bible school in Moscow: Will the Melamed regain his former status in the U.S.?

mere one-fourth of the estimated 400,000 Jews on American college campuses are ever reached.

To realize its goals, the commission will reconvene as the Council for Initiatives in Jewish Education and attempt to create an "infrastructure" to recruit and hire personnel, expand faculties at existing training institutions and increase salaries and benefits.

A cornerstone of the program is the creation of three to five "lead communities," which will act as laboratories to determine the optimum number of personnel and necessary amount of community support and funding.

Commission founder Mandel estimates that the program will require between \$25 million and \$50 million over the next five years.

For Jewish teachers in the United States and Canada, the report hasn't come a moment too soon. The Coalition for Alternatives in Jewish Education, or CAJE, whose more than 3,500 members range from part-time kindergarten teachers to faculty members at Yeshiva University, has long recognized the pro-

blems. "We've been talking about the low degree of professionalism and poor salary scale for Jewish teachers for years," said CAJE president Rabbi Michael Weinberg.

Still, some CAJE members fault the report for downplaying the anger and frustration on the front lines. Says Fran Hirschman, principal of a Jewish day school in Queens: "Everyone's perception is that if you're a teacher in Jewish education either you're a loser or a dilettante. Who else would work for such low wages, no benefits, and little esteem?"

Hirschman would prefer to see "a real teacher" among the panel's 44 members. "They're all wonderful people," she says. "But they're many steps removed from the undersupplied, understaffed, overwhelmed, and underpaid teachers right there in the classrooms."

How will teachers decide if the commission is successful? "You'll know teaching has arrived as a respectable profession when a Jewish educator is considered a good *shiddach* (match)!" she quips. □

MORTON L. MANDEL

4500 EUCLID AVENUE • CLEVELAND, OHIO 44103

file
"Communities"

June 5, 1990

Dear Elizabeth:

Thanks very much for sending me your report on Jewish education. I will read it carefully.

I think it's wonderful how communities all over North America are moving into this area of major importance. In that regard, in case you missed it, there was an article in yesterday's New York Times that really addressed this very issue. I thought you might like to see it.

I think it's great you have such a commitment to Jewish education, Jewish identity and Jewish continuity, and I want to encourage you in every way I can. It's an issue of greatest importance to our future.

Barbara joins me in sending you and Alan our warmest regards.

Sincerely,

MORTON L. MANDEL

Dr. Elizabeth Sterenberg Shulman
501 South Flagler Drive, Suite 302
West Palm Beach, FL 33401

Enclosure

bcc: Mark Gurvis ✓

NYT 6-5-90

What Is Happening to American Jewry?

By Seymour P. Lachman
and Barry A. Kosmin

Today, almost everything is possible for individual American Jews, but the outlook is bleak for the future of American Jews as a community.

Their religious identification has weakened. And once-powerful secular organizations such as the American Jewish Committee, American Jewish Congress and Zionist Organization of America have become smaller and are in decline.

American Jews appear unwilling or unable to preserve communal cohesion and their differences from other religious and ethnic groups; both considerations are crucial for community survival in our free, pluralistic society.

Recent studies by the North American Jewish Data Bank of the City University of New York Graduate Center show that Jews, unlike most religious groups since 1900, have be-

Seymour P. Lachman is university dean of the City University of New York. Barry A. Kosmin is director of the North American Jewish Data Bank of the CUNY Graduate Center.

come less religiously involved with each successive generation.

The longer Jews are in the U.S., the further removed they become from organized Judaism and from Christian America's norms of piety and affiliation. Today, more than 60 percent of American Jews spend three days a year or fewer in public worship.

Ideological secularism (such as labor Zionism), so important during the height of the immigrant period, is almost absent. U.S. Jews cannot even express their increasing secularism within a Jewish framework. For example, landsmanschaften societies (those based on European places of origin) and Yiddish-speaking Sholem Aleichem schools are virtually gone.

In addition, there has been a steady decrease in synagogue and temple affiliation over the last generation. Innovative prayer and study groups known as havurot have attracted only a handful of activists.

Although most Jews still describe themselves as Jews, their identification is nominal rather than based on affiliation with Reform, Conservatism and Orthodoxy, the major religious streams of U.S. Judaism. This generally means they are only peripherally involved as Jews.

Political causes such as Israel's security and free emigration from the Soviet Union have found popular support among them. But it is doubtful

Israel by itself can't hold the community together.

that such single-issue causes can sustain meaningful communal cohesion.

Recent statistical studies of Soviet Jews who came to America a decade ago point up the shocking weakness of Jewish observance in America. The Soviet Jews and their predecessors had spent 60 years under a Communist regime intent on eliminating Judaism as a living religion. By comparison, U.S. Jews have had boundless access to religious Judaism and to Jewish education and culture.

But the incidence of synagogue affiliation, observance of dietary laws and Sabbath candle-lighting are uniformly low in both groups. (Only the observance of Hanukkah and Passover is somewhat greater among native Jews than for the new arrivals, because of the proximity of these holi-

days to Christmas and Easter.)

While only 4 percent of the Soviet immigrants ever had any Jewish education, today 84 percent of them fast on Yom Kippur as against 68 percent of native American Jews. Similarly, 82 percent of the immigrants contribute to Jewish charitable organizations as against 61 percent of the native Jews.

The continuing dilution of Jewish attitudes toward family life heightens American Jews' predicament. Jews traditionally have enjoyed the image of a people that has excelled in family commitment and responsibility. In 1990, the U.S. Jewish populace has proportionately fewer households with children and more people living alone than any other ethnic or religious group.

Interfaith marriages continue to gain in numbers and acceptability; parents may theoretically oppose them, but 70 percent indicated they would accept them without raising a storm. Young American Jews are less likely to marry than before, and, when they do, they marry later — and frequently out of the faith.

These social and demographic trends pose an immediate danger: If the distinctive identity of U.S. Jews keeps eroding, the community as we know it may crumble. This will mean thinner support for Israel and reduced solidarity with world Jewry. □

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DIRECT DIAL:

(215) 351-2049

REPLY TO:

June 13, 1990

Commission on Jewish Education in
North America
4500 Euclid Avenue
Cleveland, Ohio 44103

Attention: Morton L. Mandel, Chair

Dear Mort:

Thanks for inviting me to join the deliberations of the Commission on June 12, 1990. I commend you for your vision and tenacity in moving this process forward. You certainly have assembled a star-studded cast of commissioners, staff members and consultants. I know the work of the Commission will be brought to a successful conclusion and its recommendations implemented.

I wanted to re-emphasize the importance of properly marketing the work of the Commission and the plan of implementation with the leadership of the Federated communities. As you know, the success of this enterprise will ultimately depend upon the willingness of Federation leadership to buy into the process. I would urge that efforts be made to accomplish this before the report is placed in final form.

I will be available to discuss this with you if you think it will be useful.

Sincerely,

BENNETT L. AARON

BLA/mz



JUN 21 1990

The Sahra & William Lese
Religious School
123 East 55th Street
New York, N.Y. 10022
Phone 212-838-5122
Fax 212-644-2168

Dr. Jack L. Sparks, Ed.D.
President of COJEO

*HL2 - not one of the groups
I would have placed a high
priority on but since they're making
the point we might want to
ask Jim Wosha or Joe Remer
to handle it.*

ML

Mr. Mark Gurvis
Commission on Jewish Education in North America
4500 Euclid Avenue
Cleveland, Ohio 44103

Dear Mark:

The Constituent Organizations which make up COJEO are greatly awaiting your final report. It is our understanding that last week The Commissioners and Researchers gathered for the last time to begin the process of compiling the findings.

Although the findings are not yet published, we would like to extend an invitation for a senior researcher to join us at our next COJEO Meeting in New York on:

October 17, 1990
9:00 AM

We would like to extend an invitation for all our constituent organizations to invite their Executive Boards to hear The Commission on Jewish Education in North America's findings and directions to the future. Indeed we hope to study the findings in advance of this, but would appreciate the personal dialogue with a researcher.

Do let me know whether this is possible, so we might inform our constituents well in advance.

Sincerely,

Jack L. Sparks, Ed.D., RJE
President - COJEO

June 18, 1990

COMMISSION
ON JEWISH EDUCATION
IN NORTH AMERICA

4500 Euclid Avenue
Cleveland, Ohio 44103
216/391-8300

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June 21, 1990

Rabbi Joseph Braver
Board of Jewish Education
5800 Park Heights Avenue
Baltimore, MD 21215

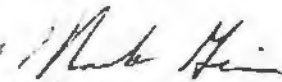
Dear Rabbi Braver:

Thank you for your request for a list of the Commission's publications. You are a few steps ahead of us in that we have not yet determined which research papers among those we commissioned will actually be distributed, and through what process.

I am glad to send you a copy of each of the ones that have been released to date. These include Isa Aron's paper on "The Professionalism of Jewish Teaching"; Walter Ackerman's paper on "The Structure of Jewish Education"; and Aryeh Davidson's paper on "The Preparation of Jewish Educators." I am also enclosing a full list of the papers we commissioned. At some point, when the Commission's final report is issued in the fall, we will be prepared to announce how additional copies of the report and research papers can be obtained. In the interim, you should know that Manny Goldman in your office has received and will continue to receive a copy of any publications we distribute.

Please feel free to call if you have any further questions.

Sincerely,



Mark Gurvis
Commission staff

Enclosures



The Jewish Community Federation of Cleveland

1750 EUCLID AVENUE • CLEVELAND, OHIO 44115 • PHONE (216) 566-9200 • FAX # (216) 861-1250

TRADITION

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150

YEARS
of Jewish Life
in Cleveland

June 21, 1990

VIA FAX

Rabbi Joshua Fishman
Executive Vice-President
Torah Umesorah
160 Broadway
New York, NY 10038

Dear Rabbi Fishman:

I am replying to your letter of June 5, 1990 to Morton Mandel concerning the Commission on Jewish Education in North America. I tried to speak with you today by telephone; unfortunately, you are out of the office, and I am on my way out of the country.

Nonetheless, I want to assure you that we do want to share our material with Torah Umesorah before it is circulated in public. We are in the midst of revising a draft document. It will be ready later this summer for circulation. At that time I think it would be very helpful if your friends could read it and for us to have your reactions and suggestions.

I am returning to the United States by July 2 and look forward to calling you to discuss this further.

I am sorry that I am communicating this way, but I will work with you more personally in the near future.

Sincerely,

Stephen H. Hoffman
Executive Vice President

SHH:gc
B1:15A

P.S. - I'm to be the interim director of the new Council on Initiatives for Jewish Education, the proposed successor mechanism to the Commission.

MORTON L. MANDEL

4500 EUCLID AVENUE • CLEVELAND, OHIO 44103

HLZ ✓
MG ✓
VFL ✓
S.H.H. ✓

INFO

June 22, 1990

Dear Bennett:

Many thanks for your thoughtful letter of June 13, and I quite agree with your comments about "marketing" the plan of implementation to Federation leadership. We see a large part of the future of the American Jewish community revolving around the increasing effectiveness of Federations. That certainly will be true for the approach to Jewish education and Jewish continuity.

I'm pleased that you have expressed an interest in working with us on this. It is my hope that I will be able to come to Philadelphia this fall, and meet both with Arthur Green's group and a group that you might help assemble of Federation leaders.

We are on to something very important here, and I look forward, very much, to working with you on this.

Warmest personal regards.

Sincerely,

MORTON L. MANDEL

Mr. Bennett L. Aaron
Cohen, Shapiro, Polisher,
Shiekman and Cohen
PSFS Building, 12 S. 12th St.
Philadelphia, PA 19107-3981

V7L ✓

+ file

JUL 16 1990

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Institute for Social and Economic Policy in the Middle East



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July 10, 1990

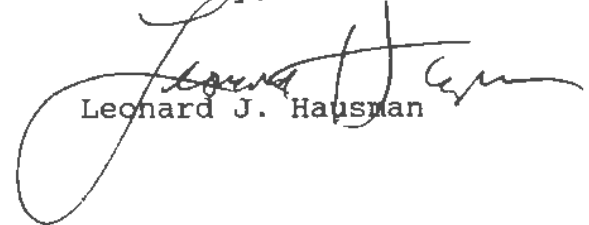
Mr. Mort Mandel
c/o Premier Industrial
4415 Euclid Avenue
Cleveland, OH 44103

Dear Mr. Mandel:

Esther Leah Ritz suggested that I send you materials on our Institute. You will find them enclosed.

If I may, I will have my office contact yours to see whether we can arrange to meet.

Sincerely,



Leonard J. Hausman

LJH:ntm
enclosures
f/64

Director

Leonard J. Hausman

Associate Director

Anna D. Karasik

Fellowship Director

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SEMINAR ON ECONOMIC COOPERATION IN THE MIDDLE EAST

SESSION III

May 9, 10, 11, 1990

**AMERICAN JEWISH
ARCHIVES**

A program of the

Institute for Social and Economic Policy in the Middle East

Mr. Leo Kahn, Co-Chairman

**The Senate House
University of London
Malet Street
London WC1
England**

AGENDA

Wednesday, May 9:

12:00 P.M. Lunch

Welcome: Mr. Joseph A. Califano, Jr.
Chairman, International Board of Advisors of the
Institute

Presentation: Dr. Abdel Monem Said Aly, Al Ahram
Center for Political and Strategic
Studies, Cairo, Egypt

"Regional Cooperation in the Middle East:
Conceptual Framework"

Discussant: Dr. Mohamed Rabie, Center for
Educational Development, U.S.

2:30 P.M. Obstacles to Economic Development

Chair: Professor Elias Tuma, University of
California at Davis

Report on March 19 roundtable discussion on this
topic

Working group:

Prof. Ephraim Ahiram	Hebrew University
Prof. Hisham Awartani	An-Najah University
Dr. Ibrahim Dakkak	Arab Thought Forum
Prof. Ephraim Kleiman	Hebrew University

General Discussion

3:45 P.M. Tea

4:00 P.M. General Discussion

8:00 P.M. Banquet at:

The Gloucester Hotel
4-18 Harrington Gardens
London SW7 4LH
England, U.K.

01 373 6030

Address: Mr. Joseph A. Califano, Jr., Chairman

May 10, 1990

9:00 A.M. The Economics of Transition

Chair: Prof. Franklin Fisher, M.I.T.

Presentation: Prof. Atif Kubursi, McMaster University

"Economic Potential of an Independent Palestinian Economy"

Discussant: Prof. Ephraim Kleiman, Hebrew University

General Discussion

10:30 A.M. Coffee

10:45 A.M. Further Discussion of Papers Previously Delivered:

"Israel, the West Bank and Gaza: the Case of Economic Cooperation" by Dr. Ya'acov Sheinin and Dr. Eli Sagi, Economic Models, Ltd.

"Economic Sovereignty in the Territories: Impact on and Transition of the Israeli Economy" by Prof. Gideon Fishelson, Tel Aviv University

12:00 P.M. Lunch

1:30 P.M. Discussion of Research Projects:

Chair: Prof. Leonard Hausman, Director
Institute for Social and Economic Policy
in the Middle East

A. Regional Data Bank

1. Prof. Hisham Awartani, An-Najah University
2. Prof. Ephraim Kleiman, Hebrew University
3. Prof. Ya'acov Sheinin, Economic Models, Ltd.
4. Dr. Khaled Elshuraydeh, Higher Council for Science and Technology, Jordan
5. Prof. Atif Kubursi, McMaster University
6. Prof. Robert Lerman, American University

3:00 P.M. Tea

3:45 P.M. Discussion of Research Projects Continued:

B. Estimates of Physical Infrastructure Requirements

Prof. Eli Sagi, Economic Models, Ltd.

Prof. Ya'acov Sheinin, Economic Models, Ltd.

C. Regional Health Planning

D. Health, Income Security, and Education

May 11, 1990

9:00 A.M. Regional Trading Groups: Implications for the Middle East

Presentation: Dr. Alan Butt Philip, University of Bath

"The European Economic Community and Integration: Implications for the Middle East"

9:45 A.M. Presentation: Dr. Pamela Smith, Middle East Economic Digest

"The Economic Impact of European Integration on the Middle East"

10:15 A.M. General Discussion

10:30 A.M. Coffee

10:45 A.M. Presentation: Dr. Jan Rood, The Netherlands Institute for International Affairs, Clingendale

"The BENELUX Model; A Model for Peace in the Middle East?"

12:00 P.M. Lunch

1:30 P.M. Improving the Climate for Foreign Investment in the Middle East Continued

Chair: Prof. Atif Kubursi, McMaster University,

General Discussion on the draft "Report on Survey of Corporate Investors" by Mr. Daniel Singer, Arthur D. Little

Moderators: Mr. Jonathan Kolber, Claridge, Inc.
Prof. Atif Kubursi, McMaster University

3:00 P.M. Tea
3:45 P.M. General Discussion
4:15 P.M. Closing Remarks
5:00 P.M. Adjournment



HARVARD UNIVERSITY
JOHN F. KENNEDY SCHOOL OF GOVERNMENT



Seminar on Economic Cooperation in the Middle East

Session III: May 9, 10, 11

London, England

Participant List

I. Economists and other Academics:

Egyptian:

Abdel Monem Said Aly - Al Ahram Centre for Political and
Strategic Studies

Israeli:

Ephraim Ahiram - Davis Institute, Hebrew University
Gideon Fishelson - Tel Aviv University
Ephraim Kleiman - Hebrew University
David Levhari - Hebrew University
Eli Sagi - Economic Models, Ltd.
Ya'acov Sheinin - Economic Models, Ltd.
Eytan Sheshinski - Hebrew University

Jordanian:

Fahed El-Fanek - Arab Thought Forum
Khaled Elshuraydeh - Higher Council for Science & Technology
Fawzi Gharaibeh - University of Jordan
Ahmed Qassem El-Ahmed - Royal Scientific Society

Palestinian:

George Abed - Welfare Association
Hisham Awartani - An-Najah University
Ibrahim Dakkak - Arab Thought Forum
Jawad Naji - Joint Jordanian-Palestinian Economic Committee
Yusif Sayegh - American University of Beirut, ret.
Dr. Salim Zugbi - Bethlehem University

Syrian:

Adel Y. Al-Akel - United Nations Statistical Bureau
Rizkallah Hilan - Damascus

European and North American:

Howard Adelman - York University
David Dewitt - York University
Franklin Fisher - MIT
William Kirby - Harvard University
Atif Kubursi - McMaster University
Robert Lerman - American University
Dwight Perkins - Harvard University
Mohamed Rabie - Cntr. for Educational Development
Richard Tapper - School for Oriental and African Studies
Tim Osborne Jones - School for Oriental and African Studies
Elias Tuma - University of California, Davis

II. Businessmen:

Middle Eastern:

Mahdi Al-Saifi - Masar Contracting Co., Jordan
Harb Al-Zuhair - Tetrad Group, Saudi Arabia
Izzedin Aryan - Balsam Pharmaceuticals, West Bank
Baruch Levy - Advisor to P.M. Social Policy (ret.), Israel
Fahmy Abdel Meguid - Epic Group, Egypt
Nabeel Shaath - Team International, Egypt
Charles Shamas - Mattin, Ltd., West Bank
Farouk Younes - Agricultural Investment Co., Egypt

European and North American:

Mona Ghoussein Bauwens - Bauwens Consultants, London
Barbara Bender - Health Innovations Cntr., Wash., D.C.
Chantal Boudet - Euro-Arab Parliamentary Association
Leon Charney - Leon Charney Associates, New York
Howard Cohen - Operation Independence, New York
Nicholas Fogg - Maxwell Communication Corp., London
Lew Heafitz - Heafitz & Co., Boston
Edwin Jaffe - J & J Corrugated Box, Providence
Leo Kahn - United Properties Group, Boston
Farouk Kamal - Stowmarket Properties, London
Nemir Kirdar - Investcorp, Bahrain, London
Jonathan Kolber - Claridge, Inc., Montreal
Lionel Kopelowitz - Board of Deputies of British Jews
Munib Masri - EDGO Project Developments, London
Zein Mayassi - K & M Properties, Ltd.
Marwan Mazhar - Dar Al-Handasah Consultants, London
Hikmat Nashashibi - ABC International, London
Col. John Norton - Representing Edmund de Rothschild
E.M. Rosenthal - Standard Meat Company, Texas
Farol Sereteau - Institute Board of Advisors, Washington, D.C.
Stanley Sheinbaum - New Perspectives Quarterly
Mark Smith - Claridge Inc., Israel
Hisham Solh - American U. of Beirut Alumni Assoc., London
Ludwig Tamari - W. Tamari & Sons, Washington, D.C.
Fred Tuckman - Anglo-Jewish Association
Samir Toubassy - Olayan Group, London

III. Foundation Officers:

Thomas Axworthy - Charles R. Bronfman Foundation
Rafiq Bizri - Hariri Foundation
Robert Rabinovitch - Charles R. Bronfman Foundation
Kazuo Takahashi - Sasakawa Peace Foundation

IV. Institute Staff:

Joseph A. Califano, Jr. - Chairman

Leonard Hausman - Director

Anna Karasik - Associate Director

Raja Kamal - Fellowship Director

Susan Paulson - Administrative Assistant

Greg Felker - Secretary



College of Jewish Studies

11710 Hunters Lane, Rockville, Maryland 20852, (301) 984-4455

Rabbi Jacob I. Halpern
Dean

HLZ
For your info
& reply
~

July 30, 1990

Mr. Morton Mandell
Mandell Associated Foundations
4500 Euclid Avenue
Cleveland, Ohio 44103

Dear Mr. Mandell,

I am writing to you regarding the information in and implications of The Preparation of Jewish Education in North America: A Status Report.

It is an important project and we congratulate you on commissioning this study. This study brings together much previously unpublished information on our field. However, the report did not give the commission adequate information about other very direct and successful teacher training programs.

In light of the very small numbers of people being trained to be Jewish teachers on a national scale (page 44 of the report) and because this information is so crucial, the following information is being forwarded to you and through you to the Commission in the interest of their being as comprehensively and correctly informed as possible.

1. First, a numerical issue: Perhaps it is a typographical error, however, the National Board of License requires between 63 and 72 credits in Judaica and not 42 credits as stated on page 9 of the report. These extra 30 credits usually require at least one or two extra years of study. It indicates a higher level of competence and commitment.

2. A review of the National Board of License's records as well as those of local boards of license affiliated with the National Board would indicate that many people annually receive licenses through channels other than those listed on page 4, 5 and 43 of the study.

It is more than probable that a greater number of persons earn licenses and certificates through these programs than through the schools listed on page 4, 5 and 43 of the report. They include



Judaic and education courses taken at various universities or schools of higher learning affiliated with the local Board of Jewish Education or courses sponsored by the Boards that do not grant degrees.

It will be helpful to you to know that the number of teachers in training or people who teach and take courses simultaneously and guided by the Board of Jewish Education staff toward receiving licenses and certificates in Miami and Washington alone exceed the total number of non graduate degree program participants nationally. There may be other communities such as these and were also not mentioned in the report, i.e., Metro West, New Jersey.

In the Washington, DC area, during the 1989/90 academic year over 100 people who teach in Jewish schools took one or more courses in Judaica or Jewish education (from 1 to 12 semester hours per year) in the College of Jewish Studies. This includes 20 people in a special TRAIN program for those missing background either in Judaica or education.

For the sake of accuracy, it should be noted that the graduate program the College of Jewish Studies conducts with the George Washington University School of Education and Human Development is referred to contractually and otherwise as the Cooperative Graduate Program of George Washington University School of Education and Human Development and the College of Jewish Studies. It currently has 40 graduate students. It is neither known as stated on page 5 of the report, "School of Education, George Washington University in association with the College of Jewish Studies, Washington, DC" nor as stated on p.43 of the report "George Washington University/BJE".

This is a totally cooperative program. Admission of students, course planning, choosing of instructors, student advisement, teaching supervision and comprehensive exams, all aspects of the program planning and done on a team teaching basis between CJS and GWUSEHD faculty.

In addition, in 1989/90 five teachers graduated with a Masters in Jewish Education from the cooperative graduate program of the College of Jewish Studies and the American University School of Education. This program, which graduated 60 people, is being replaced by the cooperative graduate program with George Washington University.

3. Finally, on page 5 of the report there is a short paragraph dealing with funding. It does not give the costs of training teachers. No status report on the preparation of Jewish Educators can be of real consequence without reporting the cost. It would allow a cost effectiveness comparison of different models of teacher training. Although we recognize that it may not

Mr. Morton Mandell

page 3

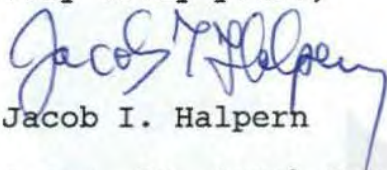
July 30, 1990

be a simple task to assign a specific dollar amount to teacher training. A complete, true and comprehensive study would benefit Jewish education.

In essence, I am suggesting that more complete information on the creative and responsive approaches to teacher training would have benefitted the Commission.

I hope this background is of some help to you. If you have any questions please feel free to call on me.

Very truly yours,

A handwritten signature in blue ink, appearing to read "Jacob I. Halpern", is written over the typed name.

Jacob I. Halpern

c.c.: Dr. Aryeh Davidson
Dr. Jonathan Woocher
Chaim Lauer



Central Agency for Jewish Education

הסוכנות המרכזית לחינוך יהודי

AUG 6 1990

4200 Biscayne Blvd. • Miami, Florida 33137
Dade Phone: (305) 576-4030 • Broward Phone: (305) 462-1710

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North Broward Teacher Center Director
Helen Weisberg
North Broward Midstate Administrator

August 2, 1990

11 Av, 5750

Mr. Morton L. Mandel
* The Mandel Associated Foundations
4500 Euclid Avenue
Cleveland, Ohio 44103

Dear Mr. Mandel:

I had the privilege of reviewing a copy of the "Commission on Jewish Education in North America - Preparation of Jewish Educators in North America: A Status Report". Although the report answers the questions that were asked, I wonder if those questions were the right ones.

The Central Agency for Jewish Education in Miami has for years been conducting courses and seminars for the teaching profession in South Florida. As you may know, there is no Jewish Teachers' Institute in South Florida, although Jewish Studies programs do exist at Barry University, the University of Miami and Florida International University. Because of this lack of a school of higher learning for Jewish teachers, and the growing need for Jewish educators in South Florida, Miami has been offering courses for certification for the past forty years.

In the 1989-90 year, we offered over thirty (30) courses to fifty-five candidates who are pursuing a license in the area of Jewish education. Additionally, since Miami is one of the few communities in the United States which requires professional growth to renew licenses every three years, we have an additional 200 teachers who participate in this program on a regular basis.

The pressure to license teachers was increased about twelve years ago when Miami became one of the few communities in the country to require licensed teachers to qualify a school for funding from the Jewish Federation. We now have the six largest Day Schools in our area who have 100% licensed teachers within their schools. This has helped

Member Agency of the Greater Miami Jewish Federation

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Affiliated with the Jewish Education Service of North America

tremendously in raising the level of quality Jewish education in our area. It has also placed pressure in our own community to produce Jewish teachers. Although we do not pretend to have a full licensing program, and indeed, we do not accept an applicant who has no background, we do have teachers who have over the years worked their way through the system and graduated with a Hebrew Teacher License.

Somehow your report needs to reflect situations like those in Miami. This in no way diminishes the dire situation presently inherent in the Jewish higher educational system. However, a few points should be made:

1. - Are the millions of dollars that are being spent to maintain Jewish Studies programs, and teach a minimal number of students, really worth it?
2. - Our own program in Miami ends up costing less than \$10,000 per year. Could some of those millions be better directed in attacking the problem where it's at: for example, helping the Miami situation.
3. - Maybe the structure of our preparation of Jewish educators needs to be changed. If we can't bring the candidates to the schools, maybe the schools can be brought to the candidates, i.e. in Miami.

Again, although the report offers a valid examination of the institutions of higher Jewish learning, it certainly leaves a lot to be desired in terms of giving a full picture of the preparation of Jewish educators in North America. Perhaps one of the problems is that there are no commissioners from South Florida, especially Miami, serving on your Commission.

Mr. Morton L. Mandel -3- 8/2/90

If I am out of line, please correct me. If not, then we need to discuss this further.

I eagerly await your response,

Sincerely,

A handwritten signature in cursive script, appearing to read "Miles P. Bunder". The signature is written in dark ink and is positioned above the typed name.

Miles P. Bunder
Executive Secretary
The Greater Miami Board of
License for the State of Florida

cc/Dr. Aryeh Davidson
Gene Greenzweig



THE SHERYL AND ARTHUR
WEITZMAN INSTITUTE
FOR JEWISH FAMILY LIFE

August 2, 1990

Mr. Morton L. Mandel, Chairman
COMMISSION ON JEWISH EDUCATION IN NORTH AMERICA
4500 Euclid Ave.
Cleveland, Ohio 44103

Dear Mort:

It was a pleasure meeting you at Barbi Weinberg's home when you were here in Los Angeles. The North American Commission on Jewish Education sounds like a wonderful and ambitious project.

In thinking about our conversation at the Weinberg's, I got the impression that you may not be fully conversant with the scope of activities at the University of Judaism.

Because of our historic ties to the Conservative Movement, many community leaders believe that we are but a branch of the Jewish Theological Seminary. We are in fact an independent institution with a much broader mission, though we maintain a JTS affiliation. It may be because of this common confusion that our President David Lieber was not consulted during the Commission's deliberations. At any rate, I thought that you would want to know of the exciting work that is being done at UJ. Below is a brief summary.

The University of Judaism, now in its fifth decade, is a diverse and dynamic academic institution that houses four academic schools.

The Lee College is a small, challenging undergraduate liberal arts college distinguished by its core curriculum integrating the study of Jewish and Western civilization that offers majors in business, literature, psychology, political science, and Judaic studies.

The Lieber Graduate School offers advanced Judaic studies leading to a Master of Arts degree and a unique Masters of Business Administration that focuses on the not-for-profit sector.

The Graduate School of Judaica is the home of a two year program that parallels the curriculum of the Jewish Theological Seminary leading to rabbinic ordination.

Finally, and this relates to issues that are close to your heart, the Fingerhut School of Education sponsors the largest Masters program to prepare Jewish educators in North America along with a week long Summer Institute for Educators, an educational resources center, and a laboratory school.

Together, these programs serve around 150 full time students with 125 courses each term taught by 10 permanent and 35 adjunct faculty. Over the next decade we expect the student body to grow to around 250 students and the faculty and offerings to expand accordingly.

In addition, the University's Department of Continuing Education is the largest program of adult Jewish learning in North America servicing over 2,500 students each term along with Summer ELDERHOSTEL seminars for adults, an introduction to Judaism program for Jews by choice, the Public Lecture Series, the Wagner program for Personal and Family Enrichment, and Making Marriage Work.

Besides its programs of academic learning and continuing education, the University sponsors two research institutes. The Wilstein Institute of Jewish Policy Studies and the Whizin Center dedicated to the Jewish future.

The Wilstein Institute is the first Jewish "think tank" to be established in North America. Modelled after the famous Rand Corporation, the Wilstein Institute conducts research, holds scholarly conferences, and publishes monographs dealing with the critical issues facing the Jewish community, including Jewish identity, Israel-Diaspora relations, Jewish values and ethics in a pluralistic society, and bridging the distance between religious denominations.

The Whizin Center is a research and development arm of the university devoted to ensuring the Jewish future. The three pillars of the Jewish people – the family, the synagogue, and the community – are each to be the subject of an institute devoted to research, training of personnel, and dissemination of innovative programs. The first of these, the Whizin Institute for Jewish Family Life, is well under way. It has commissioned several research studies on family life and created a dissemination model for sharing effective programs of family education. Together with the Fingerhut School of Education, the Institute has also established a superbly attended summer institute training program in Jewish family education for rabbis, principals, teachers and layleaders. The Whizin Institute on the Synagogue will begin its work this year and the Whizin Institute for the Jewish Community is in the planning stages.

Mort, I was personally "charged" by what you are doing for the future of the Jewish Community. I believe that you will have a major impact on the quality of Jewish family life in America.

Please note I am sending you, under separate cover, a package of information regarding the University of Judaism. If you have any questions, please don't hesitate to call.

I hope that what I am sending you is helpful and if you are going to be at CAJE I look forward to seeing you on Sunday August 12th.

Warmly,

A handwritten signature in dark ink, appearing to read "BFW", with a stylized flourish at the end.

Bruce F. Whizin

BFW/ssw

MORTON L. MANDEL

4500 EUCLID AVENUE • CLEVELAND, OHIO 44103

V72 ✓ H12
copy mailed
8/7/90
S.H.H. & file

August 6, 1990

Dear Rabbi Halpern:

Thank you for your letter regarding the information in "The Preparation of Jewish Education in North America: A Status Report."

This paper, authored by Aryeh Davidson, is one of several pieces of research commissioned by the Commission on Jewish Education in North America to supply the Commission with information which is otherwise not readily available in previously published materials. These papers are not to be considered part of the report of our Commission, a report which is currently being assembled for publication this fall.

I am taking the liberty of sharing your letter with the people who are now preparing the report of our Commission. I am sure they will be glad to have it, and to keep in mind the facts which you brought to our attention.

I am pleased that you sent a copy of your letter to Aryeh Davidson.

Sincerely,


MORTON L. MANDEL

Rabbi Jacob I. Halpern
Dean, College of Jewish Studies
11710 Hunters Lane
Rockville, Maryland 20852

MORTON L. MANDEL

4500 EUCLID AVENUE • CLEVELAND, OHIO 44103

August 8, 1990

Dear Mr. Bunder:

Thank you for your letter of August 2 in which you commented on the report prepared by Aryeh Davidson.


I think you have put forward a number of questions that merit closer study, and I am glad that you shared your letter with Aryeh.

In doing a study in North America, I am sure you are not surprised by the fact that there are many areas and situations around the continent that present different shades of the central questions. You very articulately illustrate the situation in Miami, for example.

Our basic recommendation is to devote much more attention to the personnel issue in general. The specifics that we have touched on include many of the issues that you allude to in your letter. These are the kind of things that we hope ultimately to work on through our lead community demonstration projects. For example, we have had some preliminary discussion about the need for a training institution in the southeastern part of the United States. It may be that Miami is the ideal location for such a training institution.

So I very much appreciate your taking the time to communicate with us, and I hope that it will be the first of many such dialogues as our new Council on Initiatives in Jewish Education takes form.

Sincerely,


MORTON L. MANDEL

Mr. Miles P. Bunder
Central Agency for Jewish Education
4200 Biscayne Boulevard
Miami, Florida 33137

MORTON L. MANDEL

4500 EUCLID AVENUE • CLEVELAND, OHIO 44103

August 13, 1990

Dear Bruce:

Many thanks for your letter of August 2, in which you shared some information about the University of Judaism. I do appreciate, very much, your filling me in on the work of this fine institution.

I did receive a separate package with a good deal of information in it, and have had a chance to go through it, although somewhat quickly.

There is no doubt that there are "assets" in America that have established themselves as important forces for progress in Jewish education. I suppose what we need to do is find ways to even more fully harness the power that we have, in whatever ways we can.

Thanks again for thinking of me, and I wish you continued success in your efforts.

Sincerely,

MORTON L. MANDEL

Mr. Bruce F. Whizin
The Shirley and Arthur Whizin
Institute for Jewish Family Life
University of Judaism
15600 Mulholland Drive
Los Angeles, CA 90077

Mark Gurvis

SEP 12 1990

Mimmy -

I thought I ought to pass
this along to you. Please call
if you have any questions.

(Thanks for your lovely card.)

Mark





B'NAI B'RITH INTERNATIONAL

Daniel Mann

To: Mark Gurvis

Date: 8/23/90

*JW -
Please pull
min. from 2/14
+ signed paper & min.
from May and
Aron papers.
Thanks. J*

I hope that your summer has been pleasant and productive. We've been busy here with preparations for our international convention opening in Dallas this weekend. I've just reviewed some working files in anticipation of projects to deal with upon our return in September and noted that my "Mandel Commission" file is complete (thanks to you) up to and including the document called "Background Materials for the Meeting of February 14, 1990" but empty from there on. In other words, I have both the preparatory material and the minutes for every meeting from Day One and the former for February 14, 1990, but no minutes of that meeting and nothing after that -- yet I assume that perhaps the most definitive documents are those pertaining to the conclusion of the work of the commission, at least in its planning phase. I have received some valuable background papers by Ackerman and Davidson but no others, including the one that I understood was being developed by Reisman.

In sum, could you update me on any progress and/or materials issued since pre-Feb. 14 and send me whatever I may be missing? Thanks.

It's not too early to wish you a good year ahead. Best regards.

Israel Commission

1640 Rhode Island Ave., N.W. • Washington, D. C. 20036
Phone (202) 857-6580

IMPORTANT MESSAGE

FOR VFL

DATE 9/12 TIME _____ A.M.
P.M.

WHILE YOU WERE AWAY

M RICHARD SIPSER

OF J FED OF PHIL

PHONE NO. 215-893-5850

TELEPHONED	<input type="checkbox"/>	PLEASE CALL	<input type="checkbox"/>
CALLED TO SEE YOU	<input type="checkbox"/>	WILL CALL AGAIN	<input type="checkbox"/>
WANTS TO SEE YOU	<input type="checkbox"/>	RETURNED YOUR CALL	<input type="checkbox"/>

RUSH ☐

MESSAGE _____

SIGNED _____

COMMISSION
ON JEWISH EDUCATION
IN NORTH AMERICA

4500 Euclid Avenue
Cleveland, Ohio 44103
216/391-8300

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David Arnow
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September 19, 1990

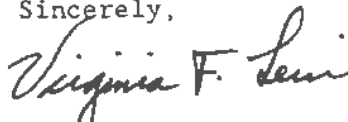
Mr. Daniel Mann
B'nai B'rith International
1640 Rhode Island Ave., N.W.
Washington, D.C. 20036

Dear Mr. Mann:

Mark Gurvis has forwarded your note of August 23 to me and asked that I follow up. With this letter I am enclosing the minutes, background materials, and report that you have not previously received. There are several other reports still in process, but with the enclosed you should be up to date.

Best wishes for the New Year.

Sincerely,



Virginia F. Levi



Rabbi Isaac Elchanan Theological Seminary
500 West 185th Street • New York, NY 10033 • (212) 960-5263

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VFL ✓
File

OFFICE OF THE
VICE PRESIDENT
FOR ADMINISTRATION
AND PROFESSIONAL
EDUCATION

September 25, 1990
6 Tishrei 5751

Mr. Morton L. Mandel
Commission on Jewish Education
in North America
4500 Euclid Avenue
Cleveland, OH 44103

Dear Mort:

I am pleased to acknowledge receipt of the draft of the final report of the Commission, which was sent to Dr. Norman Lamm.

Dr. Lamm is out of the country and, therefore, has not yet seen the document.

Your personal leadership and the work of the Commission have sparked a new enthusiasm for Jewish education among professionals and lay people alike.

May you have the much deserved satisfaction from your initiatives to strengthen commitment to Jewish life through the most promising formula known to our people; namely, Jewish education.

Best wishes to you and your family for a year of good health and fulfillment.

Sincerely,

Rabbi Robert S. Hirt
Vice President

RSH:sk



Syracuse Jewish Federation, Inc.

"Dedicated to the well-being of the Jewish people"

14 Tisrei 5751
October 3, 1990

TO: Morton Mandel

FROM: Philip Pinsky, President
Rabbi Daniel Jezer, Jewish Education Chair
Barry Silverberg, Executive Vice-President

RE: REPORT OF THE THINK TANK OF THE JEWISH
EDUCATION COMMITTEE

HL2 ✓
VFL ✓
S.H.I.T. boxed on
11/2

Philip Pinsky
President

Barry Silverberg
Executive Vice-President/
Secretary

Edward Zachary
Frann Albert
Linda Alexander
Malcolm Smith
Vice-Presidents

David Hootnick
Treasurer

Corinne Smith
Campaign Chair

Selma Freedman
Women's Division Chair

Please accept the enclosed report, "New Directions for Jewish Education Throughout the Lifespan," detailing the deliberations and conclusions of the Think Tank of the Jewish Education Committee, with our compliments.

As we noted in our recent press release, the report presents a model of Jewish education as a lifelong activity in which each individual's learning enriches the community as a whole, and suggests guidelines for Jewish learning for each stage of life.

The Think Tank of the Jewish Education Committee of the Syracuse Jewish Federation, Inc. was created in 1988 to consider the future of Jewish education in Central New York.

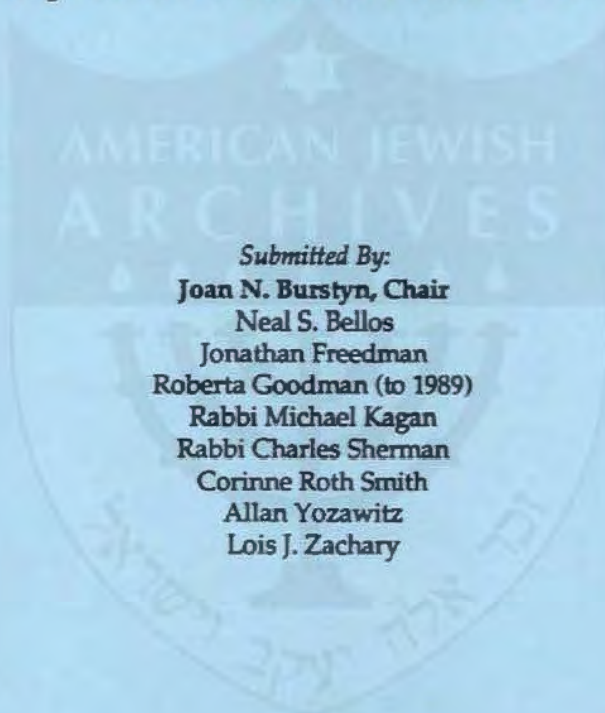
Additional copies are available. Contact Deborah Goldstein, Director of the Jewish Community Educational Resource Center of the Syracuse Jewish Federation, PO Box 510, DeWitt, New York 13214, (315) 445-0161.

We welcome your thoughts and comments.

Shalom.

New Directions for Jewish Education Throughout The Lifespan:

**Report
of the
Think Tank of the Jewish Education Committee
of the Syracuse Jewish Federation, Inc.**



Submitted By:

Joan N. Burstyn, Chair
Neal S. Bellos
Jonathan Freedman
Roberta Goodman (to 1989)
Rabbi Michael Kagan
Rabbi Charles Sherman
Corinne Roth Smith
Allan Yozawitz
Lois J. Zachary

Syracuse Jewish Federation, Inc.

Helen Marcum, President
Neal Bellos, Vice-President, Community Development
Barry Silverberg, Executive Vice-President
PO Box 510 • DeWitt, New York 13214-0510
(315) 445-0161 • Fax: (315) 445-1559

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Introduction

Our purpose in this report is to enhance the quality of Jewish education in Central New York. To do so, we have chosen to look afresh at Jewish education as a whole. Barry Chazan has written that *"American Jewish education is at a major crossroads and will look different in the coming decades. The new map will include the continuity of some of its existing forms as well as significant metamorphoses in others"* (Chazan, 1988, p.13). The question he poses: "Where to now?" has been deliberated in recent years by the Jewish Welfare Board's Commission on Jewish Education (1984), the Commission on Jewish Education in North America (1988 to the present), the Union of American Hebrew Congregations' Commission on Jewish Education (1988), and federated community planning efforts throughout the United States.

"Where to now?" is the very question the Think Tank of the Jewish Education Committee in Syracuse has been wrestling with for the past two years. The Think Tank, established by the Syracuse Jewish Federation's Jewish Education Forum (1986-89), has continued its work under the auspices of the Jewish Education Committee to reconceptualize Jewish learning as a lifelong activity.

In developing a model of Jewish education throughout the lifespan for the Syracuse Jewish community, we decided to take into account for each age category the following items:

- the processes through which we might develop an independent learner;
- the settings in which teaching and learning would take place;
- the forms of delivery that would be most desirable;
- the content that would be most appropriate.

Our Think Tank, which contains Jews from a variety of ideologies, set out to address the emotional, spiritual and intellectual needs of people in community. In the process of our work we have forged ourselves into a small community, both reflecting and affirming the diversity of Judaism in America today.

All but two members of the Think Tank are lay persons in the Jewish community. We represent a variety of Judaic perspectives, practices, and observance. Several different occupations and discipline approaches are represented in the group. One of the two rabbis is currently not working with a congregation but is a college professor.

In its varied structure, our report reflects the state of Jewish education which has, in the last decades, carefully delineated children's education prior to Bar and Bat mitzvah, but has not done the same for the education of post-bar and bat mitzvah adolescents (except those in Jewish day schools), and has left any provision of adult education to individual rabbis and their congregations. Our comments build on the current structures, and tend to be more concerned with specifics when referring to the education of pre-Bar and Bat Mitzvah children than when speaking of the education of adolescents and adults.

This report, a synthesis of our discussions, reflects our collective wisdom. We realize that it is limited by the constraints of our experience and our knowledge. **We would like the report to serve as a stimulus for discussion in the Jewish community at large, and as a spur to action by our community.**



Lifelong Learning As An Individual And A Community Process

In designing these new directions for Jewish education we have assumed, first, that **learning takes place continually over an individual's lifetime.** By that we mean that a person never completes his or her education but continues learning until death brings an end both to learning and to life. Therefore, we cannot speak of a fully developed or completely educated Jew: one is either in the process of becoming or one is no longer alive. To use a phrase of Abraham Maslow, we may seek to become self-actualized as Jews, but we can never claim to have achieved that state. (Maslow, 1968).

Jewish congregations and communities may feel threatened by any suggestion that they should increase their commitment to adult learning. After all, the cost of education is a major item in any community's budget. We believe, however, that **a reallocation of existing expenditures is as much in order as an overall increase in them.** We are mindful of the Talmudic teaching that when people have only enough money to hire a teacher either for their children or themselves they should hire one for themselves first (Hilchot Talmud Torah, 1:4). While that teaching may have been formulated for a society very different from ours, in which children were likelier than adults to be struck down by fatal disease, it reflects a universal truth that educated parents assist their children to learn.

The very vocabulary of the above paragraphs is limiting, however, since it assumes that learning inheres in the individual. We believe that this assumption is too narrow. **Jewish education has to be a process in which each individual's learning enriches the community as a whole.** In that sense, to rethink Jewish education becomes an ongoing task for Clal Yisroel.

Lifelong Learning As A Voluntary Process

Unlike secular education, Jewish education is not compulsory at any level. The desire of most Jewish parents to have their sons bar mitzvah and their daughters bat mitzvah means that while Jewish education is not enforced by statute it is enforced by tradition up to the age of 12 or 13. Beyond that age, young people and adults have to feel a personal commitment if they are to undertake any course of Jewish study.

Because Jewish education is voluntary it has to be marketed. In 1988, at a CAJE conference in Jerusalem, Gary Wexler, an advertising specialist, presented a national marketing plan for Jewish education targeted to Jews who are currently uninvolved. *"There are several reasons for a national approach,"* according to Wexler. *"Jews, who are presently uninvolved in the community, cannot be reached through targeted Jewish publications. They don't read them. They don't even know they exist. Advertising to them in these media, as we often do, is talking to ourselves."*

While preparing copy in Los Angeles for the campaign, Wexler asked some Jewish professional colleagues assisting him to account for their own involvement or lack of involvement with Jewish education. Their comments, while only a tiny sample, illuminate issues that have to be taken into account by Jewish educators:

"I feel the thing that will attract unaffiliated Jews back to Judaism is the cultural aspect of religion. ... With both parents working and children's time planned out to the last moment, the addition of another activity, especially one deemed unnecessary for success, may be too much." (Woman, 41, married with children, orthodox childhood.)

"I don't think anything could interest me in exclusively Jewish social groups, unless they were

education-related. ... "Jewish" is my background and part of who I am, not my lifestyle." (Woman, 29, divorced, reform childhood.)

"For me, a possible attraction [of Judaism] would be to get in touch with my past. ... I think two of the reasons people aren't involved in Judaism are these: The first is that they possibly had a bad experience with the religion. ... The second reason could be simple apathy. They don't see it relating to their '80's lifestyle," so they don't care." (Man, 27, single, childhood religious school and synagogue background, type unspecified.)

"I see clearly the need to preserve our Jewish heritage. ... But I would only study Judaism if I was drawn to it out of interest and curiosity rather than religious belief." (Man, 32, single, high holyday orthodox observance when young, father atheist.)

Wexler's plan may be controversial. He says *"We have to reach these people the same way we do the consumers of coffee, detergent, and Kaopectate."* Some may disagree with this approach, yet his analysis of why we cannot reach these people any other way is hard to refute. Uncommitted Jews, he writes, *"are everywhere in major cities. They are in every economic bracket. They are in every family configuration. And until they are among the members of a Jewish institution, they are nowhere, as a group, to be found."*

We raise the issue of marketing as a matter for further study and action, because we need to reach adults not currently involved in Jewish education. In this report, however, we focus more directly on the content and context of Jewish learning once individuals have been attracted to it, whether by means similar to Wexler's or by more conventional means. We are painfully aware that only a small percentage of Jews who are affiliated with Jewish congregations extend their commitment beyond high holyday observance. Some of

those who currently appear only on the high holydays may respond to the changes we suggest in educational programs. Nevertheless, plans such as Wexler's will be needed to reach others, including those Jews who remain unaffiliated.

The Goal of Jewish Learning

In considering the goal of Jewish learning, we agreed with a respondent to a recent questionnaire that: *"The goal is not one of scholarly attainment per se but that learning is to be placed at the service of the righteous life and in the fulfillment of mitzvot, especially the ethical and moral commandments of truth, justice, charity and compassion."* (Directions for Adult Jewish Education: Raising Competency, Commitment, and Involvement, 66th Annual Meeting of the Commission on Jewish Education of the Union of Hebrew Congregations, p. 6).

Learning According To One's Stage In Life

We are aware that each stage of an individual's life brings its particular needs and characteristics; at the same time, certain issues transcend stages. We have to avoid two temptations, therefore: to see each stage as a block in a wall, where the block above depends on the block beneath, and the temptation to see each stage as quite separate, unconnected with any other one, like candies in a box, each in its paper cup.

If we use the analogy of the wall, we may conclude that those who "miss out" on Jewish education when young have no way to become self-actualized Jews without starting at the bottom and scrambling to acquire the knowledge of each block. We will structure courses that depend on achievement tests in order to demonstrate that a person has achieved sufficient knowledge to move to the next course.

If, on the other hand, we use the analogy of the candy box, we may conclude that those who "miss out" on Jewish education when young can begin at anytime, taking courses in a sequence of their own choosing. We will provide a mixture of experiences and learning for all stages of the lifespan, and we'll expect those sampling these candies to choose for themselves, either to gorge on the ones they enjoy most, eat moderately but only those they know they like, or experiment with tasting others. We will back away from designing learning experiences that depend on previous knowledge.

We believe that to provide the richest opportunities for Jewish learning and at the same time the greatest of flexibility for the individual learner, educators have to modify both the wall and the candy box. They have to devise innovative ways to integrate these two types of learning experiences.

How Much Is Enough?

We have refrained from defining an amount of knowledge that any Jew should have in order to be called "an educated Jew." We agree with Deborah Lipstadt that *"there is an inherent difficulty in designating precisely what an 'educated' Jew should know. Each religious trend or community organization would come to different conclusions on what constitutes an educated Jew."* (Lipstadt, 1989.) We do not criticize attempts by communities to identify goals for the acquisition of Jewish knowledge at particular stages of life. We do feel, however, that goals should concentrate on process rather than product, with a view to increasing the total Jewish learning of the members of any community.



Enhancement of Community Through Education

American secular educators take the individual as the primary consideration when designing educational programs. We, however, consider the individual-in-community a central concern for Jewish educators. We believe that Judaism is deeply rooted in community, as a spiritual as well as a social phenomenon. The Jewish community is nurtured through traditional and non-traditional rituals; it draws its strength from them as a tree draws strength from its sap. We recommend that Jewish educators attend always to the creation and enhancement of "ruach".

This may mean that the "learning group" has to become more fluid than we are accustomed to, that we have to break down the classroom walls when we educate our children and adults Jewishly. Innovative spiritual and emotional experiences that bring parents, teachers, and children together in community may prove as effective as intellectual activities in developing an educated Jew.

While communities depend on individuals for their existence, individuals by themselves do not make a community until they behave in a communal manner. Jewish education has to pass on to each generation the traditional culture of the community while, at the same time, providing education in leadership for those who wish to encourage their peers to redefine that culture.

Jewish education and Jewish organizations in the United States have to grapple also with changes in the normative values of American society which may also affect some normative values of Judaism. In their private lives, Jews decide whether or not to have an abortion; they reel at job discrimi-

nation because they are gay or lesbian; they suffer debilitating bouts of illness because they have AIDS; they cry with anger and pain after being beaten by their spouse; they suffer the anguish of divorce; and they struggle to be fair to each child in their blended family. Such problems represent salient emotional, cognitive, and spiritual concerns for the individual-in-community today in the United States. Whether Jewish leaders admit it or not, Jewish men and women do think and act on these issues. They apply Jewish learning to the solution of their personal problems, however, only if they know how Jews in the past have addressed similar issues, and how Jews today approach these issues and what guidelines they offer for action on them.

Community is an elusive concept. Jews have a way of splintering their allegiance, so that the very notion of one Jewish community sometimes seems moot. Moreover, books such as Kenneth Haugk's *Antagonists in the Church* (1988) on ways to deal with antipathies among congregants, and M. Scott Peck's *The Different Drum: Community Making and Peace* (1987) on the development of community as a group experience, while written from a Christian perspective, raise the question whether there is a qualitative difference between short-term communities and long-term ones.

We conclude that a long-term community flourishes when short-term smaller communities are continually being formed and disbanded within it. Only by taking part in building such small communities — kallahs, retreats, social action groups, or havurot — can one become aware of the dynamics of community, of the ways that one individual can become attached to inter-linked small, often informal communities. (We consider the Think Tank that produced this report to be such a short-term commu-

nity; we left each session of the group more strongly linked to the larger Jewish community, and with renewed energy to face the day-to-day tasks of our various occupations.) Only by such experiences can one learn the complexities of maintaining a community over time, whether that community be large or small. Such maintenance is similar to but different from the task of learning to create and participate in short-term communities. Different learning experiences will have to be devised to increase people's skills in maintaining community over the long term.

While discussing the issue of Jewish community, we also considered the divergence of national, religious, and spiritual interests between the Jewish community of Israel and that outside Israel. Jews today face dilemmas that we, as a people, have not faced for several thousand years: how to bridge the gap between those of us in Israel and those of us outside. (This is an issue being addressed by the Israel-Diaspora Institute at Tel-Aviv University.) There is an inherent tension between the desire of citizens of Israel, a specific nation state, for autonomy and self-governance, and the desire of an international community of Jews, linked by a spiritual and cultural heritage, for a stake in Israel's policy-making. **We feel that American Jews have to learn innovative ways to help diffuse this tension and turn it to the advantage of the world's Jewish community.**

Defining What It Means To Be A Literate Jew

We asked ourselves: What does it mean to be a functionally literate Jewish person living in the United States today? What are the "basics" which ought to be possessed by an adult Jew? These are not easy questions to answer, because in order to talk about functional literacy many other factors need

to be considered, such as neighborhood, ideology, social milieu, profession, and family. In today's world of limitless diversity any definition of functional literacy for a Jew has to be linked to other questions, such as those raised by Jonathan Woocher: "*What are the expectations which the community sets for an educated Jew? What are the realities of the community life in which adult Jews live?*" (Woocher, 1989, p.5)

We decided to focus on the individual-in-community. In discussions of Jewish education each person is frequently overlooked as an individual. Factors such as "where the learner is at," how the learner perceives knowledge, and how the learner learns are germane to this discussion of Jewish education at all levels of education. We concentrate on speaking to those issues, especially when examining the literature on adult education. At the same time, we emphasize that the concept of individual self is not sufficient for Jewish education. We have constantly to check our thinking with the question: "What does this mean for the individual-in-community?"

Guidelines to Jewish Education At Specific Stages of Life

The last sections of this report deal with Jewish education at various stages of life. We have looked at such issues as motivation, teaching strategies, and the knowledge to be drawn on and developed, but we have not come up with a formula to apply systematically to each stage. In part our reluctance to do this reflects the diversity of Jewish education across the lifespan today. In part it reflects our own belief in the need for fluidity in the design of learning experiences.

In the section *Childhood Up To Bar Mitzvah and Bat Mitzvah*, we address the need for Jewish parents and educators to create

permeable divisions between home and school in order for each child to learn what Jewish community means. In *Teenagers After Bar and Bat Mitzvah*, we deal with the crucial issue of motivating teenagers to continue their Jewish learning, and the need for us to provide teenagers with a safe space in which to explore, and even challenge, the meaning of Jewish spirituality and Jewish community. In *Young Adults — The Third Decade*, we address the differing needs of young adults at college and those in the work force as they struggle to establish their occupational identities. In *Young Adults — The Fourth Decade*, we apply research on adult development to the Jewish individual-in-community, examining the influences of family building and career development on the young adult's commitments to the Jewish community, and to Jewish education in particular. In *Adult Education — Forty to Fifty-Five*, we consider strategies to reach out those Jews whose commitment to Judaism has weakened as their children have reached adulthood. In *Adult Education — Fifty-Five to Seventy-Five*, we deal with the lifestyle changes of working people as they retire. We suggest that intergenerational Jewish education may benefit the whole community. In *Adult Education — Over Seventy-Five*, we speak to the growing diversity of interest that occurs as each individual's physical and mental energy begins to decrease with age. Hence, Jewish adult education for those over seventy five has to be very sensitive to individual differences. In *Residents in Long Term Care Facilities*, we acknowledge that many residents may have no interest in or may be unable physically and mentally to continue their Jewish learning. However, we address the spiritual and intellectual needs of those who are still interested and able to continue with it.

In a poem by Robert Browning entitled "Rabbi Ben Ezra" the rabbi says:

*Grow old along with me!
The best is yet to be,
The last of life, for which the first was
made:
Our times are in His hand
Who saith "A whole I planned,
Youth shows but half; trust God: see all,
nor be afraid!"*

Few Jews in the United States today find that the last of life is the best of life. We recommend that ways be found to enrich the learning experiences of the very old as well the learning experiences of Jews in other stages of life.

Summary

In developing these new directions for Jewish education, we have embraced the vision of Jewish education as a lifelong endeavor. We believe the Jewish community in the United States should now turn its attention to the education of adults as well as to the education of children.

As Jews, we are concerned not merely with the learning of one person as a separate unit, but with the individual-in-community. Jewish education, therefore, has to be constructed, revised, and carried out by and for individuals-working-in-community.

We ask that this report be discussed widely, by the community at large as well as by groups of educators, rabbis, and lay leaders. We urge the Jewish community of Central New York, once it has discussed this report, to develop plans for implementing these new directions for Jewish education across the lifespan. We believe that the process of community renewal is itself an integral part of Jewish education.



Guidelines To Jewish Education at Specific Stages of Life

These guidelines are provided to teachers, rabbis, parents, and interested members of the Jewish community as a basis for discussion at the local level. Members of one community may feel the ideas in the sections on school age children address their needs. As a result, they may appoint a team to draw up a reform plan for their school based upon them. In another community, the school is running smoothly, but members of the Adult Education Committee, who have recently developed a plan for action, discover we have raised some issues they would like to take into account before putting their plans into action. Our task has been to provide a document to generate discussion. We hope that as a result of these discussions local communities will be stimulated to act.

Childhood Up To Bar Mitzvah and Bat Mitzvah

Jewish educators should create situations where community enhancing initiatives, particularly those that enhance people's spiritual as well as their emotional and intellectual growth, are both encouraged and rewarded.

In the early years children explore the world for the first time. They learn then what it means to be part of various communities family, friends, school, congregation, country, and the whole world's community of human beings. In each of these environments a child experiences many of the same events that adults do. The child responds with many of the same emotions, often heightened because the child does not always comprehend the broad context in which the events occur. In dealing with events, children do not have the intellectual and emotional experience that most adults have.

All of us formulate our patterns of response to the incidents of life in these early years. If we discover as we get older that the response patterns we developed when young are inappropriate or undesirable, we may decide to change them, but we can do so only with effort that often requires assistance from others. With this in mind, Jewish education has to address the emotional growth of each child and adult as well as his or her intellectual growth. Espe-

cial attention needs to be paid to emotional growth in the early years.

Attention has also to be directed in the early years to interpersonal initiatives, through which we learn our first skills in community building. Where in the paragraph above we referred to patterns of response, here we are concerned with patterns of initiative. During their early years some children are punished, rather than rewarded, for using their initiative. Rarely is a child aided in differentiating between using one's initiative for the benefit of others and using it solely for one's own benefit. However, if children are to develop into people who use their initiative for the benefit of others as well as themselves, they have to learn what a community is and how one person may gain from assisting the wellbeing of others.

Creating community among young children is a difficult task, particularly among those who meet together only two or three times a week for a few hours as students at Jewish supplementary schools do. Some students come with friends from other settings, some come alone. Children can often be cruel to one another. So, while teachers have to provide an open environment where new relationships may flourish, at the same time they have to provide constraints to prevent some children from feeling free to put others down in order to build themselves up.

Motivation

We examined the need for motivation in light of our concern that Jewish education take into account the need for children to learn techniques for building and sustaining community as well as the need for them to learn as individuals the basic skills of being a Jew.

In relation to the techniques for building and sustaining a sense of community while fostering a student's individual growth, we suggest that:

- Opportunities for socialization are critical to building motivation (e.g. class discussions, recess, snack, outings, group projects, parties, plays, conducting a service)
- Rewards (which reinforce community feeling) can be built in for putting effort into participation (e.g. free times to socialize, library time, time to listen to tapes of Israeli rock stars, pizza party)
- Class time can involve maximal class participation and minimal teacher lecturing (see strategies)

- A class/school newspaper can be produced on topics that relate the curriculum to current events/concerns. Through this newspaper, students can be encouraged to apply their learning to world affairs.

- A student government can be established, with a social committee, a social action committee and so on, students could learn the implications of Jewish ethics.

- Encouragement can be given to family participation in learning activities: videos to be viewed and discussed together; local exhibits or movies to be attended together; family worship dinners, chavera, and family dance/singing/cooking instruction.

Strategies

The strategies that students may use to acquire the skills they need in order to access knowledge are manifold. They include the following:

- Hebrew language
- Basic literacy, writing, numeracy, library and research skills
- Activity oriented learning such as projects, field trips, interviewing community members
- Retreats
- Youth group events such as camping trips, conventions, trips to historic Jewish sites
- Ritual (i.e. learning how to translate Hebrew, learning the origin of various prayers).
- Building on modern questions to let the Jewish perspective evolve (e.g. abortion, death penalty, minimum competency exams, women's place in the workforce, latch key children)
- Open plan education (learning centers)
- Cooperative learning groups
- Access traditional knowledge and thought through interest groups such as Jewish cooking, chalil playing, calligraphy, dancing, yarmulka crocheting, studying famous Jewish thinkers, social activism.
- Trace students' family lineage as far back as possible
- Engage in social skill building and moral reasoning exercises
- Role play (e.g. Jewish life cycle ceremonies; famous Jewish trials).

Note: All interest groups can creatively interweave the curriculum into their activities (e.g. the social activism interest group could study the Jewish role in the 1960s, the current resettlement of Soviet Jews,

suffrage, women's professional development and how this fits with female models of Biblical days.) The interest groups could also incorporate voluntarism (e.g. working in soup kitchens, resettling immigrants, visiting the Jewish home, tutoring, playing with children at Ronald MacDonald House); they could also visit local Jewish agencies to learn what they are doing.

Knowledge

Jewish ethics; history; bible; ritual; culture and traditions; modern Israel; Arab/Israeli conflict; Hebrew language; comparative religion; Jewish contributions to the diaspora (in arts, sciences, economics, politics, philosophy, and social sciences); emerging sexuality; love.

Teenagers After Bar and Bat Mitzvah Adult Intention For The Education of Jewish Teenagers

Both interested Jewish parents and Jewish educators have the same intentions: to encourage teenagers gradually to take ownership of their membership in the Jewish community (with the obligations such membership entails) and to perceive their self-actualization as Jews in relation to a commitment to lifelong learning.

Motivation

The most crucial issue for this age group is surely motivation. Currently, many teenagers cease their Jewish education after their Bar or Bat mitzvah, in part because of the pressure of secular school and extra-curricular activities, and in part because they do not feel motivated to continue their Jewish education. Their lack of motivation may arise partially because they see no link between the Jewish education they have received in the past and their current and future secular education and social life.

In his book *All Grown Up And No Place to Go: Teenagers In Crisis* (1984), David Elkind writes there are two ways of growing: by differentiation and higher-order integration or by substitution. "Growth by integration is conflictual, time-consuming and laborious." (15) In order to acquire a consistent, integrated sense of self a young person has to encounter many experiences and people, and to reflect on those encounters. Once people have developed an integrated self, they are unlikely to experience its breakdown. The alternative, learning to substitute one new way of behaving for another as the situation demands, leads to what Elkind calls a "patchwork self", easily swayed by others' opinions, and lacking clear definition. Each Jewish teenager

needs assistance from parents and teachers in order to develop an integrated self.

While Jewish educators and parents both have a role in motivating teenagers to expand their Jewish education, the parents' role is likely to be less direct than it is for young children. This is difficult to generalize about, however, because some teenagers try to separate themselves from their parents while others do not. In some cases, parents subtly encourage their teenagers to discontinue their Jewish education, perhaps inadvertently, by emphasizing the importance of secular school grades and/or sports accomplishments. In other cases, teenagers who find their parents urging them to attend classes in Jewish education turn away from the classes in rebellion. Although indirect, and in some cases influential only in retrospect, example by participation rather than exhortation may be the most effective means of parental influence on teenagers.

Below we identify six factors designed to motivate teenagers' interest in Jewish education. We follow each by a discussion of strategies that might be used to implement it and a description of the Jewish knowledge that would be acquired through its completion.

First Motivating Factor:

Educational experiences should be rooted in the individual teenager's concern for self, peer group, and wider community, both Jewish and non-Jewish.

Strategies for Implementation:

Workshops exploring self in relationships; study of the political and social structures of the Jewish community and the secular community. These will include an understanding of, and discussion about, the issues currently dividing various groups within the Jewish community.

Knowledge To Be Attained:

Skills in using psycho-drama, role-playing and other relationship building activities, including negotiation. Understanding of oneself, and of one's relationships to Jews and non-Jews. Knowledge of the social structure of the Jewish communities in Israel and outside Israel, and of changing attitudes towards gender roles in Jewish society.

Second Motivating Factor:

Educational experiences should assist teenagers in their attempts to cope as Jews with issues of world-wide concern.

Strategies for Implementation:

Lectures by experts on world-wide issues to bring the Jewish point of view to them; study of Jewish writers on topics of world-wide importance; facilitated debates on and discussions of these issues.

Knowledge to be Attained:

Knowledge of current events of concern to all people and of the contribution of Jews to those concerns; debating and discussion skills.

Third Motivating Factor:

Educational experiences should build upon teenagers' idealism, and help to provide the means for them to deal with the disillusionment they feel at the compromises Jewish adults make.

Strategies for Implementation:

Study of biographies, historical narratives of Jewish communities at different periods and places, and novels and poetry by Jewish authors to address both idealism and compromise in Jewish life. Role playing and debate on issues of concern at different periods in Jewish history.

Knowledge to be Attained:

Hebrew language skills in reading as well as conversation; knowledge of the lives of famous and representative Jews, both men and women, of various eras. Knowledge of community development in various eras. Understanding of the pressures that lead to the need for negotiation and compromise.

Fourth Motivating Factor:

Educational experiences should challenge teenagers intellectually, spiritually, and physically and so encourage them to reach new levels of conceptualizing about Judaism and their own lives as Jews.

Strategies for Implementation:

Use of kallahs, small seminars, and outward-bound type of experiences to create *ruach* and bonding, combined with intellectual discussion.

Knowledge to be Attained:

Knowledge of Hebrew; experience of leadership and followership roles through participation in Jewish ceremonies, dances, and plays. Knowledge of Judaism used in discussions and debates.

Fifth Motivating Factor:

Educational experiences should include group activities, including multi-generational ones, of spiritual and secular concern to the Jewish community that permit the maximum development of teenagers' skills as leaders and team members.

Strategies for Implementation:

Involvement in community activities that are multi-generational, such as day-care, adult education and entertainment, assistance to groups in need, and assistance with religious ceremonies. At the same time, there may be a need to create some separate or ancillary organizations to provide leadership opportunities for teenagers.

Knowledge to be Attained:

Understanding of the social, clerical, organizational and negotiating skills needed for community action. An understanding of the rewards and frustrations of such involvement.

Sixth Motivating Factor:

Educational experiences should take teenagers into new environments to develop their coping strategies in relation to people, Jewish and non-Jewish, and places different from themselves and their current life styles.

Strategies for Implementation:

Excursions and trips to museums, to neighboring and more distant Jewish communities outside Israel and in Israel, and to non-Jewish religious communities. Intergroup debates and discussions of social issues and interfaith services and visits.

Knowledge to be Attained:

Understanding/appreciation of different perspectives, cultures, and social groups through personal interaction. Knowledge of the differences and similarities of various groups within Judaism, and among various religions of the world.

Pedagogic Goals:

Each of the items 1-6 above calls for teachers who are able to facilitate personal growth among teenagers, who feel confident in their knowledge and understanding, and who can tolerate much time spent in exploration of ideas by the teenagers themselves, rather than in the teacher's lecturing to the students. For teenagers, as for adults, knowledge is a tool for better understanding the world and one's place within it; its acquisition is not an end in itself. Jewish educators should provide a place — appropriate to the topic — and a community where a teenager may feel safe to explore the meaning of Jewish spirituality and community even if, when doing so, he or she challenges the purpose and the relevance of both.

Young Adults — The Third Decade

The task of providing Jewish education to educationally sophisticated young adults, aged 18 to 30

years, is complex. As veterans of between 12 and 16+ years of highly structured and goal directed education, they may expect the same structure and goal direction from Jewish education. How can we address their expectations?

Young Adults in College: Many Jewish men and women use their college years to broaden their experience of the non-Jewish world. Some attend courses in Jewish subjects, including Hebrew; some participate in Hillel activities; and some join Jewish fraternities and sororities. Many, however, remain unconnected with formal Jewish activities on their own campuses. In part, this reflects a Jewish student's desire to fit into the broader campus society, and in part it may reflect a belief that joining a Jewish organization is a parent's responsibility, not something one does oneself.

Motivation

Many college students have yet to make life decisions affecting their profession, life style, and even religion. Their motivations for becoming involved with Jewish education, whether formal or informal, are varied. Some students feel pressured by their families to take courses in Jewish education. Others feel that their background in Jewish day or supplementary school is sufficient to guarantee them a good grade in such courses. Occasionally, students will take a course primarily out of interest, or out of a desire to grapple with problems (sometimes personal, like a recent abortion, or the death of a friend in a plane crash) that the course may address. Students may also take a course as a form of social enhancement, to learn how to defend themselves better in arguments; or for role enhancement, to improve their chances on the LSAT or GRE exams.

Barriers To Jewish Education

One important barrier among undergraduates is the powerful motivation related to institutional requirements and grading. Many students develop a "hoop" mentality; it's difficult to take their minds away from hoop jumping. They dare not risk experimenting with ideas that might lower their grades.

The incredible intensity that many college students now place on career explains why grades are such a serious concern for them. Most students are driven by a desire to finish college with a decent job. Add to this their years of experience in which disagreeing with the teacher has been rewarded with low grades, and questions that interfere with the syllabus have been met with sarcasm and looks of an-

noyance, and it's not surprising that many students use college classes to develop skills in "how to play the game." These skills they intend to use in their professional life after graduation.

Another barrier is that undergraduates' skills in thinking critically, reading critically, and writing critically are often underdeveloped.

Knowledge

Both non-Jewish students and Jewish students divorced from Jewish learning often show a deep desire to learn about all things Jewish. This desire is often reflected in students' questions asked not always in class, but after a session is officially over.

Strategies

All strategies identified for other stages of life may be appropriate. However, since formal courses at college and university in Jewish studies include non-Jewish as well as Jewish students, the strategies used to access knowledge will be intellectual rather than spiritual or emotional. The communication of basic research skills for investigating Jewish source materials is important at this stage, which witnesses a transition from teacher initiated to self initiated learning.

Young Adults Beyond College: The first task is to identify ways to motivate young adults to seek Jewish education. In the absence of empirical data, we might introspectively generate a set of motivators complementary to frequent social and vocational pursuits.

Motivation

The following potential motivators have been posited:

Social Enhancement — To the degree that young adults begin to define their niche in the community, they may seek to enhance their social identity through educational experiences that teach them more about themselves and their heritage. (This was mentioned above by individuals in the sample obtained by Gary Wexler.) Singles and married couples may seek experiences of peer to peer and group interactions in an effort to form long-term relationships. This motivation may become salient when a person or a couple are new to a region.

Situational/Contextual Concern — Young adults experience many sociocultural changes, such as frequent employment changes to better their position; changes in social life associated with such things as choice of a sexual partner, marriage, and divorce; purchase of a home; challenge of a new community;

birth of a child; and the death of a close family member or friend. Each of these changes requires psychosocial adjustment and/or context specific knowledge about how to proceed. Young adults may be highly motivated to participate in Jewish education if they recognize that it will facilitate their passage through these experiences.

Peer Pressure — Young adults are susceptible to peer pressure and are likely to be motivated to maximize their conformity to peer behaviors. Thus, a Jewish environment should encourage strong peer pressure for additional Jewish educational experiences.

Role Enhancement — Young adults may seek Jewish educational experiences because specific knowledge, enhanced interpersonal fluency, and expanded social contact may be perceived as necessary for effective vocational or community functioning.

Barriers To Jewish Education

Barriers to Jewish education among youth who have never gone to college or who have graduated into their first jobs are very strong. Not only are young people in their twenties faced with pressure to succeed in a new job, but they are often also living as a single person in a strange city with no family or established friends close by. They may be turned off when they find that Jewish congregations in the city seem dominated by older married couples and their families. They may not be able to find any programs addressed to their concerns. We need more research on the interests, desires, aspirations, and the constraints of this age group before we can make definitive suggestions for educational programs.

Strategies

We know already that havurot, combining religious celebrations — often designed and led communally — with social gatherings and intellectual discussion have reached many young people in our cities. Youth is a time to experiment with building community, and often in this period young people move away from the established synagogues of their parents to form new groups of their own.

Training for and participation in life cycle events and services can provide great opportunities. For those kinds of Judaism that can permit this, we encourage the participation of Jews in the design, construction, and performance of life cycle ceremonies such as weddings, namings, and bar and bat mitzvahs. Such occasions can give individuals an opportunity to examine a range of Jewish liturgical expressions on the road to their own syntheses. The

creation of ceremonies helps them to express their own voices. Discussion of these ceremonies also allows for a student-centered opportunity to discuss controversial issues. Such opportunities may be restricted, of course, by the nature of the life-cycle event, and the stresses on those involved.

Youth is a period when issues of life style are paramount. Decisions have to be made on such things as the significance of Judaism, of ethnic and racial identity, and of gender orientation, on one's choice of life partner.

There is surely a paradox within Judaism that we tend to crave large congregations, with impressive (and expensive) if rarely filled buildings, while we need as youth, as well as in later adulthood, to have the opportunity to create our own small communities. We believe it would be advantageous for the Jewish community to put more money into the design of community activities, and, if necessary, less into buildings.

Adult Education — The Fourth Decade Knowledge

The vocabulary of Jewish life and the basic Jewish skills that an individual possesses at a given time are, at best, uneven. Learners' formal Jewish knowledge-base and experience are at different levels. How, then, given this diversity, do we identify where people are in their Jewish lives and build on it?

One approach is to start by looking at "where the learner is at." Life-cycle research is somewhat dated. Since the late 1970s women have moved beyond the caregiver or worker to incorporate both roles simultaneously. Many men have now incorporated caregiving and/or homemaking roles into their life patterns. According to Levinson (1978), the issues facing men in the fourth decade revolve around settling down and becoming one's own person. This means that deciding on a partner, starting a family, managing a home, a career and assuming civic responsibilities are central concerns for men. (Levinson is currently completing research that will give us "seasons of women's lives.") We do know that both men and women in their late thirties are likely to be struggling with resolutions to life issues. Some researchers talk of the biological clock; others, of the deadline decade. (Sheehy, 1974). Research on faith development reports there is little change in faith between ages 30 and 39 (Stokes, 1987).

We can probably agree that most adults between 30 and 40 face at least one or more of the following:

- 1) Parenting issues
- 2) Non-parenting issues
- 3) Singles issues
- 4) Marriage issues
- 5) Professional ethics and Jewish life
- 6) Jewish education as a career goal
- 7) Community participation

This suggests a number of natural entry points for Jewish education based on the need for Jewish response to these life issues. For example, knowledge about how to set up a Jewish home, become a parent, raise a Jewish child and educate a Jewish child, and how to educate for choice: should one have children?

Motivation

One way to understand the motivation for adult Jewish learning is to look at the individual's motivation for learning. Cyril Houle (1961) developed a typology that identified three types of orientation among adult learners based on their motivation to learn. Houle's typology "remains the single most influential motivational study today" (Cross, 1982). The three orientations Houle identified were: **goal oriented** learners who use learning to accomplish a specific goal; **activity oriented** learners, who participate primarily for the sake of the activity surrounding the goal; and **learning oriented** learners who pursue knowledge for knowledge's sake.

If we look at the salient motivations for the 30-40 year old adult Jewish learners, we note that most of them are goal-oriented:

- Need to find answers to questions that are practical
- Responsibility: both personal and communal
- Need to balance (particular vs. universal)
- Desire for increased competence
- How to: specifics for participation
- Need for a vocabulary
- Need to learn how to live with ambiguity
- Immediate application
- To pass Judaism on Dor l' Dor (educating the family teaching children)
- Need for information
- To determine the kind of Jewish education they will "purchase".

However, some motivators are activity oriented:

- "Keeping up with the Goldbergs"
- Social satisfaction; "guilt survival"
- Being part of adult education community
- Need for affiliation
- Learning for social action

Still others are learner oriented:

- Need to find answers to questions that are personal internal — quest for meaning
- Need for renewal
- Need for spiritual growth
- Seeking inner peace and comfort
- Need for spiritual satisfaction
- Commitment to lifelong learning
- Torah l'Shma

In addition to individual motivators, other factors such as current events, cultural pluralism, peer pressure, improved social role functioning (spouse, employee, parenting, business person), self-esteem, fun/love/affective lift, mortality issues, spiritual awe and completeness may motivate.

Barriers To Learning

One cannot talk about motivation without also considering barriers to learning. Patricia Cross (1982) has identified three types of barriers to adult learning: situational, institutional, and dispositional.

Situational barriers arise from one's situation in life at a given time. For example: lack of time because of job and home responsibilities; lack of money; lack of child care; lack of parental role models; lack of transportation; lack of space for study or practice; unsupportive family or friends.

Institutional barriers are those practices that discourage working adults from participating in educational activities: inconvenient schedules or locations; full-time fees for part-time study; inappropriate course of study; no way to get credit or appropriate degree courses don't seem to be available; too much red tape to enroll; no information about offerings; conflict with secular education methods; teacher role models do not provide reinforcement of motivation.

Dispositional barriers are related to perceptions about oneself as a learner. Examples of these are: too old to learn; lack interest in learning; low grades in the past; lack self in learning; don't enjoy studying; hesitate to seem too ambitious; don't know what to learn or what it could lead to.

We need to examine barriers for their relevance to Jewish learning and education and identify barriers for adults in their thirties. Are the barriers the same as those outlined above, or are they different? For example, "Attitudes that devalue Jewish education" might be added as a dispositional barrier. What other "Jewish examples" might we place under these

categories?

Strategies

According to the most recent research on adult Jewish learning, there is a tiny fraction of Jewish adults who actually enroll in Jewish-sponsored education and in fact "fewer than one in ten adult American Jews is currently enrolled in adult Jewish education classes in most cities" (Fishman, 1987). This means that we need to provide **alternative less-formal modes** of Jewish learning. For Jews age 30-40, most Jewish education takes place outside the classroom.

Delivery

Multiple modes of delivery will need to be employed to reach this group including outreach into the home by television, satellite, computer, electronic mail, newsletters, newspapers, journals, and magazines.

Jews in the 30-40 age span need to compress the time they spend on activities. They are particularly concerned with career goals. Both these concerns suggest that Jewish education has to reach out to them in innovative ways such as: religious services, at the work-site, weekend courses, downtown luncheon or breakfast groups, participation in community activity and travel vacations.

Teachers

Teachers of adults need to know more about how adults learn in order to facilitate and support adult Jewish learning. What is appropriate for one group or one adult learner may not be appropriate for others. Jewish educators need to incorporate the results of research on adult learning into their teaching.

As peers, we, too, are teachers. Support groups such as "Children of Holocaust Survivors" enjoy increased popularity. Holiday celebration havurot have also become occasions for learning among peers and family groups.

Setting

The most important thing to remember about providing opportunities for adult learning is "Options!" The definition of setting for Jewish adult learning is that **every situation is an opportunity for adult learning.** The synagogue is no longer a normative model for Jewish learning for most age groups. It is not where people "are" today. Tough (1979) has found that 80% of all adult learning takes place outside the formal classroom setting. We don't as yet know how this translates into the Jewish experience. The home may be just as much of a setting as the classroom. Does that mean that traditional

settings such as the synagogue classes, continuing education courses and Jewish community colleges are not effective means of reaching potential Jewish learners?

If further research shows that that is the case, then we must focus our attention in non-traditional settings: home study, distance learning, in the car (tapes), communal settings, and work sites. We need to learn more about where and when learning takes place.

Organization of Instruction

In organizing instruction it is important to bear in mind what it is that we know about how adults learn. Instruction should be experientially based, relevant to stage, age, and phase developmental level of the learner, and relevant to real life settings. In addition, it should be collaborative/participatory and organized around competency/developmental categories. Use of relevant adult education methods such as discussion groups, small groups, independent study, field experiences, and contract learning have been referred to earlier.

Often, today, experiential learning is not used, and the wisdom that an individual has obtained from life experiences is discounted in the classroom. Learning and acting are maintained as separate and distinct categories of knowing. Such a division does not serve Jewish education well, since the latter's goal is to have scholarship translated into action.

The organization of instruction is also linked to control. Who controls the learning? Formal instruction is organized so that the learner has little control over the means of learning. Informal instruction affords the learner control over the means but not the objectives, while self-directed learning is where the learner controls both the means and the objectives. All these ways of organizing instruction are relevant for Jewish education. The practitioner needs to know how and when to use them.

Summary

Clearly what it means to be functionally literate means different things to different people.

To the learner, it means being able to respond Jewishly to issues that face 30-40 year olds. It means knowing enough to ask questions. It means transmitting a heritage from generation to generation. Much of what we know about adult learning in general applies to the 30-40 year old. We need to examine this decade of life in detail and look at what is known as well as what is still unknown. We need to have more knowledge of the concerns and issues

that are important to these adult learners before we can suggest meaningful Jewish education programs for them.

To the practitioner, it means better understanding of the adult life cycle particularly the factors that impact the 30-40 year old. Institutional barriers need to be removed for more flexible time, more outreach, shorter modules, and weekend colleges. Content must be relevant to adult development and one's readiness to learn (Knowles, 1980). Jewish education also needs to value connected learning over separate learning (Belenky, et al., 1986), providing an opportunity for learners to be able to connect their Jewish knowledge with their knowledge in general. This means that instrumental learning situations need to be created along with curriculum based on these developmental concerns.

To the community, it means letting go of many traditional structures. It means fostering communities of Jewish learners. It means continuing education, not just kindergarten (or its supplementary school equivalent), but going beyond that. It means that structures of support for Jewish education in community need to be beefed up constantly creating and recreating the climate for Jewish education to flourish and be valued.

Our comments thus far suggest that curricula that provide appropriate skills to function as a Jew in today's society might contain elements of the following:

- Jewish "cultural" literacy
- vocabulary of Jewish life
- some history and geography
- consideration of how this religion differs from/is similar to the same as all other religions
- Jewish life and the community (civics)
- Jewish life and the world
- ritual
- mitzvah
- tikkun olam
- tzedakah

"Education requires a community and a culture from which to draw its mandate and its goals" (Woocher, 1989, p.4). Education must move beyond the "pediatric." We need to keep going back to the big picture for some answers to the broader questions before we prescribe.

Adult Education — Forty to Fifty-Five Motivation

When we examined the Jewish population over forty, we separated various groups as having different needs.

True Believers have unquestioned faith in Judaism and are steadfast in their support of synagogue, community organizations, the Federation, and Israel. Judaism is the centerpiece of their life; they use available Jewish education offerings by their synagogue, other synagogues, and community coalitions as the basis for enhanced knowledge of religious practice.

Going-Through-the-Motion Jews desired that their children learn enough of their heritage to identify at least marginally as being Jewish. After Bar/Bat Mitzvah and especially after the children go off to college, their interest is limited and their synagogue attendance peaks twice a year. Time in synagogue is determined by the watch and not by the structure of the service. They give to organizations but hardly take part in them. They are not interested in Jewish education offerings. These Jews are hardly aligned with Jewish education efforts. One foot lies firmly in the Gentile world, the other has a hard time finding a meaningful niche in Judaism.

Social Jews maintain minimalist Jewish identity in a Gentile world. They rarely show up, give, or participate. They have little or no interest in Jewish education. They are hard to reach, but sometimes emerge in major Jewish crises.

Strategies

Any change in Jewish education must concentrate on Going-Through-The-Motion Jews. True Believers are already highly committed, while Social Jews are very hard to reach. Going-Through-the-Motion Jews are frequently offered the same educational activities as True Believers. These activities don't work as well for them because for them life as a Jew is a series of trade-offs with the dominant Christian society. For these Jews, programs have to have a different focus, perhaps combining the intellectual with the social away from institutions of the Jewish community.

A support group structure might work where learning about Judaism is incidental. In such a group, Jewish educational programming would grow out of the needs and interests of group members. It would not be based on the traditional, but on the dynamic relationship between contemporary life and Jewish thought.

To design exciting programs for Going-Through-the-Motion Jews over forty, the Jewish community will have to concentrate on them as well as on other ages and on True Believers.

Adult Education — Fifty-Five to Seventy-Five Plus

Older Persons As Consumers of Education

We cannot generalize about the older consumer. At no point in the life span are there more individual differences than in the later stages. Therefore, planning for the older learner needs to be based on providing as many alternatives as possible. We cannot expect that any particular types of programs can attract reasonably large numbers of older persons. Adult education research suggests that learning undertaken by older people tends to be self-planned, implying that formal structure and delivery of educational experiences should be replaced by efforts to assist older learners to plan their own sets of activities.

The age span from fifty-five to seventy-five usually brings great changes in a person's activities and commitments. People plan for their retirement from paid employment, and then implement those plans. Businesses commit themselves to educational programs in retirement planning; few synagogues or Jewish community groups do that, however. Few see retirement planning as a spiritual, emotional, and educational activity that deeply impacts Jews in community. The period may also bring other personal strains, through caring for parents during their late old age and coping with their death, assisting children in their family formation and perhaps with family reorganization, and coping with new attitudes and behaviors among grandchildren.

Most research on adult education has been conducted in the secular community, and has focused on the individual. We, however, have focused our attention on the individual-in-community. This raises new issues for Jewish educators. Secular emphasis is on self-planned learning for older adults. We believe that small groups may wish to define themselves as a "self" and plan their own activities. Whether an individual or a group, the 'self' needs to control learning.

Some older adults may wish to join or continue in intergenerational group activities. Some may wish to take an increased role as group leaders, or they may wish to facilitate the learning of some particular younger members of the community. Participa-

tion in intergenerational learning groups may be particularly important for those who have experienced a diminution of their personal community, as friends, close relatives, and companions die. At first, bereavement may cause them to turn inwards for healing, but later, with encouragement from facilitators within the wider community, they may seek emotional, spiritual and intellectual renewal within a learning community.

Motivation

Motivation among older people to participate in Jewish education will vary. Educational experiences may be used to fill the extended leisure time of retirement, thus taking on a social as well as an educational function. Such experiences would add to the older person's quality of life, enjoyment, exploration of new alternatives, as well as providing an area for continued individual growth and development. For some, educational activities may fill the gap opened by role changes and by the loss of companions experienced in later life.

Motivations for learning will be diverse; facilitators must be able to understand the specific motivations of their potential participants.

Barriers To Education Among Older Adults

We did not find empirical data on barriers to education among older adults. However, we know that older adults often encounter an institutional barrier, erected because they are not considered important constituents of educational institutions. Synagogues, community centers, and schools do not spend too much effort developing systematic adult education programs.

We believe there may also be a communications barrier because many older adults may have no ties to that part of the Jewish community that delivers education. Thus there is a communications gap that may prevent many older adults from participating in programs, even if they do exist.

Knowledge

We assume that all aspects of knowledge might be applicable to the older adult.

Strategies for Accessing Knowledge

As described above for the fourth decade of life, the adult education field supports the self-motivated or peer motivated programs as a preferred strategy. Media programming, synagogue/community center activities, both age integrated and age segregated would have value.

Curriculum, Teaching Modes, Settings For Instructions

These ought to be varied because of the highly individual nature of the consumers. The assessment of individual needs is an essential component at this age, so that each person's motivation for learning may be discovered and an educational strategy planned with him or her.

Older Adults As A Resource For The Jewish Community

Alan Pifer (1987) has suggested that we view the ages 55-75 as a "third quarter of life" where the talents of older adults are used in new productive ways.² Could we adapt this concept to the Jewish community, and to Jewish education in particular? Our success in doing so may well be crucial to our development of a literate Jewish community.

We cannot consider the older adult only from the perspective of the individual. We need to consider his or her role within the Jewish community, as an elder who has the wisdom and skills of experience. Some older adults may wish to remain active in community organizing, some with participating in community events, and some in educating younger members of the community.

If, as we postulated earlier, the goal of Jewish education is to enable one to use one's scholarship to take action, then we need to find ways in the community for older adults to continue to use their learning as well as to continue to learn. This can work successfully, however, only if intergenerational dialogue is encouraged, and maintained. Otherwise, an environment develops in which older adults, as a group, are seen as defenders of outdated ideas and behaviors.

There is an incongruence in American society. Youth is celebrated, and older citizens, as a group, are often discounted; yet there is greater emphasis than ever before on providing continued education for older adults and a greater need for their services in both paid and unpaid work. Jews have to address this incongruence and resolve it to the benefit of both individuals and communities.

Adult Education Over Seventy-Five Motivation

Literature on the oldest adults suggests that often they take stock of their lives. They look back on the work they have done in their occupations and their families, seeking to understand it from a position of detachment. At the same time, some become interested in bridging the gap between themselves and

their grandchildren and great grandchildren. Each of these issues could provide motivation to become involved with Jewish learning. Each, also, means that older adults may provide an important "voice" in intergenerational discussions within the Jewish community.

Older adults sometimes have to face sharply decreased energy level between the ages of seventy-five and ninety, as well, perhaps, as more bouts of illness, the loss of some motor and cognitive skills. Each of these is traumatic, and has to be handled differently by each individual. Each impinges on a person's need and desire for spiritual, emotional, and intellectual commitment to Judaism. Each offers a new challenge to Jewish educators.

Unlike youth and younger adults, those over seventy-five rarely feel any external obligation to attend courses in Jewish education. While they may, at some time during those years, establish themselves in a new community, they no longer have the same social and occupational responsibilities as when they were younger.

While in good health, many adults between seventy-five and eighty-five or ninety live in their own apartments or townhouses, attached, perhaps, to some assisted living facility. Here they may have few or many Jewish neighbors. Some may attend adult education classes with alacrity, enjoying the opportunity to participate more fully in discussion of Talmud, for instance, than they have had for years. Some may attend brotherhood and sisterhood meetings of their local synagogue as much for the social as the religious activity. Some synagogues and community centers may provide special programming for the older citizens.

Strategies

As mentioned in the previous section, we believe that individual variation is strongest at this stage of life, and therefore facilitators of Jewish learning need to individualize educational opportunities for this group of adults. This means that most activities, individual or group, will be initiated by the learner's desires and needs, not the facilitator's. On the other hand, adults in this age group often welcome assistance with planning and carrying out the activities they have in mind.

Self-organized learning needs to be facilitated in different ways according to the energy level and skills of the individuals involved. We need to preserve for as long as possible each individual's sense of empowerment and control over his or her

learning (and life in general). That is an issue often forgotten, or neglected, by younger people particularly those responsible for organizing group activities.

Residents in Long-Term Care Facilities

Motivation

As mentioned earlier, there is much individual difference among the most senior citizens in both their motivation and their capacity for learning. Some feel that group activities are fun, others join in them because they are curious, because their peers do, or because they are encouraged to participate by family members.

Contextual Issues: Residents often wish to participate in activities that mark Jewish festivals and life cycle rituals. Some use these activities to resolve their own personal mourning for the death of relatives and friends.

Self Esteem: Residents regain a sense of autonomy and self-esteem when they participate in services and study sessions. Some describe a sense of awe and reverence; others a feeling of completeness.

Barriers To Learning

In a long-term care facility the major barriers are physical and structural. Individuals who are ready and willing to learn often have to contend with physical pain, the effects of medication, and being in an institution where they are not expected to grow and improve, but rather are often thought of as waiting to die. The assertiveness that our tradition encourages in students is not furthered in a context where one may not be allowed to choose what to wear, when and what to eat, or when to go to the bathroom. These environmental factors may be exacerbated by a gender issue, in that older women, who make up the majority of our oldest community members, were brought up in an era when women were discouraged from asserting their own will.

Hearing loss is also a serious problem. Background noise sometimes interferes with even adequate hearing. The same beautiful architecture that impresses residents' families (the great room concept with bubbling, babbling fountains) can interfere with communication. The presence of residents no longer in a position to benefit from a standard study session may also interfere with students' concentration.

Then there are those who have "turned off" to Jewish responses to life problems even before they have

reached the long-term-care facility.

Knowledge

Many residents may demonstrate no interest in learning. However, among others there is often genuine excitement about everything on the Jewish "knowledge" list. Even the oldest community members may be eager to learn about new thinking in Judaism, to develop their own interpretations of Torah portions, and to discover what Jewish responses have been and now are to the current problems in society.

Facilitators need to be sensitive to the various religious sentiments of students who may be from all branches of Judaism.

Organization of Instruction

Because some people in long-term-care facilities have few opportunities to talk with others except about the day to day affairs of the place, and because some believe that other people no longer care what they think, cultural offerings, such as a Jewish song concert, the showing of a video, or a talk on events in Israel followed by discussion might be particularly effective for some residents. Similarly, religious services, though brief, might include some educational component in them.

At the same time, some residents could develop personal study plans, for which they might need help from a facilitator to obtain materials. These could build upon an individual's skills, and provide him or her with an incentive to keep those skills supple. Such a skill might be reading. A person whose sight is failing can still study the Bible using large print books. Another skill might be crocheting. A person skilled in crocheting can be encouraged to make yarmulkas for pre-schoolers, who can then visit with her to watch her crochet and to show her how they look wearing the yarmulkas she has made for them. Intergenerational contacts are a fine motivator for learning at all ages.

Among those who work with residents of long-term-care facilities, the role of a teacher blends, almost imperceptibly, into that of a counselor. To provide an environment in which a person's accumulated wisdom may be valued even as his or her physical capacities decline is a challenge for the Jewish community as a whole.



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your comments
on this Report

by contacting
any member of the Think Tank
(listed on cover)

or
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The Jewish Community Federation of Cleveland

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October 3, 1990

Mr. Avraham HaCohen
AVI CHAI - A Philanthropic
Foundation
509 Madison Avenue - Suite 1100
New York, NY 10022

Dear Avraham:

I hope you had a pleasant and productive summer in Israel and a good start to the New Year.

I am enclosing for your use the latest draft of the report of the Commission on Jewish Education in North America. It currently is undergoing revision as we are getting the last round of comments from our commissioners. There will be some significant changes in the first two chapters, but the basic recommendations section in the latter part of the report should survive pretty much as is.

Avraham, the time has come to ask whether you and your trustees would like to see the AVI CHAI Foundation play a significant role in the future Council for Initiatives in Jewish Education. To that end I am enclosing a draft outline of the Council's mission and intentions as well as the beginning thinking on a budget. We are approaching a limited number of foundations involved in Jewish education to join the board of the new council and to invest \$50,000 a year each year for three years. Do you think this is something that would be of interest to you? The headquarters for the CIJE will be in New York City.

The CIJE potentially represents a true opportunity to bring together different actors in Jewish education -- formal and informal experts, pre-service training institutions, on-the-job training institutions, foundations and the like -- without any turf issues governing the agenda. I don't believe there is any other place in Jewish life where such a group now gathers. We had a good experience with the Mandel Commission bringing this group together, and have got some momentum going. I think there would be a big payoff if we keep it moving.

PRESIDENT • MAX R. FRIEDMAN • VICE-PRESIDENTS • ROBERT SILVERMAN • MORRIS WEISS • SALLY H. WERTHEIM

TREASURER • ROBERT GOLDBERG • ASSOCIATE TREASURER • PETER RZEPKA • EXECUTIVE VICE-PRESIDENT • STEPHEN H. HOFFMAN

October 3, 1990

The CIJE should see itself in part as a resource to facilitate family foundation grants to Jewish education; as a resource for the development of programs which merit increased support; as a provider of information to foundations; and as a liaison between family foundation funders and the program providers.

CIJE should not see itself as a source of direct funding for new programs. It will not seek to have a substantial central fund through which providers can apply for funding. The Council will look on each provider and each funder as a completely independent body which will make all decisions regarding program requests and responses to those requests.

Avraham, I hope you'll let me know whether there are any additional steps we should take in presenting a request to the the AVI CHAI Foundation. I look forward to hearing from you.

Warm regards.

Sincerely,



Stephen H. Hoffman
Executive Vice-President

SHH:gc
Bl:26D

Encs.



The Jewish Community Federation of Cleveland

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October 3, 1990

Mr. Wilbur Daniels
Executive Director
The S. H. & Helen R. Scheuer
Family Foundation
104 East 40th Street
New York, NY 10016-1081

Dear Wilbur:

I know it's been a long time since I communicated with you, but in some ways a lot happened and in other ways maybe not enough to have kept up a steady correspondence. But, I think the time is now right to share with you where we are with the Commission on Jewish Education in North America.

I am enclosing for your use the latest draft of the report of the Commission on Jewish Education in North America. It currently is undergoing revision as we are getting the last round of comments from our commissioners. There will be some significant changes in the first two chapters, but the basic recommendations section in the latter part of the report should survive pretty much as is.

Wilbur, the time has come to ask whether you and your trustees would like to see The S. H. & Helen R. Scheuer Family Foundation play a significant role in the future Council for Initiatives in Jewish Education. To that end I am enclosing a draft outline of the Council's mission and intentions as well as the beginning thinking on a budget. We are approaching a limited number of foundations involved in Jewish education to join the board of the new council and to invest \$50,000 a year each year for three years. Do you think this is something that would be of interest to you? The headquarters for the CIJE will be in New York City.

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Warm regards.

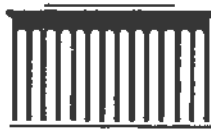
Sincerely,



Stephen H. Hoffman
Executive Vice-President

SHH:gc
Bl:26B

Encs.



The Jewish Community Federation of Cleveland

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October 3, 1990

Mr. Thomas L. Hausdorff
Executive Director
The Jim Joseph Foundation
494 Salem Street
Paramus, NJ 07652

Dear Tim:

It was very nice speaking with you before Rosh Hashanah. I trust you have begun the year well and are ready to enjoy the rest of the holidays. So, I'll add a Chag Sameach to the New Year's greeting.

I am enclosing for your use the latest draft of the report of the Commission on Jewish Education in North America. It currently is undergoing revision as we are getting the last round of comments from our commissioners. There will be some significant changes in the first two chapters, but the basic recommendations section in the latter part of the report should survive pretty much as is.

Tim, the time has come to ask whether you and your trustees would like to see The Jim Joseph Foundation play a significant role in the future Council for Initiatives in Jewish Education. To that end I am enclosing a draft outline of the Council's mission and intentions as well as the beginning thinking on a budget. We are approaching a limited number of foundations involved in Jewish education to join the board of the new council and to invest \$50,000 a year each year for three years. Do you think this is something that would be of interest to you? The headquarters for the CIJE will be in New York City.

The CIJE potentially represents a true opportunity to bring together different actors in Jewish education -- formal and informal experts, pre-service training institutions, on-the-job training institutions, foundations and the like -- without any turf issues governing the agenda. I don't believe there is any other place in Jewish life where such a group now gathers. We had a good experience with the Mandel Commission bringing this group together, and have got some momentum going. I think there would be a big payoff if we keep it moving.

PRESIDENT • MAX R. FRIEDMAN • VICE-PRESIDENTS • ROBERT SILVERMAN • MORRY WEISS • SALLY H. WERTHEIM

TREASURER • ROBERT GOLDBERG • ASSOCIATE TREASURER • PETER RZEPKA • EXECUTIVE VICE-PRESIDENT • STEPHEN H. HOFFMAN

October 3, 1990

The CIJE should see itself in part as a resource to facilitate family foundation grants to Jewish education; as a resource for the development of programs which merit increased support; as a provider of information to foundations; and as a liaison between family foundation funders and the program providers.

CIJE should not see itself as a source of direct funding for new programs. It will not seek to have a substantial central fund through which providers can apply for funding. The Council will look on each provider and each funder as a completely independent body which will make all decisions regarding program requests and responses to those requests.

Tim, I hope you'll let me know whether there are any additional steps we should take in presenting a request to the The Jim Joseph Foundation. I look forward to hearing from you.

Warm regards.

Sincerely,



Stephen H. Hoffman
Executive Vice-President

SHH:gc
Bl:26A

Encs.

FELIX POSEN

DEC 5 1990

Morton Mandel Esq
Commission on Jewish Education
in North America
4500 Euclid Avenue
Cleveland
Ohio 44103
USA

8th October 1990

Dear Morty,

Thanks for your letter of October 3rd and the invitation to witness the launching of the Commission's final report.

I am due to go to Israel on October 24th for a week, which I may or may not do depending on developments in the Middle East, and so am unsure if I can go to New York to attend this meeting on November 8th.

If you do not mind, I would like to 'hang loose' on this one until the beginning of November and if, by the time I decide that I might be able to make it, it is too late I will quite understand.

Kind regards,

Sincerely,

Felix

JAN

I.W. JOFFE

33 De Beer Street, Braamfontein
P.O. Box 31136, Braamfontein 2017, Tvl, South Africa.
Tel: (011) 339-6091
Telex: 4-22012.
Facsimile/Jhb: 339-3935

15th October, 1990.

Morton L. Mandel,
Chairman,
Commission on Jewish Education in North America,
4500 Euclid Avenue,
Cleveland,
Ohio 44103.

Dear Mort,

Thank you for your invitation to the presentation of the Commission's Final Report. I regret that I cannot be with you. I dearly would have liked to be there.

I wish you continued success in your endeavours and look forward to great things from the Council for Initiatives in Jewish Education.

Regards,

ISAAC

ISAAC JOFFE

PS. I would have preferred the grilled chicken breast!

FREEDMAN AND LORRY A PROFESSIONAL CORPORATION
Counselors at Law and Doctors in Admiralty

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JOSEPH WEINER
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* ALSO IN NEW YORK
* ALSO IN NEW JERSEY
* ALSO IN NEW HAMPSHIRE

October 23, 1990

BY FAX

Ms. Virginia Levi
Assistant to Morton Mandell
Premier Industrial Foundation
4500 Euclid Avenue
Cleveland, Ohio 44103

RE: Louise Waterman Wise Award Luncheon
Honoring Dr. Norma Furst -
American Jewish Congress
Philadelphia - December 12, 1990

Dear Ms. Levi:

As I indicated to you on the telephone, I am a member of the Committee on Jewish Education of the Philadelphia Federation of Jewish Agencies and a member of the Budget and Finance Subcommittee of the Committee on Jewish Education of the Jewish Agency for Israel. I had the pleasure of hearing Mr. Mandell on several occasions at the Jewish Agency on the subject of what we could be doing for Jewish education and have found him to be a particularly inspiring speaker who, by his own example, has led many communities to embark on important programs for the benefit of Jewish education.

On December 12, 1990, the American Jewish Congress will be presenting Dr. Norma Furst with the Louise Waterman Wise Award in tribute to her outstanding service to the Jewish community, and in particular for her service to Jewish education. Dr. Furst has recently completed a three-year chairmanship of the Committee on Jewish Education in Philadelphia, as a result of which a number

FREEDMAN AND LORRY A PROFESSIONAL CORPORATION*Counselors at Law and Brokers in Admiralty*LAFAYETTE BUILDING, EIGHTH FLOOR, CHESTNUT STREET AT FIFTH, PHILADELPHIA, PA 19106 (215) 925-8400
FAX (215) 925-7516ABRAHAM F. FREEDMAN
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1937-1938JOSEPH WEINER
1939-1940BENT F. FREEDMAN
MARTIN J. VIGORINMAN
OF COUNSELNEW JERSEY OFFICE
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FAX NO.: (215) 925 - 7516

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DATE:

October 23, 1990NO. OF PAGES: 3
(Including Cover Sheet)

FAX NO.:

(216) 361-9962

TO:

MS. VIRGINIA LEVI
Assistant to Morton Mandell
Premier Industrial Foundation
4500 Euclid Avenue
Cleveland, Ohio 44103

FROM:

MIRIAM L. GAFNI, ESQUIRE
Freedman and Lorry, P.C.
800 Lafayette Building
5th and Chestnut Streets
Philadelphia, PA 19106

RE:

LUNCHEON HONORING DR. NORMA FURST

MESSAGE:

If you have not received all pages, or if there is a problem,
please call (215) 925-8400.

FREEDMAN AND LORRY

COUNSELLORS AT LAW AND PROCTORS IN ADMIRALTY

Ms. Virginia Levi
October 23, 1990
Page 2

of new initiatives have begun which will redound to the benefit of Jewish education for years to come. However, Dr. Furst is not satisfied with what has been accomplished, nor the scope of funding for Jewish education. Nor is the American Jewish Congress.

I have the privilege of chairing the Committee sponsoring the award to Dr. Furst this year. It is her and our hope that Mr. Mandell will find time in his obviously very busy schedule to return to Philadelphia on December 12 for the purpose of presenting his views on what a Jewish community, properly motivated and mobilized, could accomplish with funding and energy. We are aware that he is already committed to speak to a small group of Philadelphia Jewish leaders on November 28. However, the focus of that meeting will probably be slightly different than the audience which would be in attendance at Dr. Furst's award ceremony. We fully expect 200 of the leading movers and shakers in the Jewish community, including secular educators, who would benefit from the vision which only Mr. Mandell can lay out so effectively.

The award ceremony is scheduled to take place at a luncheon at the Warwick Hotel from 12:00 to 2:00 on December 12, 1990. Since I am leaving for Israel on October 24, 1990, I would appreciate it if you would be in touch with Ruth Perry, Executive Director of the American Jewish Congress, 255 S. 16th Street, Philadelphia, PA 19102, (215) 546-4366, to confirm Mr. Mandell's availability, or regrettably, his unavailability.

I believe this would be a golden opportunity for him to impact positively on a very large Jewish community that has untapped potential with regard to the funding and development of Jewish educational alternatives of quality and substance. It would, of course, be my personal pleasure to welcome him and see him again in action.

Many thanks again for your cooperation in this matter.

Sincerely yours,

Miriam L. Gafni
MIRIAM L. GAFNI

MLG/st

cc: Ruth Perry

COMMISSION
ON JEWISH EDUCATION
IN NORTH AMERICA

4500 Euclid Avenue
Cleveland, Ohio 44103
216/391-8300

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Director

Henry L. Zucker

Staff

Mark Gurvis
Virginia F. Levi
Joseph Reimer

TO: Friends of the Commission on Jewish Education
in North America

FROM: Morton L. Mandel, Chairman

DATE: October 23, 1990

The enclosed paper "The Synagogue as a Context for Jewish Education" was prepared by Joseph Reimer, a member of our staff and Assistant Professor at the Hornstein Program in Jewish Communal Service, Brandeis University. It is one of a series of background papers prepared for the Commission on Jewish Education in North America.

During our meetings, the impact of the supplementary school as an educational setting was discussed. Professor Reimer has begun a study of this topic and in his paper, by using qualitative ethnographic methods, is attempting to understand what makes for a "successful" supplementary school.

Feel free to share your reactions to the paper with me, Professor Reimer or Virginia Levi of our staff.

COMMISSION
ON JEWISH EDUCATION
IN NORTH AMERICA

4500 Euclid Avenue
Cleveland, Ohio 44103
216/391-8300

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Joseph Reimer

TO: Members of the Commission on Jewish Education
in North America

FROM: Morton L. Mandel, Chairman

DATE: October 23, 1990

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OCT 25 1990

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ALLA A. SCHATOFF**
BRENDA L. BROGDON**

* ALSO NY & NJ BARS
** ALSO NJ BAR
* ALSO NY BAR

October 23, 1990

BY FAX

Ms. Virginia Levi
Assistant to Morton Mandell
Premier Industrial Foundation
4500 Euclid Avenue
Cleveland, Ohio 44103

RE: Louise Waterman Wise Award Luncheon
Honoring Dr. Norma Furst -
American Jewish Congress
Philadelphia - December 12, 1990

Dear Ms. Levi:

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Ms. Virginia Levi
October 23, 1990
Page 2

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Many thanks again for your cooperation in this matter.

Sincerely yours,

Miriam L. Gafni
MIRIAM L. GAFNI

MLG/st

cc: Ruth Perry

OCT 26 '90 11:23

JEWISH COMMUNITY CLU.

PAGE.01

file

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COMPANY

FAX NO

361-9962

FROM

NAME

Steve Hoffman

JEWISH COMMUNITY FEDERATION

1750 Euclid Avenue
Cleveland, Ohio 44115
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MESSAGE

For your file

OCT 26 MON 17:10 J. SIMINS

P. 02

Torah
Umesorah

160 BROADWAY, NEW YORK, N.Y. 10038 • 212-227-1000

Founded by Rabbi Shraga Finkel Mendelsohn 5701 to establish day schools in every Jewish community

Rosh Chodesh Marcheshvan 5751
October 19, 1990National
Society for
Hebrew
Day SchoolsMr. Stephen H. Hoffman
COMMISSION ON JEWISH EDUCATION IN NORTH AMERICA
4500 Euclid Avenue
Cleveland, OH 44103

Dear Mr. Hoffman,

On behalf of Torah Umesorah, I am pleased to have this opportunity to comment on the draft report of the Commission on Jewish Education in North America.

We strongly applaud Mr. Mandel and the members of the Commission for their efforts to bring to the fore of Jewish consciousness the primacy of Jewish education in the struggle to ensure the survival of the Jewish people. We all are keenly aware that today we face possibly the greatest crisis that has confronted the Jewish people in all its history. The Holocaust destroyed one third of world Jewry; today the lack of Jewish awareness and Jewish sentiment poses an even greater threat. No political issue can take precedence over the issue of Jewish survival.

Although we are very much moved by this undertaking to marshal the Jewish community to do something about education, we are very surprised, to say the least, that only one segment of the orthodox Jewish community was represented in the two-year-long deliberation of the Commission. Especially in light of the fact that a large proportion of Jewish teachers are products of the yeshiva/day school system, to exclude the yeshiva institutions across the country, the hundreds of day schools, the important outreach institutions, in a two-year study of Jewish education is simply astounding. Owing to the deadline you have given for our comments on the draft report, I will only very briefly outline a few concerns. Much more remains to be said.

First, we cannot understand the Commission's failure to recognize the primacy of yeshiva/day school education. While enrollment figures for supplementary Jewish educational programs have fallen from 540,000 in 1962 to 260,000 in 1982, day-school enrollment figures nearly doubled in that same period (from 60,000 to 110,000). This year day-school enrollment went up over 140,000 -- and we shudder to think how much farther supplementary education figures have sunk in 1990. Day-school education has

תורה ומסורה

OCT

MON 17:12 J. SIMINS

P.03

proven to be a major impediment to assimilation and intermarriage, and the numbers indicate that full-time Jewish education is not only maintaining itself, but growing and thriving.

I do not mean here to denigrate the many other areas of Jewish education covered in this report, but rather to point up the inconsistency of this omission with your concern about the viability of Jewish identity. Doesn't the Commission have a moral responsibility to advance the cause of day-school education? Knowing full well that day-school educational costs can seem prohibitive to a family, especially where the option for a free public education exists, why isn't the Commission recommending a mechanism for instituting Federation scholarships for day-school families?

We urge the Commission to recommend such a program of widespread scholarship assistance to the many parents who are discouraged from day schools because of tuition concerns. Let us not deny these children the birthright of Jewish education which is theirs.

Second, the Commission reports that almost 50% of American Jewish children receive no Jewish education whatsoever. It is conceivable that an even greater percentage of teenagers and adults have no contact with any kind of Jewish institution. Why does the Commission report devote so much attention to teaching methods and curricular materials and yet ignore the tremendous success of outreach institutions in the orthodox Jewish community? The effective work of programs at, for instance, Lubavich, Aish HaTorah, and Ohr Somayach, would seem worthy of attention where restoring a sense of connectedness to Jewish life is a priority. Why do none of these educational efforts merit even a mention in this report?

Finally, we wish to point out that the Commission represents a historical departure from the patterns of effective activity in Jewish life over the last century. Federations and the Commissions attached to them were historically formed to support institutions which had been founded by partisans of those institutions. Individuals -- not Federations -- created hospitals, childcare services, social service agencies, for instance, and the Federations came later to help them survive.

So it was with the day school movement: when day schools began to open in the 1940s and '50s, they were founded by the passionate Jewish idealists of the times. Their schools were financially unsound, their teachers were rarely paid on time, but they were deeply committed to the idea of a network of Jewish day schools.

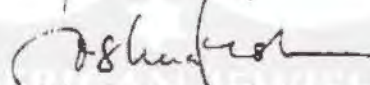
This has been the case with every Jewish institution. The partisan idealist -- orthodox, conservative, reform -- has been the builder of his own institutions, and historically the

OCT-22-90 MON 17:13 J.SIMINS

P.04

Federation's role was to come in later to support him and coordinate the functioning of those institutions. With the establishment of the current Commission, however, the Federation is seeking to innovate in Jewish education -- an area in which we might question its usefulness. Can a non-denominational, communal amalgam of interests have the focus and intensity of passion necessary to dictate policy for partisan interests in education? We can see the goal of the present Commission as providing the catalyst for the various denominations to do pioneering work -- as it has always been historically -- and to support that work, but not to suddenly become the builders of American Jewry's future.

Sincerely,



Rabbi Joshua Fishman
Executive Vice President





*Forward to Seymour by
10/26/90 12:45pm F*

The Jewish Community Federation of Cleveland

1750 EUCLID AVENUE • CLEVELAND, OHIO 44115 • PHONE (216) 766-9200 • FAX # (216) 861-1230

October 25, 1990

Rabbi Joshua Fishman
Executive Vice President
Torah Unesorah
160 Broadway
New York, NY 10038

Dear Rabbi Fishman:

Thank you very much for your thoughtful letter of October 19 and your comments on the draft report of the Commission on Jewish Education in North America. We take to heart your commendations and take very seriously the additional points you make in your letter.

Your thoughts about the degree of involvement of the different segments of the Orthodox community are certainly well taken. That is why we have been in closer contact with you in recent months and hope that you will be able to join us more intimately in the work of the new Council for Initiatives in Jewish Education. You'll hear more about this at our meeting on November 8 in New York, and I hope you will be able to spend some time with us, as we discussed in our phone call last week.

The draft report of the Commission was just that -- a draft. It is undergoing revision, and I think you will find much more notice taken of the successful achievements of the Torah Unesorah movement, if not by name then by reference to the elements of the Orthodox community that have been promoting day school education so successfully.

Your comments focused on two particular programmatic thrusts, namely, an effort to better support day school education as a tremendous way of promoting education as well as an examination of the success of the outreach efforts.

While the Commission itself did discuss various programmatic thrusts, it determined to speak to a different cut of the problem, namely, the development of personnel for all of these programmatic areas and the need to promote stronger commitment by community leadership to better funding of Jewish education across the board. These are the main strategies stemming from the Commission's work.

Rabbi Fishman

-2-

October 25, 1990

I read with great interest your closing comments concerning the role of federations in Jewish education support. I couldn't agree more with the way you underlined who historically have been the champions of successes, such as the day school movement. I don't think we are asking for "a non-denominational, communal amalgam of interests" to dictate policy for partisan interests in education. Rather, I think we are calling for Jewish communal leadership to get serious about what needs to be done and provide the resources to do so without regard to ideological orientations. I think the goal of the Commission is to provide the catalyst for the denominations to do pioneering work. Perhaps here it is really a matter of different interpretations of language. I think it is not a matter of disagreement on substance.

Nonetheless, we see our work as an organic process that will continue to evolve and change. Your playing a role in its future structure would enhance that evolution.

Again, we are deeply appreciative for the time you spent in reacting to the draft and hope you will continue in the process.

Warm regards.

Sincerely,

Stephen H. Hoffman

SHH:gc
Bl:25A

MORTON L. MANDEL

4500 EUCLID AVENUE • CLEVELAND, OHIO 44103

October 29, 1990

Dear Ms. Perry:

Thank you for the invitation to speak at your award luncheon on December 12. Unfortunately, my schedule does not permit me to be in Philadelphia on that date.

Please convey my regrets to Dr. Furst and the Award Committee. I wish you a successful event, and applaud your efforts to enhance Jewish education in Philadelphia.

Sincerely,



MORTON L. MANDEL

Ms. Ruth Perry
Executive Director
American Jewish Congress
255 S. 16th Street
Philadelphia, PA 19102

cc: Miriam L. Gafni

(D)

SAMUEL J. SILBERMAN

133 EAST 79TH STREET

NEW YORK, N. Y. 10021-0398

(212) 737-8500

November 2, 1990

Dear Mort,

Enclosed is a copy of a letter to Steve Hoffman from AVI CHAI, which is self-explanatory. The reason for my writing you is to assure you that the decision was not taken lightly, particularly since everyone present applauds the objectives of C.I.J.E.

It has been much too long since we have seen each other. If you would give me a call when you know you are coming to the city, perhaps we could get together.

All good wishes and kindest regards,


Samuel J. Silberman



13 Cheshvan 5751
November 1, 1990

Mr. Stephen H. Hoffman
Executive Vice-President
The Jewish Community Federation of Cleveland
1750 Euclid Avenue
Cleveland, Ohio 44115

Dear Stephen:

I want to thank you for your detailed letter and the enclosed draft of the report of the Commission on Jewish Education in North America. We appreciate your efforts to keep us informed on the work of the Commission and its plans for the future.

Aware of your interest in our participation in the proposed Council for Initiatives in Jewish Education (CIJE), our Board discussed the subject at length at our recent meeting in Jerusalem. We respect the great commitment which resulted in the establishment of the CIJE. Its field of interest though is much broader than ours. AVI CHAI's objectives are, essentially, in the field of outreach - to bring Jews closer to a more traditional form of Jewish observance and lifestyle, and to ameliorate tensions across the spectrum of the community. This focus is just one small piece of the mandate which you have undertaken to address the development of Jewish education in North America.

While we share some of the same goals, AVI CHAI has developed its own approach and disciplines. We are a young foundation (only five years), and at this stage in our growth we believe that we can best achieve our objectives by maintaining our focus through our own process. Therefore, we will not at this time be participating in the framework of the CIJE. We hope that along the road, as we all work toward strengthening the American Jewish community, there will be opportunities to cooperate together.

With best wishes for success in all your endeavors for the Jewish people, I am

Sincerely yours,

Avraham

Avraham Y. HaCohen
Executive Director

AYH:d1

UNITED JEWISH APPEAL

⑧

STANLEY B. HOROWITZ
PRESIDENT

November 13, 1990

Mr. Morton L. Mandel
Premier Industrial Corp.
4415 Euclid Avenue
Cleveland, Ohio 44103

Dear Mort:

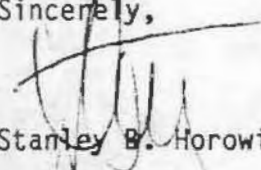
I'm glad the UJA could be helpful in the publicity connected with the Commission's final report.

Enclosed is the final touch -- which somehow just ended up on my desk -- photographs taken by UJA's photographer. The note on the envelope speaks for itself.

It was very nice to be with you and Barbara -- let's do it again soon.

Regards,

Sincerely,


Stanley B. Horowitz

SBH/rm
Encl.

These photographs for SBH.
Enclosed ARE 14 prints (2 for
Each with 2 EXTRAS)

These ARE "Work Prints", prepared
IMMEDIATELY AS Press Release photographs.

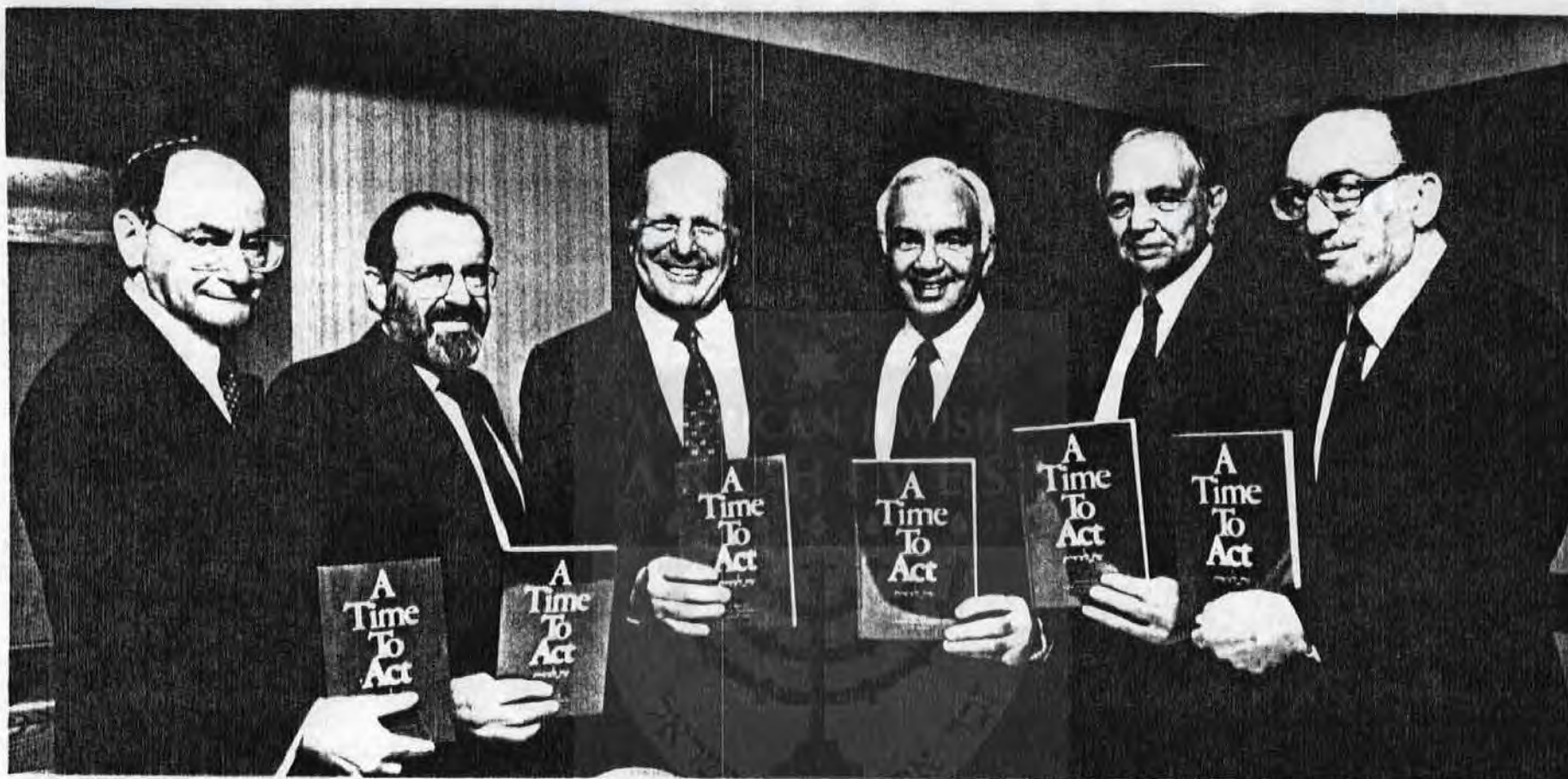
Regards,
R.C.

Robert A. Cumins

Documentary Photographer

140 HEPBURN ROAD
CLIFTON, NEW JERSEY 07012





COMMISSION ON JEWISH EDUCATION IN NORTH AMERICA
ISSUES REPORT:

Morton L. Mandel, Chairman of the Commission on Jewish Education in North America (fourth from left), and some of his fellow commissioners hold copies of the Commission's report, A Time To Act, the findings and recommendations of an unprecedented two-year study involving 44 leading scholars, educators, philanthropists and community officials. The other commissioners with Mr. Mandel at the November 8 press conference announcing the report include from left, Rabbi Ismar Schorsch, Chancellor, Jewish Theological Seminary; Rabbi Norman Lamm, President, Yeshiva University; Rabbi Alfred Gottschalk, President, Hebrew Union College-Jewish Institute of Religion; Mandell L. Berman, President, Council of Jewish Federations and Bennett Yanowitz, President of JESNA. Photograph by Robert A. Cumins.

COMMISSION
ON JEWISH EDUCATION
IN NORTH AMERICA

4500 Euclid Avenue
Cleveland, Ohio 44103
216/391-8300

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Henry L. Zucker

Director

Henry L. Zucker

Staff

Mark Gurvis
Virginia F. Levi
Joseph Reimer

November 16, 1990

Dr. Joseph Reimer
Assistant Professor
Hornstein Program
Brandeis University
Waltham, MA 02254


Dear Joe:

It didn't really register until I got the note with your expense statement that our work together on behalf of the Commission has come to an end. I have truly enjoyed getting to know you and working with you and am saddened as I think that there will be fewer opportunities to meet in the future.

On a happier note, your paper is in great demand. I have already had requests for multiple copies of it, primarily due to a program Sara Lee did in conjunction with the recent UAHC biennial in Cleveland. People are pleased to have something to read on the topic and are complimentary about the work itself.

I hope that we will cross paths again soon and often.

Warmly,



Virginia F. Levi

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IN NORTH AMERICA

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Henry L. Zucker

Staff

Mark Gurvis
Virginia F. Levi
Joseph Reimer

November 16, 1990

Ms. Josie Mowlem
JCC Association
15 East 26th Street
New York, NY 10010

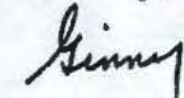
Dear Josie:

The week since our Commission meeting at the Grand Hyatt has passed quickly, with lots of follow up to be done. I did not want to conclude the week, though, without taking a minute to express my sincere thanks for all that you did to make the meeting run smoothly. You handled all of the details, including the many requests for last minute changes, with good humor and aplomb.

I really enjoyed the opportunity to work with you and get to know you a bit. I hope that our paths will cross again in the near future.

Many, many thanks.

Cordially,



Virginia F. Levi

*P. S. Somehow a letter doesn't do justice
to all you did or the gratitude I feel.*

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ON JEWISH EDUCATION
IN NORTH AMERICA

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216/391-8300

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November 16, 1990

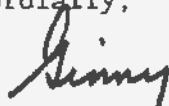
Ms. Bea Katcher
JCC Association
15 East 26th Street
New York, NY 10010

Dear Bea:

We made it through another meeting (our last?) with great success. Thank you again for all of your help in being there and seeing that things ran smoothly. You are terrific.

I will be in touch as we figure out what to do with all those books we saddled you with. Meanwhile, I am sure there will be other opportunities for us to work together. I look forward to it.

Cordially,



Virginia F. Levi



Brandeis University

Philip W. Lown
School of
Near Eastern and
Judaic Studies

Benjamin S. Hornstein
Program in Jewish
Communal Service
617-736-2990

Waltham, Massachusetts
02254-9110

November 19, 1990

Morton L. Mandel
Mandel Foundation
Premier Industries
4500 Euclid Avenue
Cleveland, OH 44103

Dear Mort,

With the hectic completion of the Commission there wasn't adequate opportunity to express my appreciation to you for all that I personally gained during the two years of my involvement.

It is hard to put into words what you learn from an experience, but I have a definite sense of having emerged from this experience a changed person, and certainly a changed professional. Much of that change is attributable to the opportunity of working in close quarters with you and the senior policy advisors.

It will come as no surprise if I admit that a standard occupational hazard of becoming an academic is that you tend not to gain much exposure to either the profit or non-profit worlds. Even though I had previous experience working with foundations, what I never previously had -- and which I now value so highly -- was the opportunity to be in on the managing of a project of this scope as it unfolded step by step.

Here I must compliment you on your role as teacher and model. In leading a meeting you are so good at thinking out loud, exploring options and making even risky decisions.

It is this element of weighing risk and making a prudent decision in the face of risk that has meant so much to me. I've always been made nervous by risk. You've helped me to see that risk is not synonymous with danger, but can be a challenge to be faced. Your modeling has helped me to be more courageous in my own decision-making.

Finally, and perhaps most significant, that someone of your achievement and status has devoted himself and his family's foundation to the support and enhancement of Jewish education makes a difference in how I feel about what I do. It adds significance to my work, making me feel less alone, less quixotic. Knowing that there is a community of support that cares about the quality of my work -- in training and in research -- makes me feel more accomplished. And for that I am deeply grateful.

Mort, it has been a wonderful experience for me. I trust that in some way this relationship will continue. Please know that although my current attention has turned to securing a tenured position at Brandeis, I feel connected and want to be helpful to you and the Council in the future.

Sincerely yours,

A handwritten signature in blue ink that appears to read "Joe".

Joseph Reimer

ng

COMMISSION
ON JEWISH EDUCATION
IN NORTH AMERICA

4500 Euclid Avenue
Cleveland, Ohio 44103
216/391-8300

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Joseph Reimer

November 29, 1990

Dr. Joseph Reimer
Assistant Professor
Hornstein Program
Brandeis University
Waltham, MA 02254

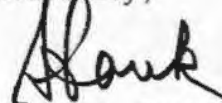
Dear Joe:

Mort Mandel has shared with me your letter of November 19 expressing appreciation for your involvement in the work of the Commission.

You certainly expressed very well the feeling of many of us who have been privileged to be part of the Commission. I know that Mort greatly appreciates your taking the time to express yourself on this, and especially to do it with such warmth.

All the best.

Cordially,


Henry L. Zucker

HL2 file
DEC 5 1990
Founded in 1889

אגוד הרבנים המתקדמים

CENTRAL CONFERENCE OF AMERICAN RABBIS

192 LEXINGTON AVENUE

NEW YORK, NEW YORK 10016-6801

FAX (212) 689-1649 (212) 684-4990

Office of the President:
Rabbi Samuel E. Karff
Temple Beth Israel
5600 N. Braeswood Blvd.
Houston, TX 77096

November 26, 1990
9 Kislev 5751

Dear Mr. Mandel:

Thank you very much for the report of the Commission on Jewish Education in North America. It is on my reading list and I anticipate sharing the enthusiasm of your Commission meeting in New York. I regret that it was not possible for me to be there.

Let me commend you on your commitment to what must be for all of us a primary concern. Let us hope that your efforts will bear fruit.

Most cordially,



Samuel E. Karff

Mr. Morton L. Mandel
Commission on Jewish Education
4500 Euclid Avenue
Cleveland, Ohio 44103

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New York, NY

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Cincinnati, OH

will hear from
SSH

Torah
Umesorah



DEC 3 1990

HLZ ✓

SHH

J. Fox

773

160 BROADWAY, NEW YORK, N.Y. 10038 • 212-227-1000

Founded by Rabbi Shraga Finkel Mendelowitz זצ"ל to establish day schools in every Jewish community

placed at his attention
" at " support
command

National
Society for
Hebrew
Day Schools

* mhm + then reply
SSH

November 26, 1990

Mr. Morton Mandel
Commission of Jewish Education
in North America
4500 Euclid Avenue
Cleveland, Ohio 44103

Dear Mr. Mandel:

I again want to express my appreciation for the opportunity which we had to participate in the recent meeting of the Commission in Jewish Education in North America.

Since that meeting, we have given much consideration to the question of how best to proceed with respect to the major recommendations made by the Commission in its final report. In our view, the most promising form of activity is the recruiting and training of teachers and other professionals in the field of Jewish education.

As the representative body of more than five-hundred and fifty Hebrew Day Schools in the United States and Canada, with strong ties to institutions of higher Jewish learning which graduates several hundred Hebrew teachers each year, we would like to develop a project for the training of persons who serve or will serve in these institutions.

Before we prepare a proposal, however, we believe it best to receive some indication regarding the possible scope of financial support for such a project and the pragmatic components which it would encompass. Accordingly, we respectfully ask for the opportunity to meet with you and staff members so that we can jointly explore a mutually satisfactory approach.

I look forward to hearing from you.

With kindest appreciation, I remain,

Sincerely yours,

Rabbi Joshua Fishman
Executive President

JF/ms

תורה ומסורה

MORTON L. MANDEL

4400 RIVER AVENUE • CLEVELAND, OHIO 44114

H12
14 FD
/ m

November 27, 1990

Dear Buddy:

Many thanks for your recent letter, explaining the decision of the AVI CHAI Foundation. I understand, and perhaps one day, there will be ways for all of us concerned with this area to work together. I certainly hope so.

On another note, it has been entirely too long since we have visited together. I will do something about that.

Warmest personal regards, and Barbara joins me in sending you and Lois our warmest good wishes.

Sincerely,

MORTON L. MANDEL

Mr. Samuel J. Silberman
133 East 79th Street
New York, NY 10021-0398

MORTON L. MANDEL

4500 EUCLID AVENUE • CLEVELAND OHIO 44103

HLZ ✓
VFL ✓
SNH ✓

November 27, 1990

Dear Joe:

Many thanks for your lovely letter of November 19, and I appreciate, very much, the sentiments you expressed.

I'm glad you found the Commission experience to be so positive. I think we all did, and it certainly has been one of the highlights of my career.

I'm also glad we got to know each other better, and I know that our paths will intersect many times in the years ahead.

Thank you again for all of your fine assistance, and I take this opportunity to wish you continuing success.

Sincerely,

MORTON L. MANDEL

Prof. Joseph Reimer
Brandeis University
Philip W. Lown School
Waltham, MA 02254-9110

VFL

cc: Stephen H. Hoffman

TO: Morton L. Mandel FROM: Henry L. Zucker DATE: 11/29/90
NAME NAME
DEPARTMENT/PLANT LOCATION DEPARTMENT/PLANT LOCATION

SUBJECT:

[Handwritten signature]

Thanks for passing along to me your correspondence with Buddy Silberman with reference to the AVI CHAI letter of November 1.

Yesterday, during a break in the meeting of the Foundation Executives Group in New York, Avraham HaCohen came over to tell me, half apologetically, that AVI CHAI should not be counted out of participation in the follow up of the Commission.

He says that, as Buddy Silberman reiterates, their decision to not participate now in the CIJE was made after a long and serious discussion and that, in fact, they do believe in the objectives of the CIJE. They are open to further discussion.

I took the liberty of telling Avraham that Steve Hoffman will call on him for further discussions to ascertain under what circumstances they might support some of the ideas which developed in the CIJE. I expressed to him my opinion that the work of the Commission and of the CIJE fits in very well with the AVI CHAI philosophy which stresses education as a means of inducing Jews to be more Jewish, and also their idea that Jews of whatever persuasion should work together with all other Jews.

The net of this is that we should try to keep the door open to AVI CHAI. I believe that Avraham himself is a good friend of ours.

P.S. Avraham is just recovering from a bad case of hepatitis.

INTERNET OFFICE RECORDS SECTION

JAN 17 1991

LA FONDATION CRB
THE CRB FOUNDATION
קרן קרב

VFL

File ✓



Mr. Morton Mandel
4500 Euclid Ave.
Cleveland, Ohio 44103

November 29th, 1990

Dear Mort,

Thank you for the copy of the report of the Commission on Jewish Education in North America. It is both a handsome and important volume - and one that will be used for years to come.

It heralds what I believe is an exciting time. Please know that I am with you all the way in this exciting venture, and to the extent that I can help the agencies with which I am affiliated to contribute even more deeply to the cause, please know I shall do so.

Sincerely,



Dr. Barry Chazan

WORLD ZIONIST ORGANIZATION A.S., Inc.

Zionist Delegation in North America

110 E. 59TH STREET — 4TH FLOOR, NEW YORK, N.Y. 10022
(212) 752-0600 Fax (212) 750-5769

Friday, November 30, 1990

Mort Mandel
Commission on Jewish Education in North America
4500 Euclid Ave
Cleveland, OH 44103


Dear Mr Mandel,

It was a pleasure meeting you at the recent meeting of the Commission of Jewish Education, after hearing so much about you and the work of the commission, meeting you and seeing the commission in action was a real pleasure. I found the meeting very enlightening personally and am thrilled at the decision to include the WZO/Jewish Agency within the framework of the commissions efforts.

I would like however to follow-up on the implementation. As you have indicated the WZO/Jewish Agency should now have an active part in the implementation. How do you suggest we proceed in this? Should we meet to discuss the various options? Or should I meet with someone else? Who should it be?

I look forward to hearing from you.

Sincerely,


Amira Dotan
Brig. Gen. (Res)
Chairperson
Zionist Delegation to North America

c.c. S. Dinitz

HL2

file



הוֹינט יִשְׂרָאֵל
JDC ISRAEL

AMERICAN JEWISH
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COMMITTEE INC.



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

3 December, 1990

Dear Mort,

Handwritten signature/initials

Thank you very much for the copy of the Commission's report on Jewish education in North America. Your vision and message are clear in your commitment and activities in the past and I'm sure that with your leadership, the report will be realized in a positive light.

I hope to be able to contribute to the process.

Warm regards from my son, Oded.

Sincerely yours,

Handwritten signature of Menachem Revivi
Menachem Revivi

גבעת ג'וינט
ת.ד. 3489, ירושלים 91034
70 02*707111
טלפקס : 26212, פקס : 661244

JDC Hill
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CLAL

The National Jewish
Center for Learning
And Leadership

December 4, 1990

Mr. Morton L. Mandel
Chairman
Commission on Jewish Education
of North America
4500 Euclid Avenue
Cleveland, OH 44103

4112

Dear Mort:

The final report of the Commission on Jewish Education of North America is a very important statement. Despite the current communal focus on Operation Exodus, the Commission's call for upgrading Jewish education and for major new infusions of financial resources will be viewed as historic and timely when we look back decades from now. It was a special privilege to be allowed to take part in this effort. This letter is a thank you for the overall initiative, the work that you did as well as for the personal opportunity to participate.

Among the special rewards of participation (and among the highlights generated by the excellence of administration of the Commission) were the background papers and the staff preparations and debriefing that went on throughout the process. You are to be congratulated for building in this element; the staff deserves credit for carrying it out so beautifully.

This suggests one additional follow up to the Commission's work that might be in order. The background papers were impressive and they dealt with important issues. It was mentioned at the final meeting that the papers would be available upon request, etc. But it appears to me that they have sufficient weight for us to make a greater effort to make them available. Perhaps they could be edited and published in a book.

In a recent conversation with Eli Evans, it turned out he also had made this suggestion to publish the papers. A book might get additional attention and might stimulate the kind of discussions that create a public atmosphere conducive to the thrust of the Commission's work. We are justly proud of the background work. I think reading the book would add to the recognition by the American Jewish community of the caliber of the thinking and planning that went into this process.

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Rabbi Irving Greenberg

Elie Wiesel


Rabbi Steven Shaw

Mandel, Mr. Morton
December 4, 1990

Page 2

We all realize that the Commission report is just the first step. May you continue to exercise your creative leadership as this process of renewal and deepening of Jewish life through Jewish education unfolds.

Sincerely yours,


Irving Greenberg

IG:blm

P.S. Based on conversations at the General Assembly and elsewhere, I have some concern that the overwhelming focus on Operation Exodus may delay the upgrading of the priority for Jewish education on the part of the lay people. Therefore the idea of building in a learning process via seminars, retreats, and so on to inspire top community leadership with the importance and the urgency of Jewish education should be underscored. As I indicated, CLAL would be eager to play a role in this process since we have strong connections both to the lay people and the professionals in the Federation world as well as experience in motivating people and turning them on to Jewish religion, education and values.

בתי הכנסת המאוחדים באמריקה
The United Synagogue of America

The Association of Conservative Congregations

155 Fifth Avenue, New York, NY 10010-6802 • (212) 533-7800 • FAX: (212) 353-9439

December 4, 1990

Mr. Morton L. Mandell
& Premier Industries
4500 Euclid Avenue
Cleveland, Ohio 44103

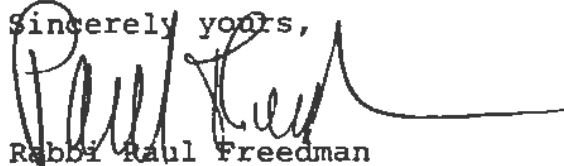
Dear Mr. Mandell:

Have just finished reading "A Time to Act".
It is a significant, historic and crucial statement and
program.

Please count on me for every possible
support.

Your report says it all and says it well.

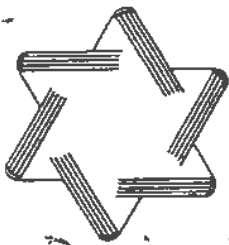
Sincerely yours,



Rabbi Raul Freedman
INTERNATIONAL DIRECTOR
Department of Youth Activities
Department of Israel Affairs
United Synagogue of America

PF:d





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CLEVELAND
OF Jewish Education
2030 SOUTH TAYLOR ROAD
CLEVELAND HEIGHTS, OHIO
44118
(216) 371-0446

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Taylor Road Synagogue
Temple Beth Shalom
Temple Emanu El
Temple Israel
Temple Ner Tamid of Euclid
The Temple
Workmen's Circle School
Yeshvath Adath B'nai Israel

December 5, 1990
18 Kislev 5751

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


Dear Mort:

Mazal tov and warmest congratulations on your presentation at the General Assembly and, more so, for the unbelievable feat you have achieved. Although you do not seek honor, you are among those whom the Talmud describes as having honor thrust upon them. And a richly deserved honor it is. You have made an indelible mark on the future of American Jewry.

I pray that you will continue to go from strength to increased strength in the task you have taken on yourself and have placed upon others. Count me among your supporters to the extent that I am able to help.

With warm good wishes from house to house.

Cordially,


Alan D. Bennett
Executive Vice President

ADB/hk

**The Foundation
for
Jewish Studies**



6101 Montrose Road • Suite 206
Rockville, Maryland 20852
(301) 770-4787

December 6, 1990

Mr. Morton L. Mandel, Chairman
Commission on Jewish Education
in North America
4500 Euclid Avenue
Cleveland, Ohio 44103

Dear Mr. Mandel:

Our mutual friend, Stuart E. Eizenstat, shared with me his recent letter to you dated November 21st. Of course I was most pleased to read his high commendation for our Foundation for Studies' achievements in the field of adult Jewish education (see pages 2 and 3).

We have indeed succeeded in uniting some 60 congregations and secular Jewish institutions, representing all wings of Judaism, in a diversified program of Jewish studies for adults, drawing thousands of participants from the Greater Washington Area.


If you are interested in receiving full information, either by correspondence or in conference with me, about our dynamic and highly innovative approach to adult Jewish education, please let me know. I shall be delighted to furnish you detailed information about our internationally renowned Scholar-in-Residence program, our joint monthly lecture series with the Israel Embassy, the various classes we conduct (without ever duplicating the work of other institutions and agencies), our cycle of weekend study retreats with top of the line scholars and master teachers, our Jewish study program on Capital Hill for staffers of Senators and Congressmen and other projects. We are able to accomplish this comprehensive program with a tiny staff of only one part-time professional director and part-time secretary.

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

From the Articles of Incorporation
of The Foundation for Jewish Studies

Board of Directors
Rabbi Joshua O. Haberman, President
Dr. Harvey Ammerman
Paul S. Berger
Prof. Marver Bernstein
David Epstein

Susan R. Gelman
Rabbi Alfred Jospe
Dr. Leonard Kapiloff
Aviva Kaufman Penn
Morris Rodman
Ruth S. Frank, Director

The Foundation for Jewish Studies		6101 Montrose Road • Suite 206
		Rockville, Maryland 20852
		(301) 770-4787

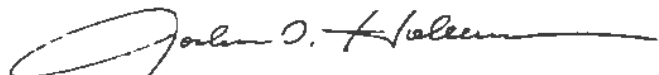
- 2 -

I am serving the organization voluntarily as President but have the help of an outstanding Board of Directors, including Paul Berger, Chairman of the Budget Committee of the Jewish Agency whom no doubt you know.

You may remember, we met very briefly at the National Airport for breakfast two or three years ago, and I had the pleasure afterwards to "deliver you" to the office of Senator Glenn on Capital Hill. I am, of course, very much aware of the extraordinary leadership you have given to the cause of Jewish education nationally through the Commission on Jewish Education in North America. Nothing would give me greater pleasure than to help in your work and share with you the amazing fruit of our experience.

With best wishes for a happy Hanukkah and kindest regards,

Sincerely,



Joshua O. Haberman

P.S.: If you wish to reach me by telephone, the best way to contact me would be at my home telephone number (301) 469-7769.

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

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of The Foundation for Jewish Studies

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David Epstein

Susan R. Gelman
Rabbi Alfred Jospe
Aviva Kaufman Penn
Morris Rodman
Ruth S. Frank, Director

1/14 LNH has replied.
Z-
H-2

MEMO TO: Stephen H. Hoffman

FROM: Henry L. Zucker

DATE: December 7, 1990

HLZ

Would you be willing to prepare Mort's reply to the attached letter from Avram Davis? You never know in what field you will have to be an expert.

DEC 5 1990

HLZ

Morton Mandell (Chair)
Mandell Commission
4500 Euclid Ave.
Cleveland, Ohio. 44103

Dear Mr. Mandell,

This letter pertains to your work with the Mandell Commission - specifically your involvement with the "initiatives and evaluations of existing programs and implementation of new ones".

When you begin to actively evaluate the 'old' programs and begin implementing the new ones, there are two concerns I would urge you to consider. These two 'aspects' of education are, to my judgement, woefully underrepresented in the extended Jewish world here in the U.S.

My first (and far more general), concern relates to 'spirituality'. It is no secret to you of course that almost a third of the membership (some say 40%) of all the cults in the U.S. consist of Jews. This includes very bizarre sects as well as quite respectable religio/philosophic visions such as Zen, Vipassana and so on. The reason for this is straight forward. These cults offer (and to their credit try to deliver) a living experience of God. They try to take the person, the 'seeker' and let them touch the true spiritual essence of life. 'Hokey' this may sound, but there is a substantial minority of the Jewish people (myself included), for whom the spiritual search, the clarification of the soul is of utmost importance. However, this particular search and desire is absolutely not touched upon either in synagogues (with a very few exceptions), and never touched upon in the school system. Yet the 'mystic urge' (if you will), struck me first in my teens - and it was in my early twenties I first ventured to India (since I could not find it through the Jewish path). This reluctance to directly advocate spirituality on the part of our education system is mistaken and misguided. Though I would concur that most Jews affiliate themselves for 'tribal' reasons (this is my dissertation topic - (consult Elazar*)), yet I would again stress that a large minority of Jews hunger for a frank and direct attempt at spiritual experience. If we do not try and provide this within the synagogue and our educational structure, then

these people will most certainly look elsewhere - as they are doing already in enormous numbers. Myself, I found my way back, but this is rather rare.

Jewish curriculum needs to concern itself not only with the rote memorization of facts and figures, but it must seek to educate the soul. 'Education' here is meant broadly - our aim should not be whether we create very good memorizers, or even good logicians, but whether we have opened their hearts to the direct spiritual experience. So this would include meditation, mysticism, a great deal of song - and an active interaction with Jews who personify these traits - not merely Ph.D.'s.

My other concern is more specific - that is, there is a particular subject I would like to see incorporated in the various curriculum's. This subject is environmentalism from a Jewish perspective. Incorporating this into the curriculum would have several advantages, not the least being it is a very strong 'bridge' between topical problems and Judaism. It excites the imagination, especially of young people, and it lends itself to incorporation in all levels of observance; orthodox to renewal. For example, I've spoken with Rabbi David Bleich (the noted orthodox *Posek* out of Y.U.) about incorporating such curriculum into various Yeshiva's format. He thought it very possible - though of course it would have to be 'phrased' correctly. Also, the concerns of environmentalism are not going to go away. The problems of environment are with us and our children and our children's children. We need to begin to re-incorporate it into the body of our Jewish ethos. To re-awaken and re-interpret it as part of our Biblical birthright.

It is hardly surprising that these two concerns articulated here, are reflective of passions and work I've been involved with all of my life. My Ph.D. is in Comparative Philosophy, my M.A. in Jewish Studies, years in ultra-orthodox Yeshiva's, years in meditation with (primarily), non-Jewish teachers; it is reflective of my work as a producer and writer for PBS television in environmental documentaries and as founder and Director of two (still embryonic) organizations: 13 Gates Center (dealing with Jewish meditation and spirituality), and IJEC's (Institute for Jewish Environmental Concerns).

I believe passionately in the need for recognition and incorporation of these 'concerns' (as I've voiced them to you), into a much broader spectrum of Jewish education. I hope that, in spite of your no doubt

frenzied schedule, you will take a few moments and consider what I have said.

If you should want to talk further about anything I've written here, please to not hesitate to get in touch.

Best Wishes,

A handwritten signature in black ink, appearing to read 'Avram Davis', with a stylized flourish at the end.

Avram Davis Ph.D.
1735 Berkeley Way #4
Berkeley, CA. 94703.
415 644 2956

P.S. I have sent a very similar letter to Mr. Hoffman of the commission.

*Community and Polity: Organizational Dynamics of American Jewry

SHA file

JAN 2 1991

MORTON L. MANDEL

4500 EUCLID AVENUE • CLEVELAND, OHIO 44103

December 7, 1990

Dear Norman:

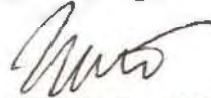
I suspect you already have one of these pictures, but I wanted to be sure.

I think we all look very handsome, and I have a framed copy hanging in my office. It is a reminder of what, for me, was as good on the personal side as it was on the "content" side. You personally helped make that possible.

I hope you enjoy this, along with your memories of our Commission, and I look forward to working with you in the years ahead.

Warmest regards.

Sincerely,




MORTON L. MANDEL

Dr. Norman Lamm
President
Yeshiva University
500 West 185th Street
New York, NY 10033

Enclosure

Murt:
yes, we all look very
handsome, but you are the
handsomest of all!
Let's do great things
together. Happy Hanukkah!



COMMISSION
ON JEWISH EDUCATION
IN NORTH AMERICA

4500 Euclid Avenue
Cleveland, Ohio 44103
216/391-8300

Commissioners

Morton L. Mandel
Chairman
Mona Riklis Ackerman
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Carmi Schwartz
Herman D. Stein
Jonathan Woocher
Henry L. Zucker

Director

Henry L. Zucker

Staff

Mark Gurvis
Virginia F. Levi
Joseph Reimer

December 7, 1990

Dr. Jonathan Woocher
Jewish Education Service of
North America, Inc.
730 Broadway
New York, NY 10003-9540

Dear Jon:

We would like to suggest that the next JESNA newsletter, which I understand does not come out until April, include a notice about the availability of the Commission report from University Press. I am enclosing a copy of the order form from which the necessary information can be drawn.

Thanks for your help. I'll talk to you soon.

Sincerely,



Virginia F. Levi

Enclosure

MORTON L. MANDEL

DATE • RELEVANT PHOTO

USF file

December 7, 1990

Dear Bill:

I suspect you already have one of these pictures, but I wanted to be sure.

I think we all look very handsome, and I have a framed copy hanging in my office. It is a reminder of what, for me, was as good on the personal side as it was on the "content" side. You personally helped make that possible.

I hope you enjoy this, along with your memories of our Commission, and I look forward to working with you in the years ahead.

Warmest regards.

Sincerely,

MORTON L. MANDEL

Mr. Mandell L. Berman
29100 Northwestern Highway, #370
Southfield, MI 48024

Enclosure

bcc: Stephen H. Hoffman
Henry L. Zucker ✓

Also sent to:

Alfred Gottschalk
Norman Lamm
Ismar Schorsch
Bennett Yanowitz

MORTON L. MANDEL

RECEIVED - 1990 • DECEMBER 7, 1990

✓ 198 file

December 7, 1990

Dear Bob:

Thanks very much for sending me six copies of what I think will become a "famous" picture!

In a way, it tells the whole story of our Commission, including its ecumenical nature. You really captured it all in this photo.

Thanks again, and warmest personal regards.

Sincerely,

MORTON L. MANDEL

Mr. Robert A. Cumins
Robert A. Cumins Photography
140 Hepburn Road
Clifton, NJ 07012

bcc: Stephen H. Hoffman
Henry L. Zucker ✓

...and the ...

HL2 ✓
SHH —

December 7, 1990

Dear Rabbi Freedman:

I liked your letter to me very much. It said a great deal in a few words. We tried to do the same in the Commission report.

Thanks again for your thoughtfulness.

Sincerely,

MORTON L. MANDEL

Rabbi Paul Freedman
International Director
The United Synagogue of America
155 Fifth Avenue
New York, NY 10010-6802

XAT
*looks like this was
follow-up.
HLZ*

MORTON L. MANDEL

4500 E. CLUID AVENUE • CLEVELAND OHIO 44103

December 11, 1990


Dear General Dotan:

Many thanks for your note about the Commission on Jewish Education and the nice things you said about it.

I appreciate your willingness to find ways to work together, which I am sure we will. We will be in touch with you at the appropriate time.

In the meantime, best personal regards.

Sincerely,



MORTON L. MANDEL

Brig. Gen. Amira Dotan
Chairperson
Zionist Delegation to North
America
World Zionist Organization
110 E. 59th Street, 4th Floor
New York, NY 10022

MORTON L. MANDEL

4541 EDCLID AVENUE • CLEVELAND, OHIO 44133

[Handwritten signature]

December 11, 1990

Dear Alan:

Thanks for your lovely note. I appreciate it.

Warmest regards.

Sincerely,

[Handwritten signature]

MORTON L. MANDEL

Mr. Alan D. Bennett
Executive Vice President
Cleveland Bureau of Jewish
Education
2030 South Taylor Road
Cleveland Hts., OH 44118

LAM

MORTON L. MANDEL

1706 CLEVELAND AVENUE • CLEVELAND, OHIO 44113

December 11, 1990

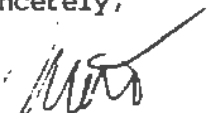
Dear Yitz:

Many thanks for your letter of December 4, and all the nice things you said about the Commission and me. I appreciate that very much.

There is no question that there is a role for you in influencing and inspiring top communal leadership. We will work together on this.

Thanks again, and warmest regards.

Sincerely,


MORTON L. MANDEL

Rabbi Irving Greenberg
President
CLAL
47 W. 34th Street, 2nd Floor
New York, NY 10001

MORTON L. MANDEL

21411
HOUSE OLD MENLE • CLEVELAND OHIO 44112

December 11, 1990

Dear Rabbi Haberman:

Many thanks for your letter of December 6, and I have forwarded your information to some of my colleagues here. We will try to think this through carefully and get back to you.

Thanks again for writing, and best regards.

Sincerely,



MORTON L. MANDEL

Rabbi Joshua O. Haberman
President
The Foundation for Jewish Studies
6101 Montrose Road, Suite 206
Rockville, MD 20852



2
S/HH+
file

HEBREW UNION COLLEGE - JEWISH INSTITUTE OF RELIGION
Cincinnati • New York • Los Angeles • Jerusalem

THE PRESIDENT

3101 CLIFTON AVENUE • CINCINNATI, OHIO 45220-2488
(513) 221-1875

December 13, 1990

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

Dear Mort:

Thank you for your gracious letter of December 7, 1990 and the handsome picture of the unveiling of "A Time to Act." I deeply appreciate your sentiments and join you in feelings of personal gratification and friendship.

I certainly will enjoy having the picture and it will help to enhance my memories of the work which we have accomplished, and remind me of the work which remains to be done. I look forward, too, to working with you in the years ahead.

With warmest personal best wishes,

Sincerely,

Alfred Gottschalk

AG/ns

MORTON L. MANDEL

4500 EUCLID AVENUE • CLEVELAND, OHIO 44103

December 14, 1990

Dear Rabbi:

Thank you for your very warm letter with reference to your participation in the recent meeting of the Commission on Jewish Education in North America. I was very pleased that you were able to attend the meeting, and especially pleased at your supporting comments to me.

You are correct in quoting that I place a very high priority on recruiting and training teachers and other professionals in the field of Jewish education. I hope to be supportive of some efforts in this direction.

I am not ready, at this time, to respond to a specific proposal. One of the functions of the Council for Initiatives in Jewish Education is to try to match potential funders with institutions which take responsibility for training. Steve Hoffman, who is the director of the CIJE, will be the major player in this effort. Even though I believe that it will be a few months before he is ready to get into the funding aspect of the CIJE's work, I have asked him to be in touch with you so that you and he can talk about your ideas. I believe you will hear from him in the near future.

It's good to be in touch with you. My warmest regards.

Sincerely,



MORTON L. MANDEL

Rabbi Joshua Fishman
Executive President
Torah Umesorah
160 Broadway
New York, NY 10038

Prof. HAIM BEN-SHAHAR

(VFL) file

JAN 7 1991

Mr. Morton Mandel
Premier Industrial Corp.
4500 Euclid Ave.
Cleveland, Ohio 44103
U.S.A.

December 16th 1990

Dear Mort,

Thank you for sending me "A Time to Act".

This is an outstanding blue-print for upgrading what we consider perhaps the most important area to secure the future of the Jewish People.

Your initiative to start this process and to fuel it so effectively makes it a most important and fruitful endeavour.

I am looking forwards to our meeting in Israel this week.

Regards to Barbara.

Sincerely,



Haim Ben-Shahar

This was
sent to JESNA

- Make a copy for us
& send orig. to SHH w/ my
note.

mailed 1/4

JAN 3 1991

26162 Veva Way
Calabasas, CA 91302
December 11, 1990

The Commission on Jewish Education
in North America
New York, New York

Dear Sirs,

Recently, I read of the Commission's statement that the Jewish community of North America is; " facing a crisis of major proportions" which has been caused by the lack of commitment to passing on Jewish ethnic and religious traditions.

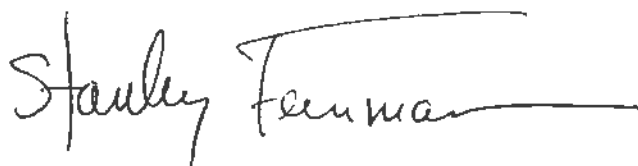
As a father of four (4) adult children and three (3) young grandchildren, I commend your concerns and your desires to improve the richness and continuity of Jewish life and for the Jewish people as a whole.

However, I am not clear what the Commission on Jewish Education deems to be important Jewish ethnic and religious traditions.

How does the Commission respond to oppressive actions that are prejudiced and oppressive and which are based on hatred of Jewish people and Judaism? If the process of continuing Jewish values, ideals and behavior results in Anti-Semitism, what is the response?

I would appreciate receiving information concerning the Commission on Jewish Education in North America.

Sincerely,

A handwritten signature in cursive script, reading "Stanley Feinman". The signature is written in dark ink and is positioned above the typed name.

Stanley M. Feinman



JAN 22 1991

17.12.90

Mr. Morton L. mandel
Commission on Jewish Education
in North America
Cleveland, Ohio 44103
U.S.A

Dear Mort,

Thank you for a copy of the 1990 Report of The Commission on Jewish Education in North America.

We appreciate very much the courtesy of being kept informed by the commission.

Sincerely,

E. Peled

Dr. E. Peled

Chairman,

Dept. of Education

ELAD

file

COMMISSION
ON JEWISH EDUCATION
IN NORTH AMERICA

4500 Euclid Avenue
Cleveland, Ohio 44103
216/391-8300

JAN 18 1991

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Morton L. Mandel
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Mona Riklis Ackerman
Ronald Appleby
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Carmi Schwartz
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Jonathan Woocher
Henry L. Zucker

Director

Henry L. Zucker

Staff

Mark Gurvis
Virginia F. Levi
Joseph Reimer

January 17, 1991

Mr. Stanley Feinman
26162 Veva Way
Calabasas, CA 91302

Dear Mr. Feinman:

Thank you for your letter of December 11 on the work of the Commission on Jewish Education in North America. You asked what the Commission meant by important Jewish ethnic and religious traditions. The Commission specifically did not attempt to define these. Instead the Commission said it wants to do what it can in Jewish education in North America to help all of our various movements and ideologies do a better job of transmitting what they deem to be the important Jewish ethnic and religious traditions.

Sincerely,

Stephen H. Hoffman
Acting Director
CIJE

SHH/jao

P.S. If you'd like to learn more about the work of the Commission, I suggest you consider ordering a copy of the Commission's report, "A Time to Act." You can get one from the University Press of America, 4720 Boston Way, Lanham, MD 20706. The report costs \$14.95 and there is a \$2.50 shipping and handling charge.

bcc: Virginia Levy

IRWIN SHAW

7368 Balsam Court

W. Bloomfield, MI 48322

(313) 661-0319

January 20, 1991

Mr. Morton L. Mandel
4500 Euclid Avenue
Cleveland OH 44103

Dear Mort,

Thank you so much for your gracious letter of January 17. I was delighted to hear from you again and to learn that you had taken the time to read the long letter I sent to Max Fisher.

Jewish education -- not just "schooling" -- has been a life-long interest of mine and a source of great frustration as well as gratification. I remember well my first Large City Executives' Conference in 1951. I had just taken over the job of Executive Director of the Detroit JCC. In the course of one of the discussions during this conference, I was naive enough to suggest that perhaps Centers could put more emphasis on the contributions they could make to Jewish education. This upset my colleagues no end and they let me know in no uncertain terms that: "Centers are 'Group Work' agencies not 'educational' institutions -- 'education' belongs in the schools!"

Thank goodness the Center movement has long since gotten over this narrow concept of its mission. By 1964 I was able to persuade Manny Berlatsky that an Israeli shaliach could be a valuable addition to a Center staff. That's why in 1965, Manny Batshaw gave me first choice in selecting the first shaliach assigned to a Center in the United States. That shaliach was Asher Tarmon and you know the rest of the story of the JWB-Israel connection.

But there were still frustrations. At the 1966 Biennial I delivered a paper on "Adult Jewish Education Thru the Use of Literature," and at the 1972 Biennial, a paper on "Center Programs for

Jewish Identification." Neither made much of an impression and it took another ten years before the Center Movement, at your instigation, began to seriously address its Jewish educational responsibilities and potentialities.

It was encouraging to read in the Jewish press about the "Commission on Jewish Education in America" study and the subsequent establishment of the "Council on Initiatives in Jewish Education." But it was equally discouraging to read in the same article that the original commission's report had already been under attack by some of the education professionals. This gave me a distinct feeling of deja vu because I remember well what happened to the "Institute for Jewish Life" fifteen years ago. The Institute too was the product of the efforts of an outstanding lay leader, the late Irving Blum. As a member of its Professional Advisory Committee (along with Sid Vincent, Leonard Fein, and others) I watched with dismay how the professionals -- especially the educational professionals -- succeeded in sabotaging it.

I have often wondered why, as a community, we keep repeating the same experiences over and over again. I am becoming increasingly convinced that it's because of our addiction to "process." I have always believed in the importance of "process," but like all good things, it can be counterproductive when used to excess. "Process" increases aversion to risk taking; "process" is a technique for action-avoidance. That's why it takes years to do anything (besides talk, that is) and that's why most of the things we do rarely achieve their objectives.

In my letter to Max I suggested the approach of privatization, i.e. the establishment of a private non-profit entity which would engage in specific pilot projects such as the one I describe in the enclosures of that letter. I believe that a relatively small consortium of philanthropists, under your leadership, could achieve the beginning of a real revolution in Jewish education within a five year period.

What's needed is someone with the kind of vision, guts, and stamina that it took for you to start a business in your garage and build it up

into a technological empire which is listed on the New York Stock Exchange. I'm sure you asked for a lot of advice along the way, but you and your partners made the decisions whenever you wanted to -- without having to call a conference.

If I recall correctly, you used to occasionally visit your Pioneer Electronic branch in Detroit. If you still get to Detroit on business, I'd be delighted to meet with you and flesh out some of the ideas contained in this letter and the one I sent to Max. (I'll even pop for lunch.)

I hope that this letter contains something of value even though it only covers a small part of the ground that needs to be dealt with. In any event, it gives me the opportunity to say "hello" again and wish you every success in your efforts on behalf of Jewish education in America.

Cordially,

A handwritten signature in cursive script, appearing to read 'Irwin'.

Irwin Shaw

P.S. You may be interested to know that the Israel Ministry of Education has commissioned the publishers to now print a Russian edition of the Hebrew Verb Table book I designed some twenty years ago.

file research

Tel: 972-2-682 296; 668 728

Fax: 972-2-699 951

Facsimile Transmission

To: <u>Ginny Levi</u>	Date: <u>May 26, 1991</u>
From: <u>Annette Hochstein</u>	No. Pages: <u>5</u>
Fax Number: _____	

Dear Ginny,

It was good talking to you. Attached is the document.

Best regards,

Annette



CENTER
ON
ORGANIZATION
AND
RESTRUCTURING
OF
SCHOOLS

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Wisconsin Center for Education Rm
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(608) 263-7575

Dr. Seymour Fox and Dr. Annette Hochstein
Hebrew University of Jerusalem

Post-it™ brand fax transmittal memo 7871		# of pages	4
To	Seymour Fox	From	Adam Gorneman
Co.	Hebrew University	Co.	Univ. of Wisconsin
Dept.	Education	Phone	608 263-4253
Fax	608 972-2699 51	Fax	608 263-6448

May 6, 1991

Dear Drs. Fox and Hochstein,

Following our phone conversation, I am writing to share my thoughts about the possibility of research and evaluation in lead communities and other areas of Jewish education in North America. Since our talk, I've had a long conversation with Jim Coleman, and I've done some thinking both about the project generally and about my own potential participation. My feelings are still mixed as to what role is appropriate for me, and this letter is in part an opportunity for me to explore the relevant concerns. I have a number of comments and questions, mainly in three categories: substance of research, design of research, and my participation.

First, though, let me say that I find the whole enterprise impressive and exciting. The Report is impressive not only in scope and ambition, but in its specificity: no other major reform document that I can think of indicates clear-cut and short-term changes along with the long-term and more abstract goals. One has only to compare A Time to Act with "America 2000" (Bush's recent education manifesto) to appreciate the specificity of the former. I am also especially encouraged by the emphasis on strengthening and expanding the base of research on Jewish education.

Substantive Issues

If I understand the plan in the Report, the primary issue for research must be the evaluation of specific programs taking place in the lead communities, with the goal of disseminating knowledge about these programs to the wider Jewish education audience. As was mentioned in our phone conversation, this evaluation process will not be one in which the researchers are completely outside the reform process; rather there will be continuous feedback between the researchers and the educators in the lead communities. Thus, the project would involve both formative and summative evaluation.

As I said on the phone, the central problem for this investigation is the identification of outcomes. Selecting and/or developing indicators would need to be a primary task in the early years of the program. Such indicators would include those at the individual level (cognitive, affective, and behavioral) and at the community level (possible indicators include rate of teacher turnover, rate of educational participation, rate of intermarriage; etc.).

At the same time, the research should probably give equal weight to studying the process of change, especially during the early years. In the lead communities, what organizational mechanisms are used to foster change? What are the barriers to change, and how might they be surmounted? To what extent can we attribute successful innovations to the charisma and drive of particular individuals, and to what extent can we identify organizational conditions that supported successful change? These questions are critical if the lead communities are to serve as models for Jewish educational improvement throughout North America.

Studying the process of change becomes more critical when we recognize that the effects of innovation may not be manifested for several years. For example, suppose Community X manages to quadruple its number of full-time, professionally-trained Jewish educators. How long will it take for this change to affect cognitive and affective outcomes for students? Since the results cannot be detected immediately, it would be important to obtain a qualitative sense of the extent to which the professional educators are being used effectively. Studying the process is also important in the case of unsuccessful innovation. Suppose despite the best-laid plans, Community X is unable to increase its professional teaching force. Learning from this experience would require knowledge of the points at which the innovation broke down.

Aside from these issues, which are paramount from the practical side, there are other points which are of special interest to a sociologist of education. These concerns are intellectually provocative to me because of my long-standing interest in the effects of educational "treatments" on outcomes; other researchers would obviously find different issues of special interest.

Wide range of treatment. In research on secular education in western countries, a major problem for studying the effects of schooling on achievement and other outcomes is that there is relatively little variation in the quality of schooling. In contrast, the range of educational experiences in Jewish education is enormously diverse, ranging, as Jim Coleman pointed out to me, from zero to total immersion. Yet to date, the best studies of the effects of Jewish education deal with only a restricted range of the total variation (Sunday school, afternoon school, and day school). By considering the full array of Jewish educational experiences of the youth of the lead communities (e.g., by including summer camps, Israel trips, and youth groups, as well as schools), the project could provide a better analysis of the effects of educational treatments on outcomes than has been possible in the past.

Emphasis on communities. Currently, there is a fair amount of attention to connections between schools and communities in the wider educational literature. The research agenda has at least two dimensions: studying the coordination (or its absence) between schools and other social service delivery agents; and the social networks among teachers, parents, students, and other members of the community (as in Coleman and Hoffer, 1987). Both of these issues could be fruitfully examined in the Jewish education context.

The Report is quite explicit in calling for community-wide emphasis on education. This may take the form of increased cooperation among the Jewish schools and other Jewish institutions in the communities. If so, the process and its results would be interesting to a broad audience for both practical and theoretical reasons. At the same time, the improvement effort may lead to stronger networks of support for education among students and their parents, and this would be equally interesting to study.

Design Issues

What might the research program involve? My first thoughts are that initially, the research would require two major efforts: fieldwork studies of the process of change; and conceptual and experimental (or piloting) work on indicators of outcomes. These thoughts presuppose that educational institutions in the lead communities are automatically receptive to research efforts.

Fieldwork. I would think that a half-time researcher would be needed in each lead

community. The researchers would have doctoral training and fieldwork experience. Are funds available for such an effort?

More generally, would the research program need to generate its own funds, or have the funds already been committed?

The field researchers would be responsible for (1) describing the basic structure and operation of Jewish education in the community, broadly defined; (2) describing changes in those structures and processes; (3) relating these conditions to outcomes, in a qualitative sense, drawing on the subjective experiences and meanings of participants, as well as providing an external analysis of the cultural context and the quality of Jewish education in the community. Although much of their work would be done independently, these researchers would meet as a group at regular intervals (perhaps quarterly?) to exchange findings and critique one another's reports

In addition to the field researchers, I'd advocate "reflective practitioners." A few teachers and/or administrators in each community could be explicitly funded to carry out research on their own efforts, and those of their colleagues, with innovative educational programs.

As to the selection of communities, I have little to say. The only thing that occurs to me is that mid-sized Jewish communities would probably be best from the standpoint of organizing the research: Too small, and it may be difficult to find qualified field researchers; too large, and the community may be too complex for us to cope with (i.e., New York, Chicago, Los Angeles).

Development of indicators. Because of diverse skills and knowledge required for this aspect of the project, a team of researchers would be required, with skills in demography, social psychology, psychometrics, survey research, and Jewish content domains (Hebrew language, history, Bible, etc.). The team would have as its goals (1) to reach decisions on what outcomes, exactly, should be measured; and (2) the development of quantitative indicators of those outcomes.

For the lead communities, it would be preferable to gather baseline data from the very first year. This may be possible for demographic and school-organizational variables, but it is not likely feasible for affective and cognitive outcomes. I have little knowledge of survey and test instruments that are already available, but even if there are some, I would not be optimistic that they could be employed immediately, as one would prefer. However, the possibility should not be dismissed out of hand, for baseline data would be extremely valuable.

Subsequently, one should think about using the surveys and tests not only in the lead communities, but elsewhere, for comparative purposes. Assessment of causality is the central design problem for this part of the project. I am not sure that causal generalizations will in fact be possible, but I will think more on this. I would very much like to hear your views on this question.

My Role?

I have three major concerns: (1) Do I have the right blend of experience to lead this project? I would like you to know my academic background better, so I am sending you via regular airmail a copy of my c.v., a couple of recent articles, and the proposal for my research project in Scotland. (3) Do I have the time, in the very near future, to give the project the

leadership it would need to get off the ground? (2) Long-term, if I were to carry out this work, would I be able to spend the time to make this a major effort of mine, while not rejecting the promising agenda I have already carved out for myself?

I would not be one of the field researchers in the lead communities. First, I am not trained as a qualitative researcher (though I am probably more sympathetic to it than most of my quantitative colleagues), and second, at this stage of my family life (my children are 6 years, 4 years, and 7 months old) I am not willing or able to do much out-of-town traveling. However, I would be able to help with the recruitment, orientation, conceptualization, and criticism of the fieldwork efforts.

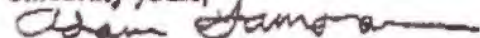
I know enough of organizational, community, and survey research to help with the development and implementation of some of the indicators. Also, I frequently make use in my research of standardized and other sorts of tests, and of psychological scales. However, I have at best rudimentary theoretical knowledge of what is involved in creating such indicators. Furthermore, I am no more than vaguely familiar with the tests and scales for Jewish education that are currently in use. My knowledge of Jewish content areas, although well above-average for an American Jew, is not expert in any area.

My short-term situation is as follows: During 1992-93, the year after next, I will be conducting research on curriculum change and inequality in Scottish secondary education. My family and I will spend the academic year in Edinburgh. During that period, I would not be able to devote much time to this project. For the coming year, 1991-92, I have been appointed associate chair of my department, and expect to spend about half my time on departmental administration. I will also be teaching half-time, not to mention several research commitments which must be satisfied before I leave for Scotland. Consequently, I just can't see how I could make this a major effort for the next two years; even a quarter-time involvement seems out of the question for the next two years. I'm not rejecting any involvement, but I am concerned about my ability to provide leadership during this period.

I have more flexibility for the long-term. I will again be departmental associate chair in 1993-94, but my research commitments for that period are not yet fixed. After that year, I have no present commitments.

I am eager to hear your views on what the research effort would consist of. Are my ideas consistent with your vision? Or do you have something different in mind? I would also like to hear what sort of time commitment you had in mind when you called; I realized I never asked. More generally, I look forward to your reactions to the ideas put forward in this letter. I am honored to be considered for leadership in this important effort.

Sincerely yours,



Adam Gamoran, Associate Professor of Sociology and Educational Policy Studies

P.S. Do you have an electronic mail address? My BITNET address is GAMORAN@WISCSSC. As I mentioned on the phone, my fax number is (608) 263-6448.

cc: Professor James Coleman, Professor Daniel Pekarsky

COUNCIL FOR INITIATIVES IN JEWISH EDUCATION

1750 Euclid Avenue
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(Temporary Address)

Honorary Chair
Max M. Fisher

Chair
Morton L. Mandel

Acting Director
Stephen H. Hoffman

Chief Education Officer
Dr. Shulamith Elster

June 12, 1991

Mr. Martin E. Trossman, CPA
Director
Freed Maxick Sachs & Murphy, PC
800 Liberty Building
Buffalo, NY 14202-3508

Dear Martin:

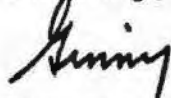
It was a pleasure to meet you at the JESNA Conference in Cleveland. I came away with a sense of optimism about the future of Jewish education, and hope you did too.

I am happy to enclose an order form for "A Time to Act," the report of the Commission on Jewish Education in North America. I am sorry that I cannot provide you with the report, itself, but we have distributed our supply and must now rely on the publisher for further distribution.

I am also enclosing a list of the papers which have been prepared in support of the Commission. Please feel free to contact me if you would like to order copies of any of these.

I look forward to meeting you at future conferences.

Sincerely,



Virginia F. Levi

Enclosures

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Acting Director
Stephen H. Hoffman

Chief Education Officer
Dr. Shulamith Elster

June 12, 1991

Mr. L. William Spear
One Grove Isle Drive
Apartment 302
Miami, Florida 33133

Dear Bill:

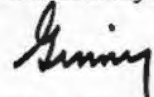
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Chief Education Officer
Dr. Shulamith Elster

June 12, 1991

Ms. Esther C. Hexter
Director of Educational Resource Center
Akron Jewish Community Federation
750 White Pond Drive
Akron, Ohio 44320

Dear Esther:

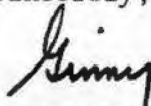
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Sincerely,



Virginia F. Levi

Enclosures

(D. Fijn) 9/11
Rosie Lee called looking
for a copy of MLM's response
to this letter. When I
couldn't find either letter or
response, I called BF. She
couldn't find anything either.
Rosie then faxed this copy,
which was familiar to BF, but
she's sure she didn't type a
response. It's back on Rosie.
Meanwhile, we shd. put this in our file.



RUDER-FINN

August 12, 1991

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

Dear Mort,

I couldn't help thinking of our report *A Time To Act* when reading the enclosed front page story in the August 8 edition of the Wall Street Journal.

When working on a draft of that report, Seymour, Annette, Dena and I made a determined effort to avoid giving the impression that the whole point of improved Jewish education was to reduce the rate of intermarriage. Although we knew that a lot of the impetus for improved Jewish education comes from Jewish leaders who are increasingly concerned about the rate of intermarriage, we felt the thrust of your deliberations at the Commission were to improve Jewish education as a means of carrying on the richness of the tradition and making it meaningful for future generations to carry on their Jewish identity.

In other words, the message was not "Stay Jewish because..." but rather, "Value your Jewish heritage because it can add depth, and sensitivity, and character to your life and the lives of your children and grandchildren." Journalists like R. Gustav Niebuhr (who wrote the Journal article) should have had copies of *A Time To Act* so that when they wrote articles on this subject they would have a perspective on what Jewish intellectual and community leaders are thinking about for the decades ahead.

It is unfortunate that the Wall Street Journal article lacks the depth and perspective it should have had. The real story is not that intermarriage is increasing, but that a deep and profound commitment to Judaism and all that it can teach us is diminishing. I feel that the recent New York Times story on the same subject was equally superficial. All of which leads me to think it still may be worthwhile to consider how copies of *A Time To Act* should be put in the hands of journalists and writers who may explore this subject in the future.

Although I don't think there will be another major article in the Wall Street Journal or the New York Times at this point, it is conceivable that an article could be developed for the New York Times Magazine Section that could pursue the story in a different light. Also, that you as chairman of the Commission and Council could write a letter to the Wall Street Journal (and possible to the New York Times) in response to the Niebuhr article.

If you find any of these ideas of interest, you can certainly count on us to be of help in whatever way we can.

Regards,



David Finn

DF:sjs
cc:Seymour Fox

file w/ correspondence re
Commission report
מכון מנדל

Mandel Institute

Tel: 972-2-817418 ; 618 728

Fax: 972-2-619 951

Facsimile Transmission

To: Morton L. Mandel Date: 1/12/91
From: Annette Hochstein No. Pages: 2
Fax Number: _____

DEAR MORT,

FOR SHABBAT READING

& NACHAS. DAE DALUS, IS

AMONG THE MOST PRESTIGIOUS
MAGAZINES FOR THE INTELLECTUAL
& ARTISTIC COMMUNITY.

LOOK FORWARD TO
OUR SUNDAY CONVERSATION.

Best Regards

P.S. I HOPE YOU RECEIVED OUR RESPONSE
TO THE SYMPOSIUM IN JEWISH FIDELITY.
DEC 6 '91 7:46 972 2 699951 PAGE 01

EC-05-1991 00:36 FROM RUDER FINN

TO 9160000119722619951

P.01

DAEDALUS*Journal of the American Academy of Arts and Sciences*

November 26, 1991

Mr. David Finn
Ruder Finn & Rotman
301 E. 57th Street
New York, NY 10022

Dear David,

I have now had a chance to read "A Time To Act," and I want to congratulate you on it. It is exceedingly well written, and its arguments are persuasive. I would be very interested in knowing more about how this report was organized, what role the advisory board had and the like. If one of your associates can tell me more about this, it could be helpful in the study we propose to do in collaboration with Columbia.

My warm congratulations to you on having had a part in this very important work.

Sincerely,

Norton Woods • 140 Irving Street
Cambridge, Massachusetts 02138
(617) 491-2600

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ON JEWISH EDUCATION
IN NORTH AMERICA

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TO: Friends of the Commission on Jewish Education
in North America

FROM: Morton L. Mandel, Chairman

You may know that the Commission on Jewish Education in North America was convened by the Mandel Associated Foundations, JCC Association, and Jewish Education Service of North America in collaboration with the Council of Jewish Federations. Over a two-year period, the Commission considered issues in Jewish education. This process culminated on November 8, 1990 with the release of A Time to Act: The Report of the Commission on Jewish Education in North America. I am pleased to share a copy of that report with you.

As you will see, the work of the Commission is continuing through the Council for Initiatives in Jewish Education. Stephen H. Hoffman, executive vice president of the Jewish Community Federation of Cleveland, is serving as Acting Director. If you would like more information about the work of the CIJE, please feel free to write to Steve at 1750 Euclid Avenue, Cleveland, Ohio 44115.