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MS-831: Jack, Joseph and Morton Mandel Foundation Records, 1980–2008.
Series B: Commission on Jewish Education in North America (CJENA). 1980–1993.
Subseries 3: General Files, 1980–1993.

Box
11

Folder
2

General correspondence. Staff, consultants, and senior policy advisors, January 1990-November 1990.

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



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

January 2, 1990

Mr. Morton Mandel
4500 Euclid Avenue
Cleveland, Ohio 44103

Dear Mort:

I hope that you, Barbara and your children enjoyed a wonderful Hanukkah.

The meeting planned with representatives of the Reform Movement educational leadership will be held on Thursday, February 15, 1990 from 1:00 - 4:00 PM at Hebrew Union College—Jewish Institute of Religion, One West Fourth Street, in New York.

I am enclosing for your information a list of participants who have received an invitation to attend the meeting. Each invitee has also received a copy of the Design Document explaining the purpose and goals of the Commission.

I look forward to seeing you on February 15 at what I know will be a most productive meeting.

Dee joins me in wishing you a joyous and peaceful 1990.

Sincerely,

Alfred Gottschalk

AG/ns
Enclosure

MORTON L. MANDEL

4500 EUCLID AVENUE • CLEVELAND, OHIO 44103

py Tmp 1

January 8, 1990

Dear Fred:

Thanks very much for your note of January 2, and I look forward to seeing you in New York on February 15.

I want to take this opportunity to wish you and Dee a wonderful 1990, and Barbara joins me in sending our fondest regards.

Sincerely,

MORTON L. MANDEL

Dr. Alfred Gottschalk
President
Hebrew Union College
3101 Clifton Avenue
Cincinnati, OH 45220-2488

INVITATION LIST - FEBRUARY 15 MEETING

Rabbi Howard I. Bogot
Union of American Hebrew Congregations
838 Fifth Avenue
New York, NY 10021-7064

- WORK thru EXISTING systems

Rabbi Steven H. Garten
Leo Baeck Day School
34 Kenton Drive
Willowdale, Ontario CANADA M2R 2H8

- PLURALISM; DIFF models

Rabbi Samuel E. Karff
Congregation Beth Israel
5600 N. Braeswood Blvd.
Houston, TX 77096

- Convene Pres of Schools
- DIFF MODELS WITHIN EDUCATORS

Ms. Sara S. Lee (Commission Member)
Hebrew Union College
3077 University Avenue
Los Angeles, CA 90007-3796

Rabbi Jonathan Stein
Indianapolis Hebrew Congregation
6501 N. Meridian Street
Indianapolis, IN 46260

Religious / Church / State
CHA, Commission / Jewish EDUC REFORM
Continuing Relationship

Dr. Zena W. Sulkes
Temple B'nai Israel
1685 S. Belcher Road
Clearwater, FL 34624-6594

- Pres NATL ASSN - EDUCATORS

Rabbi Daniel B. Syme
Union of American Hebrew Congregations
838 Fifth Avenue
New York, NY 10021-7064

Mr. Robert E. Tornberg
Director of Education
Holy Blossom Temple
1950 Bathurst Street
Toronto, Ontario CANADA M5P 3K9

Ms. Jane West
Board of Jewish Education
5800 Park Heights Avenue
Baltimore, MD 21215

- Central Agency: MAMMY REFORM

CARY

OLITSKI

- School of Educ NY

file

FEB 02 1990

HLZ

January 26, 1990



CLAL

The National Jewish
Center for Learning
And Leadership

Mr. Art Naparstek
Commissioner
Mandel Associated Foundation
4415 Euclid Avenue
Cleveland Heights, OH 44103

Dear Art:

Unfortunately due to my travel schedule I have missed a number of meetings of the Commission. Nevertheless, I remain deeply interested in its work and convinced that much good will come out of its recommendations.

Thanks to your excellent staff work I was briefed on the potential set of recommendations that appear to be the most likely result of the Commission's deliberations.

In general, I concur with the recommendations. They are broad ranging and should stimulate much good efforts. However, it appeared to me that there are some unrealistic estimates of the size and staffing needs of the entity which will be created to carry out the primary recommendations of the Commission, including the community site action programs. It is highly unlikely that three or four professionals could handle the breadth of projects and program development that are recommended. Since this will therefore turn out to be a much larger organization, it is important to state that.

Equally significant: once one conceives a project this big, the question of its impact on existing programs becomes a real one. To put it another way: there is a legitimate thrust toward creating a new entity which will have the prestige and support of the Commission. On the other hand, given the projected size, creating this entity will weaken instead of strengthen JESNA which has become a more constructive factor in Jewish education in the past few years. That is undesirable. Moreover, this sends the message that improvements in Jewish education are not rewarded. That is counterproductive. Maybe the proposed entity can be interfaced with JESNA in some way that will enable part of its functions to be done in conjunction with JESNA. (The whole overall relationship of the two should be thought through again.)

Unless we make this realistic projection, we run the risk of doing the old defense contractors shtick, i.e. coming in with a low ball estimate to get the contract and then having substantial cost overruns and unfortunate side

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Naparstek, Mr. Art
January 26, 1990

2

effects afterward. The message that improvement and adjustment are not rewarded is not a good message for Jewish education. There must be some way of reconciling the need for newness and for prestige with strengthening the existing field.

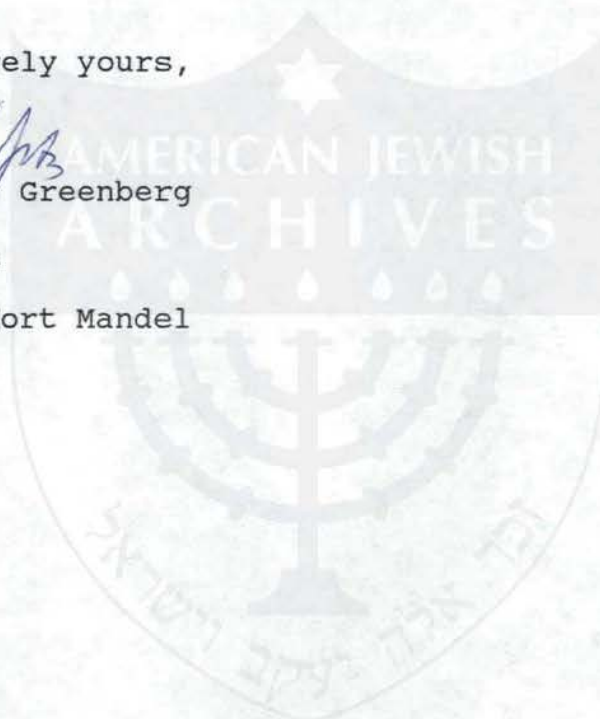
The above suggestion is meant to strengthen a constructive program and is in no way a denigration of the overall direction and constructive content of the Commission's proposals.

Sincerely yours,


Irving Greenberg

IG:blm

cc: Mort Mandel



cc: Henry L. Zucker

TO: Morton L. Mandel

NAME

DEPARTMENT/PLANT LOCATION

FROM: Virginia F. Levi

NAME

DEPARTMENT/PLANT LOCATION

DATE: 1/26/90

REPLYING TO

YOUR MEMO OF: _____

SUBJECT: COST OF TELECONFERENCE

Sally Turner has estimated the cost of our telephone calls to Israel for the senior policy advisors' teleconference at approximately \$250. The actual bill will be available in mid-February. While there are definite advantages to meeting face to face, this appears to have been a successful way of involving our Israeli partners at reasonable cost.



Excellent

Value!!

[Signature]

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FEB 02 1990

HEBREW UNION COLLEGE—JEWISH INSTITUTE OF RELIGION

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THE PRESIDENT

** Memo on
this session*

3101 CLIFTON AVENUE • CINCINNATI, OHIO 45220-2486
(513) 221-1875

January 30, 1990

Mr. Henry Zucker
4500 Euclid Avenue
Cleveland, Ohio 44115

Dear Hank:

In August, 1988 the Mandel Associated Foundations of Cleveland in cooperation with the Jewish Welfare Board, the Jewish Education Services of North America, and the Council of Jewish Federations convened the Commission on Jewish Education in North America. The enclosed Design Document provides the statement of purpose and goals for the Commission. Forty-four individuals from among the lay leadership of the North American Jewish community, the Jewish academic community, Jewish philanthropic foundations, and Jewish educators and other professionals were invited to serve on the Commission. These Commission members were selected for the varying perspectives they would bring to the deliberations rather than for their institutional affiliation. It has been my honor and pleasure to serve on the Commission on Jewish Education in North America.

As the deliberations of the Commission draw to a close and proposals are being developed, Mr. Morton Mandel, Chairman of the Commission, is most eager to meet with educational leaders of Reform Judaism. He would like to share the ideas that have been generated by the Commission's work and to seek our counsel on the proposed course of action and its implementation.

It is my pleasure to invite you to a meeting with Mr. Mandel and myself on Thursday, February 15 from 1:00 - 4:00 PM at Hebrew Union College-Jewish Institute of Religion, One West Fourth Street in New York. The Commission will reimburse the cost of the airfare for those coming from outside of New York. I know this will be a productive meeting for all of us and for the educational enterprise within Reform Judaism. Please respond to my office by February 9 in regard to your attendance.

I look forward to seeing you on February 15.

Sincerely,

Alfred Gottschalk

AG/ns
Enclosure

cc: Henry L. Zucker

TO: Morton L. Mandel
NAME
DEPARTMENT/PLANT LOCATION

FROM: Mark Gurvis *MG*
NAME
DEPARTMENT/PLANT LOCATION

DATE: 2/6/90
REPLYING TO
YOUR MEMO OF: _____

SUBJECT: LOCAL IMPLEMENTATION PROCESS

At one of our recent meetings, you expressed some concern that there be a local process in Cleveland to ensure that the Commission on Jewish Continuity programs are implemented appropriately. I thought it would be helpful to outline what our governance structure now looks like. Your suggestions on additional steps would be very helpful.

As you know, after the report was approved 13 months ago, the Federation worked with the families, JCF Endowment Fund, and Budget Committee to ensure the appropriate financial start. We worked towards a July 1, 1989, implementation date and were able to secure the funds needed to start. During the six months prior to July 1, the agencies worked to recruit the additional staff needed, and to develop and improve relations with schools and synagogues which would need to be involved in planning and using the various new programs and services.

Last spring we reconstituted the Commission as part of the shift from a planning mode to implementation. The Commission is a relatively small governance committee with six representatives from each the Federation and Congregational Plenum, and one representative from each of the education agencies. This group serves as the policy making body, responsible for the annual budgets, evaluation of the programs, and for advocacy in the community for education as a priority.

This fall we created a program committee as a subcommittee of the Commission. This committee has the more specific oversight responsibility for monitoring and assisting the implementation of specific programs. It works through four panels, each of which is responsible for a few specific programs. Each panel had its initial meeting in recent weeks and will be continuing to meet every six to ten weeks with the agencies. The initial panel meetings all went extremely well, and both the Continuity Commission leadership and the agencies were pleased with the accountability structure we have established.

In the next few months, we will be developing several evaluative studies, which will complement the governance structure with formal evaluation research. We will be contracting for independent evaluation studies on the Cleveland Fellows, Retreat Institute, and Project Curriculum Renewal programs, conducting a teacher population survey (such as Philadelphia or Los Angeles), and are also considering a market-oriented study to track the attitudes of consumers of Jewish education over the next few years.

Also, we expect to start a professional advisory committee soon, which will create a forum for professionals from the agencies, schools, and synagogues to meet periodically to foster creative and cooperative interaction.

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This summarizes the implementation structure we have put in place. I will be glad to discuss this further, to outline the progress in each of the programs, and identify the professionals associated with specific projects.





PREMIER INDUSTRIAL CORPORATION

REQUEST FOR TELEX/MAILGRAM/FAX

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SPECIFY HOW TO SEND MESSAGE

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2/20/90

☐ TELEX NO.☐ MAILGRAM☒ FAX NO. 972 2699951NO. OF PGS. 5
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NAME ANNETTE HOCHSTEIN

COMPANY NATIV

STREET ADDRESS

CITY, STATE, ZIP JERUSALEM

PHONE NUMBER

FROM:

NAME GINNY LEVI

COMPANY PREMIER

DEPARTMENT

COST CENTER 090

216 361 9962

TELEX NO.: 6873015 PREMI UW**FAX NO.: 2163918327****TIME SENT:****MESSAGE:**

Annette - Attached are the letter I sent with background materials (sometimes referring to SF or to both of you, as previously advised) and a list of the people to whom they were sent. You said you'd do the overseas letters. Let me know if we missed anyone.

Hope your trip home went smoothly. I know you're glad to be there.

Ginny

sent 2/20
10:13

COMMISSION
ON JEWISH EDUCATION
IN NORTH AMERICA

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

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Virginia F. Levi
Joseph Reimer

February 19, 1990

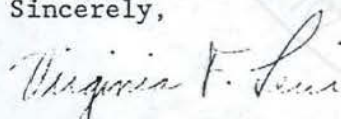
Professor Steven M. Cohen
162 Cleveland Road
Newhaven, CT 06515

Dear Professor Cohen:

Annette Hochstein thought you might be interested in receiving the enclosed copy of the most recent progress report of the Commission on Jewish Education in North America.

At its meeting on February 14, the Commission discussed these proposed recommendations for its final report. We will keep you abreast as the work progresses and would be happy to receive your comments and reactions.

Sincerely,



Virginia F. Levi
Commission staff

Enclosure

COMMISSION
ON JEWISH EDUCATION
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4500 Euclid Avenue
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February 19, 1990

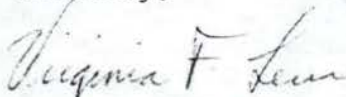
Professor David Cohen
College of Education
Michigan State University
516 Erickson Hall
East Lansing, Michigan 48824

Dear Professor Cohen:

Seymour Fox thought you might be interested in receiving the enclosed copy of the most recent progress report of the Commission on Jewish Education in North America.

At its meeting on February 14, the Commission discussed these proposed recommendations for its final report. We will keep you abreast as the work progresses and would be happy to receive your comments and reactions.

Sincerely,



Virginia F. Levi
Commission staff

Enclosure

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Virginia F. Levi
Joseph Reimer

February 19, 1990

Dr. Sharon Feinman-Nemser
Department of Education-Ericson Hall
Michigan State University
East Lansing, MI 48824

Dear Dr. Feinman-Nemser:

Seymour Fox and Annette Hochstein thought you might be interested in receiving the enclosed copy of the most recent progress report of the Commission on Jewish Education in North America.

At its meeting on February 14, the Commission discussed these proposed recommendations for its final report. We will keep you abreast as the work progresses and would be happy to receive your comments and reactions.

Sincerely,



Virginia F. Levi
Commission staff

Enclosure

Professor Steven M. Cohen
162 Cleveland Road
Newhaven, CT 06515

Dr. Linda Darling-Hammond
The Rand Corporation
2100 "M" Street N.W., 8th Floor
Washington, D.C.

Dr. David Mittelberg
Harvard University
108 Vansger Hall
10 Divinity Avenue
Cambridge, MA 02138

Dr. Jacob B. Ukeles
4555 Henry Hudson Parkway, Apt. 1003
Riverdale
New York, NY 10471

*Sent all
background
materials*

Mr. Gidon Elad
American Zionist Youth Foundation
515 Park Avenue
New York, NY 10022

Annette Hochstein letter

Professor David Cohen
College of Education
Michigan State University
516 Erickson Hall
East Lansing, Michigan 48824

Mr. Lawrence A. Cremin, President
The Spencer Foundation
875 North Michigan Avenue
Chicago, IL 60611

Seymour Fox letter

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School of Education
Stanford University
Stanford, CA 94305-2384

Professor Ted Sizer
Coalition for Essential Schools
Brown University
21 Manning Walk
Providence, RI 02906

Dr. Marc Rosenstein
Principal
Akiba Hebrew Academy
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Merion Station, PA 19066

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University of Judaism
15600 Mulholland Drive
Los Angeles, CA 90077

Professor James Coleman
Department of Sociology
University of Chicago
1126 East 59th Street
Chicago, IL 60637

Professor Samuel Heilman
Department of Sociology
Queens College CUNY
Flushing, NY 11367

Dr. Barry Holtz
Melton Research Center
Jewish Theological Seminary
3080 Broadway
New York, NY 10027

Dr. Steven Huberman
Jewish Federation-Council
6505 Wilshire Boulevard
Los Angeles, CA 90048

Professor Joe Lukinsky
School of Education
Jewish Theological Seminary
3080 Broadway
New York, NY 10027

Professor Daniel Pekarsky
Chairman, Dept. of Education
Policy Studies, Education Building
University of Wisconsin
Madison, WI 53706

Professor Israel Scheffler
Harvard University Graduate School of Ed.
Larsen Hall
Appian Way
Cambridge, MA 02138

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Ms. Linda Schaffzin
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37 Overbrook Parkway
Overbrook Hills, PA 19151

Rabbi Dr. Henry Shreibman
Director of Special Projects
Bureau of Jewish Education
618 S. Michigan Avenue
Chicago, IL 60605

Dr. Mark Smiley
Principal
Hillel Day School
32200 Middle Belt Road
Farmington Hills, MI 48018

Professor Moshe Sokolow
WZO Torah Education Department
515 Park Avenue
New York, NY 10022

Ms. Susan Wall
Principal
Ezra Academy
Rimmon Road
Woodbridge, CT 06525

Dr. Robert Abramson, Director
United Synagogue Commission on
Jewish Education
155 Fifth Avenue
New York, NY 10010

Dr. Isa Aron
Hebrew Union College
Jewish Institute of Religion
3077 University Avenue
Los Angeles, CA 90007

Dr. Sharon Feinman-Nemser
Department of Education-Ericson Hall
Michigan State University
East Lansing, MI 48824

Mr. Alan Hoffman
1322 Brooklyn Street
Ann Arbor, MI 48104

Dr. Aryeh Davidson
Jewish Theological Seminary
3080 Broadway
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Dr. Bernard Reisman
Brandeis University
P. O. Box 9110
Waltham, MA 02254-9110

*Seymour Fox + Annette Hochstein
letter*

Professor Steven M. Cohen
162 Cleveland Road
Newhaven, CT 06515

Dr. Linda Darling-Hammond
The Rand Corporation
2100 "M" Street N.W., 8th Floor
Washington, D.C.

Dr. David Mittelberg
Harvard University
108 Vansger Hall
10 Divinity Avenue
Cambridge, MA 02138

Dr. Jacob B. Ukeles
4555 Henry Hudson Parkway, Apt. 1003
Riverdale
New York, NY 10471

Mr. Gidon Elad
American Zionist Youth Foundation
515 Park Avenue
New York, NY 10022

Annette Hochstein letter

TO: Mark Gurvis
NAME
DEPARTMENT/PLANT LOCATION

FROM: Henry L. Zucker
NAME
DEPARTMENT/PLANT LOCATION

DATE: 2/19/90
REPLYING TO
YOUR MEMO OF: _____

SUBJECT:

Eli Evans came up with the idea that the Commission should list a number of programmatic areas with specific suggestions of opportunities to improve Jewish education through the infusion of funds. He thinks we should list the ideas and price them to tempt funders to produce the necessary monies.

Evans also suggested that we ought to try to get one or a group of foundations to fund the beginning of a large-scale benefits program for persons in Jewish education. This would provide portability for professionals without penalty in benefits. It would also be a major incentive for persons to enter, and especially to stay in the field of education.

I don't believe we will be able to do the kind of substantive work in this area to do what he's looking for by June. It could be an important intermediate step for a JCE (2-3 yrs from now?).

This is a major issue, not only for education, but for the whole Jewish communal field! It would be terrific if the JCE or one of the foundations would commission a study to look at the feasibility of a national health & retirement benefits system.

Should these ideas be passed along to JHFF now?
" They be expressed in any way in the Commission's Report?

TO: Mark Gurvis
NAME
DEPARTMENT/PLANT LOCATION

FROM: Henry L. Zucker
NAME
DEPARTMENT/PLANT LOCATION

DATE: 2/19/90
 REPLYING TO
 YOUR MEMO OF: _____

SUBJECT:

Fred Gottschalk's meeting on February 15 in New York produced an enthusiastic response from the Reform Movement's leaders to the work of the Commission. Two ideas surfaced which I think merit future consideration.

1. It would be useful to try to develop a new association of presidents of Jewish colleges and universities to discuss training, recruitment, and other common problems. The Commission process has brought the seminary presidents closer to a good working relationship and this might be a time to promote this relationship.
2. Sara Lee suggested the possibility of a convocation of the lay leaders of the communal and congregational worlds to discuss the future of Jewish education. Could this convocation take place under Commission auspices?

Perhaps these ideas should be presented to the implementation mechanism for follow up.

HLZ -

1) We should check with David Ariel on the role & functions of the AIHLTE & how would relate to the above. Gottschalk is suggesting. There's probably a limit to how many associations there should be of this nature.

2) Such a convocation could be part of the IJC's ongoing role in advocacy & could take place on some kind of regular basis

MJ

MEMO TO: David Finn
FROM: Seymour Fox
DATE: March 7, 1990

I am continuing with the questions that I did not answer before I left Israel. I am beginning with question No. 11. When we speak about encouraging local committees to involve top community leadership, we mean some of the following. The fact that the Cleveland Commission on Jewish Continuity (a commission that was established and completed its work before our North American Commission got started) accomplished what it did, which is to build a comprehensive plan that I think is going to make a big difference and to get it funded is because the first meeting was convened by Mort Mandel and he managed to get outstanding leaders to join the Commission and undertake responsibility for the Commission.

I think that this is something that, if replicated throughout North America, would make all the difference in the world. In other words, if Charles Bronfman took leadership in Montreal and Lester Crown in Chicago, this would change the status of Jewish education, the way funds were allocated for Jewish education, and this in turn would make a big difference as far as personnel is concerned. That is, when young people recognize that the top leadership cares about Jewish education and is making this a serious issue, then I think that we will be able to attract a different kind of person into the field of Jewish education.

Also, the North American Commission demonstrated how well scholars, community leaders, educators and rabbis can work together. And this is what is needed on the local scene and in as many communities as is possible in North America. When we're speaking of the organized Jewish community now, we're not only speaking about the conventional participants, that is outstanding lay leaders and rabbis and educators, but also artists, academics and intellectuals. They are waiting to be invited in and by and large the organized Jewish community has invited them in only for fundraising. Obviously, they don't feel comfortable in this role, not only because they are not able to make significant contributions, but because they are interested much more in the content issues. Jewish education offers an ideal platform for them to join and they could play an important role in helping to define the content of Jewish education dealing with questions of the effectiveness of Jewish education, etc.

Now the Commission has established relationships with the present thirteen or more local commissions on Jewish education. You can see this in the paper written by Joel Fox and by Henry L. Zucker. If you do not have those papers, then Mark Gurvis or Ginny Levi at the Cleveland office will be happy to see that you get them.

In these commissions such as Los Angeles, top lay leaders are already involved and Mort Mandel, for example, is going out to Los Angeles to speak to that commission in April as he spoke to the New York Federation the other day.

Question No. 12: The four bullets on page 11 may appear in every report on education in North America. The difference is that we intend to respond to the problem of personnel in a comprehensive way. That is, I know of no attack where the issue was approached in terms of recruitment, training, profession-building and retention at the same time. The various reports have often dealt with these problems separately. And one of the reasons why this cannot happen in general education is because each of these areas belong to a different group or vested interest group in the United States. For example, training belongs to the university; recruitment belongs to the local boards of education; the salaries of profession-building belong either to the teachers or to the boards of education.

Here in Jewish education, because of the work of this Commission and because of the fact that you are asking the community to take leadership, you can mount an attack on the local scene and that's what we will be doing in these lead communities where all of these matters would be attacked simultaneously. And thus we could learn in practice to what extent is salary and fringe benefits very important. How is status given to people. To what extent would great figures in the training institutions make a difference, both in terms of encouraging people to go into the field, and also seeing to it that they were properly inspired. In other words, the comprehensive approach is what we are talking about here.

Now I have not responded here to the question of improving the content of education. That I think we picked up someplace else in the earlier material I've written to you. If you need more of that I'd be happy to. However, it is important that you understand that what we are up to here is a comprehensive approach in attacking the problem of personnel involving all of the four elements that I mentioned.

Question No. 13: There is nothing similar to a profession of Jewish education and that's why we've emphasized it here. There is a profession in general education. There is a profession of the rabbinate. There is a profession of social workers in Jewish education. There is a profession of people working in the federation movement, but not for Jewish education. That in itself may not be exciting but it's important in terms of dealing with the problem.

One of the suggestions we are making, and I know it appears in the report several times, is that one of the ways needed to build this profession is by virtue of creating many jobs that do not exist presently in Jewish education such as people who are experts in the media, in the Israel experience, in early childhood education, in teacher education and

curriculum development, and above all the building of the professors of education. Thus, we are talking not only of a linear approach to the profession which is disastrous. That is, a linear approach to advancement which is teacher, assistant principal, principal where many people are not appropriate to move up that way but, if there were an expert in the teaching of the Bible, that person could be a teacher who, instead of being forced to move up into an administrative role could be a person who would have an impact on a school or many schools by virtue of being an expert in the teaching of Bible history, Hebrew, Jewish values, etc.

Question No. 14: I am beginning by following the bullet points on page 12. The material which indicates that there are no more than 15 or something like that professors of Jewish education today and that you can't undertake the assignment with that number of people.

We expect to attack this problem in a very practical and organized manner. For example, we would like to serve as shadchan between the foundations and the institutions of higher Jewish learning. For example, could we get the Riklis Foundation to invest in Yeshiva University for a program in early childhood education. Could we locate the proper people who might serve as faculty for Yeshiva University in this program. Thus, for example, a Jerusalem Fellow like Cindy Levine who comes from Seattle, Washington, was trained at the Jerusalem Fellows for the past three years, could come back to Yeshiva University and serve as a member of the faculty of its early childhood education specialty which would be financed by the Riklis Foundation.

Similar examples could take place at the seminary, Hebrew Union College, Brandeis, etc. There are almost no specialists in the various fields that are needed to build these faculties. For example, specialists in early childhood education and informal education, etc. But we would identify people in general education who might be willing to make a contribution first on a part-time basis and later by taking leaves of absence and finally some of them by finding that this is the way they would like to spend their lives. For example, we are currently negotiating with the head of the Department of Education at the University of Wisconsin, Professor Daniel Pekarsky, to take a three-year leave of absence to go into Cleveland and serve as kind of intellectual leader of Cleveland as a lead community.

The idea here again is to use the vast brain power of Jewish intellectuals and academics for Jewish education. They, as we all know, are the leaders in the social sciences, education and the humanities and it is these fields that are necessary to help build the training institutions. Also, the thought would be to take outstanding practitioners and move them up into the training institutions, the combination of scholars of Judaica that currently exist in these training institutions, Jewish academics who are working at the Stanfords, Harvards, etc. And practitioners would be the way that we would attack the problem of developing the faculty for Jewish education programs and creating the specialized tracks.

As far as improving the quality of training opportunities by creating partnerships between training institutions in North America and Israel, for example in a lead community, the Hebrew University and the Jewish Theological Seminary might take the responsibility for the lead community in Detroit. Tel Aviv University and Yeshiva University might take the responsibility for the lead community in Cincinnati. These are just very gross examples, but they indicate the kind of partnerships that could take place.

Since so much talent exists in Israel today for Jewish education in the diaspora, both as a way to launch the activity in the United States and since Israel, to the minds of many American Jews and particularly members of the Commission, is important for Jewish education, this is the way that we could build partnerships, research networks in consortia. By the way, the consortia in the United States for research could involve a secular university like Stanford, the University of Judaism, Hebrew Union College on the west coast, and the Hebrew University. All those possibilities exist and they are quite realistic.

If you look at the next point, the training programs exist. There is one in Cleveland but none in the Florida area which represents the third largest concentration of Jews in North America. So there has got to be a reconsideration of the geographic distribution and the needs that this brings to bear. It could either mean creating such institutions or building branches of the seminary, etc.

As far as developing and supporting training, it's interesting that the Wexner Foundation is giving money for elites and we were under the impression that there was enough money available for people that wanted to go into the field of Jewish education. But we learned that students who want to go into the field are often left with enormous debts when they finish their education of \$30-50,000 in a profession that doesn't pay too much. Therefore a large amount of money has got to be invested in Fellowships for people who want to train, to go into the field. That is, for tuition and for living expenses while they are students.

The last point: Stanford University just received a grant from the Wexner Foundation to build a speciality in Jewish education. I know they've approached Harvard. York University has a program. George Washington University has a program.

On page 13, as far as inservice training programs are concerned. Several of the commissioners like Twersky think that inservice education is really the way to go. That is, that there are many more teachers in the field right now who should be upgraded than there are people who would ever get into training programs. As far as inservice training programs are concerned, the use of the summers to build seminars such as those that exist in general education, Yale University has a wonderful seminar for the teachers of literature and Stanford has one for the teachers of mathematics. Supposing we had programs at general universities where they

have great Judaica programs such as Harvard running a program for the teaching of Jewish thought and NYU running one on the teaching of Jewish history, and the Jewish Theological Seminary running one on the teaching of Jewish values, and Hebrew Union College running one on the teaching of the Holocaust. These are all example of the way the summer could be used for large numbers of teachers coming to study. Other vacation periods could be used as well and, of course, Israel has hundreds of teachers that are now coming. This should be changed into thousands of teachers. The same holds true for the administrators, the principals of schools and above all the informal educators who work at the Jewish Community Centers.

As far as the recruitment plan is concerned, it is my understanding that we may even be able to announce that the Wexner Foundation has undertaken the entire program. That could be an important announcement of the work of the Commission giving appropriate credit to the Wexner Foundation. Furthermore, other foundations such as Bronfman will probably be ready to announce their programs and show the relationship to the work of the Commission so when the Commission announces its report, it might be able to say in addition to the work of the Commission, the following foundations have undertaken a, b, and c which have emanated from the work of the Commission or are related to the work of the Commission.

Question No. 15: The Carnegie report did a very interesting analysis of teacher salaries as compared to other professions and I think that ought to be looked at. I don't remember what pages it was on but it's there. As a result of their work, they came up with the notion of paying lead teachers somewhere around \$70,000 a year. A lead teacher is not a regular teacher. It is a teacher who plays a leadership role by virtue of guiding younger teachers, doing curriculum work, participating in the administration of the school, etc.

However, the city of Rochester, I think, is already paying \$70,000 a year this year to teachers and many university professors in the area went into teaching, not only because of the salary but they were then able to do what they wanted to do originally because the salaries were now the kind that they could live on.

So the question really for the Commission to figure out, or rather the successor of the Commission the IJE to figure out, is what are the kinds of salaries that will be competitive and who should receive them. I don't think every teacher should receive outstanding salaries. We ought to build a ladder of salaries built on training and the kind of role that a teacher would play. But the important point is that you're going to have to dramatically change the salaries, fringe benefits, etc. of teachers.

One of the things we found out, for example, is that less teachers have been to Israel than community leaders and the reason is essentially financial. They don't have the money for the trip and they can't take the time off because during the summers when they might go, they use this time to make extra money by going to camps, etc. So the question of what are the salaries that teachers should receive is wide open but there's no

doubt that a very significant change will have to characterize the salaries of teachers.

I'm not going to edit this, David. I'm going to send it as it is because I don't have that much time in Cleveland. I will be in touch with you next week and I will be available to continue the conversation, either on the phone or in person.

Best regards.



3/8/90

Dear Annette,

Following is a list information items and assignments that resulted from the meetings of the past several days.

1. I am arranging to pay Nussbacher by 4/1.
2. We scheduled a teleconference for you and SF with MG and me on Thurs., March 22, at ~~8:30~~^{9:45} a.m. our time, to discuss the CAJE paper.
3. SF promised that the Fox/Scheffler paper will be ready for distribution to policy advisors by April 5.
4. A teleconference has been scheduled for Thurs., April 12, 7:30 a.m. our time, for you and SF on your end, with MLM, HLZ, SHH (Hoffman), MG and me. The purpose is to discuss the IJE.
5. SF volunteered you (with him) to prepare an interview schedule or talk piece for policy advisors to use in following up on the commission meeting. He said you'd also suggest a list of commissioners to be contacted. These should be ready for review on April 12.
6. The senior policy advisors meeting scheduled for April 22 is being arranged as a teleconference. It's not yet clear that we have enough of an agenda, so your thoughts on the purpose of that meeting would be helpful. I think we need to discuss follow up with commissioners, the status of plans for the IJE, and - if anything is ready - a draft of the final report.
7. Please remind SF that he owes us bills for Ackerman and Scheffler.

I think that's everything. Enjoy the calm of the next week or two.

Ginny

JW -

send Feb 14th background
mat to:

Daniel Mann
Brain Bitch International Cent^E
1640 Rhode Island Ave. N.W. &
Washington DC 20036

you should have ^{address} ~~mat~~ on
file

mailed 3/8/90

My

PHONE 202-857-6560

FAX 202 857 1099

TO: Henry L. Zucker
NAME
DEPARTMENT/PLANT LOCATION

FROM: Virginia F. Levi
NAME
DEPARTMENT/PLANT LOCATION

DATE: 3/13/90
REPLYING TO
YOUR MEMO OF: _____

SUBJECT:

Following is a summary of the items you discussed with me by telephone on Wednesday, March 7, with updates, and a few additional notes:

1. You advised me not to call Crown or Bronfman about a lunch with funders in New York, but to put the three proposed dates on your calendar. I have done this and returned the memo on the subject to you.
2. I reported to MG that you agreed with his proposal that Reisman could disseminate his paper to colleagues following its distribution to commissioners.
3. You reported that SF would provide David Finn with a verbal response to his proposed contract and that you would prepare a written response. I have returned the Finn letter to you.
4. You advised me to do nothing further about the AH bill for \$28,000. (Since then, MLM advised that we process a \$25,000 advance pending receipt of detail. A memorandum from MLM to Barry Reis requested that this be done. I believe SF was to discuss this further with AH.)
5. You indicated that I should process the payment of Nussbacher's fee for the study of computer options. This has been done and is awaiting your initials. Payment is to be made by April 1.
6. I put the April 3, 1:30 p.m. Philanthropic Operations meeting on your calendar.
7. A teleconference has been scheduled for 7:30 a.m. on Thursday, April 12, in our conference room. Participants include MLM, HLZ, SHH, MG, and VFL with SF and AH in Israel. The purpose is to discuss the implementation mechanism, the status of the final report, and plans for the meeting of April 22 with senior policy advisors.
8. I was to remind SF to leave notes for you on your presentation to Jerusalem Fellows and to ask whether he would distribute the current version of your community paper or you should bring an updated version. He indicated that he would distribute the current version in advance of your presentation. He did leave notes for you.
9. I am attaching a copy of a fax I sent to AH bringing her up to date on items of interest to her--for your information.
10. SF has had telephone conversations with Charles Bronfman and David Hirschhorn, which he would like to discuss with you during your next telephone conversation.

Attachment

INTER-OFFICE CORRESPONDENCE

cc: Virginia F. Levi
Henry L. Zucker

TO: Morton L. Mandel
NAME
DEPARTMENT/PLANT LOCATION

FROM: Mark Gurvis *MG*
NAME
DEPARTMENT/PLANT LOCATION

DATE: 3/30/90
REPLYING TO
YOUR MEMO OF: _____

SUBJECT: MEMPHIS DAY SCHOOL

Based on our discussion about invitations for you to speak, I checked in with Jon Woocher about the Schechter school in Memphis. Jon is not aware of any particular strategic reason why we should invest energy into meeting this request. Neither he nor his staff were familiar with Dr. Rosensweig. The only family in Memphis with national level Jewish education interest is the Belz family, and Jon does believe there might be long-term potential there related to the work of the Commission. However, they are Orthodox and not likely to be connected with the school making the request. My suggestion, therefore, is that we simply indicate that your schedule does not permit a trip to Memphis at that time. When HLZ is back next week I will talk through the suggested procedure for handling such requests with him and VFL.



INTER-OFFICE CORRESPONDENCE

MG - What's the status of this?
Any follow-up w/ Stone?

FILE 8

TO: Morton L. Mandel

NAME

FROM: Mark Gurvis *MG*

NAME

DATE: 3/30/90

DEPARTMENT/PLANT LOCATION

DEPARTMENT/PLANT LOCATION

REPLYING TO

YOUR MEMO OF: _____

SUBJECT: PROPOSALS FROM IRVING STONE AND JEWISH COMMUNITY CENTER

*VFL - we are not wrong on this. Any steps
in outreach adult ed would require a new
study process. we don't have time or staff or
information to do
that now.
If during
june we will,
but right now*

Your concern about a need for process around new ideas and proposals is warranted. I want to emphasize again that we have a structure in place in the community to handle new ideas and proposals. The Commission on Jewish Continuity was reconstituted last spring with two primary charges: 1) to coordinate and evaluate implementation of the recommendations of the COJC report; and 2) to undertake new planning studies in the area of Jewish education, as needed.

In getting the new commission and its committee structure up and running, we acknowledged that the first responsibility of monitoring implementation would most likely fully occupy our attention this year and into next year. Beyond that, we do foresee looking at new issues that weren't broached in the original report, such as early childhood, college age, outreach to intermarrieds and others, etc. However, if we need to get into some of these issues earlier, we can certainly review the appropriate steps with the commission leadership (Chuck Ratner and Nate Oscar).

With respect to the specific proposals you received recently, I would like to share the following information:

Aish HaTorah -- Aish HaTorah is an international operation which has a particular approach to outreach. Although their faculty and educational program are orthodox in content, their approach does attract a lot of community leaders and young professionals to participate in their courses. Before we import this group, however, we should look at where our local institutions are on such efforts. Within the last two years, two other significant orthodox-centered outreach efforts have started. The Jewish Learning Connection is led by Rabbi Ephraim Nisenbaum of Oer Chodesh Anshe Sfard, and the Jewish Renaissance Center is led by Rabbi David Zlatin and Stuart Chesner of Taylor Road Synagogue. These two efforts focus on giving adults "Jewish skills" while Aish HaTorah is more an intellectual approach to awakening Jewish interests by focusing on issues of interest to people. The past two years also saw the departure from Cleveland of Rabbi David Sanders, who led the Spectrum Family Outreach Program.

Also important on the local scene is the new partnership between the College and nine Reform and Conservative congregations to unify their adult education offerings under a cohesive umbrella. In addition to cross registration across institutional lines, the coalition has brought in new components. Most notable is the addition of the Melton Adult Mini-school, which has been extremely successful in other cities and has gotten off to an excellent start in Cleveland. This has resulted, in the first eight months of operation, in a 250% increase in enrollment at the participating institutions.

INTER-OFFICE
CORRESPONDENCE

There is no communal money going into any of the three projects I've outlined above. In order to consider Aish HaTorah within the rubric of the Commission on Jewish Continuity, as Irving Stone has requested, we would have to look at the whole picture afresh. Given the positive growth and development of the last two years, which I believe is in part attributable to the positive climate for Jewish education activity that the commission has fostered, I am inclined to continue letting market forces hold sway.

JCC-Netivot -- What is at play with the JCC proposal is a clash of perspectives about the right way to get started with the Retreat Institute. The COJC operated with a strong premise that we need to strengthen our key gateway institutions, particularly the synagogues. In order to reach and touch every family, our efforts had to focus on changing and strengthening what happens educationally within those institutions. Given the relatively high affiliation rates in Cleveland, this was viewed as the most effective way to reach people. That position was the consensus reached through the COJC process, and the JCC was an integral player in the process leading to that consensus.

It is now the opinion of the JCC that they must establish a model and record of excellence prior to extensive investment of staff time into school and synagogue programs. Otherwise, they fear being dragged down, rather than elevating the field. They propose to set up shop and hope to attract customers and would probably succeed in attracting a self-selecting segment of the community. We started with the position of going to the customers, and still believe that is the right approach to take. Chuck and Nate are meeting next week with the JCC staff to engage in the discussion.

What is of concern to the COJC leadership is the lack of understanding about community process the JCC has exhibited. There are certain basic assumptions to be sorted out before we look at a \$250,000+/year proposal, and they have spent a lot of time this year developing this proposal without producing on what they agreed to within the COJC process.

In general, I believe we are experiencing a natural outcome of putting together the kind of funding package we did for the COJC. We should remind people along the way of a few important principles:

1. The \$4.3 million COJC budget over four years is for implementation of ten specific program recommendations, with budget estimates for each program over the four years. It is not an open pot of funds waiting for proposals. If necessary and appropriate, we can certainly make shifts of funds between programs. However it is too soon in the process to know whether that is appropriate.
2. The programs being implemented represent four years of community planning with the broadest consensus of community players ever brought together. They agreed that these are the critical interventions needed now to begin to turn things around. We need to give ourselves a chance now to prove whether we were right or not.

3. The COJC did not answer every educational need; other issues will need to be addressed. The process and structure are in place to do so, but in light of current community priorities it will take time to start on new issues. Process takes time, and that may frustrate some people who have new things on their agenda. However, the community will be stronger, not weaker, if we stay with the process.

I will, of course, be glad to talk with you further about these issues.

bec: HL2



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TO: Henry L. Zucker
NAME
DEPARTMENT/PLANT LOCATION

FROM: Virginia F. Levi
NAME
DEPARTMENT/PLANT LOCATION

DATE: 4/5/90
REPLYING TO
YOUR MEMO OF: _____

SUBJECT: ITEMS TO DISCUSS WITH SF ON FRIDAY, APRIL 6

Following is a list of items you might wish to raise with Seymour in your conversation with him:

1. What is Seymour's schedule for a meeting with Finn?
2. What is the likelihood of our having a draft final report in time for a 4/22 meeting of policy advisors?
3. You may wish to discuss the budget for the MAF office in Israel.
4. Seymour called me this afternoon and asked how he can reach Maurice Corson in Israel. Maurice's secretary said he is staying with a personal friend and she was unwilling to give us his number. She did take Seymour's number from us and said that she would give it to Corson directly. He should be calling Seymour.
5. Seymour told me that he has concluded his conversations with Davidson and that we should be getting a new draft of his report any time. We haven't yet heard from Davidson.
6. You may wish to develop an agenda for the 4/12 teleconference scheduled for 7:30 a.m. Cleveland time. I understand that this is primarily to discuss the IJE. We may also wish to discuss the status of the final report, any update there might be on funding, the status of research reports, and a final decision on whether or not to hold the 4/22 meeting.

(Note: Unless we cancel the 4/22 meeting by April 6, the Sheraton may charge a cancellation fee. We may be able to avoid this if we can decide by the 12th, but I have signed a contract with them.)

INTERNET
ELECTRONIC
CORRESPONDENCE

TO: Mark Gurvis
NAME
DEPARTMENT/PLANT LOCATION

FROM: Henry L. Zucker
NAME
DEPARTMENT/PLANT LOCATION

DATE: 4/17/90
REPLYING TO
YOUR MEMO OF: _____

HRZ

SUBJECT:

Please send the Cleveland Jewish Education Committee report to Erwin Blonder, 241 West Indies, Palm Beach, Florida 33480. Attach my business card to the report.



*JW - please send per
HRZ request*

mailed 4/18

file commission

VFL

TO: Henry L. Zucker
Mark Gurvis
NAME
DEPARTMENT/PLANT LOCATION

FROM: Virginia F. Levi
NAME
DEPARTMENT/PLANT LOCATION

DATE: 4/20/90

REPLYING TO
YOUR MEMO OF:

SUBJECT: SUMMARY OF OUR MEETING OF APRIL 20, 1990

Following are the highlights of our meeting:

1. In response to a suggestion that David Finn be invited to the May 3 senior policy advisors meeting, HLZ noted that he had discussed this with SF, who said that he would propose that Finn or a representative come to the meeting.
2. HLZ reported that Fox anticipates having three chapters of the Finn report ready for distribution to senior policy advisors on Monday, April 30 and hopes to have a fourth chapter to distribute on May 3. VFL will make arrangements to have the materials delivered by messenger in New York and by overnight mail to others directly from Ruder Finn.
3. In discussing contact with commissioners it was agreed that this should be discussed in some detail at the May 3 meeting. It is anticipated that commissioners can be engaged in discussion of aspects of the final report even before they see it. Interviewers should know their commissioners well enough to know which areas would be of most interest and can focus discussion based on drafts they (the interviewers) will already have seen. It is also hoped that some discussion can be held on the next steps regarding the IJE.
4. It was agreed that a notice should be sent to commissioners as soon after May 3 as possible to bring them up to date on the status and timing of mailing of the draft of the final report, details on the time and place of the June 12 Commission meeting, and a reply card regarding attendance.
5. HLZ provided MG with his reactions to Reisman's paper.

INTER-OFFICE
CORRESPONDENCE

JW-

Please put together a packet of materials for Phyllis Cook in San Francisco to include:

- design document
- background mat. from COEVA mtgs.

Add one of HLE's calling cards to the packet -

Also add Phyllis to the list you are now working on for outreach meetings.

sent 4/27/90

cc: Virginia F. Levi ✓

file - Commission

TO: Henry L. Zucker

NAME

DEPARTMENT/PLANT LOCATION

FROM: Mark Gurvis

NAME

DEPARTMENT/PLANT LOCATION

DATE: 5/24/90

REPLYING TO

YOUR MEMO OF: _____

SUBJECT: UPDATE ON COMMISSION DETAILS

1. Final Report - Chapters 4 and 5 should be here tomorrow, and SF and AH want SPA feedback by Tuesday. They will have their redraft back to us by next Friday. They are holding up chapter 2 because they thought we were working on one-line bios of commissioners which would appear either in the text, or in an inset box. I have told AH that I did not believe we could clear 60 bios of commissioners, staff and policy advisors by the individuals or MLM very quickly, and that for the purposes of sharing the draft report on June 12 it didn't seem the most important thing to focus on right now. She has still asked that we provide some samples that they might include in the draft, indicating that the full listing is still being prepared. Following this memo are some samples, but we need to think through whether we want to list only the business or professional title, or only the major Jewish organizational affiliation. Perhaps it would be best if you reminded SF and AH that we weren't keen on the listing to begin with. It would probably make more sense to include no list on the June 12 draft, and to work over the summer to decide if and in what form it should appear.
2. Research Papers - Davidson's paper will be here next week; probably by Wednesday, and will go out immediately. SF and AH have not read Reimer's paper yet; they hope to do so this weekend. Therefore it has not yet been sent to policy advisors. At this point, I do not anticipate being able to send it to commissioners before the June 12 meeting, although we might conceivably distribute it at the meeting. AH has serious reservations about Reisman's paper as it stands. Given that Bernie is gone for the next five weeks, she feels it's better to wait until her concerns can be addressed than to send out the paper as is.
3. Production of Research Papers - We have been making 500 copies of research papers. Given the numbers we've been using, including the 200 copies of each that AH wants for distribution in Israel, I recommend we go to 750 copies of each. We should decide this before we print Aryeh Davidson's paper next week.

I'll be in first thing Friday morning and can review all this with you and Ginny then.

INTER-OFFICE CORRESPONDENCE

Sample one-line bios

Mandel L. Berman - chairman of the Skillman Foundation; president of the Council of Jewish Federations

Charles R. Bronfman - co-chairman of the Seagram Company, Ltd., chairman of the CRB Foundation

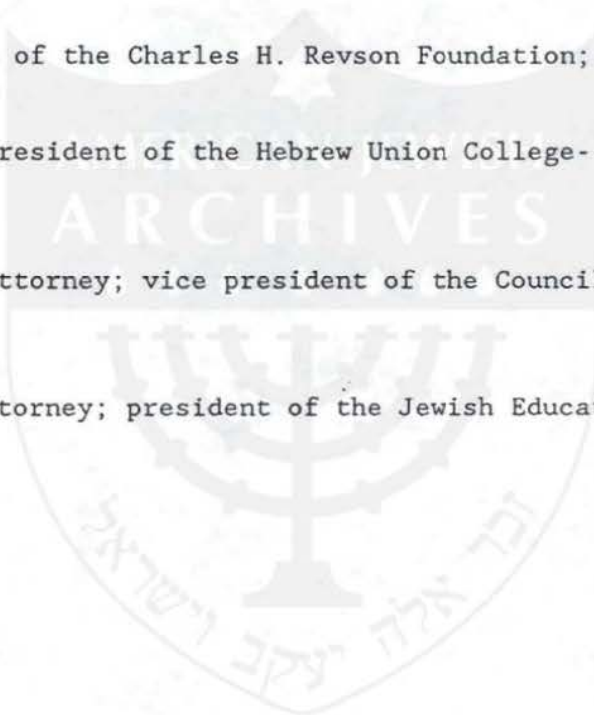
Joshua Elkin - headmaster of the Solomon Schechter Day School of Boston

Eli Evans - president of the Charles H. Revson Foundation; author

Alfred Gottschalk - president of the Hebrew Union College--Jewish Institute of Religion

Daniel S. Shapiro - attorney; vice president of the Council of Jewish Federations

Bennett Yanowitz - attorney; president of the Jewish Education Service of North America



✓ cc: Henry L. Zucker

file Philadelphia
LHH

TO: Morton L. Mandel

NAME

DEPARTMENT/PLANT LOCATION

FROM: Mark Gurvis *MG*

NAME

DEPARTMENT/PLANT LOCATION

DATE: 6/14/90

REPLYING TO

YOUR MEMO OF: _____

SUBJECT: Philadelphia

You may recall that I visited Philadelphia in November to talk about Cleveland's Commission on Jewish Continuity and the Commission on Jewish Education in North America. Given Wednesday's discussion about Bennett Aaron's concerns, I thought it would be helpful to highlight a few points.

1. Although Philadelphia doesn't have the kind of wall to wall coalition that we envision when we describe a "Commission," they do have one of the strongest ongoing Federation Jewish education committees in their planning department. For the past two to three years this committee has been engaged in a serious study of personnel, including conducting a demographic survey of their teacher population similar to the Los Angeles and Miami studies. In describing them as not one of the communities on the "Commission track," we are probably doing them somewhat of a disservice, because the Federation is more focused on Jewish education planning than most others.

2. My visit and another by Phil Wasserstrom (with his CJF hat) did focus them somewhat on the need to link with synagogues in their planning, something that was not really structured into their planning process as yet. I'm not sure where they have gone with it, but at least we put the issue on their agenda to think about.

3. They have a plan for raising \$30 million for designated Jewish education purposes. Some of it would be for capital expenses and some programmatic. Given the Exodus Campaign this may be on hold, but they clearly want to move in the direction of a higher spending priority for Jewish education.

4. Where they probably need the most help is in engaging their very top community leadership on this issue. Bennett Aaron is as high as they go with respect to community leaders with any connection to Jewish education. Your visit might help spark some of your peers there, and that would be a terrific breakthrough for them.

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Brandeis University

M.G. ✓

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HLZ

INFO

Philip W. Lown
School of
Near Eastern and
Judaic Studies

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

To: Mort Mandel

FAX # 216-391-8327

From: Joe Reimer

Date: 6/15/90

Dear Morton:

At lunch at the Commission I spoke with Bennett Aaron. Looking around the room he was unhappy that Philadelphia had no representation. He wondered whether the Council, if it chose Philadelphia, would understand all that goes on there in terms of Jewish education. If it did not understand, how could it really contribute?

I think Bennett needs some reassurance that Philadelphia counts on the national scene and that the Council will take seriously local perspective.

MEMO TO: David S. Ariel, Seymour Fox, Mark Gurvis,
Annette Hochstein, Stephen H. Hoffman, Martin Kraar,
Morton L. Mandel, Joseph Reimer, Arthur Rotman,
Herman Stein, Jonathan Woocher, Henry L. Zucker

FROM: Virginia F. Levi

DATE: June 21, 1990

Enclosed are the following:

1. Definition of Jewish Education prepared by Art Rotman.
2. Paper by Jonathan Woocher, "Jewish Education: Crisis and Vision"





15 EAST 26th STREET - NEW YORK, N.Y. 10010-1579

JW

August 16, 1989

To: Henry Zucker

From: Arthur Rotman

Pursuant to the discussion at the last meeting of the Seniors Policy Advisors, Jon Woocher, Marty Kraar and Art Rotman had a Conference Call and have come up with the following definition of Jewish education.

Jewish education is a lifelong process of acquiring Jewish knowledge, skills, attitudes and values. Its goals are to help individuals develop and reinforce positive Jewish identity, participate intelligently in Jewish life and to create the conditions for meaningful Jewish continuity and a rich Jewish cultural life.

Jewish education takes place in the home, synagogue, classroom, Center and wherever efforts are made to awaken and deepen the sense of Jewish belonging, to motivate the pursuit of Jewish knowledge and to give expression to Jewish beliefs, practices and values.



JEWISH EDUCATION: CRISIS AND VISION

Dr. Jonathan Woocher
Executive Vice President, JESNA

JEWISH EDUCATION: CRISIS AND VISION

Dr. Jonathan Woocher
Executive Vice President, JESNA

Imagine:

-- The Samuels family is finishing its preparations for Shabbat dinner. The Kaplans and the Grants, their regular "study partners" in the synagogue "Family Learning Experience" program, will be arriving shortly. Nine-year old Tammy is busily reviewing the worksheet on this week's Parashat Hashavuah which the family worked on together Wednesday evening after supper. Twelve-year old Brian is rehearsing the Kiddush, which he will chant this week. He also checks the notes he took on Tuesday at the community "Judaic learning center" at the JCC on the concept of "kedushah" in Judaism. The "Torah tutor" there had been a real help in suggesting some interesting questions he could ask about the different prayers and rituals that all had "KDSH" as part of their title. He hoped that his Dad's weekly class with some of the other lawyers and businessmen downtown hadn't covered this. In fact, he thought he had enough interesting material that he might be able to lead a mini-lesson at one of the monthly retreats where all of the families in the Family Learning Experience program came together. The doorbell rings and the Kaplan and Grant families come in, with Jessica proudly carrying the challot she baked at the synagogue after-school program. The whole house smells wonderful; it should be a great evening.

-- Steve Rubenstein looks up from the papers he's correcting. His 11th grade class on "Government and Politics" will be arriving any minute. Steve pulls out the material he has prepared: Today the class will be dealing with the clash between majority rule and minority rights. The excerpts from *The Federalist Papers*, several U.S. Supreme Court decisions, the Talmud, and two early medieval Responsa are all ready to distribute. Trying to apply them to the issues of dissent in the U.S. and Israel today should provoke a lively discussion. There are a few phrases from the Responsa which he may have to translate for the students,

but otherwise they should be able to handle all of the texts fairly easily. When the new integrated, bi-lingual curriculum for social studies, literature, and *machshava* (that really sounded better than "philosophy") had been introduced four years ago at the Bernstein Hebrew Academy, there'd been a lot of skepticism, but Steve was a true believer. Of course, it hadn't been easy for him to really learn how to teach it well. But when the Academy recruited him (after he'd received his M.A. in political science), they'd promised that the special training program supported by the Kravitz Foundation would provide both the academic background and ongoing supervision he needed, and it had. Being part of a team with other teachers in other cities using the curriculum, and spending the whole Summer together with them in Israel, had also made a real difference. The monthly satellite teleconferences were even fun! The school was certainly pleased, since it had won two statewide awards for "curricular excellence" for the program, and enrollment in the high school was at an all-time high. "Well," he thinks, "here they come." "Boker tov," he calls out as the students file in.

-- Betsy and Shoshana are late again. "C'mon you two," Nancy shouts, "the bus is ready to leave." "Maher!" yells Rina. When the four girls are settled they begin to jabber, mostly in English, but with a little Hebrew thrown in. "It's amazing," says Betsy to Shoshana and Rina. "Three weeks ago I didn't even know you, but now it seems like I've known you all my life." "That's funny," Rina muses. "With all the time we spent on the computer sending messages back and forth to your youth group, I imagined what every one of you was like. But I was wrong, of course." The girls laugh as the bus speeds off. This trip to Israel was working out just as the group leaders had hoped. The kids were mixing well, though it was a shame the American teenagers didn't speak Hebrew better. But meeting face to face

and travelling through Israel together certainly made the "twinning" project come alive. And the weeks of preparation had paid off. The Israeli teenagers were full of questions about American Jewish life which were certainly challenging the American participants. They could give as good as they got, however, thanks to the seminar they'd all taken on "Israel and Contemporary Jewish Identity." Of course, nothing could compare to the impact of Israel itself, and the Israeli and American *madrichim* were all skilled at maximizing that impact. The American youngsters would have a lot to contribute when they returned to their community service assignments, and they were already looking forward to working on the program for the visit which the Israeli teenagers would be paying them during Winter break.

-- Jeff Siegel dumps his schoolbooks and grabs a handful of cookies. In two minutes he's sitting in front of his computer, with its attached videodisk player. He's only got forty-five minutes before soccer practice, but he wants to finish the "trip" they started in Rabbinics class at the day school today. The class is studying *mishnayot* dealing with Sukkot, and the teacher had started them looking through the material stored on the videodisk that showed how the holiday had been observed throughout the ages. Jeff was especially interested in the pictures and stories about the Sukkah itself. Now that he's on his own computer (the school made sure that all the families were able to buy or borrow one) he quickly finds the spot where they had stopped in class. He looks out the window, recalling the Sukkah he'd built with his Father last year. When they put up this year's Sukkah next Sunday, he would have lots of "improvements" to suggest. Even though he was far from the hardest working student in the class, he had to admit that the new "hypermedia" system almost made studying fun. This disk on the holidays had so much information, he could never explore it all: There were the passages from the Bible, Midrash, Talmud, and other rabbinic writings, including commentaries, of course; there were pictures of all sorts (even cartoons); there were stories, games, quizzes -- and the best thing was that he could control it all! Or maybe it was controlling him? Last night he'd

wanted to review some of the laws of the lulav and etrog for the test on Friday, and before he knew it, he was looking at pictures of beautiful etrog holders from different countries where Jews had lived. It hadn't helped much in getting him ready for the test, but it was like having a museum at home. Even his big sister had been fascinated. In fact, he'd caught her showing the system to a few of her friends. Oh, oh. Time for soccer, but the computer would be there when he got home.

-- The synagogue parking lot looks almost like the High Holidays. It's the first Sunday of the month again, and that means "community day." As members of the congregation and their children crowd through the doors, they're greeted by the smell of warm bagels in the auditorium. Most of them are familiar with the routine. The different corners of the auditorium are marked with signs: the Cantor will be teaching a new tune for *musaf* in one; the Rabbi will be telling a Hasidic story in a second; one of the congregants is preparing the projector to show slides from his trip to Eastern Europe and Israel; in the fourth, materials are set up to make challah covers. Adults and children intermingle, picking a corner for the day's first activity. Forty minutes later the announcement is made: it's time to go to study groups. Now the participants divide up by age groups -- the children and adults have their own "classes," though they often study the same material. Today, the theme for "community day" is Tzedakah. The Hebrew school students have been studying about Tzedakah for a month, and the most recent activity of the youth group was a "mini-mission" to the various Jewish agencies supported by the Federation in the community. This morning all the study groups are examining Maimonides' Eight Degrees of Tzedakah and discussing how they apply to the practice of Tzedakah today. Finally, it's time for the community meetings. Although the younger children aren't involved, everyone age twelve or above is entitled to attend one of the meetings. Today, as usual, several of the synagogue committees will be meeting. There will also be a special meeting of the synagogue Tzedakah collective to discuss how to allocate the money it has collected this year. Having the meetings as part of the

"Community Day" gives everyone a greater sense of involvement, and having young people there seems (at least according to some of the congregants) to make the discussions "a lot more Jewish." By one o'clock, as the parking lot empties again, you can see parents and children talking over what they did, while in the synagogue the "Community Day" planning committee sits down to lunch to ask, "what do we do next?"

Is this a vision of the future of American Jewish education? Perhaps, though the scenarios presented might more accurately be called fragments of a vision. Yet, these fragments, and others we might add to them, do, I believe, point toward a vision which is more than the individual fragments themselves. It is the vision of a holistic pattern and structure of lifelong Jewish learning, a seamless continuum of educational experiences which fit "naturally" into the life of the Jew and of the Jewish community. In this vision, Jewish education is not merely an instrumental means toward some other end -- e.g., "Jewish survival" -- but what Jewish tradition has always seen it to be: a self-validating goal, an intrinsically rewarding activity which constitutes the very core of Jewish living. In this vision, Jewish education takes place not only in schools, but in a myriad of places and times -- in the home, the synagogue, community centers, in Israel, alone in front of computer screens and with others at meetings and on trips.

This vision is not unfamiliar today. Yet, we must admit that we are still far from reaching it, at least in the lives of most American Jews. Jewish education is for a majority of American Jews an intermittent, uncertainly impactful, indifferently pursued avocation. It is heavily invested in, yet skeptically valued and evaluated. It is the province, by and large, of the young, and only occasionally their elders. Jewish education is by no means the abject failure it is sometimes presumed to be. Indeed, I would argue that the quality of education available to American Jews -- young people and adults -- has never been higher. Yet neither is Jewish education the shining beacon of success it might and should

be given the dollars we spend on it, the creativity of the people involved in it, or our verbal professions of commitment to it.

Unfulfilled Potential

If there is a crisis of Jewish education today, it is a crisis of unfulfilled potential. For many today do have a glimmering that Jewish education could be, should be something much more than it is. I am not among those who believe that American Jewish education stands on the brink of catastrophe. But I am very much among those who feel the frustration of the "not yet" and the "what might be." The fragments of a vision which I shared above are within reach; they are not "in heaven." The question is: how do we reach them? what will it take to transform present vision into future reality?

Three things, I believe, are required: First, there is the vision itself. It must be sufficiently clear, sufficiently broad, and sufficiently compelling that we can and will want to mobilize our energies around it. "Without vision a people perishes." Without a shared vision for Jewish education -- a vision of what we want it to be, Jewish education will remain sadly ineffectual, with islands of excellence, surrounded by a sea of uncertain achievement. Second, there must be an honest analysis of where we are and what holds us back from reaching our vision. What accounts for the variegated landscape of Jewish education today? Why do we continue to fall so far short of our potential? Finally, there is the need for a strategy of change. Even a cursory reading of the literature of American Jewish education confirms Koheleth's observation: There is nothing (or at least little) new under the sun. Both the cries for change and the elements of a vision of where to go have long been with us. How, this time, do we make sure that change actually takes place? *Mah nishtana hash'a'ah hazeh mikol hash'a'ot?*

I wish I could provide definitive answers to all these questions. I cannot. Instead, I will offer some observations, primarily about where

we are in Jewish education today, in the hope that others can tie them securely to a powerful vision and a potent strategy for change.

In truth, all three of the elements which I have suggested are required -- vision, analysis, and strategy -- are interwoven, because what we are really talking about are the body, mind, and soul of contemporary American Jewry. If we can understand ourselves -- who we are, why we are what we are, where we can go -- we will have our answers. It is perhaps a truism, but worth stating clearly: Jewish education's problems in America today are not primarily problems of Jewish education; they are problems of American Jewry. In its strengths and its weaknesses, Jewish education is a reflection of Jewish society, of how American Jews define themselves and of what they want for themselves and their children. Jewish education cannot be significantly more or better than American Jews want or allow it to be. And if American Jews -- or at least an influential segment thereof -- today do want Jewish education to be more and better than it is (and I believe that many do), they will have to draw the necessary conclusions: Not Jewish education alone, but the Jewish community, must change if any bold vision of what education might be is to come to realization.

Needed: An Educating Community

This is, I would suggest, the central issue for Jewish education today. Is there, can there be, an American Jewish community and culture in which Jewish education "makes sense"? Education cannot function in a vacuum. It requires a community and a culture to nurture and sustain it. I mean here much more than the provision of material and financial resources, though that is surely important. Education requires a community and a culture from which to draw its mandate and its goals. Who empowers our teachers to teach? Who will tell them what is important to transmit, and will guarantee that they will not be embarrassed (if they are successful) by students who conclude that what they have been taught is in fact worthless? Education requires

a living community which can share with it the dual tasks of enculturation and instruction, of initiation into a group and its way of life and of transmission of the knowledge, skills, practices, and attitudes which enable one to function effectively and satisfyingly within that group.¹ Education requires a community and a culture in which to live out, to test what one has learned. Where the testing reveals a gap between the ideal and the real, then education requires a community prepared to be critiqued and transformed, to say, as God, we are told, once did, "My children have bested me!"

It should be obvious that what Jewish education most lacks today is precisely the living community in which visionary education can be meaningfully and successfully pursued. There is nothing original in this diagnosis. Yet, I am not sure that we take it seriously enough as we examine the litany of shortcomings in our educational system today. Virtually all of the oft-cited symptoms of the contemporary "crisis" of American Jewish education owe their etiology largely to this single fact. Whether it be the pervasive lack of clear educational goals, the confused state of curriculum, the absence of standards for achievement, the truncated life-span and limited hours of instruction, the persistent shortage of quality personnel, or the self-destructive fragmentation of the educational system itself -- all of the ills besetting Jewish education today can ultimately be traced back to the fact that Jewish education too often floats in a vacuum, unanchored in a community prepared to embrace it, shape it, use it, and be permeated and transformed by it in order to pursue *its* Jewish vision and vocation as a community.

-- Educational goals. If Jewish education is vague, unfocused, often over-ambitious in its goals, it is primarily because the assemblage of stakeholders -- parents, professionals, institutional leaders, religious authorities -- can rarely agree on what they genuinely deem important to achieve. What do we want our educational efforts to produce: a Jew who *davens*? one who can speak Hebrew like an Israeli? one who can read a *blatt* of Gemara? one who will give to the UJA? one who won't intermarry? all of the above, or

none of the above? Without consensually validated goals education becomes a medium of mixed messages, and nothing gets accomplished very well.

-- **Curricular confusion.** Since we are not sure *why* we teach, it is no wonder that we are not sure *what* to teach. The day is short, and the work is great. Shall we try a smorgasbord approach, a little Hebrew, a little Bible, a little history, and a few religious concepts and skills? Shall we aim for mastery of one area? But which one, and how to do it in a few hours a week? What will truly serve the needs and wants of our students, of their families, of our institutions? Are those needs and wants the same?

-- **Low standards.** What are the expectations which the community sets for an "educated Jew"? That he or she be able to perform at a Bar or Bat Mitzvah without causing embarrassment to self, family or community. That expectation, virtually the only one ever enforced, is usually met. But with no other expectations, there is no effort to measure their achievement. Hence, Jewish education operates without standards.

-- **Limited life-span and hours.** Jewish education is by and large elementary education because nothing more is apparently really needed to function as a Jewish adult. Jewish education is important, but so are many other things which seem to relate far more directly to being a mature, competent, fulfilled human being. Since adults seem to get along quite well without much involvement in Jewish education, the closer we get to adulthood, the less of it we evidently need.

-- **The personnel shortage.** One can make a decent living as a full-time Jewish educator, but why would one want to? Educators are not community leaders; they appear rarely on podia; their advice is not sought on important issues; they work all day with children. Meanwhile, too many educators cut themselves off from the community they serve. They are knowledgeable Jews; the community is comprised of *am ha'aratzim*. Best to be left alone to do one's job, free from the

meddling of board members and parents. Until, one finds oneself being asked to leave.

-- **Institutional fragmentation.** Jewish education belongs not to the Jewish community, but to the institutions which provide it, and they can be jealous owners indeed. In a fragmented community, Jewish education cannot help being fragmented too. Countless opportunities for reinforcement, for sharing, for creating a powerful "plausibility structure," a social base, for Jewish education are lost because we, literally, cannot get our act together.

To be sure, none of these problems is attributable solely to the fraying of the thread which should tie Jewish education to the active life of a sustaining community. But the weakness of that link, and especially the inability of Jewish education to ally itself with an adult world in which education is visibly valued, is surely the achilles heel of Jewish education today. "The crisis in American Jewish education," writes Sheldon Dorph, "consists in this very loss of an educating adult Jewish community and life-style. . . . Without such an image of cultural and communal Jewish adulthood, the direction, purposes, and methods of Jewish education -- schooling or otherwise -- become unclear."² If, as Barry Chazan suggests, "there is no general conception of what a graduate of American Jewish education should know or do, beyond the sense that he/she should 'feel Jewish,'"³ that is surely in large measure because the Jewish community provides no clear, consensual model of Jewish adulthood which embraces more than this same minimum.

We Get What We Want

This is perhaps too harsh and too general an accusation. There *are* positive examples of Jewish living to be found outside the school's walls, and it is to Jewish education's discredit, that it has failed to take greater advantage of them. And there are sub-communities in which Jewish education is tangibly valued, and even rewarded. There are places where the ethos and worldview which Jewish education seeks to instill receive

validation and support. Yet, it must also be admitted that these contexts are frequently limited, isolated, and at times unrespecting of one another.

Moreover, at least until recently, the settings where most Jews in fact engage in "Jewish living" as it is practiced today -- the home, the synagogue, communal institutions -- have either failed to acknowledge or lacked the competencies to undertake an educative mission. Thus, Jewish education has been thrown back on its own resources, and these inevitably have proven inadequate to fulfill what must ultimately be the task of an entire community and a thriving culture. As a result, Jewish education remains a kind of stop-gap, thrown into the breach by a community uncertain of its future in order to stem the tide of assimilation, but never able to exert its full potential life-transforming, life-enriching impact.

But isn't this just what most American Jews want? Largely, yes. As Susan Shevitz has argued in analyzing why there is a perpetual personnel crisis in Jewish education,⁴ as Ron Reynolds has demonstrated in assessing the effectiveness of supplementary schools,⁵ the Jewish education we get is more or less the Jewish education we want -- unthreatening to accustomed values and lifestyles, institutionally sustaining, a benign endeavor, but one limited in its impact. Nor is this analysis applicable only to the supplementary school. How frequently are day school clients eager to see the school produce dramatic behavioral and attitudinal changes; how many parents want their child's trip to Israel to result in a commitment to *aliyah*? For all of the popular denigration of Jewish education (it's difficult to find Jewish adults with much nice to say about their own Hebrew school experience), surveys indicate that the vast majority of parents are pleased with the Jewish education which their children are receiving.

Toward a Strategy for Change

Does this mean that there is no hope for substantial change? The reform of Jewish

education rests, we have suggested, on the transformation of Jewish society. But how else can we initiate and steer a self-conscious process of social transformation except through education itself? The limitations of Jewish education -- especially the fact that it is largely pediatric and divorced from the realities of community life -- define the very conditions which education must itself change. The community and culture which Jewish education needs in order to be effective do not yet exist; hence, Jewish education must create them. Yet, unanchored in that as-yet-non-existent community and culture, education lacks the power to be a generative force. We seem to have reached a true "Catch-22," a Gordian knot we cannot cut through.

Perhaps, though, the ends of this knot are already beginning to unravel. For the paradox I have described -- that the transformation of Jewish education can only be effected by a Jewish community itself transformed by education -- is becoming increasingly evident to many in positions of educational and communal leadership. The diagnosis is now readily accepted, and even the desired treatment is widely agreed upon. What is required to initiate the therapeutic process is a suspension of disbelief, an act of faith, if you will. We must act as if there were a vibrant community and culture ready to support a visionary model of Jewish education. We must behave as if Jewish education were an unquestioned end-in-itself, a multi-faceted, never-ending spectrum of experiences, taking place wherever Jews are working, playing, or living. We must, in short, act as if we already were what we hope to become.

This is possible, I would suggest, because Jewish education already involves a massive suspension of disbelief for many American Jews. We will do a great deal and accept a great deal for our children. We will join synagogues in order to enroll them in Sunday school, when we are confident we have no need of a synagogue for ourselves. We will start performing rituals at home we have never done before and aren't even sure we believe in, because we think our children should experience them. We will pay hefty tuitions to send our

children to day schools to learn texts we can't understand and may not care to, because we think it makes them -- and us -- better Jews. To be sure, we rarely act from unmixed motives. The reservations, hesitations, and limitations are there, but so too is the commitment, and at some level, I believe, the openness to yet further possibilities of engagement.

The American Jewish community of today is not the community of 50, 25, or even 10 years ago. It is a community with more Jewish day schools, more Jewish pre-schools, more JCCs involved in Jewish education, more young people travelling to Israel, more American-born and American-educated teachers, more Federation dollars being expended on Jewish education. Perhaps these changes have taken place because of fear -- fear of inter-marriage, fear of assimilation, fear of loss of identity. Perhaps these changes are not even effective in fighting against those things which we fear! What these changes do provide, however, is the wedge for a communal and cultural transformation which may never have been consciously intended, but which might, with a little gentle prodding, acquire a momentum of its own.

The Emerging Agenda

There is a public agenda for Jewish education in America today. It is not an agenda which has emanated from a single deliberative process. Nor, given the fragmentation of Jewish education, is it an agenda which can be implemented in a comprehensive, coordinated fashion. The pieces of the agenda are not always seen or advanced as part of a larger whole. But it is an agenda which is being articulated in diverse places by diverse groups and individuals: by professional educators, by Federation study committees, by national bodies, and by local activists. (Perhaps what we are witnessing is simply the playing out of the process whereby "wisdom" becomes "conventional," in which case it should, of course, be taken with the greatest skepticism. But, it may be that this is one of those moments when ideas which have been in

circulation for years seem to acquire a new "rightness," even "inevitability," and we decide, at long last, really to take them seriously.) The breadth of interest in this agenda in itself holds the promise of fashioning a "public" for Jewish education more encompassing than we have seen before. What is more, each of the elements of this agenda points beyond the Jewish education enterprise in its narrow sense. It is an agenda for community transformation, not just educational reform. It cannot be effected by educators alone -- and those who are advancing it understand this reality. Nor can it be effected solely by changing educational institutions -- and this too is understood. If this agenda can be successfully implemented over the next decade or so, then what was imagined at the beginning of this paper might well become commonplace, and far bolder, more exciting visions can emerge to fire our imaginations and aspirations.

The agenda I see being widely articulated today has five components:

1. expanding the educational canvas
2. extending the educational life-cycle
3. establishing educational accountability
4. developing new human resources
5. creating a true Jewish educational system

Expanding the Educational Canvas

Education is not the business of schools alone. Today's agenda has embraced the concept of expanding the educational canvas to include a range of settings and methods. "Formal" and "informal" education are now widely accepted as necessarily complementary elements in a total educational experience. Increasingly, the educative potential even of institutions whose primary purpose is not educational -- a Soviet Jewry committee, an old age home -- is being recognized and affirmed.

The significance of this by now commonplace effort to broaden the scope of what we mean by Jewish education and to involve more institutional actors in its delivery goes beyond the new resources being brought to bear. Though some may (not without justification) bemoan the loss of rigor implicit in defining almost any Jewish experience or activity as "Jewish education," the sacrifice will be worth it if it means that education is again seen as part of the ongoing fabric of community life. The notion that education can take place in a ball game, or at a demonstration, or during the synagogue service, or at a museum, or through a film is quite simply true, educationally and Judaically. Thus, as long as the unique contribution which the school can make is also recognized and endorsed, Jewish education has far more to gain than to fear from an agenda which calls for expanding educational opportunities and activities at times and places which have too often been bereft of educational and Judaic content.

Nor should those whose commitment is to traditional educational forms and methods fear that new settings and approaches will undermine the old. In matters of Jewish identification, the rule in recent decades has been "the more, the more," i.e., the more one is Jewishly identified and active along one dimension (e.g., in religious life), the more likely it is that one will be identified and active along other dimensions as well (e.g., in support of Israel). There is no reason to believe that the same does not hold true for Jewish education: the broader the educational canvas is stretched, the more access points are made available to the educational experience, the more likely it is that those who become involved in one (rewarding) experience will seek out others. Expanding the educational canvas can help make Jewish education again a pervasive theme of Jewish living.

Extending the Educational Life-cycle

Increasing the number of settings where Jewish education takes place will have its maximum impact only if at the same time the

range of Jews involved in educational experiences also increases. This means, above all, extending the educational life-cycle, and this too has become a primary objective on the current agenda for Jewish education. Already, there are signs of significant growth in early childhood education, and a new emphasis on educational programs for teenagers, families, and adults. The aim of this effort should be clear: to build a true "cradle to grave" continuum of educational experiences, utilizing the full range of settings and methods available to us.

The development or expansion of programs for segments of the Jewish population who are today rarely involved in Jewish education is a synergistic process. Each element can build on and reinforce the others. New options for young children can draw their parents into the educational system. Families learning can inspire adults to intensify their own studies. The model of adults who take Jewish learning seriously can give a new cachet to Jewish education programs for teenagers. Building a "cradle to grave" educational system, and recruiting substantial numbers of participants for it, is a massive undertaking requiring unprecedented combinations of educational, Judaic, and marketing expertise. But even the acceptance of this as our goal represents an enormous step beyond the too-common conception of Jewish education as a "vaccine" given to the young to protect them against the disease of "assimilationitis." As we struggle to extend the educational life-cycle, we will inevitably be transforming the institutions to which Jews of various ages are attached by drawing them into the educational process.

Establishing Educational Accountability

The American Jewish community has tended in recent years to invest Jewish education with an awesome responsibility: insuring the continuity of Jewish life. It has rarely, however, sought to hold educational institutions accountable for achieving demonstrable results in this respect. That is fortunate, since, as we have argued, what is

being asked of education is (at least today) far beyond its capacity to deliver. But the concept of accountability, which is now beginning to find its way into the vocabulary of Jewish education, should by no means be discarded. Just the opposite: If a serious effort can be made to establish objectives for which educational institutions and programs will be held accountable, and to agree on the indicators by which success or failure will be measured, such an effort will create a context in which Jewish education will have a far greater chance of achieving those objectives than it does the often vague, inchoate goals which it vainly pursues today.

The concept of accountability is important because it implies that there is a community to which one is accountable. Establishing accountability will mean finding or creating a community (more likely, communities) which is prepared to set educational objectives and to insist on their realization. For any institution, including the individual Jewish family, undertaking a process of goal-setting and accountability is both a community-building and consciousness-raising venture. Educators should welcome and encourage their clients and consumers to engage in such a process. It can only increase understanding of the problems educators face and validate their efforts to create quality programs with serious standards of achievement. Again, the work which will need to be done to transform today's largely *laissez faire* climate into one in which accountability is the norm is enormous. However, that work will also be establishing a climate in which Jewish education has a real chance to succeed, something which it often lacks today.

Developing New Human Resources

The fourth item on the public agenda for Jewish education has been a staple of prescriptions for improving Jewish education for decades: increasing the numbers and improving the quality of the people involved in education. All of the familiar components of these prescriptions can be heard today as well: the

need to recruit more teachers and administrators; the importance of enhancing professional training; the demand to provide better salaries and benefits. Even the call for restructuring positions to create more opportunities for full-time employment in Jewish education, which is often voiced today, is not a new one.

All of these are important agenda items, and all have proven frustratingly difficult to implement in the past. What is different in the present is that two other elements have been attached to this agenda which are, if not entirely new, then at least potentially newly significant in the current context. The first is a new interest in the role and contribution of the "avocational" educator. No one suggests that Jewish education does not need a larger cadre of talented, trained, committed professionals. Yet, if we are faithful to our vision of an educational endeavor which is far more pervasive than that which we maintain today, it is difficult to imagine how we could ever have enough professionals to fill all of the new roles which would emerge. Nor is it self-evident that all of these roles, or even all of the roles in the current system, should be filled by educational professionals. Does not the presence of those who are not professional educators as teachers, youth workers, adult educators, counsellors, etc., perhaps advance the goal of bringing education into a more organic relationship with the community it seeks to permeate?

Some, undoubtedly, will see this as a particularly suspicious form of lemonade-making. Stuck with a shortage of trained professionals, we will now make a virtue out of the necessity of making do with amateurs. I would suggest, however, that we not rush to judgment. Amateurs who bring a genuine love of Jewish learning and teaching to their avocational work can also be trained to master the skills requisite for success in that work without becoming full-fledged professionals. The challenge is to turn what is now indeed a sad necessity -- the utilization in Jewish education of many who lack the appropriate background and training to be effective educators -- into a planned desideratum -- the carefully structured and supervised involvement

of large numbers of caring Jews in the work of teaching and guiding other Jews. Creating an educational system of, by, and for the Jewish people without sacrificing standards of performance will be difficult, but beleaguered professionals should welcome the addition of new allies to their ranks who can come to appreciate and to mediate to the community at large both their aspirations and their frustrations.

The second new element in the agenda of human resources development for Jewish education also points toward a broadening of involvement in the stewardship of the educational process: the creation of a lay leadership cadre for Jewish education. Lay people have, of course, always been involved in educational decision-making and governance. An honest appraisal of their role and impact, however, must conclude that Jewish education has belonged primarily to its professional practitioners. Whether by abdication, disempowerment, or whatever combination thereof, lay involvement in Jewish education has been primarily custodial, rather than substantive. Those who have been involved have constituted a relatively small elite, frequently isolated from other leadership segments in the community. The parochial atmosphere of much of Jewish education has further discouraged the involvement of many powerful and prestigious volunteers. And Jewish education has suffered grievously as a result.

It is critical that lay leadership assume ownership of Jewish education -- at least as partners, if not as sole proprietors. To exercise a constructive role, they too will need training. Nevertheless, the emphasis in the current agenda for Jewish education on the need to recruit a new group of volunteer leaders who will lend their energies and resources to that endeavor is not misplaced. For educators, the opportunity to mold and to mobilize a leadership cadre who will be truly conversant with educational issues and who will assume responsibility for the achievements of the system is priceless. If we are serious about creating a community infused by education, here is the place to start. Today, professions of interest in Jewish education are coming from unexpected

sources. These professions must be welcomed, even when they come with misconceptions. The misconceptions can be erased; the interest is the seed from which dramatic change can grow.

Creating a Jewish Educational System

Jewish education today is a "system" without order, without interdependence, without coordination. That is to say, it is no system at all. It is a collection of parts which generally do not work together, which even, at times, work at cross purposes. It does not plan, it does not organize the flow of resources among its component elements in any rational fashion. The same child may attend a school, a camp, a youth program, and an Israel trip -- even ones sponsored by the same denominational movement -- and experience virtually no connection among them. The asystemic character of Jewish education is not limited to programming. There is no coordinated mechanism for dealing with personnel needs -- recruitment, training, and placement; for disseminating educational information and resources; for funding or evaluating new projects.

In this, of course, Jewish education mirrors once more the community in which it is embedded. But the dysfunctions of this state of affairs, in education if not yet in the community as a whole, are now becoming evident to those who are fashioning Jewish education's agenda. Neither expanding the educational canvas, nor extending the life-cycle, nor establishing accountability, nor developing new human resources, is possible without coordinated and systematic action. Slowly but surely, those who have thus far led essentially separate lives insofar as Jewish education has been concerned, especially the synagogues and federations, are beginning to talk to one another. They are recognizing -- not without some difficulty -- that no single institution or set of institutions has the ability to carry out the full range of tasks required today to reinvigorate Jewish education.

Once more, what is most promising in the new ventures in community-wide educational

planning which are springing up around the country is not necessarily the plans which result. The plans are important, and it is especially noteworthy that they all tend to focus on the outlines of the agenda presented above. By themselves, however, plans change nothing. Rather, it is the creation of a new community constituency for Jewish education in the process of planning together that makes change conceivable. The effort to create a more far-reaching, tightly integrated, mutually supportive system for delivering Jewish education can itself generate a more cohesive, united community, one which may discover that Jewish education is the both the vehicle for and focus of its communality. We are still a long way from this today. But the first steps are being taken, and we may find that by the time we have designed a model educational system, we will actually have the kind of community ready to make it work!

Can It Be Done?

Is this a vision, or pure fantasy? The historical record of Jewish educational reform in America warrants a healthy skepticism about the prospects for genuine transformation. Clifford Geertz has compared maintaining religious faith to hanging a picture on a nail driven into its own frame. Look too carefully at the set of interlocking assumptions and assertions, and the whole structure collapses. Perhaps my suggestion that current efforts to strengthen Jewish education can induce the communal and cultural transformation which can enable the educational changes to take hold falls into the same category.

I am convinced that at least two major caveats are in order: First, I have little confidence that the agenda I have outlined can produce major transformation unless we recognize explicitly the depth and dimensions of the transformation required and accept no less as our goal. We can serendipitously initiate a process more far-reaching than we intended, but we cannot complete it in this fashion. We must be prepared to accept the premise that the character of our community will determine the

effectiveness of our education, and understand that it is the community, and not the educational system alone, which must be changed. The current agenda points in that direction; we must look at the end, not just the means.

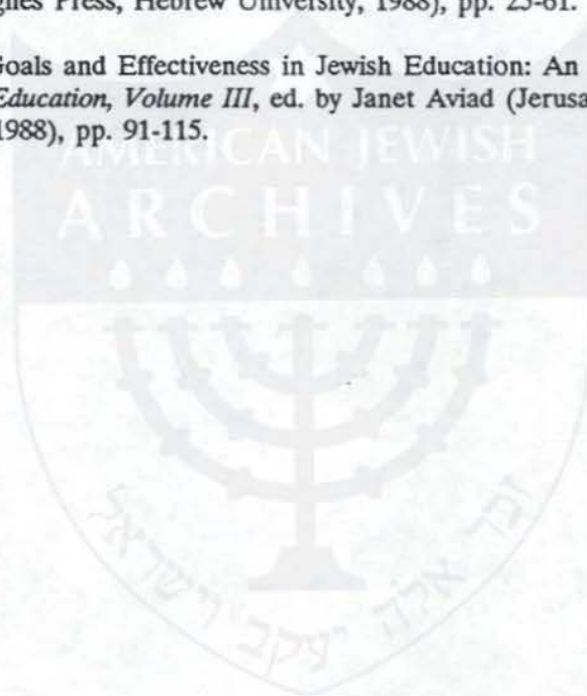
Second, the process of transformation must eventually touch many thousands, perhaps millions of Jews who today have no part and little interest in the efforts underway. I don't believe that we shall ever see the day when all, nearly all, or even a substantial proportion of American Jews live what we might define as "full" Jewish lives. But there will have to be a solid minority of Jews who will participate in the educating community and culture I have envisioned, or it will not be the community and culture of American Jewry. I do not pretend to know how many are required -- how many families must study together, how many students must attend day high schools, how many synagogues must revitalize their educational programs, how many young people must experience Israel in a profound way -- but I know that it is many more than we have today. We should not, however, despair at this prospect. Three quarters of our children already receive some Jewish education at some point during their youth. That is surely a base large enough on which to build.

Despite these caveats, I remain cautiously optimistic. I believe that having fought, successfully, the struggle for adjustment and (thus far at least) the struggle for survival, American Jewry is ready for a new challenge, the challenge of creating a true American Jewish community and culture. What we envision for Jewish education and what we do to realize that vision are at the heart of that challenge. If we will it, it need not remain merely a vision.

NOTES

This paper was prepared for the conference "Imagining the Jewish Future: Community, Culture, and Theology," sponsored by the Reconstructionist Rabbinical College, December 25-27, 1988.

- 1 Isa Aron, "Instruction and Enculturation in Jewish Education," Unpublished Manuscript, pp. 3-4.
- 2 Sheldon A. Dorph, "A New Direction for Jewish Education in America," in *Studies in Jewish Education and Judaica in Honor of Louis Newman*, ed. by Alexander M. Shapiro and Burton I. Cohen (New York: Ktav Publishing House, 1984), p. 108.
- 3 Barry Chazan, "The State of Jewish Education" (New York: JESNA, 1988, p. 8.
- 4 Susan Rosenblum Shevitz, "Communal Responses to the Teacher Shortage in North American Supplementary Schools," in *Studies in Jewish Education, Volume III*, ed. by Janet Aviad (Jerusalem: The Magnes Press, Hebrew University, 1988), pp. 25-61.
- 5 Ronald Reynolds, "Goals and Effectiveness in Jewish Education: An Organizational Perspective," in *Studies in Jewish Education, Volume III*, ed. by Janet Aviad (Jerusalem: The Magnes Press, Hebrew University, 1988), pp. 91-115.



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CAN PHILANTHROPY SAVE JEWISH EDUCATION?

Dr. Jonathan Woocher

In the last few years, there has been considerable discussion about the emergence and implications of new funding patterns for Jewish education. One focus of attention has been the growth in allocations to Jewish education by Jewish community federations. Even more intriguing has been the appearance of private Jewish foundations and philanthropic funds as potential new sources of significant funding.

Partisans of Jewish education in North America have long bemoaned the shortages of funds which seem to beset the field, resulting in poor salaries for educators, inadequate facilities and materials, and chronic operating deficits for many schools. Thus, the emergence of new funding sources, especially ones with access to substantial amounts of money, is indeed a source of excitement and anticipation.

Yet, before simply giving way to that excitement, it is worthwhile asking: Can new approaches to funding Jewish education in fact have a major positive impact on what all agree is a system in need of transformation?

To answer this question, must ask and answer a number of prior and collateral questions as well:

1. How is Jewish education currently funded today?
2. Is a shortage of funding a significant problem in Jewish education?
3. How does this problem manifest itself in specific terms?
4. How is new philanthropic funding for Jewish education likely to be used (based on prior patterns)? How should it be used for maximum

positive impact?

5. Can significant new philanthropic funds be directed to Jewish education? How?

Answering these questions is more difficult than it should be.

The economics of Jewish education is a badly neglected subject. We do not even know the total amount being spent on Jewish education in North America today. Estimates range from \$500 million to \$1 billion, an enormous range. Figures for federation allocations to Jewish education have been gathered -- the current total is somewhere between \$60 - \$70 million -- though even these are not complete. When it comes to other key areas of expenditure and sources of support, including private philanthropy, there is very little hard data available.

Part of problem in compiling figures is definitional -- what is "Jewish education"? Should we include pre-school programs, college-level Jewish studies, trips to Israel, personnel training in our calculations of Jewish educational expenditures? At a minimum, we must observe that different forms of Jewish education -- pre bar/bat mitzvah schooling and university Judaic studies, e.g., -- have very different patterns of funding.

The "bottom line" is that funding patterns for Jewish education are extremely complex to analyze. Thus assessing trends and the potential impact of new developments is even more difficult. In discussing the relationship between philanthropy and Jewish education, we must remember that in an important sense, all of Jewish education is funded through voluntary contributions (i.e., philanthropy), since even the payment of tuition is a voluntary decision.

We can generally divide sources of support for Jewish education into four categories:

1. payments for services (tuition, program fees, etc.)
2. institutional subventions from sponsoring organizations (e.g., support for educational activities which comes from general synagogue or JCC budgets)
3. support from Jewish "public" philanthropic sources (e.g., federation allocations, or WZO/Jewish Agency funding)
4. "private" philanthropy and fund raising

There has been no systematic analysis of the role of each of these in sustaining the different types of Jewish educational activity, although we do have figures for some communities which record, e.g., the percentages of day school budgets which come from the several sources noted above. We simply need much more information in order to draw a broad picture of how Jewish education is funded, and of the trends which are modifying prior funding patterns. While great attention has been given, e.g., as noted above, to the growth in federation allocations for Jewish education, it is not clear whether, or in what spheres of educational activity, that growth has had a significant impact on the educational process or product. There is reason to believe that the growth of day schools over the last few decades has been aided by federations' relatively recent readiness to support this type of Jewish education. Yet since that support typically amounts to only a fraction of the total cost -- anywhere from a tenth to a third -- one could argue that the real impetus and sustainer of day school growth has been the private fundraising which often amounts to far more

than what federations contribute. For supplementary Jewish education, the federation contribution has been inconsequential (except, perhaps, through funding of central services through bureaus of Jewish education). Here, synagogues have borne the brunt of the burden, and whether this has been for better or worse -- for Jewish education and for the synagogue -- is a matter of much debate.

If good information on funding is lacking, so too is information on how the Jewish educational dollar is expended. We do not have comprehensive and categorical data on how money is actually spent: How much goes for personnel? How much is spent on building and maintaining educational facilities each year? How much funding goes for the development and dissemination of educational materials? How much for scholarships, for research? In theory, some of this information could be compiled from institutional records, but in practice, it would be a monumental task, given the fragmentation of the educational system and the proprietary feelings which many institutions have about their financial activities.

The area where we do know the most is about how the "public" philanthropic dollars, primarily those of federations, are spent. As noted above, federations directly invest more than \$60 million in allocations designated for Jewish education. If we were to include funds which are often not included in this category, but may be used in part for educational purposes, e.g., allocations to JCCs, the figure is even higher. How these funds are expended has been catalogued by CJF. Today, the largest proportion, around half, goes to day schools. Another significant piece, approximately a third, goes for various

central services. The rest is divided into a number of categories (informal education -- Israel trips, camps, -- higher Jewish education, etc.) depending upon local circumstances, including a small, but probably growing, portion for synagogue sponsored supplementary schools. Even within these categories, the actual purposes for which money is spent vary widely. For example, support for day schools may come in the form of scholarships for needy students, subvention of some personnel costs, program enrichment grants, or simple per capita or deficit financing. Similarly, central agencies of Jewish education vary widely in their program emphases, and a federation which supports one may be investing in consultation, curriculum development, in-service training, or a variety of other specific activities.

(One major "public" spender on Jewish education in and for North America has until recently received little attention and financial scrutiny: the World Zionist Organization / Jewish Agency for Israel. The combined budgets for Jewish education of the WZO/JAFI total \$50 million. Of this, at least \$35 million represents funds raised by North American Jewish federations. It is more difficult to calculate how much of the \$50 million is spent on educational programs and services for North America (departmental personnel and offices, programs conducted in North America, subsidies for educational programs for North Americans conducted in Israel, etc.), but the amount is clearly substantial, possibly larger than that of any other single educational agency, and certainly much larger than that expended by the federations' own continental planning, coordinating, and service agency for Jewish education, JESNA. Any efforts to assess and perhaps modify

funding patterns for Jewish education in North America must include an examination of WZO/JAFI expenditures and an analysis of their impact and cost effectiveness.)

The interest in new funding sources for Jewish education, and especially the potential for major new philanthropic investment, is generally predicated on the assumption that Jewish education today suffers from underfunding. Is this in fact true? Even this question is not as easy to answer as it might appear, though every educational institution will claim (often with obvious justification) that it could use additional funds. The question really should be asked in terms of the adequacy of funding in relation to certain clear goals and needs, i.e., do we have enough money devoted to Jewish education to do the things we most want to do. It is precisely these clear goals or assessed needs, however, which have never been adequately specified. The issues which merit consideration include not only the overall level of funding, but where and how the funding which is available is used, and whether funding could and should be used differently and/or more efficiently. (An oft-articulated question in this respect is whether the maintenance of many, relatively small supplementary schools, as is typical in many communities, is wasteful in its use of resources.)

In some domains of Jewish education a shortage of funds does seem to be a contributor to Jewish education's problematic achievements. Numerous observers have noted the low salaries, poor benefits, and inadequate training opportunities and incentives available to Jewish teachers. The apparent inability of the educational system to mobilize the funds necessary to provide teachers with a decent standard of

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living is part of a vicious cycle in which the inability to attract and retain quality educators contributes to the general atmosphere of non-seriousness that besets Jewish education, which in turn makes it more difficult to justify "professional" salaries. The unanswerable question at this time is whether adequate funds exist to address these deficiencies within the current overall level of educational funding, assuming some reallocation of those funds could be engineered, or whether an injection of new resources from public or private philanthropy will be necessary to change the present situation. Similarly, it is clear that research and development for Jewish education, including program evaluation, is a badly underfunded area. Nor should we ignore the fact that many schools, especially day schools, face a chronic shortage of funds, which affects tuitions, physical facilities, and staffing, and which appear irremediable without some additional financial support from new sources.

In the last analysis, the question of whether funding shortages are a result of inadequate resources in absolute terms or misallocation of the available resources may be moot. There is no way, given the structural and organizational configurations of our educational system to develop a process for "rationally" allocating financial resources. Institutions will set their own agendas for spending in response to their own perceived needs and goals (or lack thereof); clients, subventers, and donors will provide financial support as they see fit, regardless of the analyses of needs or priorities which "experts" might agree upon. Thus, if funding is to be used as a lever for improvement in Jewish education, it probably will have to be "new" funding, coming

from sources which can mobilize significant financial resources to effect their goals and visions. A shortage of funds is not the only cause of Jewish education's problems. Indeed, it is often a symptom of other more deep-seated problems (e.g., structural dysfunctions, weak leadership, poor planning). Nevertheless, only the injection of new funds is likely to provide the leverage to change some of these underlying conditions. The goals of those interested in such change should, therefore, be both to increase the overall level of funding (which probably is inadequate to the task we as a community assign to education today: insuring Jewish continuity) and to use the funds to maximum advantage for clearly defined purposes not being adequately pursued today.

Federations (and other "public" philanthropic sources) are just beginning to address these strategic issues in funding -- i.e., matching the amounts and types of their expenditures to certain desired outcomes. The problem they face is that many alternative goals in directing their investment are possible and justifiable, focusing on the different "commonplaces" of education: students, educators, content, settings, and methods. Should federations allocate their resources to recruit more students? to recruit, train, and retain better educators? to upgrade curricula? to improve facilities? to develop innovative teaching approaches, perhaps combining formal and informal techniques in new ways? Which populations should be targeted for new investment -- young children and their families? teenagers? adults? Where should new resources be directed -- to existing institutions? to new programs? to "front-line" educators? to central

services? What philosophy should guide funding -- promoting educational equity? rewarding excellence? assisting the most needy? One can make a plausible, indeed powerful, case for many strategic approaches to funding.

In the real world, the selection of funding strategies -- e.g., deficit funding, scholarships, per capita subventions, funding for central services, personnel development, program grants -- and of institutional recipients -- day schools, central agencies, synagogues, universities, communally sponsored schools -- is often more a function of historical and political than of educational planning considerations. The preferences of contributors to federation campaigns do not appear themselves to be an overriding factor in determining how federations expend their educational dollars. But, interest groups within the community and proponents of various ideological positions do have an impact. (E.g., vocal advocates of day schools often form an "intensive education lobby" which finds legitimation in the survivalist ideology which federation leadership espouse. Their success in securing significant financial support for day schools has in some communities provoked advocates of supplementary education to organize their own efforts to win federation financial support for congregational schools.)

The choices which federations and other philanthropic sources make regarding what to fund and how to fund clearly do affect the shape, scope, and activities of the educational system in ways not yet adequately catalogued and analyzed. The special significance of federation (and new "private" philanthropic) funding comes from the

fact that these monies represent a kind of "discretionary" investment capital, not intrinsically tied to a particular educational institution or program. They constitute at least a potential lever for change. As more resources come from these sources, public and private, that potential will grow. Yet, the mechanisms for determining how to expend these funds strategically are rudimentary at best. Whether the current patterns of expenditure are "rational" can only be answered in terms of goals which are often not made explicit (partly because consensus on those goals may not exist), and with reference to the impact of these expenditures on the realization of those goals (which is almost never measured).

Given the uncertainties which exist concerning the role and potential of "public" funding for Jewish education, it is not surprising that we know even less about private funding. What we have labeled private philanthropic support for Jewish education embraces highly diverse patterns of giving: from major, multi-million dollar gifts to small-scale annual fundraising by individual schools. We can record at best several impressions about where the money goes: A significant portion, it would appear, goes to buildings and facilities. Another sizeable portion has gone to the development of college-level programs in Jewish studies, endowment of chairs, etc. Much of the money raised in annual campaigns typically goes for scholarships. And, fundraising for schools often goes simply to meet basic operating deficits.

Today (and probably always) many philanthropists prefer to donate for programs and projects which are "new" or "innovative." It is

generally more difficult to raise funds to sustain an ongoing program, no matter how worthy, than to start something new, no matter how untested. This is one of the possible dysfunctions in patterns of philanthropic giving for Jewish education. Another, is that most private philanthropy appears to be institution-specific, i.e., directed to a single institution, rather than being available to deal on a trans-institutional basis with needs and possibilities that may best be addressed in larger frameworks.

Within the last few years, a small number of individual donors and foundations have begun to emerge as visible forces on the Jewish educational scene, either locally or nationally and internationally. Their contributions have been of a magnitude or have been planned carefully enough so that they can be said to have helped shape a broader agenda of Jewish educational philanthropy. The Gruss family in New York, and the Fund for Jewish Education which they stimulated and partially fund (together with the UJA-Federation), represent one model of large philanthropic investment (more than \$5 million) on an annual basis. Their giving has focused on grants to schools, especially day schools, for basic support and for immigrant students; building renovation; special education; educator benefits; outreach and special projects.

The Mandel Associated Foundations, spearheaded by Morton Mandel have provided support for local initiatives in Cleveland and have now become the catalysts and prime sponsors of a national Commission on Jewish Education (in cooperation with JESNA and JWB) to prepare recommendations for potentially far-reaching new projects. Though

still in the very early stages of its work, that Commission constitutes a breakthrough in several respects: First, its membership includes leaders of several of the major Jewish foundations and other prominent educational philanthropists. Second, it embodies an explicit partnership between "public" Jewish agencies and "private" philanthropy. If the Commission succeeds in generating a set of recommendations for investment in Jewish education which truly commands a consensus of support among its various constituents, it would make possible for the first time a coordinated approach to using substantial new resources to effect educational change.

Several of the foundations represented on the new Commission have already begun to provide funding in several domains. The Wexner Foundation is providing extensive support for the training of Jewish educators (together with rabbis and communal workers) through both fellowships for outstanding candidates and curriculum development grants to enable institutions to improve their training programs. Other foundations -- Revson, CRB (Charles Bronfman), Edgar Bronfman, Koret, Joseph -- are supporting a variety of Jewish educational institutions and projects in such areas as media, Israel programs, and day school development. The "semi-public" Memorial Foundation for Jewish Culture has had a long-standing interest in Jewish education, which has included support for Holocaust curricula, media and new technologies, and, most recently, Jewish education behind the Iron Curtain.

Funding for Jewish education from these sources, and many others less publically visible, is growing and will almost certainly continue

to grow. It is, therefore, worth reiterating that there has been almost no effort to determine how different patterns of giving affect the educational system and its product, especially on the macro, rather than micro level. In the eyes of some, an influx of funds from the new, activist Jewish foundations raises serious questions as well as perhaps providing an answer to long-standing problems. Will these foundations invest wisely -- and by whose criteria? Will they favor the "new" and the "glamorous" (e.g., media) at the expense of the day-to-day and less glamorous areas such as research? Will they induce educators to shape their work in terms of what is "fundable," rather than what they believe is educationally most sound? If private philanthropy is used to maintain the basic infra-structure of education -- e.g., for teachers' benefits -- will that encourage institutional and public sources to shirk their responsibilities?

Ultimately, these are all ways of asking the question with which we began: can philanthropy be a positive change-agent for Jewish education? The record thus far is reasonably clear in demonstrating that philanthropy ("public" or "private") can have a significant impact on individual institutions (and on individual students). Many a school has been saved, many an bold project launched and sustained because of the enlightened generosity of a single individual -- or a single federation allocation. At the same time, it must be acknowledged that much educational philanthropy today has little demonstrable impact, even when it is directed to specific institutions. When we look at the issue of systemic impact, it is even more problematic whether philanthropy as it has typically been practiced heretofore, including

Good question

most definitely much of the federation funding for Jewish education, has really made a substantial difference. As with Jewish education as a whole, even a string of micro-successes does not seem to add up to a macro-achievement.

Perhaps this is asking too much of philanthropy. Funding, we have suggested, is, after all, one -- and perhaps not even the most important -- of many factors necessary for good Jewish education. Yet, there are some problems besetting Jewish education, e.g., that of personnel, which are so pervasive, and so intractable under present circumstances, that it is difficult to imagine how they can be tackled without large-scale, multi-dimensional, trans-institutional responses. And, the leverage to induce and the resources to sustain such responses will almost certainly have to come from the new philanthropic sources. The funding to provide adequate levels of remuneration, generous fellowships for trainees, enhancement of training programs, the creation of new positions -- all of which are generally believed to be necessary elements of any solution to the personnel problem -- simply cannot come from existing resources, for structural and political, if not economic, reasons. In the past, these issues have been dealt with ineffectually and piecemeal, even where philanthropic resources have been applied.

Thus, it is not only a question of "how much," but of "how." One reason why the new (in organized Jewish life) concept of "public"/"private" partnership holds much promise, is because it makes possible the linking of substantial new resources to a community planning process which has proved itself in other domains. For this

partnership to take shape and succeed there will have to be a consensual agreement between individual philanthropists and community instruments on desired ends, and a much greater knowledge of how funding can be used to achieve these ends. This will require both a deliberative process and research not currently taking place (and to develop these may require philanthropic support in its own right!).

The judicious use of leverage can stimulate the creation of such "public/private" partnerships. The impetus, in fact, can come from either direction: "private" investment can draw in the "public," or vice versa. In any such partnership, indeed in any situation where funding comes into play, there will always be the question of who "calls the shots": Will it be the institutional recipients of the funding, the "private" sources, the "public" agencies, or (radical as the notion may be) the client population whose needs are being served? Obviously, the larger the pool of money involved, and the wider it will be spread, the more acute this question is likely to become. It is tied to the still larger question of educational accountability -- who, in Jewish education, is ultimately accountable to whom, for what? Today, too often the answer is that no one is accountable to anyone for anything. Unless we begin to move toward a meaningful conception of educational accountability -- one suitable for a diverse, pluralistic community -- the question of who determines funding priorities, and hence of how new monies will be expended, is not likely to find a ready answer. A new "public/private" partnership represents an exciting vision; but it is far from being a working, or even demonstrably workable, reality.

In general, we have in this paper asked many more questions than we have offered answers. This reflects the paucity of our knowledge. But it also provides us with the opportunity to approach the issues of educational funding and philanthropy with a more thoughtful agenda than simply how to get more money for Jewish education. The key question, we have reiterated, is how the money will be used. We can envision at least three broad categories of usage, perhaps even stages in a strategy of investment:

1. strengthening what exists
2. creating pockets of quality
3. producing systemic changes

Today, much of the first is taking place, some of the second, almost none of the third. To maximize both philanthropic input and impact on Jewish education, we must have a bold vision embracing all three elements and strong, collaborative leadership from both the "public" and "private" sectors of the Jewish philanthropic domain.

Philanthropy cannot in and of itself "save" Jewish education. But appropriately directed, it can be an increasingly vital tool for developing more effective Jewish education. Our challenge is to build that tool, and to learn how to use it wisely.

Dr. Jonathan Woocher is Executive Vice President of JESNA, the Jewish Education Service of North America.

cc: Henry L. Zucker

TO: Morton L. Mandel
NAME
DEPARTMENT/PLANT LOCATION

FROM: Virginia F. Levi
NAME
DEPARTMENT/PLANT LOCATION

DATE: 7/11/90
REPLYING TO
YOUR MEMO OF: _____

SUBJECT:

Attached is a fax from Seymour Fox and Annette Hochstein in which they ask for feedback from HLZ on several matters. He suggested that I send it to you for your thoughts. We are asked to respond as soon as possible.

1. HLZ suggests one change in the wording on how you and your brothers decided to form the Commission. This is the page numbered 8 on the attached fax. Please make any other changes that you wish in this section.
2. Pages 5 through 7 and the top of page 8 offer an overview of the current North American Jewish environment. This was proposed by senior policy advisors and has been revised somewhat by Seymour and Annette. Neither HLZ nor I have any corrections. Please review and note any changes.
3. It has been proposed that commissioners who attended no meetings be excluded from the list of commissioners in the report. Senior policy advisors agreed with this suggestion and recommended that you notify these individuals. HLZ and I have drafted a letter (attached behind the fax) which we propose to send to Lionel Schipper, Harold Schulweis, and Isaiah Zeldin. If you agree, please revise the letter as you wish and return it to me.

INTER-OFFICE CORRESPONDENCE

THE ASSOCIATION OF INSTITUTIONS OF HIGHER LEARNING
FOR JEWISH EDUCATION

President

Ms. Sara S. Lee
Rhea Hirsch School
of Education
Hebrew Union College
3077 University Avenue
Los Angeles, CA 90007
(213) 749-3424

Secretary-Treasurer

Dr. Susan Shevitz
Hornstein Program
Brandeis University
Waltham, MA 02254
(617) 736-2990

July 20, 1990

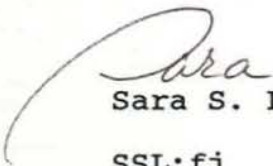
Mr. Stephen H. Hoffman
Executive Vice President
Jewish Community Federation
of Cleveland
1750 Euclid Avenue
Cleveland, OH 44115

Dear Stephen:

I am following up on a brief conversation we had at the last Commission meeting. As I told you, the Association of Institutions of Higher Learning for Jewish Education had a consultation in June in which we discussed areas of vital concern to our institutions and the training of educators. It was a very productive meeting and many important ideas were generated. We are currently working on putting those into a form that would be helpful. The topics we discussed were research, faculty development, professional development, recruitment, and models of training. I am alerting you to these developments so that you will be aware of our work as a resource for the continuation mechanism that you will direct.

I look forward to seeing you in the future.

Sincerely,



Sara S. Lee

SSL:fj

VFL

cc: Morton L. Mandel

TO: Steve Hoffman FROM: Virginia F. Levi DATE: 9/4/90
NAME NAME
DEPARTMENT/PLANT LOCATION DEPARTMENT/PLANT LOCATION
REPLYING TO
YOUR MEMO OF: _____

SUBJECT: SUMMARY OF OUR MEETING OF 8/31/90

We discussed the following at our meeting of 8/31/90

I. Preparations for 9/16 Meetings

A. Senior Policy Advisors (10:00 am-1:30 pm)

1. You reported that you had spoken with Herman Stein and Joe Reimer about plans for creation of the Council Policy Advisors and that Stein will leave after 1:30 and Reimer would like to stay. You had not yet spoken with David Ariel.
2. I am to draft a memo to Commission Senior Policy Advisors notifying them of the 10:00 am meeting at which we plan to work toward completion of the work of the Commission and of the 2:00 pm meeting, with additional people, at which we plan to consult on the process of the Council in more detail. I will indicate that we would like Commission Policy Advisors to stay. (I will not send this notice to David Ariel, until you discuss the formation of the Council Policy Advisors with him.)
3. We prepared the following draft agenda for the morning meeting.
 - a. review final report
 - b. CIJE plans
 - c. status of funding report
 - d. arrange for meetings or discussion with commissioners
 - e. preparations for 11/8
 - i. review invitation list
 - ii. schedule of the day
 - iii. PR coverage and follow up

B. Council Policy Advisors (2:00-4:00 pm)

1. You plan to call the following people about serving as policy advisors and attending the 9/16 meeting: Yitz Greenberg, Bob Hiller, Josh Elkin, Steve Solender, Alvin Schiff, Sara Lee, Dan Pekarsky, Barry Shrage. You will talk with Seymour Fox on 9/4 about denomination representation. I am to get you telephone numbers for Elkin, Lee, and Schiff.
 2. You will prepare a draft agenda for the meeting.
- C. We discussed the need to stay in close touch with Seymour Fox to keep the completion of the final report on schedule.

INTER-OFFICE
CORRESPONDENCE

II. Preparations for November 8 Commission Meeting

- A. You reported that you have contacted a number of people for help in preparing an invitation list. You will contact senior policy advisors for their suggestions.
- ✓ B. You reviewed a draft memorandum to Commission members notifying them of the time and location of the meeting and advised me to send it out.
- C. You suggested that we aim for September 20 to mail invitations to the meeting.
- D. You suggested that I talk with MLM about my findings on the binding of final reports for commissioners and friends.
- E. You will talk with SF on 9/4 about his conversations with David Finn regarding PR and about Finn's role at the final meeting.

III. Miscellaneous Commission matters

- A. We reviewed the assignments from the August 22 Council Steering Committee.
- B. You will call David Arnow to explain the delay in arranging a meeting, to include HLZ, with him and his family.
- C. You suggested that we review HLZ's memo of 8/22/90 on family support for Jewish education at the 9/11 Council Steering Committee meeting.
- D. You reported that you are in touch with Marty Kraar regarding MLM's role at the GA.
- E. You will take HLZ's assignments to call Steve Dobbs and Phyllis Cook.
- F. You believe that it is unnecessary to include SF and AH in Council Steering Committee meetings via teleconference, but that sending them the minutes will be sufficient. We will discuss this with MLM on 9/11.
- G. You do not feel that any immediate follow up is necessary to MLM's letter to Bruce Whizin regarding the University of Judaism or to Armand Lauffer's letter to you about Project Star. You will retain both of these in your file for review with the Council at a later date.
- H. You indicated that the matter of operating the Council under the auspices of a currently existing body has not yet been resolved. You are discussing it with CJF and suggested that we discuss this on 9/11.
- I. You indicated that it is premature to take further steps on the membership of the CIJE Advisory Council and that the proposed invitation list to the final Commission meeting might help us to identify potential members.

IV. Miscellaneous

- A. You will discuss the Lipset request for funding with SF on 9/4 and anticipate confirming your recommendation that we fund half the request (or \$25,000).
- B. As you advised, I have called Bernie Reisman and cancelled the 9/12 meeting with him and Joe Reimer and indicated that HLZ will be in touch to reschedule.
- C. You will talk with MLM directly about further thoughts on support for Soviet resettlement in Israel.
- D. You suggested that I draft a letter for MLM in response to the request for special support for Volunteers for Clevelanders in Israel.



(9/12)

Memo not sent. I shd.
follow up w/ Aaron + Gwen
in mid-Sept. + confirm
when plans are more
definite.

IMPORTANT MESSAGE

FOR Ginny

DATE 8-7 TIME 3:20 A.M.
P.M.

WHILE YOU WERE AWAY

M Mr. Aaron

OF Philadelphia

PHONE NO. 215-351-2049

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

RUSH

MESSAGE _____

This tape is
re-wound

SIGNED _____

Could they pick up
at 30th St. Station
↓

I shd call Art Green
> then RS will talk

wd have #AG &
histres. join for
lunch

Clarify where MLM is
coming fr. & going to.

Cle - Phil 7-8:40 ✓ 9:00
MLM

9:30-11:30 RRC -

11:45-12:15 - Tour of Fed Ed. Campus

12:15-2 lunch mtg

3:06 - Fly to Cleve

AM - RRC
overlap for lunch

Content -

RRC - ?



11:45-12:15 > Tour of Jewish ed'l campus

12:15-2 lunch mtg

ldship on J ed com. & personnel com.
+ gen'l ldship

Present planning on J ed & personnel - locally

1. MLM + SHH to make presentation on outcomes of Com.

2. ↑

8/8/90 DRAFT

HLZ - Any
changes? *g*

MEMO TO: Bennett Aaron, Arthur Green
FROM: Virginia F. Levi
DATE: August
SUBJECT: Morton Mandel Visit to Philadelphia

This will confirm plans for Morton Mandel ^{and Steve Hoffman} to meet with you in Philadelphia on Monday, November 26. While no definite travel arrangements have been made, Mr. Mandel would ~~like~~ be available for as much ~~as~~ time as is useful to you. He can probably arrive in Philadelphia around 9:00 a.m. and plan to leave around 4:00 p.m. We would appreciate your coordinating arrangements within that time frame, with the understanding that you should not feel obligated to fill any more time than you require.

Please let me know when you have a tentative schedule and we will do our best to arrange travel around it.

7:10 - 7:55 - Phil.
5:45 - 7:06 - Close
8:45 - 10:11

Green - 9-12

Fed - lunch + PM - 4:00

If fr. NY - take Metroliner

OK - Aaron + Green
will work out sched.
for MCM + SHH + let
me know the plan.
Then I'll confirm
- Never set'd my call. in writing.

~~Call Aaron~~
Try again after 8/20.

IMPORTANT MESSAGE

FOR

VL

DATE

TIME

5-05

A.M.

P.M.

WHILE YOU WERE AWAY

M

Bennett Aaron

OF

PHONE NO.

215/351-2049

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

RUSH

MESSAGE

4-5 - dinner?

MLM - meet w/ community

leaders (some \$) - Share w/ them

rationale for commitment to

J. community. Encourage MLM

SIGNED to stay for early dinner. BA wd.

78096 (REV. 4/80) PRINTED IN U.S.A.

Maybe a later flight? be glad to discuss.

cc: Steve Hoffman

TO: Morton L. Mandel
NAME
DEPARTMENT/PLANT LOCATION

FROM: Virginia F. Levi
NAME VFL
DEPARTMENT/PLANT LOCATION

DATE: 9/17/90
REPLYING TO
YOUR MEMO OF: _____

SUBJECT: TRIP TO PHILADELPHIA

I have heard from Bennett Aaron and Art Green about tentative plans for your visit to Philadelphia. Steve Hoffman, believing that this will be primarily "show and tell," has advised Aaron and Green that you and he can be there from 9:30 am-2:00 pm. (This assumes that you both will fly to Cleveland at 3:06 pm that afternoon.)

I am being pushed, gently, for more of your time. There is a later flight (5:45 pm). Steve's advice is that Bennett and Art will fill whatever time they have, but that perhaps 9:30 am-2:00 pm is sufficient.

The agenda, as currently designed is as follows:

- 9:30 am-11:30 am- Meet with Green and representatives of the Reconstructionist Rabbinical College.
- 11:45 am-12:15 pm- Tour Federation Education Campus.
- 12:15 pm-2:00 pm- Lunch meeting with Federation representatives, to include Art Green.

I originally told both Art Green and Bennett Aaron that your time frame was tentatively 9:00 am-4:00 pm. Please advise me on whether to continue to offer that or to limit the visit to the current plan. Steve is prepared to be flexible.

9/17 Ginny,
we should ask both
what they would like,
if they could set it -
do they need/want
more than 9:30 - 2:00?
Ask them, & we'll
let them know
— m

INTERNET OFFICE CORRESPONDENCE

9/27

Phil - Cleve - 3:00
5:45
8:40 - USAir
10:04

Sypser - 11/26 plans

~~9:00~~

9:30 start time

Green wd. like MCM until noon

then 20 min. travel

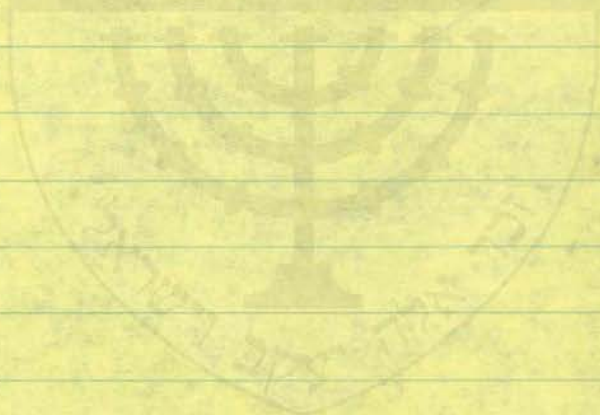
20-25 min. tour

1:00, lunch mtg.

3:00

3-4:30 - mtg. w/ ^{Fed.} top leadership

AMERICAN JEWISH
ARCHIVES





**FEDERATION
OF
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AGENCIES
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and Communications*
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Director of Operations
Allan J. Shaftel

September 26, 1990

OCT 01 1990

Ms. Jinny Levy
Premier Foundation
4500 Euclid Avenue
Cleveland, Ohio 44103

Dear Jinny:

We are very appreciative of Morton Mandel's plan to be with us on November 26.

Our objectives are to learn about the findings and recommendations of the Commission on Jewish Education in North America, to share the results of Philadelphia's recent planning concerned with personnel in Jewish education, and to talk about possible linkages.

After the morning's visit to the Reconstructionist Rabbinical College, our plan is to provide a brief tour of our educational campus followed by a lunch meeting with Jewish educational and other leadership.

Enclosed are copies of the executive summary and full report of our Committee on Personnel in Jewish Education.

Thanks for all your assistance in arranging the visit.

With all good wishes,

Sincerely,

Richard

Richard Sipser
Associate Director
Allocations and Planning

RS/dc

: 9

Executive Committee: Isaac L. Auerbach, Michael R. Belman, Lucille Berger, Bernard Borine, Louise W. Brown, Peggy Carver, Shirley Conston, Lana A. Dishler, Jerome P. Epstein, Gary E. Erlbaum, Barton E. Ferst, Edgar R. Goldenberg, Cis B. Golder, Teddy M. Kaiserman, Raymond Klein, Harold E. Kohn, Herbert M. Linsenberg, Susan W. Marks, Rabbi Simeon J. Maslin, Alan H. Molod, Lawrence J. Pollock, Robert J. Reichlin, Beth G. Reisboard, Bernard G. Segal, Theodore H. Seidenberg, Stuart R. Silver, Ralph S. Snyder, Carol Summers, Leon C. Sunstein, Jr., Sylvan M. Tobin / the Officers and Past Presidents

cc: Stephen H. Hoffman

TO: Morton L. Mandel
NAME
DEPARTMENT/PLANT LOCATION

FROM: Virginia F. Levi
NAME *VFL*
DEPARTMENT/PLANT LOCATION

DATE: 10/4/90

REPLYING TO
YOUR MEMO OF: _____

SUBJECT: TRIP TO PHILADELPHIA NOVEMBER 26

In response to my memorandum of September 17 proposing that you spend more time in Philadelphia on November 26, you suggested that I check with Richard Sipser at the Philadelphia Federation and Arthur Green at RRC about the "ideal" schedule for the day.

Arthur Green would really like you to be at RRC from 9 a.m. to noon. Following twenty minutes travel time, Sipser would take you on a short tour of the Federation education campus, hold a lunch meeting with Federation representatives from 1-3 p.m., and a meeting with top Federation leadership from 3-4:30 p.m.

Bennett Aaron just called to indicate that they would also like to hold a meeting of a small number of financial leaders in the community. They would like you to share with them your rationale for commitment to the Jewish community with a goal to encouraging, subtly, increased giving. He proposes that this meeting take place over an early dinner. They would see that this meeting concluded in time to get you to an 8:40 p.m. USAir flight to Cleveland.

Mr. Aaron would be happy to discuss the proposed dinner meeting with you. He can be reached at (215) 351-2049. He would like to make a case for your staying on.

In any case, I am to get back to Richard Sipser once you have reviewed the proposed schedule and determine how much time you will spend in Philadelphia. The options for return flight are 3:06, 5:45, and 8:40 p.m.

I suggest that you agree to the following schedule:

9:00 - 12:00	-	RRC
12:30 - 1:00	-	Federation Tour
1:00 - 4:30	-	Any combination Federation arranges of meetings with the 3 groups they want you to see.

Attached are materials which Richard Sipser thought you might find useful in preparing for your visit.

Please advise.

INTER-OFFICE CORRESPONDENCE

cc: Henry L. Zucker

TO: Morton L. Mandel
NAME
DEPARTMENT/PLANT LOCATION

FROM: Virginia F. Levi
NAME *VF*
DEPARTMENT/PLANT LOCATION

DATE: 11/30/90
REPLYING TO
YOUR MEMO OF: _____

SUBJECT: COMMISSION THANK YOUS

Following is a list of people I recommend to receive a special thank you for work done on behalf of the Commission. If you agree, I will draft letters to the following:

1. All Commission members - form letter to include personalized paragraph.
2. Senior policy advisors
3. Individual
 - a. Josie Mowlem - For help arranging 11/8 meeting
 - b. Bea Katcher - For help with arrangements and presence at all six meetings
 - c. Jerry Strober - For PR work
 - d. Stanley Horowitz - For volunteering UJA staff support
 - e. Ken Myers - For drafting press releases and features
 - f. Mark Gurvis
 - g. Steve Solender - For use of UJA/Federation for four meetings
 - h. David Harris - For use of AJC space for one meeting
 - i. Fred Gottschalk - For use of HUC for one meeting
 - j. David Finn
 - k. Dena Merriam
 - l. David Kleinman

Please return this list to me with your additions, deletions, and comments.

*all OK -
Stanley
VF*

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THE JEWISH COMMUNITY FEDERATION OF CLEVELAND

1750 EUCLID AVENUE • CLEVELAND, OHIO 44115 • PHONE (216) 566-9200 • FAX # (216) 861-1230

November 13, 1990

Ms. Josie Mowlem
JCCA
15 East 16th Street
New York, NY 10010

Dear Josie:

I just wanted to personally thank you for all the hard work you put into making the final meeting of the Commission on Jewish Education in North America such a success. Everything went flawlessly. I know it happened that way because of your eye for detail and that extra effort you make to have things go smoothly.

We very much appreciated your helping us get ourselves off to a great start for the next phase.

Warm regards.

Sincerely,

Stephen H. Hoffman
Executive Vice-President

SHH:gc
Bl:42A

cc: Mr. Arthur Rotman

Art -- thanks for lending Josie to us. It made a tremendous difference, and we are very appreciative.



The Jewish Community Federation of Cleveland

1750 EUCLID AVENUE • CLEVELAND, OHIO 44115 • PHONE (216) 566-9200 • FAX # (216) 861-1230

November 13, 1990

Mr. Rafael Rothstein
United Jewish Appeal
99 Park Avenue - Suite 300
New York, NY 10016

Dear Rafi:

I just wanted to thank you formally for all the help you gave me, David Kleinman, and Mort Mandel with the public relations effort around the concluding meeting of the Commission on Jewish Education in North America. We couldn't have had a finer press conference, and I really appreciated your looking at the details at the last minute yourself and letting me know what to expect.

The UJA was more than forthcoming, and we are really grateful for your contribution to the work.

Warm regards.

Sincerely,

Stephen H. Hoffman
Executive Vice-President

SHH:gc
Bl:40A

cc: Mr. Stanley B. Horowitz

Stan, thanks for making Rafi and the team available to us.
I know Mort was very appreciative.

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

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The Jewish Community Federation of Cleveland

1750 EUCLID AVENUE • CLEVELAND, OHIO 44115 • PHONE (216) 566-9200 • FAX # (216) 861-1230

November 13, 1990

Mr. Jerry Strober
10 East 40th Street - Suite 1010
New York, NY 10016

Dear Jerry:

I just wanted to personally thank you for the yeoman effort you made on behalf of the public relations affairs of the Commission on Jewish Education in North America. We couldn't have asked for a better beginning of our day with that press conference, and things just got better and better after that because of that kind of start. I know Mort Mandel was very gratified by it all.

You and your wife were just wonderful to donate your time, and we're very appreciative. I think big things will be coming out of this project, and I hope you'll take some satisfaction in knowing that you helped give it the right start.

Warm regards.

Sincerely,

Stephen H. Hoffman
Executive Vice-President

SHH:gc
Bl:41A