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HISTORY?

AMERICAN ASSOCIATION FOR JEWISH EDUCATION

114 FIFTH AVENUE • NEW YORK, N.Y. 10011 • (212) 675-5656

the national service agency for coordination, promotion and research in American Jewish education

July 21, 1981

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

Dear Mort:

As chairman of the ad hoc committee, jointly established by the Council and AAJE, to implement major provisions of the recommendation of the CJF/AAJE Study on Future Directions for the American Association for Jewish Education, I am pleased to report that we have completed our assignment.

As you will note in the appended summary of our concluding meeting held on June 15, a new agency, Jewish Education Service of North America, has been put into place. It will be governed by a board of directors principally composed of responsible local community leaders, many of whom have already agreed to serve. The by-laws reflect the decisions reached in the study process that the central purpose of the agency should be to provide competent Jewish education services to local Federations and their central Jewish education instrumentalities on this continent.

We have also carried out our mandate to establish a realistic budgetary base and a practical financing plan, and have done so in full consultation with the Large City Budgetting Conference and the Council.

These provisions have been reported to and approved by the Executive Committee of AAJE, at a meeting on June 23. At that time, it was voted to dissolve AAJE and transfer the authority for operation to the new agency.

CONSTITUENT NATIONAL ORGANIZATIONS

Union of American Hebrew Congregations:
Commission on Jewish Education
United Synagogue of America:
Commission on Jewish Education
National Commission on Torah Education
American Jewish Committee: C.J.C.A.
American Jewish Congress
American Sephardi Federation
B'nai B'rith
Congress for Jewish Culture
Hadassah
Jewish Reconstructionist Foundation
Jewish Welfare Board
Labor Zionist Alliance
National Council for Jewish Education
National Council of Jewish Women
Pioneer Women
Women's American ORT
Workmen's Circle
Zionist Organization of America

CONSTITUENT COMMUNAL AGENCIES

Bureau of Jewish Education, Atlanta
Jewish Education Committee, Atlantic City
Board of Jewish Education, Baltimore
Bureau of Jewish Education, Boston
Bureau of Jewish Education, Buffalo
Associated Talmud Torahs, Chicago
Board of Jewish Education, Chicago
Department of Jewish Education
and Culture, Chicago
Bureau of Jewish Education, Cincinnati
Bureau of Jewish Education, Cleveland
Jewish Education Committee, Columbus
Bureau of Jewish Education, Dayton
Central Agency for Jewish Education, Denver
Bureau of Jewish Living, Des Moines
United Hebrew Schools, Detroit
Committee on Jewish Education, Hartford
Commission for Jewish Education, Houston
Jewish Educational Association, Indianapolis
Jewish Education Council, Kansas City
Bureau of Jewish Education, Los Angeles
Bureau of Jewish Education, Louisville
Central Agency for Jewish Education, Miami
Board of Jewish Education, Milwaukee
The Talmud Torah of Minneapolis
Jewish Education Council of Greater Montreal
Department of Jewish Education, New Haven
Jewish Education Association of Metropolitan
New Jersey
Board of Jewish Education, North New Jersey
Bureau of Jewish Education, Southern New Jersey
Commission of Jewish Education, New Orleans
Board of Jewish Education, New York
Jewish Education Council, Oakland
Committee on Jewish Education, Philadelphia
Division of Community Services
Gratz College, Philadelphia
Hebrew Institute of Pittsburgh
School of Advanced Jewish Studies, Pittsburgh
Jewish Education Association, Portland, Ore.
Bureau of Jewish Education, Providence
Bureau of Jewish Education, Rochester
Bureau of Jewish Education, Sacramento
Central Agency for Jewish Education, St. Louis
Talmud Torah of St. Paul
Bureau of Jewish Education, San Diego
Bureau of Jewish Education, San Francisco
Community Hebrew School, Sioux City
Board of Jewish Education, Springfield, Mass.
Board of Jewish Education, Toledo
Board of Jewish Education, Toronto
Board of Jewish Education, Washington, D.C.

The members of the Ad Hoc Committee and the staff consultants merit full commendation for successfully carrying out this complex task.

It is with great personal satisfaction that I report the completion of this important community assignment.

Sincerely,

ALBERT B. RATNER

AMERICAN ASSOCIATION FOR JEWISH EDUCATION

114 FIFTH AVENUE • NEW YORK, N.Y. 10011 • (212) 675-5656

DRAFT

Final Report
CJF-AAJE AD HOC COMMITTEE TO IMPLEMENT MAJOR RECOMMENDATIONS OF STUDY ON FUTURE DIRECTIONS FOR THE AMERICAN ASSOCIATION FOR JEWISH EDUCATION

June 15, 1981

Introduction - This Ad Hoc Committee was appointed jointly by the Council of Jewish Federations (CJF) and the American Association for Jewish Education (AAJE). Albert B. Ratner of Cleveland served as chairman, with Herbert Millman as coordinator. It began its work in September 1980. Its mandate was to put into effect major recommendations of the study co-sponsored by these two organizations to set future directions for AAJE. The recommendations of the study, adopted by the sponsoring organizations, called for transforming AAJE from an umbrella membership organization of national and local organizations involved in Jewish education, and individual supporters of Jewish education, into a continental Jewish education service agency concentrating on helping local Jewish Federations and their central Jewish education instrumentalities in their Jewish education concerns.

Specifically, the Ad Hoc Committee was asked to deal with the following major components of the study recommendations:

a. Governance and By-Laws - To establish a board of directors primarily composed of local community lay leaders and to develop by-laws which reflect the changed service focus and functions of the new agency.

b. Financing - In consultation with the Large City Budgetting Conference (LCBC), to set guidelines for the budget and for securing finances in keeping with the primary functions of the new agency established by the study.

c. Lay Leadership - To determine criteria and to recruit persons meeting these criteria to serve on the Board of Directors.

d. Organizational Relationships - To develop guidelines for relationships between the new agency and other North American and world bodies involved in local Jewish education activities on this continent.

Accordingly, the Ad Hoc Committee determined that it could best carry out its assignment through four Task Groups to develop proposals on each of these aspects for consideration by the full committee. In the course of its work over a period of eight months, committee task group representatives conferred with LCBC, CJF, the "Big 16" presidents group of CJF and with the Steering Committee of the Bureau Directors Fellowship, an association of Executive Directors of major local Bureaus and Boards of Jewish Education.

At a meeting on June 15, 1981, the Ad Hoc Committee determined that it had carried out its mission to a point where continuing responsibility could be turned over to the persons who had been recruited to serve on the new board of directors. With this, it concluded its work, having accomplished the following:

1. Governance and By-Laws - This Task Group chaired by Elliott M. Bernstein of Milwaukee, and utilizing the services of a New York attorney experienced in by-laws formation, drafted a set of by-laws which was approved by the Ad-Hoc Committee. These provide for governance by a Board of Directors primarily composed of local community lay leaders. As proposed by the Bureau Directors group, provision will be included for election of three

of their members to the Board, and one to the Executive Committee. The by-laws also provide for officers, an executive committee, appropriate standing committees, and include provisions which enable the work of a not-for-profit community service body to go forward.

The name proposed for the new agency is Jewish Education Service of North America. (By action of the Executive Committee of AAJE, meeting on June 23, a transfer of authority to the new board was effected, enabling it to assume full responsibility for governance. At an organization meeting of the new board, on July 1, 1981, the new by-laws were adopted in principle, subject to further refinement.

2. Finances - Through the work of the Task Group on Finances, chaired by Charles H. Goodman of Chicago, and with the most helpful consultation of the staff and membership of the Large City Budgetting Conference, the following proposai was developed:

   a. In order to provide the basic services requested by communities, as determined in the study, the new agency will require a budget (in 1981 dollars) of $1,315,000. It is proposed that this level be achieved over a 3-year period. This assumes that the new agency will conduct its affairs on the leanest possible basis. This is $450,000 more than the present AAJE budget.

   b. To move up to this point, it is proposed that 1) the new agency should increase income from internal sources (private contributions, grants, etc.) from the present level of $90,000 to $150,000,
   2) $100,000 should be sought from Metropolitan New York, and
   3) Federations should increase their allocation on a formula basis in three annual steps to provide the remainder.

c. Knowing from the experience of other agencies that the new agency will require much more than an $150,000 increase in the first year of its operation, it is proposed that on a one-time basis Federations permit and help to obtain local endowment grants or permit special fund-raising efforts to raise an aggregate of an additional total of $150,000 in the first year.

The LCBC has endorsed this proposal in principle and authorized the new agency to present its 1981-82 budget on this basis at the next formal hearing scheduled to take place on September 18.

At the meeting with the CJF "Big 16" president's group, the general response to the proposal was that it was "fair" and "reasonable." While concern was expressed over the ability of some communities to achieve the required level of allocation in the 3-year period, there was broad consensus that a competent Jewish education service instrumentality was an essential tool required by local communities and should be adequately supported.

Based on their consultations with this group and with LCBC, the Committee adopted the proposed financing plan with the full understanding that achieving the goal would require an intensified community-by-community effort by the new agency.

3. Leadership Selection - Co-chaired by Richard Manekin, Baltimore, and Fred Sichel, Central New Jersey, the Task Group on Leadership selection both developed a set of criteria for board leadership of the new agency and reached out to local community leaders selected on the basis of the criteria to accept nomination to the board of the new agency.

By the time of the concluding meeting, 48 persons had agreed to accept nomination toward a goal of 60.

The criteria for board leadership established by the Task Group included the following:

Have the status of --

a. Respected, influential current community leadership.

b. Appreciation of the importance of Jewish education for Jewish continuance.

c. Interest in aiding the new agency to provide effective aid to local communities in dealing with current and emerging challenges confronting Jewish education.

d. Willingness and ability to attend quarterly board meetings.

e. Demonstrated ability to participate responsibly on board deliberations and in carrying out assignments.

In the selection of persons who meet these criteria, the Task Group reached out to younger, developing leaders as well as to those with substantial experience.

4. Organizational Relationships - The Task Group on relationships of the new agency with other North American and world organizations involved in local Jewish education activities was chaired by Horace Bier of Metropolitan New Jersey. By the decision of the Ad Hoc Committee, it did not initiate its assignment until it had the benefit of the decisions on governance. However, by the time of the concluding meeting, a working paper on relationships had been developed by Dr. Alvin I. Schiff, a member of the committee and consultant to this Task Group. This paper builds on the Study recommendation that in respect to "its relationships with national religious, ideological and other organizations involved in local Jewish education activities, the interests of local communities and the respective organizations will best be served by a system of active cooperation as distinguished from constituency.

It is appropriate that a community-funded agency take the initiative in encouraging and facilitating cooperation among organizations in projects and programs which serve the total community and also help to enhance the educational activity of the respective groups."

It is expected that the board of the new agency will establish a committee to devise guidelines and initiatives for organizational relationships based on the Study recommendation and drawing from the Working Paper.

In bringing the last meeting of the committee to the point of adjournment, Chairman Ratner observed that the Study told us <u>what</u> the new agency should do and the Ad Hoc Committee has helped to set in motion <u>how</u> it should do it. However, the real test will be in how well and how quickly the leadership is put to work. To meet the needs and gain support, the agency requires not only top-flight lay leadership but an excellent professional staff. Three key roles which will test the competence of the new agency will be a) its effectiveness in promoting Jewish education, b) its competence in helping Federations to plan soundly in respect to Jewish education, and c) its ability to help communities to develop effective mutual relationships with Israel on Jewish education concerns. The basic reason for our effort to recruit the kind of people we have attracted to the board is to make sure that the new agency will be responsive to community needs in these and in other areas.

No time should be lost in making this new agency both visible and financially viable. While we have completed our assigned task, we, the people in this room, are the very ones who can help the new agency to fulfill itself. In that regard, our job is not done.

Mr. Ratner thanked the members of the committee and the staff consultants for so richly fulfilling the concept of partnership between volunteers and professionals which has meant so much in Jewish organizational life in North America.

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Attendance at Concluding Meeting:

Ad Hoc Committee:

Consultants:

S U M M A R Y

Report of The
Committee To Consider The Future Directions
of the

AMERICAN ASSOCIATION FOR JEWISH EDUCATION
(AAJE)

A Study Sponsored by AAJE
In Cooperation With The

COUNCIL OF JEWISH FEDERATIONS
(CJF)

November, 1979

INTRODUCTION

The Committee to Consider Future Directions of the American Association of Jewish Education, appointed jointly by AAJE and CJF, began its task in the Spring of 1978 to determine if Jewish communities needed and wanted national Jewish education services, and to ascertain what services they deemed most necessary and useful.

It was tempting to stray from this clearly defined mission. During community interviews, Committee members were frequently asked to advise local communities how to cope with critical policy questions and demographic, political, educational and financial problems which confronted them. Our consistent response to these challenges was the question: "Do you want and would you help support a competent agency that could effectively help your community to deal with these problems on an ongoing basis?" The answers, overwhelmingly, were in the affirmative.

The judgements reflected in the findings, conclusions and recommendations contained in this report are those of the Study Committee. They derive from what the Study Committee has learned from interviews with local community lay leaders and professionals representing federations, bureaus of Jewish education, and other Jewish educational institutions. The Committee also received the forthright counsel of the leaders of national religious organizations, heads of schools of higher Jewish religious learning and education and other national bodies concerned with local educational activities.

We acknowledge with appreciation the helpfulness of Jewish education agency executives who, individually and collectively, gave the Committee the benefit of their views. A statement by a group of bureau executives aided the Committee's thinking. Similarly, the AAJE staff provided its views in several meetings with the director of the Study. Both statements were published in JEWISH EDUCATION, Volume 47, No. 2, Summer 1979, and are included in the compilation of working papers and other documents related to the study process.

We extend our profound thanks to the members of the Committee who gave their time and devoted their creative energies to this task; to the director of the Study, Herbert Millman, and to our consultants, Dr. Alvin I. Schiff and Carmi Schwartz; to Dr. Shimon Frost, who served as our liaison with AAJE, and to Charles Zibbell, our liaison with CJF.

It is our hope that the endeavors of the Study Committee will lend sound direction to the development of the focus and function of a North American Jewish education agency designed to provide service to local Jewish communities in their efforts to assure Jewish continuity through effective Jewish education, and to contribute dynamic leadership to the cause of Jewish education on the North American continent.

Albert B. Ratner) Co-Chairmen
Jane Schapiro)
Lois K. Fox, Associate Chairman
Arthur Brody, President of AAJE

PREAMBLE

Motivated by a growing concern about Jewish survival and the quality of Jewish life, the organized Jewish community in North America is placing increased emphasis on Jewish-identity formation strategies for Jews of all ages.

Local and national Jewish communal leadership now looks to Jewish education as a vital part of the effort to help assure Jewish continuity.

This has motivated local Jewish communal leaders to place a high priority on Jewish education and to increase dramatically Federation financed support of Jewish education programs (now exceeding 30 million per year). In doing so, they have begun to learn about the various educational mechanisms and to seek ways to reinforce and improve them.

This renewed interest, commitment and communal attention to Jewish education has clearly demonstrated that providing quality Jewish education requires a variety of formal, informal, lay, professional, school, home and community efforts and involvements heretofore not sufficiently developed or orchestrated.

Education has assumed various roles in different cultures and societies. Nowhere has it been so intricately woven into the fabric of a people as in the case of Judaism.

As in the past, the quality of Jewish life, and the continued existence of the Jewish people is dependent upon our capacity to fully transmit our heritage to succeeding generations.

It is this kind of realization that motivated the concern about a continental agency for Jewish education and the study to explore how such an agency could best be structured.

The central conclusions reached in this study jointly mandated by AAJE and CJF are, 1) demonstrated affirmation by local community leaders of the essentiality of Jewish education for meaningful Jewish continuity, 2) awareness by both the leaders of Jewish education institutions and federations that Jewish education in local communities is beset by complex and critical problems affecting quality, careers, finances and enrollment, 3) heightened expression of the concept that Jewish education is a community responsibility, calling for leadership by federations and their central Jewish education instrumentalities in the collaborative endeavor to deal with these problems and 4) positive recognition of the urgent need for essential support services in North America addressed to federations and their Jewish education bureaus, boards, committees and other central structures involved in giving leadership to community Jewish education endeavors.

From these salient conclusions, the Study Committee presents its central recommendations that the needs of these times call for the reshaping of AAJE into a continental Jewish education service agency whose competency is focused on providing leadership and technical support to local federations and their central Jewish education instrumentalities to aid them in fulfilling their responsibility for Jewish education and to do so in constructive relationship with the institutions conducting Jewish education programs.

The sections that follow provide the background to the Study and report on the issues, basic assumptions, methodology and findings and the consequent recommendations.

SUMMARY

This summary includes the following sections:

A. Background and Charge To the Study Committee
B. Study Issues
C. Basic Assumptions
D. Methodology
E. Findings
F. Recommendations

A. BACKGROUND AND CHARGE TO THE COMMITTEE

In a memorandum to its Governing Council, dated December 22, 1977, AAJE stated that it is "the intention of the AAJE to conduct a national study, with the cooperation of the Council of Jewish Federations," for the purpose of ascertaining how local communities (particularly federations and bureaus) perceive: a) needs for guidance and services, b) the national structure required to deliver these services, and c) the financing and staffing of such a structure.

To substantiate the need for a study the memorandum indicates that AAJE "concedes that the local communities are not entirely satisfied that their needs are being recognized and met." At the same time, "the present national service agency, the AAJE, feels that it is not being adequately funded in order to appropriately discharge its present or future responsibilities."

The memorandum cites the timeliness of a basic reconsideration of the structure and services of AAJE in light of the changes in local communities since AAJE's establishment in 1939 and its reorganization in 1963. These changes raise questions about: a) community needs and expectations, b) the implications for the scope and priorities of national services to meet these needs, and c) the organizational systems for decision-making, financing, professional personnel and delivery of services.

Against the background of local changing and emerging needs, AAJE proposed to CJF that a representative committee of top lay and professional community leaders aided by professional consultants be asked to reappraise the role, structure, function and operation of AAJE. To achieve this reassessment it was necessary to obtain the perceptions of the leadership of Jewish community federations, central Jewish educational agencies, national Jewish educational bodies, and world organizations concerned with Jewish education in North America.

The Board of CJF agreed to the importance and timeliness of such a study and readily cooperated in its planning and development. CJF involvement was expressed by its joining with AAJE in identifying representative local and national lay and professional leaders in Jewish education and Jewish communal activities to serve on the Study Committee, and by obtaining special local federation financial support for the Study.

The Study is not a review of the purposes, content and methodology of Jewish education. It focuses quite specifically on the need to clarify and define the character and functions of a community-supported North American service agency which seeks to help local communities in their Jewish education efforts.

B. THE ISSUES

Within the context of its charge, the Study Committee identified the following issues for consideration:

1. Community Needs - What are the most urgent education needs of local communities, in light of perceived objectives? What are the services and resources which local communities feel they must receive from a North American Jewish education service agency?

2. Agency Functions - What should be the role, function and services of a national service agency? What are the implications for such an organization and its professional staff in order to carry out the functions, deliver the services, maintain the purposeful interaction with local communities necessary to assure constructive relationships with appropriate national and international organizations?

3. Lay Organization - What are the implications for board and intermediate lay leadership structures (e.g. committees, commissions, regional groupings, etc.)? How can effective local lay leadership representation be assured? What kind of lay leadership is needed?

4. Service Targets - What and who should be the constituency of such a North American Jewish education service instrument of local community?

5. Inter-Organizational Relationships - What should be the relationship of a community-funded Jewish education agency to other national, synagogal, international and Israel agencies?

6. Financing - What are the implications of the answers to the above for financing of a North American service body? Who should be responsible for this financing?

C. BASIC ASSUMPTIONS

This Study was predicated on several basic assumptions that served as a frame of reference:

1. Effective Jewish education for as many people as possible is a vital condition for meaningful Jewish continuity. The many resolutions adopted at various CJF General Assemblies and the marked increase in community awareness and financing of local Jewish education attest to broad acceptance that the promotion and support of Jewish education deserve highest priority.

2. Raising the quality of Jewish education, exposing more people to Jewish education and enhancing the status of the Jewish education profession are critical concerns for the Jewish community. It was not within the purview of this Study to find solutions to these concerns. Rather, the Study sought to identify the kinds of functions, services and resources that a North American Jewish education agency should address to these pressing problems.

3. The scope of Jewish education, like all education, embraces all of life's experiences at every age level and in a variety of settings and formats. While the primary focus in this Study was on services for schools and school-related experiences (e.g., educational programs in Israel and camping) in the local community, it was recognized that significant Jewish educational opportunities (formal, informal and experiential), not specifically covered by this Study, must be provided by the Jewish community.

4. In North America, Jewish education is a local responsibility. Supportive services should be addressed to helping local communities, through their educational institutions, to provide quality Jewish education to meet their community and institutional objectives.

D. METHODS USED IN THE CONDUCT OF THE STUDY

At its first meeting, a Study Design developed by the Study Director in consultation with several federation and bureau executives was considered and adopted with modifications. This was developed more fully at later meetings which benefitted from the input of the CJF Committee on planning for Jewish Education and Culture and a pilot test carried out in Boston, Massachusetts.

The methods of obtaining information included the following:

1. Team visits (involving at least one Committee member and one Consultant) were made to about 30 representative communities to interview over 500 leaders of federations, bureaus, Hebrew colleges and local synagogal schools in order to obtain their perceptions of local Jewish education goals, concerns and needs and their expectations of a North American Jewish education service agency financed by the local communities.

2. Following a carefully planned interview process, a Rating Form (prepared for computer analysis) on service priorities was completed by a broad segment of the leadership of Jewish education and federation, both lay and professional. Several hundred of these forms were analyzed both in total and by such categories as size of city, geography, and lay and professional orientations.

3. The perceptions of leaders of communities not visited were invited by the use of a group discussion guide and the filling out of Rating Forms.

4. Interviews were held with leaders of major national organizations involved in local Jewish education.

5. Individual interviews were held with officers and executives of other national organizations involved in Jewish education and culture.

6. Consultations were held with the AAJE professional and lay leadership.

7. Group consultations were held with bureau directors.

8. Input from lay and professional leaders was obtained during the CJF Quarterly meetings from the CJF Committee on Planning for Jewish Education and Culture and at meetings of the federation presidents and executives.

9. Members of the Study Committee guided every phase of the Study. In all, fifteen meetings took place including meetings of the overall Study Committee, the Steering Committee and the Committee of Consultants.

E. FINDINGS

1. Basic Concerns of Communal Leaders

The leaders of the Jewish Communities across the country strongly feel that the quality of Jewish life on this continent is dependent on the ability of the communities to solve the crucial challenges confronting Jewish education. These challenges include:

a) Increasing dramatically the proportion of families who seek Jewish education for their children and for themselves. Community federations, bureaus and synagogue leaders share the deep concern about the decline of Jewish school enrollment and would welcome inter-community exchange of information about the condition of enrollment and ways of dealing with these problems. Many interviewees underscored the need for mobilizing a continent-wide effort to promote broad family understanding of the essentiality of Jewish education.

b) Assuring that the children of all families, regardless of financial ability, can receive a sound Jewish education.

c) Coping with the conditions which deter the development of a Jewish teaching career that is professionally and personally rewarding.

d) Tackling these and related problems in ways that: energize collaboration between the organized Jewish community (i.e, federations) and the institutional sponsors of Jewish education (e.g., independent school boards and synagogues), and preserve the integrity of these institutions while deepening their sense of the Jewish community.

2. Clarification of Local Institutional Roles

There is a widespread need to clarify, define and designate the appropriate roles of federations, bureaus, synagogues and independent schools in community planning for Jewish education, standard setting, evaluation, financing and personnel development. Local communities would welcome competent help in achieving such clarification.

3. Community Financing

While community federations, in recent years, have increased annually the level of their support to local Jewish education, it is unclear whether these communal funds are used most effectively. In turn, many synagogues express concern lest the accountability requirements that accompany grants from outside the synagogue resources lead (consciously or unintentionally) to imposition of unwarranted controls and to the compromise of institutional and/or ideological integrity.

Both CJF and individual national ideological groups have sought to deal with these concerns. Yet these are issues which would continue to benefit from more systematic leadership, communication and clarification.

4. Career Enhancement

The Study Committee visits underscored the condition broadly bemoaned in educational and lay leadership circles that Jewish teaching and even principalship are in the main part-time and low paid and do not give the sense of professional satisfaction and association which is increasingly characteristic of the other areas of Jewish communal service. This condition has resulted in the serious dwindling of numbers of persons preparing for careers in Jewish education.

It is recognized that the upgrading of instructional performance cannot be effected without the concomitant upgrading of the economic and social status of professional Jewish educational personnel. The leadership of a prestigious national agency board is deemed to be essential in confronting and resolving this knotty and critical problem.

5. Programs and Materials

By and large, local Jewish educators do not feel there is a dearth of effort to develop creative programs or a lack of instructional materials. On the contrary, there is a sense that much material is being prepared by a variety of sources, including the national religious organizations, Israeli institutions and local Jewish education professionals. The need, they feel, is for a central clearing house to screen, evaluate and disseminate programs and materials and to provide information about their availability and suitability for the various types and levels of Jewish schooling. Universally, the interviewees proposed that a clearing house function could be a most valuable component of a North American Jewish education service agency.

6. Inter-Organizational Relationships

The interviews with the national organizations involved in local Jewish education evoked a variety of recommendations about the appropriate functions of a North American service agency. However, the national synagogal groups share the common view that a national service body can fulfill a useful purpose on the North American scene provided that its programs do not conflict with nor duplicate the activities of the national bodies, but rather help these bodies fulfill their own educational objectives.

Within this frame of reference, the consultations identified several categories of functions which a competent agency could render. These were carefully considered by the Study Committee in developing its recommendations. A report on the interviews with the national organizations is included in a compilation of working papers and other documents related to the Study process. These consultations also made it clear that the optimal relationship between these organizations and the North American service agency could better be defined under the rubric of "cooperation" rather than the present term "constituency."

7. Understanding the Role of a North American Service Agency

While bureau directors and sophisticated lay leaders understood the role of AAJE - and often cited instances of great helpfulness - many lay leaders were not aware of AAJE's existence and/or programs. Even those who were acquainted with AAJE were not sure how its purposes and functions differed from those of the education departments of the national synagogal bodies. This underscored the Study Committee's judgement regarding the need for a clear focus and a close bond of leadership and communication between the North American service agency and all facets of the organized Jewish community to which its services are addressed, particularly to those which finance its program.

F. RECOMMENDATIONS

The adoption of the recommendations of the Study Committee, if implemented, will substantially transform AAJE from an organization having a complex membership constituency, including individuals as well as organizations, into a service agency addressing itself to local communities in the following ways:

1. Service Focus

It should be essentially a service instrument for the central communal agencies for Jewish education. Thus, it should concentrate on helping bureaus, federations, and other central Jewish educational instrumentalities to deal with community-wide Jewish education concerns. This should be its principal raison d'etre.

In fulfilling this core purpose, it should, of course, maintain close, ongoing rapport with national religious, ideological bodies, as well as with other national organizations as stated in Recommendation 3.

2. Basic Functions

Within this context, it should serve as a continental leadership force for promoting Jewish education and providing technical assistance, information and materials which the organized Jewish community requires in order to maximize its efforts on behalf of Jewish education. Its activities should embrace the following functions:

a. Provide forceful leadership in the promotion of the importance of education for Jewish family life and Jewish continuance.

b. Counsel federations and central community educational instrumentalities in their efforts to support and strengthen Jewish education under institutional and community auspices.

c. Provide competent guidance and assistance in analyzing community problems related to Jewish education, including technical aid in community planning and in clarifying the appropriate roles of federations, bureaus and institutional sponsors of Jewish educational programs.

d. Provide human resources services, including personnel recruitment and placement, career enhancement programs, and professional and lay leadership development.

e. Gather, analyze and disseminate relevant information concerning the status of Jewish education in order to keep local communities abreast of changing conditions.

f. Initiate, commission and participate in research, demonstration and evaluation projects aimed at enhancing local Jewish education endeavors.

g. Collect, screen, evaluate, disseminate and aid in the replication of educational programs and materials.

h. Represent the organized Jewish community in relationships with national, Israeli and world Jewish education bodies.

3. Inter-Organizational Relationships

In its relationship with national religious, ideological and other organizations involved in local Jewish education activities, the interests of local communities and the respective organizations will best be served by a system of active cooperation as distinguished from constituency. It is appropriate that a community-funded agency take the initiative in encouraging and facilitating cooperation among national organizations in projects and programs which serve the total Jewish community and also help enhance the educational activity of the respective groups. A mutually satisfactory mode of close liaison among such organizations is important for the enhancement of Jewish education in North America.

4. Governance by Lay Leadership

The leadership of the agency should be basically the responsibility of local community lay leaders. To achieve this condition, the present AAJE Governing Council, comprised principally of representatives delegated by local and national bodies, should be supplanted by a Board of Directors composed of persons elected ad personam through a nominations process in which federation and bureau leaders help identify persons who can contribute significantly to the leadership of the agency.

The Board should be aided in its operation by a variety of standing committees, ad hoc task groups and other appropriate sub-structures which will make recommendations to the Board.

Within this governance structure, provision should be made for presidents and directors of bureaus to communicate their views on an ongoing basis to the lay and professional leadership of the agency and for appropriate participation in its activities.

5. Name of Organization

To reflect the proposed purposes of the national agency and to indicate that it serves communities in both the United States and Canada, it is recommended that the name of the agency should be in the order of North American Association for Jewish Education Services.

6. Finances

In order to accomplish the objectives set forth, it is recognized that a substantial increase in funding will be required. It is not expected to call for immediate drastic expansion. Increases in budgetary support should be developed over a three-year or four-year time period in consultation with LCBC. Until the new plan of activity is put into effect, it is important that federations continue the present level of support to AAJE with due consideration to the impact of inflation.

7. Staffing

To carry out the functions proposed herein, it is essential that the agency be staffed by professionals of the highest competence in the various specialized areas of service. The assurance of such staffing shall be a central responsibility of the Board of the agency.

8. Ad Hoc Governance and Finances Committee

To achieve the significant objectives implicit in these recommendations, it is proposed that AAJE seek the cooperation of CJF in the joint appointment of an ad hoc committee. The principal task of the Committee should be to effectuate the recommended changes regarding the governance and the financing of the agency.

During the implementation period, the ongoing management of AAJE should continue to be the responsibility of its lay leadership and staff.

COMMITTEE TO CONSIDER THE FUTURE DIRECTIONS OF AAJE

Albert B. Ratner)
Cleveland)
Jane Schapiro) Co-Chairmen
Baltimore)
Lois K. Fox
Nashville Associate Chairman

Staff
Herbert Millman, Director
Carmi Schwartz, Specialist on Community Organization
Dr. Alvin I. Schiff, Specialist on Jewish Education

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JEWISH EDUCATION AT THE CROSSROADS

The State of Jewish Education

ALVIN I. SCHIFF

Prepared for the
Joint Program for Jewish Education,
in conjunction with the
Council of Jewish Federations,
JWB and Jewish Education Services of North America

March, 1983

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JEWISH EDUCATION AT THE CROSSROADS

Alvin I. Schiff

SETTING THE STAGE: THE CONDITION OF JEWISH EDUCATION IN AMERICA

Jewish education has always occupied a unique position in Jewish life. Throughout Jewish history, Jews were expected to be lifelong students of the Torah. Jewish learning in the home, in the school, and in the community was the very plasma of Jewish life. It was the soul of a people, and the guarantor of continuity.

In Talmudic times, it was prohibited to live in a city without a Jewish teacher. Nothing save matters of life and death was important enough to postpone the learning of Torah. So crucial was Torah study deemed for the survival of the Jewish people that one of the causes enumerated in the Talmud for the destruction of Jerusalem was the neglect of the education of children. No other people has placed such emphasis on educating its young.

The history of Jewish education in America is marked by many positive and meaningful accomplishments, including; the development of the Jewish day school as a major mode of Jewish schooling; the introduction of modern instructional strategies; the establishment of dynamic teacher center programs; the creative use of media in instruction; the production of innovative teaching and learning materials; the convening of exciting educational conferences, workshops and seminars; the development of central agencies for Jewish education; the building of impressive Jewish educational facilities; the emergence of many outstanding professional leaders in administration and teaching; and especially the development of a wide variety of Israel-American programs such as teenage and family tours, summer and year long study in Israeli educational institutions, teacher education projects and cooperative curriculum activities. American Jewish education has many bright spots. For these we should be proud and thankful.

However, despite all the progress that has taken place in Jewish education, the Jewish community in America may soon lose this instrumentality as an effective method for transmitting Jewish heritage and Jewish values. It may lose the institution most needed for Jewish continuity. Now, as never before, Jewish education holds out much promise for assuring the creative continuity of Jewish life and the Jewish people.

As Jewish education goes, so will go Jewish life. If Jewish education loses its vitality, the very survival of the American Jewish community will be endangered.

What are the salient facts that Jewish communal leadership should know about Jewish education? What is the state of the art? What are the crisis dimensions of Jewish education today? What are the basic facts

of sponsorship, auspices and governance? What are the crucial data re enrollment, personnel, cost and support? What are the real needs of Jewish education?

The responses to these questions comprise the bulk of this paper. However, without enumerating the challenges that face Jewish communal leadership, the task of this paper would not be complete. So, it ends with a list of these challenges.

TRADITION OF JEWISH EDUCATION ENDANGERED

Jewish education became an important problem in American Jewish life from the moment Jews were transplanted to the North American continent. The task was monumental - relating the Jewish school to the development of American Judaism and to the larger American society. But the resources needed were never equal to the task.

From the start, the open, free, untraditional American setting threatened the development of Jewish education. In the first instance, the increasing diffusion of Jewish intellectuality among the various arts and sciences, and among numerous academic and professional concerns deprived Jewish education of the needed cadre of Jewish educators of quality.

Secondly, the theory and practice of voluntarism in American Jewish life deprived the Jewish education enterprise of a secure base of on-going support. Although the American Jewish community generally recognized the value of Jewish schooling, for the most part, local Jewish communities did not assume adequate responsibility for their respective educational programs.

As a result of these two conditions - the transposition of intellectual and cultural interest by a large majority of Jews on the one hand, and the lack of real organized community support on the other - Jewish education was left to the rather meager resources and designs of individual Jews and small groups of concerned leaders.

And so here we are, in these turbulent, critical times, faced with ever-growing problems in Jewish education - problems which are not really the making of the Jewish educational establishment. Essentially, these fall into two categories: issues relating to Jewish communal responsibility, and problems pertaining to the educational program.

In viewing Jewish life in North America against the backdrop of rapid social change in the larger environment, one is struck by the unresponsiveness of a significant segment of Jewish communal leadership towards adequate support of Jewish schooling. The underlying reason for this condition, in large measure, is that the leadership of the Jewish community does not feel a sense of urgency about the failures and problems in this area. It does not feel about its Jewishly "disadvantaged" children as many leaders of our general society do about the need for more effective education for the disadvantaged minorities.

There is a direct relationship between America's prosperity (notwithstanding our present economic crisis) and its educational growth. While the United States is a consumer oriented society, education, since 1957, has been considered not as a consumer product, but as an investment in the future. By contrast, the Jewish community views Jewish education almost entirely as a consumer service. To its credit, Federation leadership is increasingly aware of the need for massive support for Jewish education. Such support, to be sure, means either a major reordering of priorities or the uncovering of large new resources for the funding of Jewish schooling, or both.

On another level, the Jewish community reveals a lack of understanding by its leaders of the state of Jewish education - its strengths and weaknesses - and the factors contributing to whatever successes and failures may be its lot.

The foregoing leads us to two convincing conclusions: The need for greater clarity about the role and status of Jewish schooling is vital. The need for effective Jewish education on all levels - preschool through adult - and the need for adequate support for Jewish schooling must be communicated to Jewish communal leadership.

NEEDED: COALITION OF TOP LEADERSHIP

What we need in the Jewish community is a new alliance - a coalition of top Jewish leaders conjoined by a common purpose - to make all our schools effective (or more effective), and to help insure their continued effectiveness. This alliance must include all leaders of the Jewish community who believe in the continuity of the Jewish people. It must be based upon respect for the different needs of individual schools and school groups and upon the desire to meet the requirements of each group appropriately. There cannot be a monolithic approach to meeting Jewish educational challenges.

This alliance also must work cooperatively with the various communal structures and resources. Our common destiny as Jews should unite us even as we endeavor to respond to our individual needs. Our shared identity must be ever reinforced as each group strives to strengthen its unique identity.

The Jewish community's response to crises demonstrates adequately its ability to transcend differences for the common good. Certainly, the present situation is severe enough, the current challenge crucial enough, and the task before us enormous enough to elicit real partnership in resolving our problems - in turning prospect into promise and in propelling promise into reality.

* * *

THE STATE OF JEWISH EDUCATION

A. ENROLLMENT

How many pupils?

1) There are about 850,000 Jewish school age children, 5-18 years, in North America.

2) Given the current rate of enrollment about 60 percent of them will be exposed to some kind of Jewish education during their lifetime.

3) Forty percent will have begun adult life without any formal Jewish schooling. The percentage of children unschooled Jewishly has rapidly increased over the past two decades from approximately 15 percent in 1962 to the present level of nonenrollment.

Where are they?

4) Seventy percent of the pupils attend Jewish supplementary schools: one-day (Sunday or Sabbath) congregational schools, or two or three day-a-week afternoon synagogue schools.

5) Thirty percent of the enrollment is in Jewish all-day schools and yeshivot in which they receive their general and Jewish education.

6) The enrollment is largely an elementary school population. Twelve percent are 3-5 year olds in nursery and kindergarten classes; seventy percent are 6-13 year-olds in elementary school grades; eighteen percent are 14-18 year-olds in high school grades.

What are the trends in enrollment?

7) Jewish school enrollment peaked in 1962, at which time there were about 600,000 pupils in schools of all types.

8) Enrollment in 1982-83 is 340,000 - a 45 percent decline in twenty years.

9) While there has been a dramatic decrease in supplementary school enrollment, there has been a continuing increase in day school population.

	1962	1982	% Change
Supplementary Schools	540,000	230,000	58% decline
Day Schools	60,000	110,000	83% increase

10) Supplementary schools are becoming smaller. More than half of the supplementary schools have enrollments of fewer than 100 pupils. And, about half of these have fewer than 50 students. Average school size is 130 pupils compared to 230 in 1972.

11) Day school size is stable, with an average school size of about 200 pupils.

What are the reasons for decline and growth?

12) The rapid decline in supplementary school enrollment is due to low birthrate, intermarriage, broken families, outmigration to suburbia and exurbia (where no convenient Jewish schools are located), and apathy of Jewish parents to Jewish education.

13) The continuous growth of the Jewish day school is a remarkable phenomenon. The day school was founded and promoted by the Orthodox Jewish community against a background of reservation, apathy and antagonism by the larger Jewish community. Its rapid growth began in 1940.

The Conservative movement began to organize and promote Jewish day schools in 1957. The Reform followed suit in the early 1970's. All segments of the Jewish community now recognize the value of this intensive form of Jewish education.

The reasons for growth of the Jewish day school are: high birth rate amongst Orthodox Jews; increased Jewish awareness of an increasing number of Jewish families; single parenthood (leading to enrollment in early childhood programs); immigration of Israeli, Russian and Iranian children; and the negative attitude of some Jewish parents towards the quality of public school education.

B. AUSPICES

1) Supplementary Schools

Supplementary schools began in the early 1900's as either private hadarim or communal Talmud Torahs. During the 1920's and 1930's, the communal Talmud Torah (which was initially developed as a communal response to educating the children of the poor) was the dominant form of Jewish education.

With the move of Jews to suburbia and the development of synagogues which sponsored their own schools, the communal Talmud Torah all but disappeared by 1960. All supplementary schools - with some notable exceptions - are congregational institutions.

There are some 1,835 supplementary schools in North America - 760 schools under Reform auspices (largely one-day-a-week schools until grade 3, and two or three-days-a-week grades 4-7); 785 schools under Conservative auspices (generally weekday afternoon schools); 250 Orthodox weekday congregational schools; and 40 communal afternoon schools.

2) Day Schools and Yeshivot

Jewish day schools are organized and sponsored by groups of lay persons interested in this kind of education. There are 586 day schools in North America.

While they are not congregationally based (with few exceptions), day schools are ideologically oriented institutions. The overwhelming majority of day schools (80% are under Orthodox auspices.)

The ideological sponsorship of day schools is as follows: Orthodox 462; Conservative 62; Communal 44; Reform 9; independent 5; Yiddish Secular 4.

C. GOVERNANCE AND LEADERSHIP

1) Individual Schools

Basically, every Jewish school is an autonomous, independent entity, responsible solely to its own board. There are approximately 35,000 lay persons involved in the boards and committees governing Jewish schools in North America.

2) National Movements

There are 6 major national movements and several other religious groups involved directly in Jewish education. Each group is basically interested in the schools of its own ideology.

Supplementary Schools

The three movements associated with congregational schools - the United Synagogue of America, the Union of American Hebrew Congregations, and the National Commission on Torah Education (Yeshiva University) - have developed curricula for "their" respective schools for whom they have a heightened sense of relationship, even parentship. This feeling is not always reciprocated by the schools.

The denominational groups essentially believe that Jewish education is the province of the ideological movements. The impact of these national movements - rather strong in the 1940's and 1950's - has waned considerably with the decline of synagogues in the 1970's.

Day Schools

The national movement's interest in day schools is complex. The Conservative movement's interest in the Solomon Schechter schools is expressed through the activity of the United Synagogue of America and the Jewish Theological Seminary. The Union of American Hebrew Congregations relates indirectly to the Reform day schools.

Although there are divisions within Orthodoxy - modern (or centrist), ultra-Orthodox, and Hasidic - most yeshivot have overlapping relations to two or more national organizations, each relationship for a different purpose.

Torah Umesorah (the National Society for Hebrew Day Schools) was organized in 1944 as a national agency for Orthodox Jewish day schools. Over the years it has become sectarian in its approach. A majority of Orthodox day school principals participate in annual Torah Umesorah conferences. Modern Orthodox schools (about 50% of all Orthodox day schools) associate ideologically with Yeshiva University's National Commission on Torah Education.

Day Schools (cont.)

The Agudath Israel of America, a national religious and social service agency for Orthodox Jewry (also sectarian in its philosophy), is involved in advocacy programs for Orthodox yeshivot, particularly vis-a-vis the government.

The Hasidic schools, which comprise about 25% of the Orthodox school (20,000) enrollment, have allegiance to their respective "rebbes".

In Greater New York, where 65% of the day school enrollment is found, there are several metropolitan day school groups organized according to ideology and geography.

3) Communal Agencies

All large and intermediate Jewish communities and some small localities have bureaus or central agencies for Jewish education. In some small communities the central agency function is carried out by a department or committee of the local Federation.

The bureaus have varying degrees of autonomy. All provide some form of service to the schools in their respective communities. Given the voluntary nature of the service, the bureau-school relationships differ according to program emphases and staff composition.

The bureau was founded in the early 1900's on the principle of "unity in diversity." This means that its services are provided from a dual perspective. Direct guidance and consultation is given by ideologically oriented staff members (diversity). Community-wide programs and services (art, music media education, etc.) are provided communally to all schools (unity).

On occasion, there has been friction between the national ideological organizations and some of the bureaus regarding turf and program. This tension has decreased significantly with respect to supplementary schools as the influence of the national organizations has waned. Also, there is hardly any interaction between Torah Umesorah and Agudath Israel (who focus entirely on yeshivot and day schools) and the bureaus.

D. PERSONNEL

1) Teachers

About 24,000 instructional personnel are employed in Jewish schools (excluding general studies teachers in day schools). The overwhelming majority are women who teach part-time.

a) Supplementary Schools

Teaching in supplementary school is a part-time profession. Teachers are employed from 2 to 12 hours a week. About 10 percent teach more than 12 hours per week.

About one quarter of the teachers are Israelis and about 10 percent are yeshiva trained.

Teacher qualifications range from no knowledge of Hebrew langague and minimal knowledge of Jewish life and history, to intensive Judaic and Hebraic scholarship.

Most teachers are not certified. There are basically two licensing instrumentalities and standards - the National Board of Licenses for Jewish schools (serviced by JESNA), with six affiliated local boards of license of teachers in Conservative, Orthodox and communal schools; and the UAHC certification program and several local certification programs for teachers in Reform schools.

Teacher salaries vary from $2,000 to $25,000, depending on instructional load and years of experience. The hourly rate ranges from $5.00 to $26.00, averaging about $12.00.

b) Day Schools

Day schools provide more substantive employment to teachers. Each day school has two sets of instructional personnel - one for Jewish studies and another for general studies. About half of the teachers are employed for approximately 20 hours per week, and half more than 20 hours.

General studies teachers generally meet the qualifications of the respective State Education Departments.

Jewish studies teachers for the Orthodox and Conservative day schools are, by and large, recruited from the Orthodox seminaries. These teachers usually have strong religious commitment, good Judaic (Talmudic) backgrounds and are often deficient in educational methodology. About 20 percent of the teachers are Israelis.

There are no uniform standards for certification.

Salaries range from $4,000 to $35,000, depending upon hours of teaching, grade level, years of experience and community. Average annual salary is $15,500. Hourly rate varies from $3.00 to $20.00, averaging about $8.00.

2) Administrative Personnel

Approximately 3500 administrative personnel - principals, assistant principals, executive directors and administrators are employed in formal Jewish education settings.

a) Supplementary Schools

For the most part, supplementary school principals are part-time personnel. About 650, or one-third, are full-time employees. Many lack adequate pedagogic and administrative training.

Excluding rabbis who administer their respective congregational schools as part of their rabbinic duties, salaries vary from $4,000 to $45,000, depending upon hours of employment and length of service.

b) Day Schools

The chief educational officers are generally the Jewish Studies principals, who are, by and large, yeshiva-trained educators. Many lack the necessary supervisory skills. Most General Studies administrators are part-time personnel who have adequate-to-good backgrounds in education. There are about 800 full-time administrative personnel employed in Jewish day schools.

Salaries range from $6,000 to $60,000, depending on size of school, location, duties of administrator, hours of employment and length of service.

E. SUPPORT

Jewish education is big business - half a billion dollars per year. Over $400 million is expended for formal Jewish elementary and secondary education; and $100 million for family education, adult education, teacher training, Jewish education camping, communal service to schools and informal Jewish education associated with formal auspices.

1) Day Schools

Day school costs have more than doubled in ten years. Tuition fees cover about 50 percent of day school costs.

a) Elementary Schools

Annual per pupil costs range from $1100 to $4500.

Average per pupil cost is $2000.

Average per pupil income is $800.

Annual deficit is $64 million.

b) High Schools

Annual per pupil costs range from $1600 to $6800.

Average per pupil cost is $3450.

Average per pupil income is $1500.

Annual deficit is $38 million.

c) Total annual deficit is over $100 million.

d) The deficits are made up by a variety of fundraising efforts, chiefly: journal dinners, bazaars, raffles and special dedications.

e) Average overall per pupil cost of $2600 is comparable to the average cost of the public schools. This is a commentary on the cost effectiveness of the Jewish day school. The school day in a Jewish day school is about 2 to 4 hours longer than the public school day. Moreover, each class has two sets of teachers. The factors that make the relatively low cost possible are: essentially a relatively small physical plant, low annual maintenance, low instructional costs and maximum use of school resources and personnel.

2) Supplementary Schools

Traditionally, synagogues were able to fund programs fully through membership fees. Synagogues seem to be less able to fund their respective school operations since memberships are decreasing. Moreover, many young parents are unable to pay membership dues.

3) Communal Support

Federation support increased significantly from 1965 to 1982. Current total annual Federation support to Jewish education is $37,000,000 - about 7 percent of the total annual expenditures for Jewish education. The percentage of local allocations for Jewish education varies greatly from community to community.

Federation subsidies to schools: 79 percent to day schools; 16 percent to communal afternoon schools; 5 percent to congregational schools.

F. PROGRAM

1) Teaching-Learning Modes

The education process is both cognitive and affective. The school programs offer various mixes of both approaches - transmitting knowledge and skills, on the one hand, and providing experiential learning, on the other.

Since most students lack Jewish observance and practice in their homes, many schools attempt to compensate for this lack by providing a variety of Jewish life experiences as part of the regular program. Some schools integrate weekend and camp experience into the school program.

2) Hours of Study

a) The quantity of Judaic study ranges from 2-3 hours per week in supplementary schools to 40 hours per week in some ultra-Orthodox yeshivot.

b) There is a very positive correlation between number of hours of study per week and continuation in Jewish studies through high school and college years.

3) Curricula

a) Subject matter includes a selection of the following subjects, depending on type of school: Hebrew language, worship, holiday customs and observances, Jewish life, Jewish history, Bible (in English or Hebrew), Commentaries (in English or Hebrew), Talmud (Mishnah, Gemara, Midrash), Shulhan Aruch, Hebrew literature, Rabbinic literature, Yiddish, Yiddish literature, Hasidic lore, Israel.

b) There is no standardization of curricula in Jewish schools, although some schools follow the curricula of their national movements.

4) Materials

Some exciting commercial and noncommercial publications have appeared. However, many schools and educators have expressed a need for more quality print and media materials.

G. CHALLENGES

Advocacy and interpretation

1) Encourage Jewish communal leadership to assume greater responsibility for Jewish education.

2) Clarify respective roles of schools, bureaus, ideological movements, Federations and other agencies.

Outreach and educational climate

3) Make families partners in the education process in day schools and supplementary schools.

4) Develop effective outreach programs to marginal and unaffiliated Jews. Launch communitywide pupil recruitment drives. Intensify informal family education approaches. Give special attention to single-parent families, intermarried families and young parents. Develop software for cable TV, home video and home computers.

Teaching and learning

5) Respond to the personnel crisis; help reverse the brain drain.

   a) Make the Jewish education career attractive to talented young people.

   b) Upgrade economic security and social status of educators. Narrow salary gap between teachers and principals.

   c) Require high levels of performance from Jewish educators.

   d) Develop effective large-scale preservice and inservice training for Jewish school personnel.

6) Help make the Jewish classroom more exciting. Stimulate self-initiatives by educators, schools, parents, boards and bureaus. Motivate curriculum development which draws upon current research in social sciences and education.

7) Make more support available for the creation of exciting learning materials. Develop software for and maximize use of new technology.

8) Break down barriers between formal and informal education. Integrate both approaches in reaching pupils and families. Provide greater support to youth programs in Israel and in summer education camp settings. Develop leisure time programs during school year.

The enrollment decline

9) Involve schools in community wide pupil recruitment efforts.

10) Develop strategies to encourage continuation in formal school programs.

11) Respond to problem of small, unviable schools. Where applicable and possible, develop patterns of consolidation and communalization of supplementary schools. This will be an expensive yet cost-effective process. Communities will have to make special financial arrangements with synagogues regarding the ongoing funding of merged schools.

The financial crisis

12) Maximize all levels of support:

a) From parents

b) From sponsors (synagogues, boards)

c) From community (Federation)

d) From government (for day schools)

13) Respond to the growing financial crisis in Jewish day schools:

a) Day school education is pricing itself out of reach of many families at a time when its role is most needed and appreciated.

b) Provide scholarship support to families in need.

14) Respond to fiscal problems of the synagogue school. Clarify respective roles of synagogue and community in funding congregational schools.

15) Increase support for crucial communal supervisory and guidance servies to schools made available through cental agencies for Jewish education.

###

JESNA

JEWISH EDUCATION
SERVICE OF
NORTH AMERICA, INC.

החברה למען החינוך היהודי
בצפון אמריקה

730 BROADWAY
NEW YORK, NY 10003-9540
Entrance 418 Lafayette Street
(212) 529-2000

BENNETT YANOWITZ
President

January 26, 1988

Morton L. Mandel
Premier Industrial Corporation
4415 Euclid Avenue
Cleveland, OH 44103

Dear Mort:

On behalf of JESNA, I am pleased to accept the invitation from the Mandel Associated Foundations to join in sponsoring a national Commission on Jewish education to examine ways of improving our collective efforts in this critical enterprise for insuring Jewish continuity.

Our officers met on January 24 and unanimously agreed to authorize JESNA's participation. We will, in addition, keep our board fully informed as this important initiative develops. The one concern which our officers expressed was that should the Commission reach conclusions with which JESNA as an organization disagrees, that we be given the opportunity to express these reservations in an appropriate way in the Commission report. In my conversation with Hank Zucker following our officers meeting, he indicated to me that this should not be a problem.

The officers join me in commending you and the M.A.F. for taking this exciting step to mobilize the talents and energies of our community's leadership. We are grateful that JESNA will be part of this effort, and look forward to working with you to insure its success.

With my best wishes.

Sincerely yours,

Bennett Yanowitz

Bennett Yanowitz

cc.: Jonathan Woocher

JESNA

JEWISH EDUCATION SERVICE OF NORTH AMERICA, INC.

החברה למען החינוך היהודי בצפון אמריקה

730 BROADWAY
NEW YORK, NY 10003-9540
Entrance 416 Lafayette Street
(212) 529-2000

March 2, 1988

COPY FOR YOUR INFORMATION

Mr. Stephen D. Solender
Executive Vice-President
UJA - Federation of Jewish Philanthropies
of New York, Inc.
130 E. 59th Street
New York, NY 10022

Dear Steve:

We are pleased to invite you to our first planning meeting of the Northeast Regional Lay Leadership Conference on Jewish Education on April 25, 1988. The meeting will be held at Daughters of Israel Geriatric Center, 1155 Pleasant Valley Way, West Orange, NJ, at 10:30 AM and continue through 4:00 PM.* A light kosher lunch will be served at a nominal charge.

The three of us have been hard at work together with Ruth Fein, chairperson of the Leadership Conference Committee, in preparing a common agenda for the regional leadership conferences to be held in Atlanta, Chicago, MetroWest (NJ), Richmond and Los Angeles, culminating with a national conference in Cleveland. We have received funding from the Isaac Toubin Educational Endowment Fund to help defray expenses for this year's planning phase. JESNA's staff will be functioning in the following areas:

Fradle Freidenreich	-	Program
Rhea K. Zukerman	-	Recruitment
Carolyn S. Hessel	-	Administration

It is essential that your community, as part of the greater Northeast Region, be involved at the earliest stages of our conference planning.

The following information outlines the agenda for the meeting and the materials we will use:

1. "Mission, Scope and Function" background statement for the opening discussion. (See Appendix 1)

2. Agenda (See Appendix 2)

3. Regional communities (See Appendix 3)

This initial planning meeting is a critical component in setting the stage for a successful conference. Attached are the communities in your region we have contacted to attend this meeting. Please feel free to make any additions.

We appreciate your cooperation and look forward to a productive meeting.

Sincerely,

Fradle Freidenreich Associate Director Director, Dept. of Educational Resources	Rhea K. Zukerman Director Communications & Organizational Relations	Carolyn S. Hessel Director National Educational Resource Center

FF/RKZ/CSH
/eg
enc.

cc: Ruth Fein
Jonathan S. Woocher
Bennett Yanowitz

P.S. Please contact Carolyn Hessel with the names of your community representatives who will attend this meeting.

P.P.S. Please make certain that whoever attends this meeting brings a copy of your 1988-89 community calendar so that we can determine the date for the conference.

* * *

*PLEASE NOTE TRANSPORTATION INSTRUCTIONS:

The MetroWest community has kindly offered to arrange for a van to pick up arriving attendees at Newark Airport. If you can arrange to arrive at Newark Airport before 10:00 AM please let Richard Wagner (Tel. # 201-575-6050) know your arrival time and location. He will tell you where to meet the van. Taxi cabs are also available. We will arrange for the van to leave the meeting going back to Newark Airport at 4:30 PM, so that you can plan your return flight accordingly.

New Jersey Turnpike or Garden State Parkway to I-280 West. I-280 West to Exit 7 (which is Pleasant Valley Way); off ramp and then go south (left) about one mile. The main intersection you will cross is Mt. Pleasant Avenue. The Home will be on the right.

APPENDIX 1

Mission, Scope and Function
of
Regional Leadership Conferences

SUMMARY DESCRIPTION

JESNA proposes to initiate and coordinate during the next eighteen months a continental planning process to develop an agenda for communal activity in Jewish education into the 21st century. The major components of this process will be:

1. a series of regional leadership conferences held in 1988-89, followed by

2. a continental conference in the Spring of 1990 (to coincide with the 50th anniversary of the creation of the AAJE and the 20th anniversary of the General Assembly in Boston which marked a turning point in communal commitment to Jewish education), culminating in

3. a task force which will produce a blueprint for community educational action.

RATIONALE

The vitality of Jewish communal life in North America in the next century will be determined in large measure by the effectiveness of Jewish education in helping to produce a committed, informed, competent and caring Jewish "citizenry." The development of North American Jewish education during the past few decades shows us the enormous potential which exists, but also the serious problems which today stand in the way of consistent educational success. If we are to achieve our aspirations for Jewish education, community educational planning -- including broad leadership involvement -- is a necessity.

As the organized Jewish community's continental planning, service and coordinating agency for Jewish education, it is JESNA's responsibility to initiate this process. Though activity at the local communal level will ultimately be critical if educational improvement is to take place, the key issues in Jewish education today are not local in character. They affect nearly every community, and they demand a coordinated response from federations, central agencies of Jewish education and the other instruments through which our communities act in the educational domain. Only JESNA, as a communally-based, trans-denominational, trans-ideological, North American agency, can organize and orchestrate a process which will involve the broadest array of lay and professional leaders in designing and validating this response.

.../

PROCESS

Each regional conference will be held for 2 1/2 days at a first class location in a centrally located community for the surrounding region. There will be a specific theme for each conference, e.g., Adult Education, Adolescence, Family Education, Accountability and Effectiveness, and Israel, with commissioned papers, nationally renowned speakers, a host of participatory experiences for attendees, and an intensive opportunity to explore major issues of concern in Jewish education and the creation of blueprints for action and planning for local community involvement.

A conference planning committee will be convened for each regional conference as well as for the continental conference to assure maximum input and involvement on the part of lay leadership in their concern for better education.

COMMUNITIES ACCORDING TO FEDERATION

*** NORTHEAST***

REGION BY FEDERATED COMMUNITIES

1. Baltimore-1	20. Cumberland County-4	39. North Jersey-2	59. Montreal
2. Buffalo-2	21. Danbury-4	40. North Shore-2	60. Toronto
3. Hartford-2	22. East Connecticut-4	41. Northeastern NY-2	
4. MetroWest-1	23. Elmira-5	42. Norwalk-4	
5. New York-1	24. Erie-5	43. Ocean County-3	
6. Philadelphia-1	25. Framingham-3	44. Orange County,NY-4	
7. Pittsburgh-1	26. Jersey City-5	45. Portland-4	
8. Rhode Island-2	27. Harrisburg-3	46. Reading-4	
9. Rochester-2	28. Jersey City-5	47. Rockland City-2	
10. Washington D.C.-1	29. Johnstown PA-5	48. Scranton-4	
11. Allentown-a*	30. Kingston-5	49. Worcester-3	
12. Altoona-5	31. Leominster-5	50. Somerset County-4	
13. Atlantic County-3	32. Lewiston-Auburn-5 (ME)	51. Southern New Jersey-2	
14. Bergen County-1	33. Manchester-4	52. Springfield, MA-3	
15. Berkshires-4	34. Mercer/Bucks-2	53. Stamford-3	
16. Bridgeport-2	35. Monmouth County-2	54. Syracuse-3	
17. Broome County-4	36. New Bedford-4	55. Troy-5	
18. Central NJ-2	37. New Haven-2	56. Utica-4	
19. Clifton-Passaic-3	38. Niagara Falls-5	57. Bristol-Meridan Ct-5	
		58. Wilkes Barre-4	

1= Large City 2= Large Intermediate Cities 3= Small Intermediate Cities 4= Small 5= Volunteer Directed
*a-Newly Federated Community

2/9 /88 - sm

APPENDIX 3

NORTHEAST REGION

(Representatives of these communities are invited to the first regional planning meeting)

CONNECTICUT	Hartford Stamford
D.C.	Washington
MARYLAND	Baltimore
MASSACHUSETTS	Boston Worcester
NEW JERSEY	Bergen County Central Clifton *MetroWest Mercer/Bucks Monmouth County Northern Jersey Southern Jersey
NEW YORK	Buffalo New York Northeastern Rochester Syracuse
PENNSYLVANIA	Philadelphia Pittsburgh
RHODE ISLAND	
CANADA	Montreal Toronto

*Host Community

JERUSALEM LETTER / VIEWPOINTS
Jerusalem Center for Public Affairs

VP:71 26 Adar 5748 / 15 March 1988

SOME PARADOXES IN AMERICAN JEWISH LIFE

Gerald Bubis

The Cost of Jewish Education / One Generation Supports Three / Tapping Public Funds / Our Grandparents Gave More / Uneasy Acceptance in America / Involving the Best Jews / Supporting American, Not Jewish, Arts / A Cosmopolitan People with a Localistic Perspective / Controversy or Consensus / A Jewish Career for Someone Else's Child / Israel — Reality vs. Ideal / Where are the Intellectuals? / The Passing of the Immigrant Phase / Hiding the Elderly / Need for Jewish-Jewish Dialogue / Needed: Patience and Strength

During two decades of Jewish communal service, I have been continually confronted by the numerous paradoxes I see in American Jewish life today. The following list of fifteen paradoxes represents my personal assessment. The list is not exhaustive but, for me, intriguing.

The Cost of Jewish Education

The first paradox: No other people has so celebrated, elevated, or held in high esteem the concept of education and learning as a desirable norm for everybody, yet the American Jewish community is the first community in history to charge such high fees as to keep most people from being able to make use of it. The "people of the book" in becoming the "people of the buck" have put in a screen between past, present and future by virtue of introducing the concept of self-sustaining Jewish education while supporting the concept of free public education.

One Generation Supports Three

The second paradox: We are a people who revere the elderly in our teachings and yet probably are facing the first generation of Jews who resent the elderly because there are now two generations of elderly to support. How will the American Jewish community deal with the elderly in light of the double and triple bind of one generation supporting at least two others?

I have discovered seven Jewish homes for the aged where there are two generations of one family living in

Daniel J. Elazar, Editor and Publisher; David Clayman and Zvi R. Marom, Associate Editors.
21 Arlozorov St. Jerusalem, 92181, Israel; Tel. 02-639281. ISSN: 0334-4096

this generation's abiding reality — a real Israel.

Where are the Intellectuals?

The twelfth paradox: Forty years ago there were almost no jobs for Jewish scholars in the universities. Today in the 10 major American universities, 25 percent of the academics are Jews. Almost none of them have anything to do with Jewish life in a serious way. America is the first Jewish community in history to have effectively eliminated the intellectual in the governance of the Jewish community. Money is almost the sole criterion for admission to Jewish governance. Los Angeles is one of the exceptions.

The Passing of the Immigrant Phase

The thirteenth paradox: In analyzing whatever United States Jewry has become, until this point the bulk of the accomplishments were revived or renourished by immigrants. For the first time now in three hundred years, the American Jewish community will be on its own. Whatever the number of Israelis and Soviet, Iranian and South African Jews who have immigrated to America, numerically speaking there will never again be an in-migration where in each instance the new wave exceeded the numbers in place. Is there life after immigrants going into the fourth generation?

Hiding the Elderly

The fourteenth paradox: America is probably the first community in our history to try to hide away our elderly and our aged by using institutions and single-generation communities as a way of serving the elderly away from multi-generational living. We wonder why the young fear the elderly and fear aging. Thus at a time of the greatest liklihood of living long lives we have yet to evolve adequate forms of inter-generational life which could take advantage of the opportunities for transmission of wisdom from the elderly to the young — and the hope for the future from the young to the old.

Need for Jewish-Jewish Dialogue

The fifteenth paradox: In America we spend far more time in fruitful dialogue and discussion between Jews and Christians than we do between Jews and Jews. Rarely, if ever, has there been a more vital and fruitful time for the flourishing of the Christian-Jewish dialogue, even as there has never been a more desperate time and need for the flourishing of dialogue between the denominations within Judaism. The destiny of all Jews calls out for this dialogue to close gaps, to agree to agree and to disagree, amicably and with respect, even as this happens between Jew and Christian.

Needed: Patience and Strength

This list of paradoxes is in no order of priorities. It simply presents an agenda of concern and of opportunity. It presents an agenda of reality to which one could add and contend with, but it indicates that the difficulties for American Jewry are as follows:

Most of these paradoxes cannot be solved or resolved within short time frames. They cannot be solved or resolved with easy, pragmatic responses. The difficulty with abiding paradoxes is that American Jews have become so used to instant coffee, instant dinner, instant teas, that they seek instant solutions or decide the problem cannot be real if it is not easily solved, so it is ignored. This perhaps is yet another paradox: whether or not the American Jewish community can work hard enough over a sustained period of time to resolve some of these paradoxes.

* * *

Professor Gerald Bubis is the founding director of the School for Jewish Communal Service at the Hebrew Union College-Jewish Institute of Religion in Los Angeles and a Vice President of the Jerusalem Center for Public Affairs. His most recent book is Saving the Jewish Family, published by the Jerusalem Center for Public Affairs.

doing work in this very esoteric field. Some thirty-seven people came to that meeting. There were two Chinese, a Japanese, and thirty-four Jews! The paradox is that it is rare to have those same Jews involved in Jewish life. We do not know how to bring the most innovative Jewish minds of our generation into the ongoing processes of the Jewish community.

Supporting American, Not Jewish, Arts

The seventh paradox: There is a disproportionate support of the arts by Jews in America. Brendan Behan, the famous author, once said "one more Yom Kippur [War] and Broadway would be dead." One can visit city after city and note the disproportionate contribution to the world of general arts by Jews. The paradox is the low priority that culture has within the Jewish community itself. There is almost no serious funding of comparable arts — symphonies, plays, music, etc. — under Jewish auspices. (I am aware of the American-Israel Cultural Foundation, the annual playwright awards, etc. which in the scheme of things are a pittance.)

A Cosmopolitan People with a Localistic Perspective

The eighth paradox: When the Jews are accused of being an international Jewish conspiracy, thank God, we are. We truly have learned, sometimes very secretly, how to transfer funds and personnel, to do magical, mysterious things across the borders of countries throughout the world on behalf of Jews. But in America we do not know how to transfer dollars across state lines to follow changing social concerns. An older woman moving to Israel has a greater chance that some American money will somehow get to help her than if she moved from Los Angeles to Miami. We can cross water, we can cross space, we can cross air, but we cannot cross state lines. In such a "congregational" mode in America, we are the cosmopolitan people with localistic approaches to problems once we leave the international scene.

Controversy or Consensus

The ninth paradox: Traditionally, Jewish life has thrived on controversy and debate. In America, the mechanism we have chosen for solving problems is consensus so that debate must always be muted and private and civil. Those three words, if not an anathema, are certainly alien to the Israeli experience. So it means that dialectic as a mode for sharpening issues is absent. Indeed, one who engages in dialectic is somehow seen as anti-establishment, anti-Jewish and inauthentic, and is not seen as contributing to the betterment of Jewish life. We have lost our roots, and perhaps our direction for consensus dulls the clarifying of issues.

A Jewish Career for Someone Else's Child

The tenth paradox: In America, Jewish life has probably developed the most comprehensive set of institutions for training and educating communal workers and communal staff, rabbis, educators, social workers, and administrators that has ever existed in the history of the Jewish world. Yet almost nobody wants his or her child to go into these professions. Money is given by people to support these institutions as long as their own children do not attend. "What, you want to be a rabbi? Are you sick or something?" "A Jewish educator? No job for a yiddishe boy or girl." Whom do we honor? Whom do we reward? Certainly not those who serve Jewish life as a life-long career.

Israel — Reality vs. Ideal

The eleventh paradox: Jews in America love Israel as an ideal and have used that ideal to shape American identity. They cannot stand Israel when it becomes human and real rather than ideal. And the more human and real Israel becomes, the more uncomfortable American Jews become with its being human. The myths sustain us and reality gives us despair. The most reality-oriented people in the world have yet to learn how to live with

that home, where 65-year-old widows have asked to live out their lives with their mothers and are sharing rooms in homes for the aged. That is a new phenomenon. Couple this with the fact that, as a rule, the young do not go out and become economically viable until the end of the first third of their lives. These learning adults are economic leeches who send home laundry instead of money. Coupled with the longevity of the elderly, one ponders the paradoxes that arise from the sandwich generation that must support four generations.

Tapping Public Funds

The third paradox: All American Jewry was admitted into America on the basis of an oath to Peter Styvesant, namely that there would never be public funds utilized to support Jews. Today, of all the dollars spent under Jewish communal or organizational auspices, there are far more third-party payment or government dollars than Jewish dollars. While rhetorically we revel in our independence, the reality is that we as a Jewish community have become very dependent upon funds from outside of Jewish sources. And this does not include the overwhelming support of Israel from U.S. government funds, which now far outstrips traditional Jewish support sources.

Our Grandparents Gave More

The fourth paradox: We are a far wealthier community than we like to admit publicly. This is not meant to ignore the Jewish poor, but putting that reality aside for the moment, in the latest listing of the 400 wealthiest Americans by Forbes magazine, at least 30 percent are Jews. One had to have $180 million to get on the list. Now in 1935 there were proportionately more Jews in America on relief than any other ethnic community. Look how far we have come! The paradox is when one adds up all the money that these Jews give as a function of the percentage of their wealth, our poor grandparents were giving proportionately more money for tzedakah from their resources than the Jews today.

Uneasy Acceptance in America

The fifth paradox: For all practical purposes, Jews have broken about every barrier that exists in America with really very few exceptions -- Jews are presidents of universities that excluded Jewish students not too long ago; United Jewish Appeal drives are conducted in the White House among the Jewish staff; Jewish members of the United States Congress are elected from districts without Jews, etc. Gallup polls indicate that 93 percent of Americans would vote for a Jew to be president if they saw that Jew as being a good person. At the same time, most Jews in America think the biggest problem in America is anti-Semitism. If the Jews were ever to disappear in America, they would disappear because they were loved to death rather than killed by Nazis or Ku Klux Klan or hurt by serious anti-Semites. This paradox influences the sources and extent of funds contributed for Jewish life. 350,000 different contributors can be counted on to contribute to a "Nazi watch," "Shoah business" and "Shoah-ology." On the other hand, all the Jewish museums in the United States do not collectively have 50,000 people supporting them.

Involving the Best Jews

The sixth paradox: We can rarely classify, categorize, discuss, or identify change and innovation in the West without coming up with a highly disproportionate number of Jews at the heart of these innovations. As proof is a story told by Rabbi Hugo Gryn of London. Rabbi Gryn came out of Theresienstadt and Auschwitz to England where he was sent at age 15 to Cambridge to study, without even knowing English. He got his first degree in science and only later the late, great Rabbi Leo Baeck talked him into becoming a rabbi. Gryn kept in touch with some of his friends who graduated with him at Cambridge. A few years ago one of these friends was in England, involved in a very esoteric scientific exploration of the theory of implosion and explosion and the beginnings of the universe. A convention was held in Moscow of all the people

JESNA

JEWISH EDUCATION SERVICE OF NORTH AMERICA, INC.

החברה למען החינוך היהודי בצפון אמריקה

730 BROADWAY
NEW YORK, NY 10003-9540
Entrance 41 Lafayette Street
(212) 529-2000

BENNETT YANOWITZ
President

May 17, 1988

Morton L. Mandel
Premier Industrial Corporation
4415 Euclid Avenue
Cleveland, OH 44103

Dear Mort:

I want to extend a formal invitation to you to address the Board of Directors of JESNA at its next meeting to discuss the Commission on Jewish Education which the Mandel Associated Foundations are establishing in cooperation with our agency and JWB. As I indicated when we spoke at the recent Trustees meeting, our Board meeting will be held on Friday, September 9, immediately following the conclusion of the CJF Quarterly.

I had the pleasure of reporting to our Board at its April meeting on the progress made thus far in setting up the Commission and on the positive response of JESNA's officers to your invitation for JESNA to play a formal collaborative role in the Commission's work. Our Board expressed its enthusiastic support for JESNA's participation.

As you know, we will be convening four major regional leadership conferences on Jewish education during the next two years, leading to a continental conference (to be held in Cleveland) in 1991. The confluence of these conferences and the work of the Commission on Jewish Education represents an exciting opportunity, we believe, to raise dramatically the commitment and capability of our community's leadership to strengthen Jewish education.

We eagerly anticipate being a partner with you in this endeavor, and I hope that you will be able to meet with our board to convey to them first hand the excitement of the venture you have launched.

With my thanks and best wishes.

Cordially,

Bennett

Bennett Yanowitz

INTER-OFFICE CORRESPONDENCE

TO: Arthur J. Naparstek
NAME

DEPARTMENT/PLANT LOCATION

FROM: Virginia F. Levi
NAME

DEPARTMENT/PLANT LOCATION

DATE: 6/24/88

REPLYING TO
YOUR MEMO OF: _____

SUBJECT: JWB LOAN OF STAFF

Mort has asked me to let you know that he has spoken with Art Rotman about the possibility of JWB contributing staff time to Commission efforts. Art was happy to agree, with the understanding that if the amount of time becomes "excessive," we are prepared to pay for the services. Mort suggested that you talk directly with Art about this. He indicated that we should feel comfortable making "slight use of staff" and that you can indicate to Art that when he feels the need to bill us for that time, he should feel free to do so.

Mort suggested that you speak with the professional directors of each of the three organizations to find out what sort of staff services they might be able to provide.

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In the Community (Informal opportunities)

Two hundred seventy five Jewish Community Centers, YM-YWHAs and camps across North America have, as a result of the JWB Commission on Maximizing Jewish Educational Effectiveness of Jewish Community Centers, concluded that their mission must be to provide "appropriate Jewish educational experiences as a vital means of insuring Jewish continuity." Centers have the opportunity to reach more than one million Jews of all ages and all degrees of Jewish identification with informal Jewish components programmed into the full spectrum of Center activity. There is an urgent need to upgrade the Jewish educational levels and pay scales of current Center staff members, and to attract new and involved career staff members with a strong Jewish background.

AUG 12 1988

TO: Arthur J. Naparstek
NAME
DEPARTMENT PLANT LOCATION

FROM: Morton L. Mandel
NAME
DEPARTMENT PLANT LOCATION

DATE: 8/12/88

REPLYING TO
YOUR MEMO OF: _____

SUBJECT:

INTER-OFFICE CORRESPONDENCE

I talked with Bennett Yanowitz about your making a formal presentation to the Board of Directors of JESNA on Friday, September 9.

He thought it was a very good idea, and we should proceed accordingly. I have attached a copy of the original letter of invitation to me.

Attachment

memo from Morton L. Mandel

August 15, 1988

Dear Bennett:

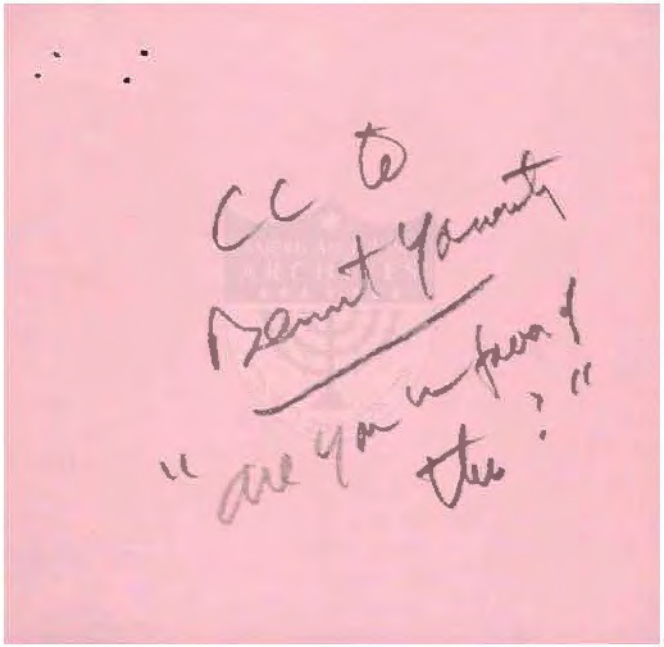
I received the attached note from Jonathan, and I want to be sure this is something you are interested in, and want me to do. If you don't think this is important, we'll "save" the money for something else for JESNA.

What do you think?

Regards,

Mr. Bennett Yanowitz

Attachment


cc to
Dawn Yancey
"Are you in favor of
this?"

JESNA

JEWISH EDUCATION SERVICE OF NORTH AMERICA, INC.

הסוכנות למען החינוך היהודי בצפון אמריקה

730 BROADWAY
NEW YORK, NY 10003-9540
Entrance 419 Lafayette Street
(212) 529-2000

DR. JONATHAN S. WOOCHER
Executive Vice President

August 10, 1988

Morton L. Mandel
Premier Industrial Corporation
4415 Euclid Avenue
Cleveland, OH 44103

Dear Mort:

I'm writing to bring you up to date on our progress in obtaining funding for the Directory of Israeli Jewish Education Resources which JESNA will compile and distribute. As you may recall, you agreed to provide $6250 on a challenge grant basis toward the then-estimated cost of the project, with JESNA to raise an additional $18,750.

Since our last discussion, it became clear that our original cost estimates were in fact too low. We eventually arrived at a total budget for the project, including costs both in Israel and North America (primarily for consultation with educators here on the content and format of the Directory and for actual distribution), of $55,300.

I'm pleased to tell you that we have received a grant through the Association of Americans and Canadians in Israel from the innovative projects fund of JAFI which will cover $43,300 of that amount (the costs in Israel). This will enable us to proceed with the project beginning on September 1.

Since we did not follow the course we had originally projected to raise additional funds in North America, we have no claim on the support you had pledged. However, if, under the changed circumstances described above, you are still willing to support this project, the $6250 you had offered would cover almost exactly the anticipated cost of distributing a copy of the Directory to every federation, JCC, bureau of Jewish education, and school in North America. Obviously, we would welcome that assistance and would be pleased to acknowledge it in the Directory.

In all events, I want to thank you for your consistent support and counsel. I'm pleased that we will be able to produce this Directory and thus contribute another element to the growing educational relationship between Israel and North American Jewry which you have done so much to foster.

I look forward to being in touch and to receiving a first hand account of the Commission meeting, which, from all I've heard, was clearly an enormous success.

With my thanks and best wishes.

Cordially,

Jonathan S. Woocher

GRANTS
HOLD

BENNETT YANOWITZ
1300 BOND COURT BUILDING
EAST NINTH STREET AT ST. CLAIR AVENUE
CLEVELAND, OHIO 44114

August 18, 1988

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

file

Dear Mort:

In response to your note to me of August 15th, I am leaving for South Africa this afternoon on an NJCRAC mission, but did want to respond.

I am personally delighted that JESNA is going to be able to do what I consider a very worthwhile project. It is gratifying to have the vote of confidence in JESNA by Israelis that this major contribution represents.

As Jon points out in his letter, funds will be needed to cover the cost of distribution which is the last, but most important, step in the whole process. However, this will not take place for some 12 to 18 months down the road. If it's agreeable with you, I would just as soon keep our options open to see what might develop in the meantime with the possibility, as you suggest, of "saving" the money for something else for JESNA.

I deeply appreciate your personal interest and support.

Sincerely yours,

Bennett Yanowitz

BY:vjs

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 <u>should</u> 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, <u>all</u> 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 millino 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? Eeven 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 observors 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

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 sudents; 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") <u>can</u> 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 <u>systemic</u> impact, it is even more problematic whether philanthropy as it has typically been practiced heretofore, including

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.

See AD-7

Premier Industrial Foundation
4500 EUCLID AVENUE
CLEVELAND, OHIO 44103

New file
Yanowitz

September 7, 1988

Dear Bennett:

I meant to write earlier but I've been away for much of August. Your presentations before the Commission were absolutely perfect. In fact, I believe the afternoon summary was the high point of the day.

We are now moving ahead on planning for the next four months of the Commission's life leading up to the December meeting. During the next three and one-half to four months, we expect to have the following accomplished. I have asked Commission staff to put together an options paper. This paper will include the possible alternatives for the content of the Commission, the topics the Commission could decide to focus on. It will be based on the proceedings of the first meeting, the interviews and knowledge of the field, and of educational theory. This paper could become the background document for the deliberations on what topics to address and how to address them. It will be the basis for a research design.

A second paper, or even set of papers, will be "The Future is History." This document, which will appear first in outline form, will present one vision of the possibilities of a Reformed Jewish education system. It will offer an illustration of what Jewish education in North America could be.

We will also be working on developing a best practice paper which will seek out outstanding examples of Jewish education programs and offer them as cases from which to learn, to draw encouragement, and examples to replicate.

U.S. outlook

Through the analysis of these papers and a review of the field, I hope we can narrow the Commission's direction to two or three major thrusts. At this point in time, although it may be premature, I would expect thrusts to be in the areas of personnel and community. I would very much like the opportunity to review these papers with you as they develop.

Thank you for your help during the Commission meeting. I look forward to working with you in the coming months. Thank you.

Sincerely,

Arthur J. Naparstek
President

Mr. Bennett Yanowitz
Bond Court Building
1300 East 9th Street
Cleveland, Ohio

INTER-OFFICE CORRESPONDENCE

TO: See Distribution
NAME

DEPARTMENT/PLANT LOCATION

FROM: Arthur J. Naparstek
NAME

DEPARTMENT/PLANT LOCATION

DATE: 12/12/88

REPLYING TO
YOUR MEMO OF: _____

SUBJECT: Partnership Strategy

At our meeting on November 28, we agreed that the partnership between JWB, JESNA and CJF will encompass the following:

a. Communications Strategy

JWB, JESNA and CJF will provide the Commission staff with a list of key associations in the field of Jewish education as well as meetings that must be covered during the life of the Commission. Rotman and Woocher will write a paper outlining a communications strategy with these organizations. The paper will identify national organizations, networks and meetings in which the Commission should be represented. What we are after is a road map that can lay out a twelve - eighteen month schedule of meetings and appearances for Commissioners and staff.

b. Programmatic Options

CJF and JESNA will provide a catalog of activities on programmatic options in North America. Individuals and organizations in various programmatic areas will be identified. Here, we will focus on innovative state of the art programs.

c. Content Papers

As the Commission develops and task forces emerge, JESNA and JWB will feed information into the process. This may take the form of content papers.

I hope this is consistent with your understanding of our discussion at the meeting.

Distribution:
Art Rotman
Carmie Schwartz
John Woocher

TO: Morton L. Mandel
NAME

DEPARTMENT/PLANT LOCATION

FROM: Arthur J. Naparstek
NAME

DEPARTMENT/PLANT LOCATION

DATE: 1/20/89

REPLYING TO
YOUR MEMO OF: _____

SUBJECT: Regional Leadership Conference on Jewish Education

I just spoke with Jon Woocher and he asked if you would like to make remarks at the JESNA Regional Leadership Conference on Jewish Education to be held in Chicago, March 5-6, 1989. The session on national program models (which will include presentations by CLAL, the National Foundation for Jewish Culture, and the Melton Adult Mini-School Project) will be held on Monday morning, March 6 from 8:15 - 10:30 a.m.

Although the conference focuses specifically on adult Jewish education, they feel that this session on national initiatives would provide the most appropriate setting for you to note the work of the Commission, especially its emphasis on broadening our definitions of Jewish education and on developing a supportive community environment.

Jon said they can schedule your remarks either at the beginning of the session (i.e., at 8:45) or at the end (i.e., at 10:15).

If you do not wish to participate, should I attend the conference and speak?

JESNA/JWB

OUTREACH STRATEGIES FOR FORMAL AND INFORMAL EDUCATORS

COMMISSION ON JEWISH EDUCATION IN NORTH AMERICA

A comprehensive outreach plan for the Commission on Jewish Education in North America includes communication with organizations in both the "formal" and the "informal" spheres. The informal sphere includes Jewish community centers, federations, B'nai Brith Hillel organizations, summer camps and denominational youth organizations (NFTY, USY, NCSY, etc). The formal educational sphere is comprised of educational organizations: academic institutions, central agencies for Jewish education, denominational educational bodies (often corresponding to denominational youth organizations), and Jewish educator organizations (such as CAJE).

Such comprehensive outreach involves direct contact (meetings and specialized communications) with these key educational constituencies. These contacts have two major goals:

1. To interpret the work of the Commission to important individuals and groups who will play a role in the implementation of changes growing out of the Commission's work.

2. To gather input from these constituencies which can inform the Commission's thinking and enhance the quality and applicability of its recommendations.

It is proposed that contact with the sphere of "informal" educators be accomplished with a written communication or newsletter which would provide updates on the work of the Commission to the targeted groups. Such a publication would appear regularly during the work of the Commission, and would generally follow the format of the Kiplinger letter (which is attached). The newsletter would be primarily a summary of the workings of the Commission immediately prior to the publication date and a forecast of things to come. There should be a limited number of photographs, sketches or graphs, about one per page, no more than about three inches by two inches. The number of pictorials should be limited to maintain the publication's appearance as a newsletter.

The newsletter should appear once within three weeks after each Commission meeting, primarily as a recap of the preceding meeting; and then once again about halfway between the meetings, primarily as a forecast of the questions and issues to be considered at the next Commission meeting.

JWB has successfully developed a publication along these lines, called the JWBriefing for Center Presidents (also attached). However, its audience goes beyond Center Presidents. Experience has shown that, because the format is limited to two pages, the newsletter is pulled out of the pile of mail that normally accumulates at each decision-maker's desk for a "quick read." Most mail, as we know, is consigned to the "when I have time" pile, which means, in effect, that it is never seen. The Commission

newsletter should be limited to two pages or, on occasion when there is a great deal of information to be conveyed, perhaps four pages.

The mailing list for this newsletter, encompassing the various target groups, would probably be comprised of about 5,000 individuals. The preparation of an appropriate list is crucial and would require significant staff time in advance of the first issue.

The "formal" Jewish education organizations must be engaged by more direct means in the Commission process. Two kinds of communication appear to be broadly useful in this regard:

1. Invitational group meetings with the lay and professional heads of such organizations for purposes of briefing and gathering of feedback on Commission developments. Three such meetings would encompass the vast majority of organizations (listed in the Appendix) which comprise this category.

   An initial round of meetings could be convened this Winter-Spring, with the possibility of additional meetings in the future. One or more Commission members and a high level staff member should meet with the group to present a first-hand account of the Commission's deliberations thus far, and to pose specific questions on some of the issues which have been identified as important for the next phase of the Commission's deliberations. (For example: What do the educator organizations see as priorities in the personnel area? How do the denominational commissions and education departments perceive the role of the ideological movements in providing leadership for Jewish education? What potential do the youth movements see for expanding participation in their programs and how might this be achieved?)

   These meetings would fit well into the model of information gathering discussed at the last meeting of Commission Senior Policy Advisors. They would be supplemented by the mailing of reading materials to a wider circle of organizational leaders (as discussed above), and by a standing invitation for the organizations to submit written input to the Commission at any time.

2. Specific approaches to a limited number of key organizations, both for the purpose of soliciting input and to insure their feeling of involvement in the Commission process.

Organizations which might merit this special attention are: CAJE (the Coalition for the Advancement of Jewish Education), the Association of Institutions of Higher Learning for Jewish Education, and the Bureau Directors Fellowship.

For each of these organizations, both special meetings and a special request for oral or written input should be arranged. Between now and the end of June, all three of these organizations will hold regular meetings at which one or more Commission members and staff could appear. In

addition, each of these organizations could be invited to submit "testimony" to the Commission, either on the full range of issues which will be dealt with on one or more specific topics (e.g., training models for the AIHLJE, or the situation of teachers for CAJE). Depending on how the Commission's work is organized, such "testimony" could come in the form of written documents, presentations at a Committee or sub-group meeting, or both. These organizations might also be asked to review and comment on other materials (such as drafts of reports or proposals) prepared by and for the Commission.

Since the CAJE conference in August 1989 will bring together the largest number of Jewish educators and education advocates of any North American gathering this year, it may be valuable for the Commission to have a presence at that conference. This could come in the form of an open briefing session on the Commission itself, a series of sessions on specific topics of interest to the Commission at that point in its work, plus written materials available for distribution.

There are, in addition, three other events during the next six months where a Commission presence (via newsletter distribution, staff or member representation, and some combination of public and/or private meetings) would be useful:

1. The Midwest Regional Leadership Conference on Jewish Education, sponsored by JESNA and Federations and Central Agencies in the region. March 5-6 in Chicago.

2. The JWB Special Convention, April 7-9 in New York.

3. The Conference of Jewish Communal Service Annual Meeting, June 4-7 in Boca Raton.

As the Commission's directions and activities take further shape, other groups and organizations may become more relevant to its work (e.g., the association of early childhood educators, the network for research in Jewish education). Contacts with these constituencies can be developed as needed.

To carry out the program of outreach envisioned here, it is clear that some staff resources will need to be allocated for this purpose. JWB and JESNA can be helpful in identifying contacts, and should participate in the meetings with the several constituencies. However, Commission staff will need to assume responsibility for the administrative and logistical tasks involved in sending out briefings and any other special written communications, and in setting up the various meetings envisioned here.

Note: This paper represents a synthesis of two papers submitted to the Commission by Arthur Rotman of JWB and Jonathan Woocher of JESNA.

AJN

Morton L. Mandel
Henry L. Zucker
TO: Virginia F. Levi
NAME

DEPARTMENT/PLANT LOCATION

FROM: Arthur J. Naparstek
NAME

DEPARTMENT/PLANT LOCATION

DATE: 5/26/89

REPLYING TO
YOUR MEMO OF: _____

SUBJECT: IMPRESSIONS OF MEETING WITH BENNETT YANOWITZ

INTER-OFFICE CORRESPONDENCE

Bennett Yanowitz can be an eloquent spokesperson for the Commission. He understands the issues well. We may have to reconcile how a Commission-initiated mechanism will differ from what JESNA is planning with regard to the Endowment Fund. I asked Bennett for a copy of the proposal, and through Jon Woocher, have received it. I am attaching it to this memo.

Revised draft - 4/89

PLAN TO DEVELOP A NATIONAL ENDOWMENT FOR JEWISH EDUCATION

Purpose:

A national endowment for Jewish education would provide a cornerstone of support for Jewish education projects (short- and long-term, local and national, within and outside JESNA) which would be free from the pressures and fluctuations of separate or annual fund-raising.

In addition to serving as a source of funding for such projects, an endowment would

- stimulate and facilitate the identification of potential contributors to fund all manner of local, national or international educational activities.
- bind local Bureaus and other educational agencies and institutions to JESNA by encouraging joint projects, thereby significantly strengthening the educational efforts across the country.
- assist local communities to establish endowment funds of their own.
- help cover the overhead costs of JESNA.

The National Endowment would not be a fund-raising organization or a "development" committee to meet JESNA's financial needs. However, by supporting certain special or long-term projects and programs undertaken by JESNA (e.g., the Educational Resource Center, fellowships and training programs, publications), it would allow JESNA to utilize its annual funding to provide basic community services not suitable for endowment support.

Governance:

Fund Trustees should be nationally prominent individuals: officers of JESNA; Bureau Presidents and other community educational leaders (community rotation); major contributors; grantors of individual funds within the Endowment.

Primary Activities:

Endowment Funds could be used for a wide range of purposes, including:

- Fellowships for students
- Programs to promote careers in Jewish education / recruitment for teachers as well as administrators

- Grants to communities, agencies, and/or schools for specific educational projects
- Support for educational projects undertaken by JESNA and other appropriate national organizations or institutions
- In service training / accreditation
- Research projects / trends and statistics
- Publications (one-time and continuing)

"Private" Foundations Within The Fund:

Individual funds (established by families or individuals) may be established and administered by the Endowment, if the activities to be supported are Jewish education programs acceptable to the Trustees.

- Minimum size: $250,000 (to be achieved within a specified number of years)
- Separate Boards would be established for such "Sub" Funds
- the Toubin Fund would be one such Fund within the Endowment

Process for Organization and Initial 3 Year Funding thru JESNA:

- Clear with Bureaus
- Clear with Federations
- Sell idea to small group of Board Members for the start-up funding of approximately $100,000. This is intended to cover most of the first year fund-raising costs (which should produce $500,000 in endowment funds).
- Three (3) year funding goal of $2.5 million
- Fund-raising costs (for first 3 years) should not exceed 10% of funds raised (plus the initial $100,000)

6 Year Goals:

- $10.0 mill
- Fund-raising costs should not exceed 6%
- Commence funding activities when income is sufficient to undertake priority programs

Timetable:

Year 1989
- Fall - Undertake planning; receive approvals

1 Year 1990
- Spring - Raise seed money of $100,000; hire part-time Director of Endowment; appoint organizational Trustees

- Fall - Full time Director; Develop marketing materials / solicitation lists; begin fund-raising

2 Year 1991
- Spring - Complete raising of initial $500,000 (including pledges) [announce at Continental Conference]
- Fall - Raise additional $500,000 in new funds for total of $1 million

3 Year 1992
- Raise $1.5 million in new funds
- Complete 3 Year Goals, including total $2.5 million of gifts
- Major public national campaign kick-off

4 Year 1993 - $2.0 million new funds

5 Year 1994 - $2.5 million new funds

6 Year 1995 - $3.0 million new funds

Funding of activities only from income (except for crises). Use income to cover fund-raising costs after 1st year.

COMMISSION
ON JEWISH EDUCATION
IN NORTH AMERICA

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

May 5, 1989

Mr. Bennett Yanowitz
1300 Bond Court Building
E. 9th and St. Clair Avenue
Cleveland, Ohio 44114

Dear Bennett:

This is to bring you up to date on activities which are taking place regarding Commission communications. We are working on a strategy for contact with the news media and a General Brochure describing the background and goals of the Commission. I will send these to you when they are complete.

We believe that, thanks to your help, we have the beginnings of a good communications/public relations approach. Until we put this approach in place, it seems unnecessary for the Commission Communications Committee to meet. Therefore, I am writing to cancel the meeting scheduled for Wednesday, May 10. We will be in touch about a meeting in the future, should the need arise.

Again, thank you very much for your help in getting this process under way.

Sincerely,

Arthur J. Naparstek
Director

Revised draft - 4/89

PLAN TO DEVELOP A NATIONAL ENDOWMENT FOR JEWISH EDUCATION

Purpose:

A national endowment for Jewish education would provide a cornerstone of support for Jewish education projects (short- and long-term, local and national, within and outside JESNA) which would be free from the pressures and fluctuations of separate or annual fund-raising.

In addition to serving as a source of funding for such projects, an endowment would

- stimulate and facilitate the identification of potential contributors to fund all manner of local, national or international educational activities.
- bind local Bureaus and other educational agencies and institutions to JESNA by encouraging joint projects, thereby significantly strengthening the educational efforts across the country.
- assist local communities to establish endowment funds of their own.
- help cover the overhead costs of JESNA.

The National Endowment would not be a fund-raising organization or a "development" committee to meet JESNA's financial needs. However, by supporting certain special or long-term projects and programs undertaken by JESNA (e.g., the Educational Resource Center, fellowships and training programs, publications), it would allow JESNA to utilize its annual funding to provide basic community services not suitable for endowment support.

Governance:

Fund Trustees should be nationally prominent individuals: officers of JESNA; Bureau Presidents and other community educational leaders (community rotation); major contributors; grantors of individual funds within the Endowment.

Primary Activities:

Endowment Funds could be used for a wide range of purposes, including:

- Fellowships for students
- Programs to promote careers in Jewish education / recruitment for teachers as well as administrators

- Grants to communities, agencies, and/or schools for specific educational projects
- Support for educational projects undertaken by JESNA and other appropriate national organizations or institutions
- In service training / accreditation
- Research projects / trends and statistics
- Publications (one-time and continuing)

"Private" Foundations Within The Fund:

Individual funds (established by families or individuals) may be established and administered by the Endowment, if the activities to be supported are Jewish education programs acceptable to the Trustees.

- Minimum size: $250,000 (to be achieved within a specified number of years)
- Separate Boards would be established for such "Sub" Funds
- the Toubin Fund would be one such Fund within the Endowment

Process for Organization and Initial 3 Year Funding thru JESNA:

- Clear with Bureaus
- Clear with Federations
- Sell idea to small group of Board Members for the start-up funding of approximately $100,000. This is intended to cover most of the first year fund-raising costs (which should produce $500,000 in endowment funds).
- Three (3) year funding goal of $2.5 million
- Fund-raising costs (for first 3 years) should not exceed 10% of funds raised (plus the initial $100,000)

6 Year Goals:

- $10.0 mill
- Fund-raising costs should not exceed 6%
- Commence funding activities when income is sufficient to undertake priority programs

Timetable:

Year 1989
- Fall - Undertake planning; receive approvals

1 Year 1990
- Spring - Raise seed money of $100,000; hire part-time Director of Endowment; appoint organizational Trustees

- Fall - Full time Director; Develop marketing materials / solicitation lists; begin fund-raising

2 Year 1991
- Spring - Complete raising of initial $500,000 (including pledges) [announce at Continental Conference]
- Fall - Raise additional $500,000 in new funds for total of $1 million

3 Year 1992
- Raise $1.5 million in new funds
- Complete 3 Year Goals, including total $2.5 million of gifts
- Major public national campaign kick-off

4 Year 1993 - $2.0 million new funds

5 Year 1994 - $2.5 million new funds

6 Year 1995 - $3.0 million new funds

Funding of activities only from income (except for crises). Use income to cover fund-raising costs after 1st year.

file JESNA

BRIEFING PAPER ON THE COMMISSION ON JEWISH EDUCATION IN NORTH AMERICA

Background

The Commission on Jewish Education in North America was created at the initiative of the Mandel Associated Foundations of Cleveland to undertake a comprehensive examination of the state of Jewish education in North America and to make recommendations for its improvement (see attachment A, Design Document).

The establishment of the Commission took place after an extensive consultative process in which JESNA and other national agencies serving the organized Jewish community were involved. JESNA and JWB were invited, and agreed, to participate as institutional co-sponsors of the Commission. The Commission also works in collaboration with CJF.

Mort Mandel is the chairman of the Commission. The members of the Commission include community leaders, educators, religious and academic leaders, and foundation principals from the United States and Canada. Several JESNA Board members, including Bennett Yanowitz, our president, serve as Commissioners. The work of the Commission is guided by a group of Senior Policy Advisors, of which Jonathan Woocher is a member, and the Commission employs several consultants and staff. (See attachment B, lists of Commission members, Senior Policy Advisors, consultants and staff).

The Commission held its first meeting in August 1988, and met subsequently in December 1988 and June 1989. It is scheduled to publish its report and recommendations in the Spring of 1990.

The Commission began by identifying a broad range of action options which might be undertaken in order to improve Jewish education in North America. When analyzed, these options were seen to fall into two catagories:

1. Programmatic options -- actions to improve substantive areas of educational programming for various target groups and in various settings and methods

2. Enabling options -- changes in the underlying structure, environment, and conditions of Jewish education which cut across specific programmatic categories

It was agreed by the Commissioners that the Commission should focus its attention primarily on the enabling options, and especially on two of these:

1) recruiting, training, and retaining more quality Jewish educators and building the profession of Jewish education

2) strengthening community support for Jewish education, including the involvement of top level leadership and additional funding

Improving the personnel situation and building community support and cooperation for Jewish education will have a positive impact on all of the programmatic areas.

The Commission members also agreed that it would not be sufficient for the Commission merely to issue a report. A strategy is needed to actively promote change following the conclusion of the Commission's initial work. The strategy being considered at this point is the development of a series of Community Action Sites. These would be settings (an entire community or one or more key institutions therein) in and through which one could test out comprehensive, well-funded approaches to dealing with the issues of personnel and community-building in Jewish education.

The development of a Community Action Site would be a collaborative process involving the local community (with the Federation playing a lead role), appropriate national resources, and some type of implementing mechanism which would be established to coordinate the process and insure the dissemination of what is learned in individual sites.

The next meeting of the Commission will take place on October 23. At that time, the Commission is expected to discuss two major areas:

1. the development of specific recommendations in the areas of personnel and community-building to be included in the final report; and

2. the implementation process -- including the Community Action Sites, an implementing mechanism, and what should follow the Commission

Issues

One of the important issues which the Senior Policy Advisors have identified for further discussion is the role which existing organizations, especially the co-sponsors of the Commission, JESNA and JWB, should play in the work of the Commission henceforth and in the implementation process which is expected to follow the Commission's report.

To this point, JESNA has been involved in the Commission's work primarily through the presence on the Commission of several of the agency's leadership, through Jon Woocher's extensive input, consultation, and assignments undertaken on behalf of the Commission as a Senior Policy Advisor (amounting to an average of several days per month), and through occasional information gathering for the Commission by other staff.

In anticipating JESNA's future role, there are several issues which merit consideration by the Board:

1. How do we wish to have input into the drafting of the Commission's report?

   The report is to be based on the deliberations of the Commission over its life and on a series of papers which are being commissioned to deal with several key issues. On the staff level, JESNA will be consulting on all of these papers, and, ~~almost certainly,~~ on drafts of the report itself. Are there additional ways we would like to suggest for involving JESNA's leadership in the research and report writing process?

2. What role should JESNA play in the post-Commission implementation process focusing on the development of Community Action Sites?

   From the outset, it has been the stated position of Mort Mandel, the chairman of the Commission, that one of the major aims of the Commission should be strengthening existing national resources in the field of Jewish education, including JESNA, JWB, CJF, academic training institutions, etc. At the same time, there has been a sense among the Senior Policy Advisors and some Commissioners that the full development of the Community Action Site approach to "learning through doing" about how to create systemic improvements in Jewish education will require some type of implementing mechanism which does not currently exist.

   The activities needed to implement the Community Action Site strategy will include research and data gathering, direct consultation with selected communities and institutions, liaison with national and international resources (e.g., training institutions, denominational bodies, foundations), monitoring and evaluation, and dissemination of results. At this point there is no plan as to who will perform these functions and how they will be done.

   What role should JESNA seek to play in this process? If an implementing mechanism is established, how should it relate to JESNA and vice versa? How should JESNA be involved in working with Community Action Sites?

3. What impact should the Commission's work have on JESNA's own planning with respect to future directions and activities?

The Commission's report and recommendations will -- we hope -- be a major landmark in the ongoing effort to build a vital, effective Jewish education system in North America. It is intended not only to identify arenas for action and to recommend new initiatives in these areas (including, to some extent, even in the various programmatic areas), but also to stimulate the investment of new public and private resources on these initiatives.

How should JESNA define its role vis a vis this larger mission of the Commission? How can we try to advance the process of change which the Commission hopes to set in motion? To what extent should the Commission's recommendations guide our own agenda? How should we incorporate the Commission's report and work into our Leadership Conference project, especially into the Continental Conference which will take place approximately one year after the Commission issues its report? How can we utilize the Commission process to strengthen JESNA and its ability to address the issues which the Commission has focused upon?

As a co-sponsor of the Commission on Jewish Education in North America, and as perhaps the agency whose own mission is most congruent with that of the Commission, we have both an opportunity and a responsibility to help shape the Commission's work and product during the next critical nine month period. We also have a responsibility to consider fully how JESNA can and should be involved in the long-term process of implementing the changes which the Commission envisions.

JEWISH EDUCATIONAL PLANNING TAKES ON A CONTINENTAL SCOPE: THE COMMISSION ON JEWISH EDUCATION IN NORTH AMERICA

At a time when professional and lay leaders are asking what can be done to strengthen Jewish education, JESNA has joined with two other national organizations to co-sponsor a major new initiative aimed at providing answers to that question: the Commission on Jewish Education in North America. The Commission was convened by the Mandel Associated Foundations of Cleveland, in cooperation with JWB and JESNA, and in collaboration with CJF.

The Commission was established to deal with the problem of ensuring meaningful Jewish continuity through Jewish education for the Jews of North America. Specifically, its charge is:

- *to review the field of Jewish education in the context of contemporary Jewish life;*
- *to recommend practical policies that will set clear directions for Jewish education;*
- *to develop plans and programs for the implementation of these policies;*
- *to stimulate significant financial commitments and engage committed individuals and institutions in collaborative, communal action.*

Headed by Morton L. Mandel, Chairman of the Mandel Associated Foundations and a past-president of both CJF and JWB, the 47 member commission is exploring ways to enhance national and local efforts to build the field of Jewish education in all settings in which learning takes place -- within the family circle, in the classroom, at camps and community centers, through print and electronic media, and through experiences in Israel. "Our hope is to produce systemic change -- to cause something significant to happen," said Mort Mandel. "The Commission has been convened to produce solid ideas for across-the-board improvement in Jewish education, and to see them through to implementation."

The formation of the Commission is additional evidence of the growing concern for Jewish continuity among a broad range of community leadership. Commissioners directly involved as lay and professional leaders in Jewish education, including JESNA President Bennett Yanowitz and Vice President Mark Lainer, are working with other Commissioners who play leadership roles in religious institutions, Federations, and private foundations, to define those areas where intervention could significantly enhance the effectiveness of Jewish education in promoting Jewish continuity in North America.

Now reaching the mid-point of its projected two year time frame, the Commission has identified a wide variety of program areas (e.g., early childhood, schools, informal education, the media, Israel Experience programs, programs for college students) offering significant opportunities for across-the-board improvement in Jewish education. While any of these areas could have served as the basis for its agenda, the Commission has focused on two major areas where it felt that coordinated effort is likely to create the climate Jewish education needs in order to succeed in any of its many modes and settings:

- *dealing with the shortage of qualified personnel; and*
- *dealing with the community -- its structures, leadership and funding as major agents for change.*

The Commission has found that issues of personnel and community are interrelated, and that any strategy for significant change must involve addressing both. Further, the approaches in each area must be comprehensive. "To deal effectively with the personnel option requires that recruitment, training, profession-building and retention be addressed simultaneously," said Mr. Mandel. "If we hope to recruit outstanding people, they will have to believe that the community is embarking on a new era for Jewish education. Our challenge is to produce ideas that change the way communities address Jewish education -- through involving outstanding leadership, generating significant additional funding, building the appropriate structure, changing the climate." A major direction for the coming months is identifying ways to encourage leaders in federations, bureaus, foundations, synagogues, and JCC's all to place Jewish education higher on their list of priorities.

"This joint emphasis on personnel and community really captures the nature of the challenge," said Mr. Mandel. "Bringing about change in these areas is vast and complex. It will require the involvement of local community leadership, in concert with national organizations and training institutions. JESNA and other organizations with strong community ties and continental perspectives can contribute to strategies that work at both levels."

For JESNA, co-sponsorship of the Commission is an important element in its overall mission to encourage community planning and initiative to strengthen Jewish education. Together with JESNA's Leadership Conferences on Jewish Education, the Commission heralds an infusion of new energy, ideas, and leadership commitment into the task of improving our educational enterprise at all levels.

file JESNA

TO: Henry L. Zucker
NAME

DEPARTMENT/PLANT LOCATION

FROM: Mark Gurvis
NAME

DEPARTMENT/PLANT LOCATION

DATE: 9/13/89

REPLYING TO YOUR MEMO OF: _____

SUBJECT: SEPTEMBER 10 JESNA BOARD MEETING

INTER-OFFICE CORRESPONDENCE

I sat in on part of the September 10 JESNA board meeting to observe the briefing on the Commission on Jewish Education in North America provided by Bennett Yanowitz and Jon Woocher. I thought it would be helpful to record my observations and reactions.

The primary focus of the discussion was on what role JESNA should play in an implementation phase of CJENA's work. JESNA board members see an overlap between CJENA's objectives and priorities, and JESNA's mission. While JESNA is not the sole actor on the national scene, it represents a significant resource which addresses both personnel and community concerns. The degree of overlap causes some JESNA board members concern, as it is possible that JESNA could be eclipsed by a new active force on the national scene with substantial leadership and financial resources. Accordingly, JESNA's board members view their participation in the Commission process as flowing out of two concurrent motivations: a) participation may strengthen JESNA's ability to fulfill its mission; and b) to be excluded would be extremely damaging to the organization.

Parenthetically, I would note that Mark Lainer, a Commission member who sits on the JESNA board, was particularly effective at interpreting the work of the Commission in a way which focused on positive outcomes for JESNA.

I was also present for that portion of the board meeting which dealt with JESNA's budget. JESNA has been struggling during the past few years with severe financial constraints. When Bennett Yanowitz's term as president began, the agency was carrying a $100,000 debt. In the past two years, that debt has been retired, and program and budget expanded significantly. However, financial constraints continue to plague JESNA, which receives the bulk of its funding from federations. Federation funding through the LCBC process at best yields a 5% budget increase from year to year, barely enough to sustain program against inflation, and clearly not enough for significant program expansion and development. As it is, JESNA is closing the current fiscal year with approximately a $40,000 deficit, albeit doing so on a larger operating budget than they had a few years ago. The most serious impact of the financial struggles is that attention and resources are diverted from educational resource development to financial resource development. This will be most critically apparent in the extent to which Jon Woocher, as a highly dynamic and visionary educational leader, will have to spend his time on fundraising activities in coming years.

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Given these financial factors, it is not surprising that JESNA's board is cautious about the extent to which they can pursue initiatives on behalf of the Commission. On the one hand, they feel it is imperative that they participate in order to fulfill their mission. On the other hand, they worry, with good cause, about additional financial pressure that could be created by additional obligations. For that reason, board members articulated caveats for participation that: (a) the Commission process must result in a strengthening of JESNA's financial structures; and (b) assurances must be given that adequate financial resources will be provided to implement services called for by the Commission.

In light of all of this, I suggest we consider the following in looking at JESNA's potential role in an implementation phase of the Commission:

1. An infusion of $100,000 to $150,000 would probably make a tremendous difference in providing a necessary cushion for JESNA's daily operations. It would, most importantly, help JESNA avoid a significant investment of lay and professional resources in additional fundraising activities beyond the scope they currently undertake. This would maximize the energy and attention of Jon Woocher and his staff on educational issues and avoid yet another supplemental appeal around the country from a national agency. However, it should be recognized that this is an ongoing need which should not expect to be phased out. It would take years to generate that kind of cushion, on top of the regular increases needed, from federations through the LCBC or the new Joint Budgeting Council process. This infusion is really a prior condition, necessary to place JESNA in a position in which it can adequately respond to Commission requests. It is probable that as we look at other national organizations and institutions which house resources on which we would want to call, that several, if not all, are in similar situations.

2. JESNA's services should be contracted on a case-by-case basis for implementation of specific recommendations of the Commission. JESNA will need to undergo some internal process in order to define for itself their greatest areas of strength as measured against other potential resources. Focus will be extremely important because such contracting should only be undertaken as will strengthen the agency. Such a process would cause growth for JESNA. That kind of growth should take place slowly because there is an extremely limited pool of top-quality personnel, and we don't necessarily want JESNA to grow by drawing large numbers of excellent personnel from other places where they are badly needed. That would simply create other gaps that the Commission would need to address.

I realize that my suggestions go beyond the scope of observation, but I thought they were important issues to surface that will need to be addressed in some way in making CJENA's recommendations real.

JESNA

JEWISH EDUCATION
SERVICE OF
NORTH AMERICA, INC.

החברה למען החינוך היהודי
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BENNETT YANOWITZ
President

JCSNA

March 7, 1990

talking C^ts for JESNA & JWB

focus on res's

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

Dear Mort:

I want to formally confirm our invitation to you to speak to the JESNA Board of Directors concerning the work of the Commission on Jewish Education in North America at our next meeting. The meeting will take place on Sunday, April 29, at 10:00 am, at the Hyatt Regency Hotel in Baltimore. (We will notify your office of the room as soon as we know it.)

To prepare our Board members, we will be sending out the background materials distributed for the February 14 Commission meeting. You will be the first item on our agenda.

As you know, we have had reports on the progress of the Commission at each of our Board meetings, and the Board has reaffirmed JESNA's willingness and readiness to be an active participant in the implementation of the Commission's recommendations.

Please accept my personal as well as organizational thanks for your acceptance of this invitation. I look forward to seeing you on April 29.

With my best wishes.

Yours sincerely,

Bennett Yanowitz

Bennett Yanowitz

cc.: Jonathan Woocher
Henry Zucker

JESNA

JEWISH EDUCATION SERVICE OF NORTH AMERICA, INC.

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DR. JONATHAN S. WOOCHER
Executive Vice President

M E M O

March 9, 1990

TO: Mark Gurvis

FROM: Jonathan Woocher

RE: Reaction to "Field Notes"

Enclosed is a copy of the comments made by Caren Levine, our Resource Coordinator, on the media and technology section of the "Field Notes." Not all of it may be relevant to the question of how to handle the "Notes," but I thought you might be interested anyway because of the many issues it raises.

I really had hoped to get staff comments on other sections, but most have been so busy with conferences, travel, et al, that they haven't had a chance to respond in writing. If they do, I'll pass them on.

All the best.

Introduction

We are living in what is termed as the Information Age. How we, as Jewish educators, harness these new (and old) resources now available to us is a question of utmost importance and requires good analytic and creative responses.

It is apparent that a lot of thought and enthusiasm went into the creation of the report, *Media and Technology.* The committee is to be commended for the work it generated after only two days of intensive collaboration.

The following are thoughts on how the report might be better structured and fleshed out for further recommendations and subsequent action.

In general, it would be useful to examine what other research currently exists. The Memorial Foundation for Jewish Culture produced a 'not for publication' report, *The New Technology: Strategies for Enhancing Jewish Education*, by Jacob B. Ukeles, 1986. The report presents a good overview of available materials and addresses criteria for evaluation and future prospects. It is highly recommended that current literature on the subject of media and technology be incorporated into any report to give it context and to bolster the content.

The results of a review of research should answer questions such as:

> What is the effect of a treatment on average?
> Where and with whom is a treatment particularly effective or ineffective? Will it work here? What are practical guidelines for implementing a treatment in a particular place?[1]

Power On: New Tools for Teaching and Learning was published in 1988 by the U.S. Congress, Office of Technology Assessment. The OTA report gives a good assessment of what is happening in the public education sector regarding learning technologies, potential uses and criteria for evaluation. The OTA report could also serve as a good model for research in the Jewish sector.

From resources such as the OTA we can gain a good overview of what is actually 'out there' and an understanding of how technologies are being used in general. Although the U.S. Government has its own agenda, many of its concerns are similar to those of the Jewish community. These findings include the following selected

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[1] Richard J. Light and David B. Pillemer, *Summing Up: The Science of Reviewing Research* (Cambridge: Harvard University Press, 1984), p.13

observations:

- The technical quality of most commercially produced software is quite good. However, there is a general consensus that most software does not yet sufficiently exploit the capacity of the computer to enhance teaching and learning.

- It will be difficult to justify the costs of acquiring and implementing new interactive learning tools unless their software genuinely improves upon conventional learning materials. However, innovative software that departs from familiar teaching methods, and that may be highly respected by computer scientists and educational technologists, is not necessarily selected by teachers. Pressured to raise test scores and meet other performance mandates, many teachers prefer software that is closely tied to the curriculum; and software publishers can usually strengthen their market position by developing products that are linked to textbooks and other familiar instructional materials.

- While commercial software publishers are reluctant to take risks with innovative software, many of the available titles are attractive and fun to use, even if they are geared toward familiar objectives. Even the most rudimentary drill and practice programs have been proven effective in raising some children's basic quantitative and language skills.

- In the category of didactic programs, the vast majority of titles aim at basic skills. Software to teach "higher order" skills, such as hypothesis testing and problem solving, is in much shorter supply. Drill and practice software continues to dominate all subject areas, to the chagrin of many educators and educational technologists.

- The demand side of the software market consists of thousands of independent school districts with varying administrative rules, serving a diverse population of school children with differing needs, talents and learning styles.

- The number of children in a given grade, learning a particular subject, represents a small fraction of the total student population. An even smaller proportion have regular access to computers, a fact that poses a formidable problem to software developers and vendors. Teachers, computer coordinators, and instructional design experts are concerned that in trying to serve such a fragmented market software publishers will be

inclined toward increasingly homogeneous and less innovative products.

- While the cost of developing software (especially the type marketed on floppy discs) has dropped considerably due to advances in programming environments and the know-how of programmers, marketing to the educational sector remains a costly, sometimes prohibitive factor.

- The existence of numerous information channels makes it difficult for software producers to receive clear market signals and to adjust their designs accordingly. State and local initiatives to define curriculum needs and invite target software development have met with mixed results.

- A limited survey of software publishers indicates that the larger concerns are typically both more rigid (bureaucratic) and less innovative than smaller firms. Evidence of the performance of firms of different sizes and market share is mixed and inconclusive.

- The problem of unauthorized copying (piracy) continues to undermine investments in new product development, especially among smaller publishers with little experience in the school market.

- The principal factors that will determine the structure and quality of the educational software industry are: high development costs for innovative state-of-the-art applications; marketing advantages that accrue to incumbents in the school market; risks associated with idiosyncratic acquisition policies and procedures; small demand for subject and grade specific products; and the difficulty of appropriating the returns to investments in software that is easily copied.[2]

The OTA report includes a 'Summary' of its findings, "Interactive Technology in Today's Classrooms," "The Impact of Technology on Learning," "Cost-Effectiveness: Dollars and Sense," "The Teacher's Role," "Software: Quantity, Quality, and the Marketplace," "Research and Development: Past Support, Promising Directions," "Technology and the Future of Classroom Instruction," and various appendices.

In evaluating anything, much less the state of the field, it is important to develop criteria for evaluation. The OTA report provides a very useful itemization of "Characteristics Considered in Evaluating Educational Software." Other resources include the *Electronic*

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[2] OTA Project Staff, Power On! New Tools for Teaching and Learning (Washington, DC: Congress of the United States), pp.122-3.

Learning Laboratory's "Criteria for Educational Software."

Finally, the Commission on Jewish Education in North America's report calls for production by committee. This is one option and would appear to be pedagogically sound. There are, however, other artistic, creative considerations to take into account. Tom Snyder, a leading designer of educational software offers several caveats against committee-based production in his discussion of educational computer game design:

> There are plenty of good teachers in this world, plenty of computer wizards, inventors of games, subject matter experts, and obsessive, driven workers, but it is a rare person who combines all their attributes and is still able to walk in a straight line. When such a person is found, he or she must then be managed, which is in itself a tall order. Artists -- and game designers are software artists -- are notoriously unmanageable, and when that factor is compounded with the notorious unpredictability of software projects, the situation becomes so wooly that managers rush to find alternatives.
>
> Hence the tendency of publishers to use committees, with agenda and specifications they can pass on down the hierarchy to arrive at the jerry-built stuff that passes for educational software. They do this not only out of economic necessity but under a mistaken belief in the divisibility of the medium.
>
> A computer game looks as if it has handles to grab hold of and places to sit down. The uninitiated may conclude that it is therefore divisible into manageable units, each of which can be designed quickly and to spec by a subcommittee, then joined to the other units. "Because the medium is tractable," writes Frederick Brooks, "we expect few difficulties in implementation; hence our pervasive optimism."
>
> The group starts out with a set of learning objectives or license to use a children's book as the basis for their game. An in-house developmental psychologist identifies the possibility of teaching A, B, and C skills and meeting X, Y, and Z objectives. Additional input from educational experts, software engineers and designers is pulled together into one very tight, very detailed specification which in turn is handed to programmers to implement. Implementers are coding slaves, at the bottom of the heap.
>
> This approach is disastrous, as we saw with CAI [computer assisted instruction]. Committees are famous for stifling initiative and creativity, and educational software committees are no exception. All the experts in the world can't guarantee a good program any more than they can a good children's book. They shoot down new ideas because they're new, not bad, and therefore are

> threatening on some level, if only because they require attention. Alternatively, the committee gives a project so much attention it withers under "analysis paralysis." Whatever the project or the configuration of the group, there is never any shortage of reasons why *not* to do something. Harvard's John Steinbrunner put it this way in *The Cybernetic Theory of Decision:* "It is inherently easier to develop a negative argument than to advance a constructive one."[3]

Snyder further suggests "it is not sufficient that educators be used merely as focus groupies and advisors. Their involvement must be more fundamental. Educators should visit development areas and learn more about the technology of which they are making such demands. And the programmer must find ways to keep in constant touch with the educational realm, with the issues, the educators, and the children."[4]

General Comments

The paper on *Media and Technology* seems to have relied more on anecdotal information than analytic data. A stronger paper would define its terms and not be as generic. It is not always clear when 'media' is referred to in a specific instance, as to what kind of media is intended nor is it always easy to distinguish the targeted audience or the learning situation, or environment. The paper does not call upon the current thinking in the 'secular' world on educational theories regarding technologies and various media. For instance, many academics and practitioners are in the process of examining and evaluating the effect of teacher-student roles and expectations, effective use of technologies, and how new technologies might reflect and/or redirect learning theories (i.e., cooperative learning, coaching, teacher training, etc.).

It is important to understand that technologies are tools which can be used to facilitate learning and stimulate creative pedagogy. They are not the miracle cure to save Jewish education; rather, they are a means of communicating culture and learning. These tools must be used properly and contextually, not as the end to a means, but as the means itself. These tools, or resources, represent a piece of the whole education agenda and deserve prominence. Yes, the technologies might interest some people because of the novelty or because it has a nice gimmick and maybe interesting graphics. But these superficial features can become tiresome quickly. The challenge is to produce resources rich in quality content and pedagogically sound environments

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[3] Tom Snyder and Jane Palmer, *In Search of the Most Amazing Thing: Children, Education, & Computers* (New York: Addison-Wesley Publishing Co., 1989), pp. 125-126.

[4] Snyder, p. 127.

inclusive of, but not limited to, an attractive appearance.

The Report

The following remarks are based on the *Media and Technology* report. A copy of the report is attached for easier reference.

Page 39:

If we are to understand media as a system of communication, and technology as the means of delivering this system, it is not possible to regard the two as one and the same. A clear understanding of what 'media' is and how it interacts with technology is the key to our comprehension of the uses (and abuses) that this amalgam affords us in education, Jewish or otherwise. To contend that "media and technology are currently nearly non-existent and therefore, obviously, under utilized, for Jewish educational purposes" seems not only subjective, but inaccurate. As far as media is concerned, taken at its most basic meaning, there is a great amount of printed materials and, granted to a lesser extent, video, audio (a category seemingly overlooked in this report) and computer materials. At least one of these media is used on a regular basis. Settings are not clearly delineated in the report, but it would appear that the intention was to cover formal and informal learning environments, including the home. Most schools, home, JCCs, even synagogues have some type of technology available, whether it be a computer, walkman, VCR, overhead projector, or an old fashioned film projector. Issues of equipment are a small but not insignificant, part of the whole.

It would be helpful if for example, the report described the different functions and design of media and technology. If we wish to write a note, we don't pick up the end of a telephone receiver and glide it across a piece of paper. Similarly, if we wish to speak with someone across town, we won't talk into a stylus unless we are James Bond. If, however, we do this, and in fact the stylus is a radio in disguise, then we have indeed chosen a proper method of expressing our communication. It is suggested that the report elucidate how different technologies can augment education given the strengths that define them. They should be prepared to explain why one means is chosen over another.

It is not at all clear what criteria was used to judge the quality of existing materials or what sort of research was performed that produced the results.

It would be interesting to learn what led the writers to the conclusion that "production in all areas except for the Holocaust is decreasing." Yehuda Wurtzel, for one, has been quite productive. His latest venture, *Moonbeams*, is targeted for active community participation. A new selection of *Shalom Sesame* videotapes is currently under

development. Israel Television is a great resource. Although it may be untapped by Jewish educators in the classroom, ITV does supply materials for Jewish cable television networks, which, while few in number, do exist, and will probably enjoy a period of growth within the next few years.

"Projected video" does not appear to have "fallen into disuse," at least not in several situations of which I am aware. In fact, with the assistance of an LCD display device, one computer screen can be displayed for all to view through an old-fashioned overhead projector. Another example of good usage of projected video can be found with NewsCurrents. NewsCurrents is a (secular) news program which is delivered weekly to subscriber schools. The program package consists of a Discussion Guide which is accompanied by a filmstrip. In addition to supplementing the Discussion Guide, teachers and students can also use the filmstrip to develop their own current events lessons.

Educators also use transparencies for teaching and delivering presentations. Transparencies allow educators and learners to use their imaginations to design creative, potentially reusable materials at a low cost. Commercially produced transparencies are also helpful. For example, social studies material on the ancient world can be very useful for teaching about ancient Israel and its culture.

The report holds that 80% of Jewish software is of the drill and practice variety. If so, this number probably reflects the secular market. It would be helpful to know what kind of inventory was taken.

The report does not address audio tapes or games. I would be interested to learn not only about the inventory of software evaluated, but the criteria for judging their 'professional' quality and worth.

Page 40:

Many sophisticated electronic learning materials were not mentioned. ABC News developed interactive software on the Arab-Israeli conflict. Bet Hatfutsot has computerized learning centers and the Museum of Jewish Heritage is developing their own extensive learning centers. Numbers 2000 is a project which is taking advantage of the new technologies to promote the transmission of Jewish culture and history. These projects would be most interesting to include as state of the art developments, not just in Jewish education but in the general field of instructional technology. In some areas, Jewish education is indeed on the cutting edge! Let's promote this, but realistically (without breast-beating, without complacency).

B. Examples of how media and technology lag in Jewish education relative to the secular setting would be helpful, as would information which would help us to

interpret this lag. What proof do we have that we are behind; in which areas: software development, teacher training, etc.? How is the secular environment different?

C. "Mass Culture" is slowly but surely reflecting some kind of Jewish concern in television and film production. One reason that has been given is Jewish television writers are beginning to explore their own relationships to Judaism. At least one organization, Jewish Televimages, actively seeks out producers and advocates sensitivity to Jewish concerns.

Some secularly created material could be incorporated into Jewish curriculum - social studies transparencies, the bar-mitzvah episode of *The Wonder Years*, etc.

Jewish Televimages also runs workshops specifically designed to incorporate mass media into a Jewish context. Other developments in mass culture do include a burgeoning market of books and magazines directed toward preadolescents and teens. Quantity, however, often bears little relationship to quality.

Contrary to the bad press the young generation has been given, I suspect they (and Jews in general) still read.

Page 41:

A. It would be most helpful if the report cited key examples of the "unique qualities and abilities" that media (and presumably technology) have to enhance Jewish education. I am still unsure as to the meaning of 'professional quality media,' a phrase which is used repeatedly without any explanation or guidelines.

A 1. It may, in fact, be more advantageous to incorporate the less mobile or immobile populations. Media and technology does have many contributions to make as tools of outreach, but these should be carefully outlined and discussed.

A 2. What does it mean to say that media is fluid? How has it been used in this context, and what is its potential (including timeframes for timely response to the needs of the Jewish community)?

A 4. What does it mean to aver that "professional quality media"... may "appeal and therefore attract greater numbers of sensitive and intelligent individuals (sic) currently alienated from or marginally affiliated with Jewish life"? There is no indication of how success is defined or what constitutes professional quality. A given media event may be slick and showcased as a motivational technique, but

then what? Where's the substance? Media and technology should go hand in hand with content, and that includes selecting the media design to complement the content.

A 6. What evidence is there that "professional quality augments the desire of people to study...?"

A 7. The technology requires a context for learning. How does "professional quality media creates greater understanding..." about Judaism.

Page 42:

A 8. "Professional quality media involves....creative individuals," should include educators and should delineate the different aspects of producing this media.

B. These goals are murky. They need to be more carefully outlined. Absent in the report is a discussion of databases, electronic bulletin boards and networks such as GesherNet, audio materials, other models of interactivity i.e.,(games) as well as budding resources such as the San Francisco BJE's Family History Video Project.

C. The ideas behind this section are good and seem to be based on a Schwabian model of commonplaces. The matter of interpreting 'professional production of material' remains essential. "Hollywood" productions can be pretty vacuous.

Pages 43 - 44:

In terms of production, it might be interesting to develop a "CTW" for Jewish education materials, or perhaps a creative design consortium, (similar to the structure of the JESNA Israel Consortium) but why centralize production? We want to advocate a nurturing, creative, supportive environment and often large companies sacrifice this for other concerns.

D. The design model proposed by the report represents one option. The steps need to be fine-tuned and alternatives would be interesting. Where are the needs assessment and market research components? Goal setting, idea generation and consultation should not be perceived as a separate piece, but as several individual steps. Where are the educators in the creative production? What about evaluation and user training? Marketing (and previous to that, design,) should consider that not all media is equally appropriate for all audiences.

If the process is truly cyclical in nature, it does not reach "completion through the

use of media." Instead, feedback is continually generated and incorporated into future versions.

E. A key issue is how to use and integrate any type of auxiliary material, like computer assisted instruction, into the curriculum. Thought should be given to the intrinsic characteristics within one tool that makes it qualitatively different than another. In other words, consideration of what makes a computer program a better way of learning a particular content should be incorporated into the *raison d'etre* of its design.

Conclusion

The development of visual, audio and interactive materials to further the promotion of Jewish continuity and culture is truly an exciting prospect. The possibilities are endless, limited only by the imagination and the available technology. Wouldn't it be grand to have a "Where in the World is Benjamin Tudelo" or an inter-active Israeli archaeological site similar to the "Palenque" surrogate travel program developed by Bank Street!

The Field Notes presented to the Commission on Jewish Education in North America on this topic exhibit a goodly amount of thinking. I believe this report would benefit from the incorporation of current research, and the further examination and definition of terminology, technologies and criteria, into a more focused presentation.

Caren N. Levine
JESNA
3/9/90

VFL
1

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DEPARTMENT:
COST CENTER: 090
2/6 361 9962

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MESSAGE:

Annette,

Seymour was to have talked with Herman Stein during his trip. If that discussion has taken place with no further corrections indicated, then we are ready to go with Isa's paper.

Mark

cc: HLZ and VFL

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DEPARTMENT
COST CENTER 090
2163619962

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MESSAGE:

Jon - The attached has been reviewed by MLM, HLZ + SHH, all of whom thought it was excellent. They've recommended a few minor changes, which I've noted, and say to go ahead with it.

It looks like our 9/16 meeting will be 10-4 at the LaGuardia Marriott. More later. Ginny

COMMISSION ON JEWISH EDUCATION PREPARES RECOMMENDATIONS AND IMPLEMENTATION PLAN

The Commission on Jewish Education in North America, a broad-based assemblage of top-level North American communal, philanthropic, religious, and educational leadership, has recommended a six-point program to revitalize Jewish education over the next decade. The Commission, chaired by Morton L. Mandel of Cleveland, and co-sponsored by the Mandel Associated Foundations, JESNA, and the JCC Association of North America, in collaboration with the Council of Jewish Federations, has completed a two-year process of study and deliberations by issuing a report calling for far-reaching new efforts in several critical areas and by establishing a successor body to oversee and facilitate these efforts.

The recommendations of the Commission include:

1. Building the profession of Jewish education by increasing the recruitment, training, retention, status, and compensation of Jewish educators.
2. Developing a body of research to answer key questions about the status of Jewish education and how to improve it.
3. Increasing the level of community involvement and support for Jewish education, including recruitment of top leadership and greater financial support.
4. Infusing substantial new resources into Jewish education ~~—— $25-$50 million over the next five years ——~~ to be used for research and programmatic initiatives.
5. Creating several lead or laboratory communities where pilot

projects can be undertaken and the best in Jewish education can be modelled.

6. Coordinating the implementation of these proposals through a new Council on Initiatives in Jewish Education that will follow through on the work of the Commission.

The idea for a Commission on Jewish Education originated with Mandel, a prominent national and international Jewish leader whose own involvement with Jewish education grew rapidly during the 1980s. "This could be the most important undertaking I've ever been involved in," he says. During their six meetings, the forty-six Commissioners developed a comprehensive framework and strategy for effecting changes that can touch every dimension of Jewish education. By linking local and continental action, and by emphasizing the two key building blocks of profession-building and community support, the Commission hopes to promote a broad array of inter-connected activities and projects that will dramatically transform the face of Jewish education.

The Council on Initiatives in Jewish Education, the staff of which is being headed initially by Stephen Hoffman, Executive Vice President of the Jewish Community Federation of Cleveland, will have the task of organizing and monitoring the implementation process, as well as helping to secure special funding for new projects. According to Bennett Yanowitz, JESNA's immediate past president and a member of the Commission, JESNA expects to work closely with the Council and to be involved in many of the implementation efforts. "Like the Commission itself," Yanowitz

explains, "the Council will be a prestigious, independent body that brings together the diverse organizational and ideological forces who must collaborate if Jewish education is to flourish. JESNA, as one of the co-sponsors of the Commission, is eager to see its important recommendations, which echo so much of what we have been advocating over the years, receive the full attention and support of the Jewish community." Neil Greenbaum, JESNA's President, adds, "What Mort Mandel has done to put Jewish education front and center on the agenda for Jewish leadership is tremendous. We will be directing our efforts in every way possible to see that this Commission's recommendations become reality."

J.W.

INTER-OFFICE CORRESPONDENCE

TO: Steve H. Hoffman
Morton L. Mandel
NAME
DEPARTMENT/PLANT LOCATION

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

DATE: 8/20/90

REPLYING TO
YOUR MEMO OF: _____

SUBJECT:

Please review the attached draft prepared by Jonathan Woocher for inclusion in the November JESNA newsletter. Changes marked are HLZ's suggestions.

Jon indicated that there is an August 30 deadline for submissions. I would therefore appreciate your comments no later than August 24.

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What We Know About Jewish Family Education

Joseph Reimer

June, 1990

Joseph Reimer June, 1990

What We Know About Jewish Family Education

It is common to hear Jewish educators bemoan the lack of parental support for the agenda of the Jewish school. Acknowledging that parents usually take seriously their commitment to bring their children to the school, educators wonder why not also commit themselves to what is taught in the school.

The alienation of school from home does not service well the educational needs of the children. A teacher can make a wonderful case for the beauty of Shabbat observance, but if Friday night at home remains unmarked by Shabbat ritual, the child has no real way of connecting with the teacher's words.

Jewish family education (henceforth, J.F.E.) has arisen in recent years as a response to the alienation of the school from the home. Realizing that it is simply ineffective to teach children in isolation from the realities of home life, educators have begun to reach out to the whole family - but especially the parents - to invite them to join in learning together with the children about the joys of Jewish living. Instead of dropping off the children at school, parents have been invited to themselves drop in and learn alongside their children.

J.F.E., then, takes the family - rather than the individual child - as the client of Jewish education. Most often programs

in family education are sponsored by a synagogue for the school or preschool children and their parents. But family includes more than just parents and young children. J.F.E. has arisen at a time of increased awareness that families come in many different shapes. A challenge to J.F.E. programmers is to welcome "non-traditional" as well as "traditional" families and work with all these populations on the basic agenda: learning to live a richer Jewish life.

J.F.E. is also not limited to the synagogue context. J.C.C.'s have often been involved, and some day schools are realizing their need to reach out and involve family members in Jewish education. Early childhood programs are a natural address for family involvement, and we have seen the beginnings of family camps and heard of plans to design Israel programs for family units.

J.F.E. came into its own during the 1980's as a popular response to the needs of a changing American Jewish community. To understand this phenomenon in greater depth, we need to answer the following four questions:

1. Where did J.F.E. come from?
2. What is new or unique about its programs?
3. What does it aim to achieve?
4. How do we know when its programs succeed?

The Origins

The 1970's was the decade during which the family surfaced as a matter of great debate in American society. The turmoil of the 60's, the rise of the women's movement, the increase in divorce, the change in the abortion law all contributed to a sense that we as a society no longer share a single vision of the place of family in our society. Some even thought the family might disappear as the unit of organization; others who disagreed still predicted the family of the future would look very different than the family of the past.

The American Jewish community also awoke to a family crisis in its midst. Young Jews were delaying the timing of marriage and having fewer children. In seeking a marriage partner, they were more attracted to non-Jews, increasing greatly the number of intermarriages. Divorce was rising in incidence almost as fast as in the general American population. The vaunted "Jewish family" seemed to be coming apart at the seams.

There were many different responses within the Jewish community to the perceived crisis in family life - from increasing counseling and outreach services to putting day care on the agenda and setting up Jewish dating services. But the Jewish educational community did not get involved until the crisis in family life was joined to a crisis in the synagogue supplementary school.

The 1970's saw a dramatic decrease in the number of students attending supplementary schools offset only partially by a

substantial increase in attendance at day schools. Furthermore, a number of studies came out in the mid 1970's that called into question the effectiveness of supplementary education. It began to seem that at the moment when the capacity of the average Jewish family to pass Judaism on was being called into question, the school could also no longer be relied upon to fill in the gap. Surely both pillars of Jewish continuity could not be allowed to crumble at once.

This anxiety led in part to an increase in federation and communal investment in the field of Jewish education. But among some Jewish educators - especially those working in synagogue education - the feeling arose that no improvement in educational programming could work unless it also involved the family. The supplementary school was sinking not simply from a lack of financial investment, but more significantly from a lack of emotional investment. Get the families to care more about what their children are learning and, they contended, the children and parents will be learning more.

The turn towards family education coincided with two demographic trends which proved significant: baby-boomers becoming parents in large numbers and interfaith couples joining synagogues and becoming part of the school's parent body.

As many who in the 1970's delayed marriage and childbirth began having children in the 1980's there was a new generation of children and parents to join synagogues and seek Jewish education. These parents had gone through childbirth classes, read the

literature on raising children and were more ready to be involved in their children's education. They also, on the whole, had weak Jewish educations that needed refreshing were they to be able to keep up with their children's Jewish learning. That among them were increasing numbers of Jews-by-choice and non-Jewish spouses meant that there were also a pool of parents who had not in their own childhood experienced the cycle of Jewish holidays, rituals and events. The ground was fertile for an educational response to these parents' Jewish needs.

Enter: Jewish Family Education

What is most clearly new about J.F.E. is that it is "Jewish education for the family." But as that phrase can have many different meanings, it is important to distinguish J.F.E., as understood and practiced by its main proponents, from other forms of Jewish education.

First, J.F.E. is explicitly Jewish or Judaic in its content and is to be distinguished from programs for Jews about family life. A synagogue or J.C.C. may sponsor a program on understanding teenagers which is for Jewish families, but would not be considered J.F.E. unless it involved some learning about a traditional and/or modern Jewish understanding of family life.

Second, J.F.E. is for the family as distinct from being for adults and for children. While J.F.E. programs generally include segments directed to teaching parents apart from children and children apart from parents (or other adult family members),

these segments are part of a larger thrust to address the family as a unit.

As an example, on a family Shabbaton there may be specific moments designated for adult study and children's play. But these activities take place in the context of a larger framework which structures celebrating Shabbat together as a family. That is distinct from a Shabbaton for adults in which children are invited, but not directly involved in the main educational program, or a Shabbaton for children in which some parents come along, but are not directly involved in experiencing the educational program.

Third, J.F.E. is educational and not simply recreational. There are many family events sponsored by Jewish organizations which are fun and involving, but more recreational than educational. These may include a Chanukah party, Purim carnival, or dinner at a Jewish deli. These are potentially wonderful Jewish experiences, but only become educational when tied in with a larger framework of meaning. When the Purim story is brought to life through the carnival, or dinner at the deli is an opportunity to learn about kashrut or Jewish eating styles, the family event becomes part of a curriculum for J.F.E.

The Goals of J.F.E.

If we view programs in J.F.E. as providing families with educational experiences with solid Jewish content, then what are

goals of the programs? What do their planners hope to achieve over time?*

In reviewing the literature on J.F.E., I have found four goals which seem common to the various programs described.

1. Involving parents in Jewish learning.

If the alienation of the home from the school is the basic problem that J.F.E. is designed to address, its first goal is involving parents and other family members in the pursuit of Jewish learning. This has taken three forms: parents and children learning together, parents learning the same content as the children but in a parallel, adult-oriented way, parents pursuing their own plan of learning alongside, but separate from, their children's learning.

This over-all goal may be seen as having two sub-goals: (a) involving parents in caring about and reinforcing the children's learning, and (b) parents becoming more Jewishly knowledgeable in their own right.

2. Providing quality family time in a Jewish setting.

Given how busy everyone is in today's families, it has become important for programs in J.F.E. to provide families with quality time together. This goal is especially evident in family camps or retreats, but is also important for attracting families to any program on the weekends. This is not only a pragmatic

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* Time is a factor to be considered. This section is looking at the goals of not a single program in J.F.E., but of a series of programs over time; e.g., the course of a school year in which family members participate.

consideration for marketing purposes, but also a philosophic commitment to help support families in their efforts to cohere together as a unit. Being involved together in Jewish activity helps the family to focus on itself and allows opportunities for family members to enjoy one another's company on a regular basis.

3. Building community among families.

In the highly mobile corporate world in which many Jews work today, there is a great deal of moving of families from one location to another. Families may join synagogues and JCCs to get to know other Jews, but the facts are that there often is a high degree of social isolation. It is not uncommon for parents to have children in the same class and not to know each other by name.

While building community among families may not be an intrinsic goal of J.F.E., it has become a common outcome that ends up reinforcing the other goals of these programs. When families get to know one another and decide to spend time together - especially when that involves a Shabbat or holiday celebration, the learning in the program becomes more real for all the members of the family. It becomes a part of their social lives.

4. Bringing Jewish living into the home.

What might be seen as the ultimate goal of J.F.E., and the one hardest to accomplish, is the family's deciding to enhance the quality of Jewish living in their home. This may involve building a library of Jewish books, records and/or videos, buying Jewish art or subscribing to a Jewish newspaper or magazine. It

may also involve introducing or enhancing Shabbat and/or holiday observance. Whatever the initial level of Jewish practice by a family, this goal would represent a deepening of their commitment by some degree.

What Accounts for Success?

Success or effectiveness in educational practice is often measured by the degree to which the goals or objectives are realized by the program's end. In J.F.E. that would mean assessing the degree to which the goals described above were realized over time by the families participating in these types of programs.

Many difficulties face us in trying to make this type of assessment. To enumerate a few of the difficulties:

1. There are many programs that are loosely called Jewish family education. By our criteria some deserve the title more than others. In testing for success, we ought to begin by looking at programs that involve two or more generations of family members, have a clear Judaic content, an elaborated educational methodology and extend over enough time to make a potential difference in the life of the family.

2. The educator-programmers should have a clear sense of the goals they are working towards. Often J.F.E. programs are single events that do not lead towards specified goals. It is unlikely that goals can be reached by happenstance without forethought and direction.

3. Even when clear goals are embraced, their attainment can be assessed only when the broad goals are articulated in terms of more specific objectives. What do we mean by increased parental involvement? What concrete activities would we need to be seeing to know that increased involvement was taking place? How can we assess whether these activities are increasing as a result of families participating in these programs?

4. Someone has to be designated as an evaluator and have the role of carefully observing and monitoring what anticipated (or unanticipated) outcomes are indeed happening. Ideally the evaluator ought not to be one of the educator-programmers so as to establish some distance in making these assessments.

Rarely in Jewish education do we set up the conditions to be able to adequately assess whether given programs are successfully reaching their goals. More commonly we get the assessment of the persons responsible for the program which has its built-in limitations.

An exception to the case was the first family camp to be held at Camp Ramah in California during the summer of 1987. As that intensive experience in J.F.E. was jointly sponsored by the Melton Research Center of The Jewish Theological Seminary of America, it had a larger than usual budget for both planning and evaluation. The author and Debby Kerdeman were engaged to be on-site evaluators. Sharing the results of that evaluation can provide a richer sense of what is involved in assessing a program in J.F.E.

Learning from Family Camp

Family camp was a 5-day family vacation taken at Camp Ramah that provided intensive Judaic education for parents and children, relaxing family and community time, and a rich Jewish ambience filled with song, prayer, family activities and fun. Twenty seven families participated including 48 adults and 58 children, from infancy through adolescence. The staff consisted of a director, counselors, teachers and maintenance staff. Families bunked as a unit but divided their day between family time (including meals, services, planned activities and recreation) and separate children and adult time (for study and discussions).

The family camp experience was carefully planned by the staff who, in their own terms, endorsed the four goals enumerated above. What can we say, based on careful observation, of whether these goals were achieved?

1. Parental involvement.

Parents told us that they had signed up primarily to have a family vacation and were often only vaguely aware that Bible study was to be part of their daily schedule. Yet attendance at the classes was nearly universal, participation in class discussion was intensive and parents asked on their own for extra sessions. They gave the classes and teachers on an evaluation form the highest of ratings.

The children of school age studied the same texts at their own level and presented dramatic presentations based on the study.

To what degree parents and children discussed their parallel learning was unknown to us, but the possibility of doing so was provided by the camp structure.

Parent attendance at prayer services was not as universal, but many families sat together at daily services and children could see their parents learning new prayers and songs. There seemed to be a lot of mutual reinforcement.

2. Providing quality family time.

Given a quality counseling staff, parents were not responsible for being with their children all day long. Time together at meals, free time and evening activities was relaxed and unpressured. One could see families going for walks, swimming together and singing at services or meals. There was a remarkable reduction in discipline problems and, subjectively speaking, an increase in smiling and laughing. People were having a good time together as families.

3. Community building.

Clusters of families could be seen eating together at meals, enjoying recreational activities and engaging in family-oriented discussions. At the camp's end people reported having made new friends and wanting to keep in touch during the year with those friends. Being Jewish seemed to be a bond the families shared in common.

4. Bringing Jewish commitment to the home.

As our observations were camp-based, we were unable to assess this fourth goal. But on the evaluation forms, parents

overwhelmingly indicated feeling motivated to continue and possibly intensify their Jewish commitment at home. During the subsequent year some families did get together to celebrate Jewish holidays and many chose to return to family camp the following summer. But what happened in their homes is unknown to us.

Family camp represents, perhaps, the most intensive form of J.F.E. that is available with the best trained staff and greatest institutional support. In a sense we expect it to succeed. But what the evaluation shows is <u>how</u> it succeeded by meeting its goals and what the larger panoply of programs in J.F.E. can aim for.

Conclusions

We have attempted to establish in this paper a rather rigorous definition of J.F.E. That is <u>not</u> to say that there aren't many other very worthwhile family programs, but that clear goals and boundaries are needed to chart the course of a new field like J.F.E.

But, in the end, do we know about the hundreds of programs in J.F.E. that are sponsored by local schools, synagogues, and J.C.C.'s? While our knowledge is limited to subjective reports, some tentative conclusions can be drawn.

(1) J.F.E. is a populist movement with programs springing up in many locations. We believe this is happening because the programs meet the changing needs of many of the current generation of young American Jewish families.

(2) J.F.E. has many different meanings to people. This is

healthy insofar as it reflects the populist nature of this movement. Yet, for the long-term continuity of J.F.E., it would be helpful for leaders in the field to provide clearer guidelines and directions for others to consider.

(3) J.F.E. is primarily attracting parents and young children. To be of service to the many other family members, educators will have to be creative in educational design and marketing.

(4) J.F.E. lacks a curricular base. At present educators are inventing programs as they go along and learning from one another how these programs are run. The educational richness of program offerings and the pursuit of specifiable educational goals could be greatly enhanced if some quality curricular materials were produced, distributed, and adapted.

(5) Introducing evaluation research could be very helpful in providing this new field with valid feedback as to what is working and why. The field is still in an early stage of trial and error, but until the current experiments are monitored, it will be very hard for educators to learn from mistakes and build confidently on successes.

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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 Shosbana 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 hasha'ah hazeh mikol hasha'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 haaratzim*. 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, hut 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 communiry. 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 responsiblity: 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 dissmeninating 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.

TALK BY MORTON L. MANDEL AT THE CONCLUDING SESSION OF THE
JESNA CONTINENTAL LEADERSHIP CONFERENCE ON THE TITLE OF
"RENEW OUR DAYS: TOWARDS AN AGENDA FOR
JEWISH EDUCATION IN THE 21st CENTURY"

JUNE 11, 1991
CLEVELAND, OHIO

I know you will leave Cleveland after this historic JESNA Continental Leadership Conference better informed about the condition of Jewish education in America. I hope you will leave also with a feeling of optimism about our opportunities for making Jewish education better, as your Program said, "more encompassing, more intensive, more inspiring, more firmly rooted in the life of Jews and the Jewish community."

The history of Jewish education in America, with all our progress, has gaps and weaknesses enough to discourage professionals who have dedicated their lives to a very difficult career. I believe, nevertheless, that now there is cause for optimism.

From my experience as chairman of the Commission on Jewish Education in North America, I believe the American Jewish community is more concerned than ever before, and is ready to make important changes and improvements in Jewish education. The very creation of the Commission in 1988--which brought together for the first time scholars, community leaders, educators, heads of foundations, and the leaders of the Orthodox, Conservative, Reconstructionist, and Reform movements--signalled the readiness of the Jewish community to join together in a massive effort to improve Jewish education. Over a two year period, its deliberations themselves helped to

create a climate in which major change can take place. The Commission was motivated largely by a concern for the constructive continuity of the Jewish community. We were motivated by the facts which in many respects were quite discouraging. We know that Jewish commitment now is truly a choice, and that many Jews are opting out. We concluded that Jewish education is our best hope, the primary antidote to the disintegrating forces that threaten the Jewish people.

Fortunately, more and more of the leaders of the Jewish community have come to understand the central role that Jewish education must play in the life of the community. The energies of these leaders need organization and direction. The Commission tried to supply this, and it demonstrated that our most influential leaders are prepared to work together to improve the situation. Every community is challenged now to find and utilize its best lay talent in the cause of Jewish education.

The Commission was made up of 46 prominent individuals, including rabbis, leaders of Jewish education, community professionals, academics, general community lay leaders, and the principal donors of several charitable foundations. With the assistance of a fine staff and senior policy advisors, they prepared a serious blueprint of what needs to be done in the coming years.

The Commission agreed at the very first of its six meetings--and this is crucial--that it would be proactive; that it would work to carry out its recommendations for improvements in Jewish education.

I believe that most of you know that we are now in the process of completing the organization of the Council for Initiatives in Jewish Education. The Council will implement the recommendations of the Commission. It will encourage new initiatives, new creativity and new energetic efforts to improve programs and to try new ways. You will be pleased to know that things are happening. Some projects are now well under way:

a. The institutions of higher Jewish learning. Yeshiva University, Hebrew Union College, Jewish Theological Seminary are all involved in developing plans to expand their pre-service and in-service education programs to increase their impact and the contribution that they will make to the North American Jewish community.

b. The first steps are being taken to develop a plan for developing a research capability for North America where we will be able to gather the data and knowledge base that is so crucial for informed decisions.

c. We are now deciding on the criteria for establishing lead communities, communities where we will attempt to demonstrate what can happen when there is an infusion of outstanding personnel into the educational system, when the importance of Jewish education is recognized by the community and its leadership, and when the necessary funds are secured to meet additional costs.

I do not propose now to review the recommendations of the Commission, which are embraced in the Commission's report "A Time to Act." Many of you have already read the report and, in any event, it is available to anyone who has not.

There are two areas which the Commission felt needed primary emphasis. Upon analysis, it became clear that the most fundamental problems facing Jewish education are an underdeveloped profession of Jewish education and inadequate community support. There is a shortage of well-trained and dedicated educators for every area of Jewish education. However, only if there is a fundamental change in the nature of community support for Jewish education is it likely that large numbers of talented young people will be attracted to careers in Jewish education. Only if community leaders will give Jewish education the high priority it deserves on the local and national agenda will the resources necessary for a program of major improvement be obtained. Only if the climate in the community is supportive of Jewish education will qualified teaching personnel be attracted to its new career opportunities. We need to encourage those Jewish education professionals who are prepared by training and personal commitment to inspire their students with their important mission. We need to make an honored place in Jewish community life for them, and to create a career track that will attract and hold our best people.

To mobilize community support, we need to continue recruiting top community leaders to the cause of Jewish education who will help raise Jewish education to the top of the communal agenda, and help provide substantially increased funding from federations, private foundations, and other sources.

Let me talk plainly about community support. The revitalization of Jewish education will require a substantial increase in funding, possibly to double community support--to raise salaries and benefits, to finance new positions, to increase the faculty of training institutions, to provide fellowships for students, to develop new training programs, to expand in-service education, and much more.

The chief sources of support--tuition income, congregational and organizational budgets, and organization fundraising will still need to be the mainstay of financial support, and hopefully will increase.

An exciting new development that holds promise of additional support is the serious entry of private foundations into the field of Jewish education. A number of foundations, some represented on the Commission, have begun to invest substantial sums in Jewish education. Seven foundations are already participating in funding the Council for Initiatives in Jewish Education, and they have indicated their readiness to support elements of the Commission's action plan. Others are being approached for support, and we are encouraged by the response.

I am pleased to tell you that the Mandel Associated Foundations will focus in a major way on Jewish education in the decade of the 90s. Other family foundations are now active or are prepared to consider substantial grants in the next few years, because they believe in Jewish education.

Finally, in spite of tremendous financial pressures on federations, compounded by the vast sums needed for the massive Russian, and recently the Ethiopian emigration, a few federations have already made new financial commitments to Jewish education. At least a dozen federations are actively reviewing their Jewish education programs, and will take steps to make improvements--some quite substantial.

It will help that many federations have a relatively new financial resource available which is successful endowment programs. This will put some federations in a position to give a quick start to new and innovative programs. While it will not be easy to effect large increases in funding by federations, it is inevitable that as they re-think their communities' commitments to Jewish education, increased funding will follow. This is a subject very much on the agenda of the CIJE. We are optimistic about the long-term prognosis for substantially greater federation support.

We are also convinced that there has been a sea change in the thinking of the Jewish community about Jewish education, in the direction of recognizing its importance. The job now is to mobilize our energies in an organized way to exploit this new understanding. This is essentially the mission of the CIJE. Obviously, it is also central to the work of JESNA, and of the Jewish Community Centers Association, the Council of Jewish Federations, and other important communal organizations.

We need more and more lay leaders who will recognize and support educators, and help build an inspired profession of Jewish education. A key factor for success will be our ability to encourage lay leadership and professional leadership to form a solid partnership and together forge a better, richer Jewish education enterprise. Only such involvement will enable us to build a powerful lobby for Jewish education. In the face of the steady stream of competing demands in our communities, we need to ensure there is a constant advocacy to guarantee that Jewish education is not lost in the shuffle.

I hope that you share my optimism at the opportunity which lies ahead of us for bold new initiatives in Jewish education. I am encouraged by the contribution that outstanding scholars are ready to make to Jewish education. The growing partnership between lay leaders, educators and scholars can lead to a new kind of Jewish education in our communities.

All of this leads me to believe that there is a better Jewish world out there for future generations of Jews. Let's find ways for lay leaders and educators and scholars to work more closely together--to support each other --to utilize existing strengths, and find new areas to help fulfill our Jewish destiny.

This is indeed the time to act -- if not now, when?

We are indeed the ones to do it -- if not us, who?

UFL ✓
AJH ✓

When They Are Grown They Will Not Depart: Jewish Education and the Jewish Behavior of American Adults

Jewish Education is Positively Related to:

- Ritual observance in the home
- Membership in Jewish organizations
- Giving to Jewish philanthropies
- Seeking out a Jewish milieu
- Marrying another Jew
- Opposing mixed marriage

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Population Studies and Training Center
Brown University

Research Report 8 March 1993

JESNA

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at Brandeis University and the
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INTRODUCTION

Jewish education, the subject of perennial interest and debate, is now under intense scrutiny from the Jewish community.[1] Some assert that assimilation and intermarriage may be irresistible in an open society.[2] Others suggest that American Jewish education may have failed in its mandate to innoculate young Jews against the tides of change.[3] This report presents evidence which shows that assimilation and intermarriage do not occur on a random basis. The extent and type of formal Jewish education are clearly related to levels of Jewish affiliation and activism, even after other influences, such as age, branch of Judaism in which a person was raised, and generations during which the family has been in America, are factored out.

This is the first installment in a two-part report on Jewish education. Part I focuses on the relationship between Jewish education and Jewish attitudes and lifestyles among adults; Part II will explore current levels of formal and informal Jewish education among American Jewish children in diverse types of households.

Data from the 1990 National Jewish Population Study[4] have aroused anxiety about Jewish continuity. Observers of the American Jewish community worry not merely about the physical survival of the biological descendents of Jews but about the continuity of Judaism as a culture, as a peoplehood, and as a religion.[5]

Early reports drawn from the 1990 NJPS vividly illustrate the magnitude of change currently experienced within the American Jewish community. Jewish households often do not fit the image of the normative Jewish family: American Jews today marry later and have their children later and divorce more often. The Jewish institutional profiles of younger American Jews appear to be weaker than those of their elders: they join and attend synagogues less frequently and belong to fewer Jewish organizations. Socially, younger American Jews are far more integrated into American society, living and working in environments in which the majority of co-workers and neighbors are not Jewish. Home-based ritual observance continues to decline.

Perhaps most disturbing, the Jewish identification of many American Jews seems to be compromised. A substantial proportion of persons descended from at least one Jewish parent say they do not identify as "Jewish by religion," and about half of all those American Jews who married since 1985 did so with someone who is not Jewish. Persons who say they are Jewish but not by religion have dramatically lower levels of connection with Jewish institutions, customs, and people.

Yet, much in the picture is very positive. Most American Jews rejoice in the opportunities and lack of discrimination which they and their children encounter. America's open society, with all of its educational, occupational, and social opportunities, together with diminishing levels of overt prejudice against Jews, have worked to give Jews entry into most schools, places of employment, neighborhoods, and recreational facilities. Jews are no longer forced to "stick

together." At the same time, each successive generation of Jews is increasingly distant from the often intensive Jewish lifestyles of European, Sephardic, and immigrant Jewish life. American Jews grow more and more like other white, middle and upper-middle class Americans. Moreover, even if they wished to influence individual choice, Jewish lay and professional leaders and planners have little control over the neighborhoods in which Jews live or whom they prefer as friends and spouses; these areas of life are out of the hands of the Jewish community.

In the area of Jewish education, however, Jewish communities can have substantial impact on individuals and their families. Unlike some other areas of contemporary life, Jewish communities do influence the availability, accessibility, affordability, and attractiveness of different types of formal and informal Jewish education. This is an area in which communities can make decisions and shape the future.

Were cost not a factor, Jewish communities might provide a profusion of Jewish educational experiences for the broadest possible spectrum of American Jews. However, the costs of Jewish education are substantial: nearly a billion and a half dollars are spent on Jewish education in the United States each year.[6] Jewish institutions, agencies, synagogues, and communities make hard choices about what types of education--supplementary schools, one-day-a-week schools, day schools, Jewish camps, Israel trips, etc.--should be offered, to whom, and at what price. In addition to other concerns and considerations, communities are limited by the size and density of their Jewish populations as to the types of Jewish education they can offer. Both funding and transportation issues can affect the viability of Jewish educational systems. In general, communities with a small and scattered Jewish population may not be able to offer a full range of formal and informal educational options. When funding is limited, the apparent "zero sum" nature of these difficult choices, in which the financial gain of one type of Jewish education seemingly means reduced resources for others, produces a kind of "PAC" system, in which advocates of differing types of Jewish education argue strongly for the educational mode of their choice.

To complicate matters, today some argue for cutting community funds spent on formal Jewish education, asserting that Jewish *education* is not *an* effective *bulwark* against assimilation. If Jewish education were "working," they often imply, today's American Jewish community would be more highly identified, clearly defined, and vibrant. Instead of spending huge sums of money on Jewish education, some argue, Jewish communal leaders should simply accept the fact that sweeping rates of assimilation and intermarriage are inevitable in our open society. They should accept the fact that every American Jew is a Jew by choice, that "interfaith marriage cannot be stopped," and that allocations committees should expend resources to proselytize among non-Jews and weakly identified Jews.[7] They argue that monies should be devoted to more effective media presentations of Judaism, depicting Judaism as a public religion (rather than the yoke of a chosen few), as well-publicized and attractive as possible to large groups of people.[8]

This report indicates that Jewish education is one of the most effective tools for producing Jewishly identified adults. It demonstrates that more extensive forms of Jewish education are closely associated with greater Jewish identification, especially among younger American Jewish

adults, ages 25 to 44. American Jewish adults under age 45 who have received substantial Jewish education (more than six years of supplementary school or day school) are more likely than those who receive minimal or no Jewish education to be married to a Jew, to prefer living in a Jewish neighborhood, to volunteer time for and give money to Jewish organizations, to join and attend synagogue, and to perform Jewish rituals in their homes. These trends hold true even when statistical analysis adjusts for intervening influences.

In undertaking this evaluation of Jewish education, we fully recognize that Jewish education may, in fact, represent a constellation of family characteristics and individual experiences that affect Jewish identification and commitment. Lack of detailed data in NJPS on the home background of the respondents and on their informal Jewish educational experiences make such a more complete assessment impossible. We have no way of deriving from the data the specific impact of quality of Jewish education received, including details about comparative curricula. Nonetheless, the relation of formal Jewish education to the indicators used here is strong and consistent enough to suggest that Jewish education in itself is an important factor in determing attitudes and behavior.

METHODOLOGY

This report on Jewish education and adult behavior is based on the findings of the 1990 National Jewish Population Survey (NJPS), conducted under the auspices of the Council of Jewish Federations. NJPS involved initial screening of some 125,800 randomly selected adults to determine 1) whether the respondent was Jewish by religion. If not, the survey asked whether any one in the household 2) considered her/himself to be Jewish, 3) was raised as a Jew, or 4) had a Jewish parent. The screening process determined that 5,146 households could be identified as "Jewish" by one of the four criteria.[9]

Subsequent recontacts with the "Jewish" households reviewed their qualifications; some were dropped because of changes in household composition or previous misinformation about their religious identification. In the final stage of the survey, with a goal of interviewing 2,500 households, 2,441 households were identified for complete interviews. All screening and interviews were conducted by ICR Survey Research Group.

The interviews collected information about every member of the household; 6,514 persons were covered. Appropriate weights indicated that the surveyed households represent about 8.1 million Americans, some of whom are not Jews but are living in households containing at least one Jew by the broad definition employed by the study.

The questionnaire covered a very wide range of personal characteristics, attitudes, and practices. Of particular interest to our study are the questions asked about Jewish education. Respondents were asked about the number of years and type of their own education. They also reported on the number of years of Jewish education that other adults in the household had received. For children age 6-18, information was collected about the years and type of formal education they

had received, and whether they had participated in Jewish camp or youth group activities during the year before the survey. If a child had received no Jewish education, the respondent was asked to indicate if future enrollment was anticipated and, if not, why not.

This report focuses on the Jewish education received by adults and the impact of that Jewish education on their identification and life styles. It relies on the information obtained about the respondents. Furthermore, because Jewish education in the United States is primarily obtained in childhood, only those respondents who were either born or raised Jewish are included. Excluded are those who converted as adults, and those who were born or raised in another religion even though they considered themselves Jews at the time of the survey, and any non-Jews who served as respondents. All the findings reported here are based on the weighted statistics. Our sample represents some 4,360,000 adults. In order to make this report as accessible as possible, not all statistical materials are included in either text or tables. For further statistical information, the authors may be contacted.

PROFILES: AMERICAN JEWISH ADULTS AND JEWISH EDUCATION

The Jewish education received by American Jews varies widely. Because there are significant differences between groups of Jews, a meaningful profile of Jewish education needs to draw distinctions between groups. Very broad generalizations are not only useless, but they are often misleading, because a blended picture of all ages, genders, and backgrounds is not an accurate picture of anyone. For our analysis, we have developed an index of Jewish education that combines information on number of years of Jewish education received with type of schooling, that is, Sunday school, supplementary school, or day school. The index ranges from no Jewish education to six or more years of day school. For some analyses, the index has been collapsed into four categories; 1) No Jewish education; 2) Minimal Jewish education -- less than three years in any school, or 3 to 5 years of Sunday school; 3) Moderate level of Jewish education -- 3 to 5 years of supplementary or day school, or 6 or more years of Sunday school; 4) Substantial Jewish education -- 6 or more years of supplementary or day school education. These categories were developed on the basis of time spent in Jewish schools, and not on the basis of quality of Jewish education, which was not measured in the survey.

Among adults, a substantial gender gap in Jewish education is evident. (Table 1.) Women over age 24 are more than twice as likely as men not to have received any Jewish education. For example, only 14% of men ages 25 to 44, compared to 34% of women in the same age group, said they received no Jewish education. The gender gap narrows somewhat among the youngest adults: 19% of men and 28% of women ages 18 to 24 had received no Jewish education.

Changes in the gender gap also vary by educational level. For example, about one out of four men ages 25 and over received three to five years of supplementary school, compared to one out of ten women. However, among young adults (ages 18 to 24) that difference has almost disappeared. Levels of Jewish education for younger women also draw closer to levels for men

at the more extensive levels of schooling: For men receiving six or more years of supplementary school, the percentages are relatively constant under age 65, at 25-29%; for women, the figures rise from 16% of those ages 45 to 64, to 17% of those ages 25 to 44, up to 20% of those ages 18 to 24. Among the day school population as well, the smallest differences in gender characterize the youngest adults: 9% of men ages 25 and over have received six or more years of day school, as have 13% of those age 18 to 24; the percentage of women with six or more years of day school rises from just over 1% to 2% at ages 45 and over, to 6% for ages 25 to 44, and 10% for ages 18 to 24.

The intensity (type and years) of formal Jewish education received is associated with the ways in which Jewish adults define themselves. Persons who called themselves "Secular Jews" were more likely than those who said they were "Jewish by religion" never to have received Jewish education (35% compared to 24%). (Data not in tables.) Secular Jews were much less likely to have received more than six years of supplementary school or day school--than Jews by religion.

These differences are also mirrored in the data showing the intensity of Jewish education by the branch of Judaism in which the respondent was raised. The percentage receiving no Jewish education rises steadily from a low of 16% of the Orthodox-raised to 60% of those raised as just Jewish. Conversely, only among the Orthodox did a large percentage receive 6 or more years of day school education; for others the proportion fell below 10%.

When the data are disaggregated by age and gender (Table 2) the patterns are somewhat less clear because of the overall changes that have taken place in women's Jewish education and in shifts over time to more intensive forms of Jewish education. Nonetheless, for any given age and gender, those who were raised as just Jewish consistently had a higher percentage with no education than did any other branch of Judaism. All three specific branches showed strong increases in substantial education especially among women, with the Orthodox consistently having the highest percentage, followed by the Conservative and Reform. Somewhat surprising, a higher percentage of young (18-24) Reform men and women had no Jewish education than was true of older Reform cohorts.

Within particular branches, some interesting patterns emerge with respect to the intensity of Jewish education by age and gender. Both Orthodox- and Conservative-raised women report a dramatically lower percentage having received no education among those age 18-24 compared to older groups. The reverse pattern by age was reported by those women raised Reform, although the differences are not as sharp. Equally striking are the higher proportions of women in all three branches receiving substantial education.

By contrast, the youngest age groups of Conservative- and Reform-raised men show a higher percentage with no Jewish education than do older men. At the same time, there has also been an increase in the percentage among these younger groups with substantial Jewish education. Especially notable is the decline in the gender gap for each branch among those who received substantial or moderate amounts of schooling.

This change can be partially explained by the increased prevalence of the Bat Mitzvah ceremony for girls. For decades, providing a boy with an impressive Bar Mitzvah ceremony was one of the primary motivations for enrolling a child in supplementary school. Among the older population, Bat Mitzvah was an unusual occurence. It was not uncommon in some families to send the boys to supplementary school and to provide the girls with Sunday school only or no Jewish education. As the Bat Mitzvah gained in popularity, these differences in educating boys and girls decreased. The narrowing of the gender gap due to Bat Mitzvah occurred first in the Conservative population, which was the first branch to popularize the ceremony. Reform congregations had often replaced even the Bar Mitzvah with a co-ed Confirmation ceremony, and it was only as the Bar Mitzvah became ubiquitous in Reform congregations that Bat Mitzvah gained a hold as well. Within the Orthodox population, providing girls with an intensive Jewish education seems to have been tied to the growth of co-ed and girls' day schools, rather than to Bat Mitzvah per se, although many Orthodox girls today do celebrate the Bat Mitzvah in some way.

As the number of day schools has increased around the United States, the number of students enrolled in these schools, including students from all branches of Judaism, has increased as well. The NJPS-1990 data on the adult population reflect the beginnings of the impact of day school, best seen in the youngest population who were receiving Jewish schooling as the day school movement expanded. This change is most apparent for those raised Orthodox or Conservative. Although the Reform movement has also established some day schools, the number of adults raised in Reform homes who attended day schools is still rather small.

It seems likely that the extent and type of formal Jewish education which the respondents received as children was also a reflection of the norms of the community in which they lived, the type of Jewish education available, and, to an extent not possible to measure with our data, the level of commitment to Judaism and the Jewish people which they may have observed in their parental households. For a variety of reasons, Orthodox households were the most likely to send their children to day school where one was available for at least the elementary and possibly the high school years as well. Conservative families were more likely to send their children to supplementary school starting several years before Bar/Bat Mitzvah and possibly continuing through graduation/confirmation ceremonies during the teen years; and fully committed Reform families sent their children to the most intensive program offered by their temple, either many years of Sunday School or a supplementary school program. The conjunction of family influence and formal schooling implied by this pattern illustrates the difficulty of unraveling the influences of informal, home-based education and formal classroom teaching of Judaism. More formal education may have been supplemented for some by more informal activities, including youth group, camping, or trips to Israel. Unfortunately, NJPS did not ask about these activities for adults.

BEHAVIORS ASSOCIATED WITH JEWISH EDUCATION

American Jews have clearly had a wide range of Jewish educational experiences, with many factors contributing to the length and kinds of education obtained. What relation does extent of Jewish education have to an individual's commitment to and identification with the Jewish community? Does Jewish education, in fact, make a difference? NJPS data emphatically show that Jewish education is strongly related to American Jews' positive interaction with the Jewish community. Intensity of Jewish education is directly related to levels of Jewish identification as expressed in behavior and attitudes for a variety of indicators, including ritual behavior, membership in Jewish organizations, giving to Jewish charitable causes, and homogamy in marriage.

Ritual Practices Index

Perhaps the most traditional expression of Jewishness is through the rituals Jews perform or in which they participate. Some observers have argued that although some of these practices are weakening, others are practiced much more widely. As a result, ritual practice continues as a meaningful component of individual expressions of Jewishness. Other observers see an overall diminution of ritual practice as part of a general weakening of Jewish identity. NJPS shows a lessening of those rituals that require daily or weekly observance but some increase in participation in annual events. Jewish education has a strong positive relation to ritual practice, even when denomination is controlled.

An index of ritual practices was developed as a weighted composite of lighting Shabbat candles, lighting Hanukah candles, attending Seder, Kashrut (separate dishes and kosher meat), and fasting on Yom Kippur. (See Appendix A.) Practices requiring daily or weekly adherance were scored higher than those occurring only once a year. Scores could range from a low of 0 to a high of 16; a high score was defined as being in the 9 to 16 range.

All respondents combined scored an average of 6 on the index, with 17 percent scoring high on the index (Table 3). Intensive ritual practice is clearly not a hallmark of American Jewry. When controlled for the index of Jewish education, however, strong differences emerge, especially among persons below age 45. For these younger adults, minimal Jewish education correlated with very low percentages (10 percent or less) scoring high on the ritual index; six or more years of day school education showed a particularly strong relation, with 60 percent or more having high scores on the ritual index. Among older adults, the range in percentages scoring high on the ritual index was much narrower, from 10-20 percent for those with few years of Jewish education to about one-third of those with 3 or more years of supplementary or day school education.

This age difference has serious implications about the effectiveness of Jewish education in influencing observance of Jewish rituals. Among younger adults, Jewish education at the more intensive levels is clearly associated with enhanced ritual observance, yet this strong relation does not characterize the older population, nor do those with minimal or moderate levels of

Jewish education show high levels of ritual observance. The Jewish environment supplied by years of day school may have more effect than mere classroom time on ritual behavior. Moreover, the correlation between education and ritual observance may be mitigated by many other factors related to home environment, which cannot be determined from these data. For example, different Jewish religious communities have differing norms *vis a vis* Jewish ritual observance in the home. What is clear, however, is that only the most extensive forms of Jewish education are notably related to maintaining ritual observances.

As noted, some of the observed differentials may be the result of other factors, especially the denomination raised. In order to control for this background characteristic, as well as age and sex, a multiple classification analysis was undertaken. (Table 4.) The results indicate that persons who had six or more years of supplementary or day school education scored significantly higher on the ritual index than did persons having less intensive Jewish education. Clearly, although Jewish education alone cannot account for the intensity of ritual behavior, it is strongly related to this area of Jewish identification.

Organizational Membership, Voluntarism and Synagogue Membership

Past research has indicated that membership in Jewish organizations and voluntarism in Jewish causes is particularly related to factors affecting Jewish identification, including years of Jewish education, intensity of ritual practice, and synagogue attendance.[10] Women are also more likely than men to belong to Jewish organizations, and the number of memberships increases with age. Denomination raised also plays an important role in levels of voluntarism and membership. In addition, the data show that intensive Jewish education is clearly related to levels of voluntarism and more memberships in Jewish organizations and synagogues.

Levels of voluntarism are closely related both to branch of Judaism in which the respondent was raised and the intensity of Jewish education. For example, among men who were raised Orthodox, overall just one-quarter volunteered, but this was true of one-third of those with 6 or more years of Jewish education in day or supplementary schools. Among the Conservative-raised, about 20 percent overall volunteered, compared to one-third of those with substantial Jewish education. The differences for the Reform-raised are not as great and the level of voluntarism is quite low -- only about 10 percent. Very similar patterns characterize women, but the level of voluntarism is generally higher.

Further analysis of the relation between intensity of Jewish education (as measured by the Jewish education index) initially takes age and sex into account; subsequently, we consider other factors through multivariate analysis.

The NJPS data show clear relations among the Jewish education index, age, and whether an individual belongs to any Jewish organizations. (Table 5.) For persons age 25-44, 3 or more years of day school education or 6 or more years of supplementary schooling raises the percentage belonging to one or more Jewish organizations to about one-third, although the percentage is higher among women than men. Curiously, persons with 3-5 years of Sunday

school education also have a similar level of membership, although 6 or more years of Sunday school does not have the same relation. For persons age 45-64, levels of membership are generally higher and the patterns are not as clear, although 3 or more years of supplementary or day school training is associated with generally higher levels of membership. Gender differences continue, with women at each level of Jewish education showing higher percentages of membership.

Since belonging to Jewish organizations (and, indeed, to any organization) may be as much a social expression as an indicator of Jewish identification, multivariate analysis was used to explore whether Jewish education continued to be strongly related to the number of Jewish organizational memberships even when social factors as well as age and sex are controlled. The analyses indicated that foreign-born status, marital status, and region of residence had no significant impact on membership. On the other hand, education and age were directly related; being female, raised in a more traditional branch of Judaism, and having most or all of one's friends Jewish is strongly correlated with the number of memberships; being a member of a mixed household (with some members Jewish, others non-Jewish) had a negative relationship to membership. With all of these factors controlled, intensity of Jewish education continued to have a positive relationship to number of memberships. Persons with 6 or more years of day school education are on average likely to hold 0.7 more memberships than those with no Jewish education at all.

Like organizational membership, synagogue membership is also correlated with age and gender, as well as with intensity of Jewish education. (Table 6.) In general, older persons (ages 45-64) have higher levels of membership than those age 25-44. The only exception is for those with 6 or more years of day school; in the day school population, 56 percent of those age 45-64 are synagogue members, compared to 60 percent among persons age 25-44. The patterns by gender are mixed, although women more often have higher levels of synagogue membership than men.

Again, intensity of Jewish education relates more strongly to synagogue membership for younger persons than it does for those age 45-64. Among women age 25-44, those with supplementary or day school education beyond 5 years have markedly higher levels of membership; for men, any day school education is related to higher membership levels, as are 6 or more years of supplementary education. At older ages, the relationship between the index of Jewish education and synagogue membership is not as clear, although 6 or more years of day school is related to higher levels of synagogue membership.

Contributions to Jewish Causes

Of major interest to those concerned with the financial viability of the Jewish community are the factors that are associated with contributions to Jewish causes. NJPS indicated that just over half of all respondents born or raised Jewish reported making some contribution to Jewish charities. What motivates such giving? Again, the data show that the greater the intensity of Jewish education, the more likely an idividual is to give to Jewish causes (not in tables).

When the socio-demographic factors are considered, age, being female, and greater secular education are positively related to giving; and those who are married or widowed are more likely to give than the single or divorced/separated. In addition, having some or most of one's friends Jewish is related to the likelihood of giving, while being raised as "just Jewish" or non-Jewish is related to lower levels of giving.

With all of these factors controlled, intensity of Jewish education has a significant positive association with likelihood of giving. Those with 6 or more years of supplementary or day school education are about 20 percent more likely to make contributions to Jewish causes than those with no Jewish education at all. They are about 15 percent more likely to give than those with less than 3 years of any kind of schooling or 3-5 years of Sunday school only. Our data suggest that Jewish education above the primary level may be effective in inculcating strong positive values about giving to Jewish causes. This finding has important implications for the Jewish community in deciding the allocation of scarce resources. If Jewish education is associated with greater giving, then allocating significant funds to Jewish education may be a desirable way to educate future generation as to the desirability of Jewish giving, as well as other Jewish values.

Jewish Milieu

A number of students of the changing American Jewish scene have pointed to the increasing importance of Jewish social networks among friends, in neighborhoods, and at work in strengthening Jewish identity and bonds to the community. Since NJPS asked questions about the extent of the respondent's interaction with other Jews, it is possible to calculate a simple index of "Jewish milieu" (Appendix B) and to measure its relation to Jewish education. As for the other indicators of strength of Jewish identification, Jewish education again is positive effectly related to the importance of a Jewish milieu to the individual Jews.

As we have seen, having Jewish friends was a significant factor in membership in Jewish organizations and in giving to Jewish causes, even while intensity of Jewish education also had a significant positive impact. A strong *relationship also exists* between Jewish milieu and Jewish education. Even when socio-demographic background characteristics are controlled, as are denomination raised and type of household, a strong positive relation exists between Jewish milieu and intensity of Jewish education. With the Jewish milieu index ranging between 0 and 6, each level on the Index of Jewish Education adds .06 to the score. That is, with all other factors controlled, someone who has had no Jewish education on average scores 3.5 on the index; someone with 6 or more years of day school education on average will score about 4.0. Intensive Jewish education is thus associated with lifestyles which strengthen bonds to the Jewish community both directly, through enhancing active participation in a variety of spheres, and indirectly, through fostering informal contacts and networks.

Intermarriage[11]

In concerns about Jewish continuity, intermarriage has been considered a major factor.[12] The findings of NJPS, showing that half of all marriages contracted in the five years preceding the survey involved intermarriage, have been considered particularly alarming. At the same time, attitudes toward intermarriage have also become much more accepting of non-Jewish partners. Fully one-third of those who identify themselves as Jewish by religion would support or strongly support the marriage of their child to a non-Jewish person; only 22 percent would oppose such a marriage. These trends are often seen as inevitable in an open society where Jews are free to interact on most levels with non-Jews; the Jewish community is therefore seen as able to have little direct impact on attitudes toward and levels of intermarriage. Yet our statistics indicate that Jewish education is directly associated with these areas of behavior.

Among those respondents with less than three years of any kind of Jewish education or six or more years of Sunday school, only 11-12 percent would oppose the intermarriage of their child. With increasing levels of Jewish education, the percentage opposed rises to half of those with six or more years of day school. These percentages vary somewhat by age and gender, but the patterns are quite consistent. In all cases, more intensive Jewish education is associated with stronger attitudes against intermarriage. At the same time, we must recognize that, even controlling for denomination raised, a substantial percentage of Jews are not opposed to intermarriage among their children.

Marriage behavior itself also is closely related to intensity of Jewish education. Although the levels vary somewhat by age, the percentage of respondents who were married to born Jews generally rises with increasing intensity of Jewish education (Table 7). Among those age 25-44, for example, only three out of ten of those with no Jewish education are in-married, in contrast to about four out of ten of those with 3-5 years of Sunday or supplementary school, in further contrast to eight out of ten of those with 6 or more years of day school training. When denomination raised is controlled a similar relation is found, although it is not as direct. [It should be noted that in this discussion, since data refer to respondents only, the intermarriage statistics indicate the number of marriages that are homogamous or mixed, not the number of individuals who are involved in different types of marriages. The percentages are therefore different from the individual data reported for all Jews in Kosmin et al., 1991. See footnote #4 for full citation.

Finally, if the likelihood of intermarriage is explored through regression analysis, extensive Jewish education has a significant relationship with inmarriage, even when background characteristics such as age, gender, and denomination raised are controlled. For each step increase in the index of Jewish education, the likelihood of intermarriage is reduced 2.5 percent. Compared to those with no Jewish education, therefore, persons who have 6 or more years of a day school education are 17.5 percent less likely to intermarry, all other characteristics being held constant.

CONCLUSION

The 1990 NJPS data show us the strong correlation of Jewish education and enhanced Jewish identification. The mere fact of having received some Jewish education in childhood has little impact on Jewish attitudes and behaviors during the adult years. However, extensive Jewish education is definitively associated with higher measures of adult Jewish identification. Its impact is demonstrated in almost every area of public and private Jewish life. Even after adjusting for denomination of Judaism in which a person was raised, extensive Jewish education is related to a greater ritual observance, greater likelihood of belonging to and attending synagogues, greater levels of voluntarism for Jewish causes, and greater chances of marrying a Jew and being opposed to intermarriage among one's children. Moreover, the associational effect of extensive formal Jewish education and heightened Jewish identification is more dramatic among younger American Jews, ages 18 to 44, than among older groups. Indeed, research which does not divide the group studied by age is likely to blur the strength of the association between extensive Jewish education and extensive Jewish identification.

Among younger American Jews, extensive ritual observance characterizes 6 out of 10 who have 6 or more years of Jewish education, but only about one-third of older respondents.

Involvement in organizations and synagogue membership rises with increasing intensity of Jewish education, especially for those with the most substantial levels. For both aspects of Jewish commitment, older persons at almost each level of education are characterized by higher percentages of belonging.

Extensive Jewish education is dramatically associated with the likelihood of inmarriage. Intermarriage rates, even when controlling for denomination, were far higher among those with minimal Jewish education than among those with 6 or more years of Jewish education

Similarly, although a substantial percentage of Jews are not opposed to intermarriage, more extensive Jewish education is consistently associated with a pattern of greater opposition to their children's marrying out.

Although these patterns are clear and strong, a host of questions remains. Foremost is the issue of the degree to which Jewish educational levels are associated with other, particularly family-related, factors that enhance Jewish identification and commitment. Most likely, those respondents who received either day school education or went beyond the Bar/Bat Mitzvah years also came from families that placed high value on their Judaism and were active participants in the Jewish community. It is impossible to disentangle these relations with the data available to us here. Jewish education may well be an indicator of strong parental attitudes towards Jewish involvement. Nonetheless, since the relation between level of Jewish education and identificational factors holds even when branch of Judaism in which the respondents were raised or with which they currently identify are controlled, our data suggest an independent effect of education, which should be further explored and verified.

Other questions raised by these data include the role of informal education, including Jewish youth groups, trips to Israel, and other Jewish-sponsored activities through agencies such as Jewish community centers. To what extent were the specifics of curriculum a factor in Jewish enculturation? What external forces encourage continuing Jewish education, and how have these changed over time?

Broad spectrum survey research provides us with important outlines of indications, but it leaves many questions unanswered. Each of the elements that forms a component of Jewish identification is not only complementary to all the others, but together they may well yield an impact that is greater than the sum of the parts.

The fact that so many questions remain should not detract, however, from the striking policy implications which emerge from the data. There is no panacea for the challenges which confront the contemporary American Jewish community. No magic formula can guarantee that today's Jewish children will become tomorrow's committed American Jews. However, substantial Jewish education is clearly associated with patterns of Jewish identification among American Jewish adults. As the effects of immigration and dense Jewish neighborhoods become less salient, extensive formal Jewish education become increasingly important in shaping the attitudes and behaviors of American Jews.

Appendix A

CONSTRUCTION OF RITUAL INDEX

The Ritual Practices Index is a composite of five practices: Seder attendance, lighting Hanukah candles, lighting Shabbat candles, maintaining kashrut (defined as having separate dishes and buying kosher meat), and fasting on Yom Kippur. Since these practices vary in intensity, from once a year to daily observance, they were weighted differentially in the construction of the index.

*Seder attendance, lighting Hanukah candles, and fasting on Yom Kippur received a weight of 2 if performed always or usually, 1 if performed sometimes, and 0 if never performed.

*Lighting Shabbat candles was weighted 4 for always/usually, 2 for sometimes, and 0 for never.

*Kashrut was given a weight of 6 if respondent reported always/usually and 0 otherwise.

The index had a range of 16 to 0.

When tested through cross-tabulation by the denomination of respondent, the pattern was consistently in the expected direction. Orthodox respondents scored the highest, with two-thirds scoring in the 9 to 16 range. Those reporting themselves to be just Jewish had the highest proportions scoring either 0 or 1 through 4.

We recognize that the elements used in the construction of this Ritual Index combine both household and individual forms of behavior. It is not possible from the data set to disaggregate which ritual the respondent personally performs and which is performed by others in the household. Nor does it seem necessary to do so since correlations between pairs of rituals fall within a relatively narrow range (about .4000 and .6000), indicating that the individual-level ritual (fasting on Yom Kippur) is not differentially related to other rituals.

The one exception is Kashrut, which has lower correlation values (between .1600 and .3000, except for a higher correlation with lighting Shabbat candles). It is nonetheless included in this study because Kashrut is an important form of normative behavior in Judaism despite the fact that it is not standard practice among Reform Jews. Even when the Ritual Index is constructed without Kashrut as one of its components and its scale is reduced to a range of 0 to 10, with 8-10 being a high score, the relation of the Ritual Index to both denomination raised and the index of Jewish education holds. If anything, the relations are strengthened: The percentage scoring high on the Ritual Index rises with intensity of Jewish education, from 14 percent of those with no Jewish education to 69 percent of those with 6 or more years of day school.

Appendix B

CONSTRUCTION OF THE JEWISH MILIEU INDEX

The Jewish Milieu Index combines variables on number of Jewish friends, Jewishness of neighborhood, and importance of Jewishness of neighborhood. Each variable was given a score of 0 to 2:

*No Jewish friends equalled 0, some friends equalled 1, and most or all Jewish friends equalled 2.

*A neighborhood rated as not at all Jewish scored 0, somewhat Jewish rated 1, and very Jewish rated 2.

*If the Jewishness of the neighborhood was deemed not at all important by the respondent, it was coded 0; if somewhat important, 1; if very important, 2.

The index was constructed to equal the sum of the scores, and has a range of 0 to 6.

Endnotes

1. Explorations of the implications and potential of Jewish education have been wide ranging. One group of analysts come out of the world of Jewish education. They include Isa Aron, "Instruction and Enculturation in Jewish Education" (New York: Paper presented to the Conference on Research in Jewish Education: 1987); Joshua Elkin, "Lay-Professional Relations in the Jewish Day School," in Daniel Margolis and E.S. Schoenberg (Eds.), Curriculum, Community and Commitment: Views on the American Jewish Day School in memory of Bennett I. Solomon (1990); Alvin Schiff, Jewish Supplementary Schooling: An Educational System in Need of a Change (New York: The Board of Jewish Education of Greater New York: 1988).

A second group of analysts are based in the world of quantitative and/or qualitative social science. They include Geoffrey Bock, Does Jewish Schooling Matter? (New York: American Jewish Committee:1977); Commission on Jewish Education in North America, A Time to Act; The Report of the Commission on Jewish Education in North America (Lanham: MD.:University Press of America:1990); Allie E. Dubb and Sergio DellaPergola, First Census of Jewish Schools in the Diaspora, 1981/872 1982/83; United States of America, Research Report No. 4, Project for Educational Statistics. (Jerusalem: The Hebrew University, and New York: Jewish Educational Service of North America: 1986); Calvin Goldscheider and Frances Goldscheider, The Transition to Jewish Adulthood: Education, Marriage and Fertility (Jerusalem: Paper presented at Tenth World Congress of Jewish Studies: 1989); Harold Himmelfarb, "Jewish Education for Naught: Educating the Culturally Deprived Child," Analysis. 51, 1-12 (1975); Harold Himmelfarb and Sergio DellaPergola, Jewish Education Worldwide: Cross Cultural Perspectives (New York: University Press of America: 1989); Perry London and Barry Chazan, Psychology and Jewish Identity Education (New York: American Jewish Committee: 1990); David Sidorsky, "Summary Report and Recommendations: Colloquium on Jewish Education and Jewish Identity," In Jewish Education and Jewish Identity (New York: American Jewish Committee:1977).

In addition to formal studies, numerous "think pieces" about Jewish education have appeared. Some of these are: Ruth Wisse, "The Guilt for Jewish Ignorance," Broward Jewish World, December 25-31; Gary Rosenblatt, "Starting from Aleph: Baltimore Tries a New Approach to Revitalize Family Education," Baltimore Jewish Times, Nov. 13, 1992; and Horlene Winnick Appelman, "Family Education Can Lead Us Out of Our Jewish Morass," Detroit Jewish News, Nov. 13, 1992.

2. As Barry Kosmin, "The Permeable Boundaries of Being Jewish in America," Moment, August 1992, pp. 30-33, 51-52, p. 33, eloquently states: "In an individualistic, free society, where ethnicity and religion are voluntary, the authority of tradition, family, kinship and community has decreasing force and validity. Anybody is Jewish if he or she wants to be and usually on individualistic terms. In practice, everyone is a 'Jew by Choice.'"

3. Joshua O. Haberman, "The New Exodus Out of Judaism," Moment, August 1992, pp. 34-37,

51-52, p. 52, for example, suggests that "3.5 million unaffiliated and largely alienated Jews" lack "the inspiration and education missed in their youth."

4. The first national study of American Jews undertaken since 1970, the 1990 NJPS, conducted by the Council of Jewish Federations, studied some 6500 individuals in 2440 Jewish households, which were found after extensive screening through random digit dialing techniques. These households represent Jews across the country living in communites of diverse sizes and composition. A summary of the findings is provided by Barry A. Kosmin, Sidney Goldstein, Joseph Waksberg, Nava Lerer, Ariella Keysar and Jeffrey Scheckner, Highlights of the CJF National Jewish Population Survey, Council of Jewish Federations, 1991.

5. See, for example, Suzanne Singer, "A Critical Mass of Judaism May Prevent Intermarriage," Moment, October 1991, p. 4, and Steven Bayme, "Resisting Intermarriage Starts with Strong Jewish Identity," Broward Jewish World, October 25-31, 1992, p. 9a.

6. Dr. Jonathan Woocher, executive vice-president of the Jewish Educational Service of North America, estimates that a billion and a half dollars are spent on Jewish education in the United States each year. Naomi Liebman, "Federations Allocations to Jewish Education," Document Prepared for CJF, 1991, indicates that Jewish Federations' allocations committees throughout the United States set aside $63,335,132 for Jewish education in 1991. While the percentage of money devoted to Jewish education, at 24 percent of total allocations, was slightly lower than in 1986 (27 percent), the actual dollar amount devoted to Jewish education has risen substantially.

7. Egon Mayer, "Why Not Judaism," Moment, October 1991, pp. 28-42, discusses "outreach" as a "delicate blend" of "evangelism, marketing, and social work." He argues that parents "want their leaders to mirror in communal policies the emotional acceptance that most express for their children's marriage choice."

8. Egon Mayer urges that rather than concentrating on prevention efforts, which are fruitless, the Jewish community should be "as open and welcoming to our own interfaith families as America has been open and welcoming to us ... And this requires us to be as respectful of the philosophical and life style choices of interfaith families as we would want them to be of more traditional Jewish choices." Egon Mayer, "Intermarriage: Beyond the Gloom and Doom," San Diego Jewish Press, November 13, 1992.

9. A fuller discussion of the methodology of NJPS can be found in Barry Kosmin et al, Highlights of the CJF 1990 National Jewish Population Survey, Council of Jewish Federations, 1991, or in Sidney Goldstein, "Profile of American Jewry: Insights from the 1990 National Jewish Population Survey," American Jewish Year Book, (Philadelphia and New York: Jewish Publication Society and the American Jewish Committee, 1992).

10. Alice Goldstein, "New Roles, New Commitments? Jewish Women's Involvement in the Community's Organizational Structure," Contemporary Jewry (1990), pp. 49-76; Alice Goldstein, "Dimensions of Giving: Volunteer Activities and Contributions of the Jewish Women of Rhode Island," in Contemporary Jewish Philanthropy in America, Barry Kosmin and Paul Ritterband, eds. (Totowa, NJ: Rowman and Littlefield, 1991), pp. 93-115.

11. In this report intermarriage is defined dichotomously as those born Jews married to current non-Jews versus those married to other born Jews or converted Jews.

12. See Peter Y. Medding, Gary A. Tobin, Sylvia Barack Fishman, and Mordechai Rimor, "Jewish Identity in Conversionary and Mixed Marriages," American Jewish Year Book, 1992, pp. 1-74; Sylvia Barack Fishman, Mordechai Rimor, Gary A. Tobin, and Peter Y. Medding, "Intermarriage and American Jews Today: New Findings and Policy Implications. A Summary Report" (Maurice and Marilyn Cohen Center for Modern Jewish Studies, Brandeis University, 1990).

JEWISH EDUCATION AND THE JEWISH BEHAVIOR OF AMERICAN ADULTS

TABLES

TABLE 1
Index of Jewish Education by Age and Gender

	Both Sexes				
Index	18 - 24	25 - 44	45 - 64	65+	All Ages
None	23.6	24.3	20.9	36.5	26.0
Less than 3 years	4.7	8.1	9.6	12.5	9.1
3-5 Sunday School	5.3	7.6	8.8	4.1	6.9
6+ Sunday School	7.0	12.9	14.4	6.9	11.5
3-5 Supplementary	17.2	17.9	17.7	18.2	17.9
3-5 Day School	5.7	1.1	1.7	1.6	1.8
6+ Supplementary	24.7	20.7	21.5	15.2	20.0
6+ Day School	11.9	7.3	5.5	5.0	6.8
Total Percent	100.0	100.0	100.0	100.0	100.0

Index	18 - 24		25 - 44		45 - 64		65+		All Ages	
	F	M	F	M	F	M	F	M	F	M
None	28.3	19.2	34.2	13.5	30.1	11.8	51.6	21.9	36.3	15.5
Less than 3 years	4.1	5.2	8.2	8.0	9.0	10.2	7.6	17.2	7.9	10.3
3-5 Sunday School	5.9	4.9	9.1	5.9	10.3	7.4	6.3	2.0	8.5	5.3
6+ Sunday School	6.7	7.2	14.6	11.2	21.6	7.2	9.1	4.9	14.4	8.5
3-5 Supplementary	15.5	18.7	10.1	26.5	11.2	24.0	10.4	25.7	10.9	25.0
3-5 Day School	9.2	2.3	0.9	1.4	-	3.3	1.1	2.1	1.4	2.1
6+ Supplementary	20.0	29.1	17.2	24.5	15.7	27.1	12.9	17.4	16.2	24.0
6+ Day School	10.3	13.4	5.7	9.0	2.0	8.9	1.1	8.8	4.3	9.3
Total Percent	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0		

Note: Data in this and subsequent tables are based on NJPS respondents who were born or raised Jewish.

TABLE 2: Intensity of Jewish Education* by Denomination Raised, by Age and Gender										
	Women					Men				
	18-24	25-44	45-64	65+	All Ages	18-24	25-44	45-64	65+	All Ages
	Orthodox									
None	**	29.7	34.6	41.1	34.4	**	8.0	2.6	10.0	7.9
Minimal	**	7.6	12.3	12.7	10.6	**	10.0	6.8	8.5	8.0
Moderate	**	9.8	29.4	19.9	20.0	**	21.3	32.9	36.2	30.6
Substantial	**	52.8	23.7	26.3	35.0	**	60.7	57.7	45.3	53.5
Total %	**	100.0	100.0	100.0	100.0	**	100.0	100.0	100.0	100.0
	Conservative									
None	19.6	33.1	27.1	61.9	35.7	24.3	10.9	17.5	19.2	15.2
Minimal	7.0	12.5	21.6	16.4	14.9	2.4	9.5	16.8	22.2	12.0
Moderate	31.9	28.6	33.3	16.3	27.8	24.6	39.5	35.6	47.7	37.9
Substantial	41.6	25.7	17.9	5.3	21.5	48.7	40.1	30.2	10.9	35.0
Total %	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0
	Reform									
None	37.1	29.6	17.5	60.9	31.4	10.3	8.6	2.5	38.2	10.2
Minimal	11.6	27.6	23.6	10.4	23.6	20.7	19.0	27.9	23.5	21.3
Moderate	36.8	32.8	48.5	28.6	35.6	39.8	48.8	40.3	32.7	44.8
Substantial	14.4	10.0	10.3	-	9.5	29.1	23.5	29.4	5.6	23.7
Total %	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0
	Just Jewish									
None	**	56.0	53.5	70.4	61.3	**	79.1	24.6	53.3	60.8
Minimal	**	7.8	32.1	9.6	12.5	**	7.4	34.6	33.6	20.9
Moderate	**	6.7	6.7	20.0	11.0	**	7.3	32.8	7.0	12.0
Substantial	**	29.6	7.7	-	15.2	**	6.2	8.0	6.1	6.4
Total %	**	100.0	100.0	100.0	100.0	**	100.0	100.0	100.0	100.0

* Intensity of Jewish Education level: High includes six or more years of supplementary or day school; Medium includes 3-5 years of supplementary or day school and six or more years of Sunday school; Low includes 3-5 years of Sunday school and less than 3 years in any type of formal Jewish education.

** Fewer than 10 unweighted cases in the age/gender/denomination category.

TABLE 3
Percent Scoring High on the Ritual Practices Index, By Index of Jewish Education and Age

	Age Group				
Index	**18 - 24**	**25 - 44**	**45 - 64**	**65+**	**All Ages**
None	8.4	6.2	12.6	14.6	10.0
Less then 3 years	12.7	5.8	10.2	20.6	11.1
3-5 Sunday School	22.6	9.8	2.1	15.6	8.9
6+ Sunday School	5.5	10.4	10.2	12.6	10.4
3-5 Supplementary	10.5	7.3	20.3	23.2	14.0
3-5 Day School	0.0	28.3	14.0	35.9	17.7
6+ Supplementary	30.8	18.9	32.2	36.6	26.3
6+ Day School	73.5	60.0	36.5	37.6	55.4
Total	21.2	14.0	18.1	21.1	17.0

TABLE 4
Intensity of Jewish Education and Ritual Practices (Multiple Classification Analysis controlling for age, gender, and denomination raised)

Intensity of Jewish Education*	Ritual Practices Index
None	3.99
Minimal	5.35
Moderate	5.39
Substantial	7.01
Grand Mean	5.35

* Intensity of Jewish Education level: Substantial includes six or more years of supplementary or day school; Moderate includes 3-5 years of supplementary or day school and six or more years of Sunday school; Minimal includes 3-5 years of Sunday school and less than 3 years in any type of formal Jewish education; None indicates no Jewish education. Scores range from a low of zero to a high of 16. A high score was defined as being in the 9 to 16 range.

TABLE 5
Percent Who Belong to Any Jewish Organization by Index of Jewish Education, Age, and Gender

	Age Group 25 - 44			Age Group 45 - 64		
Index	**Total**	**Women**	**Men**	**Total**	**Women**	**Men**
None	14.8	14.8	14.6	29.1	33.5	17.9
Less than 3 years	13.2	16.9	9.1	24.4	35.7	13.6
3-5 Sunday School	30.2	28.4	33.4	26.2	35.4	13.7
6+ Sunday School	17.1	16.6	17.8	20.0	23.1	10.9
3-5 Supplementary	18.9	24.3	16.7	37.1	53.0	29.7
3-5 Day School	32.6	35.3	30.0	19.2	-	19.2
6+ Supplementary	33.5	43.0	26.3	40.8	65.7	26.6
6+ Day School	39.9	55.0	29.4	42.8	64.6	38.0

TABLE 6
Percent Who Are Synagogue Members
by Index of Jewish Education, Age, and Gender

	Age Group 25 - 44			Age Group 45 - 64		
Index	**Total**	**Women**	**Men**	**Total**	**Women**	**Men**
None	20.0	23.4	11.4	30.4	27.7	37.2
Less than 3 years	10.0	6.8	13.4	24.9	34.5	15.7
3-5 Sunday School	25.9	25.2	27.3	31.7	43.4	15.7
6+ Sunday School	28.1	30.1	25.2	33.6	32.4	37.1
3-5 Supplementary	21.5	29.4	18.2	43.8	58.8	36.8
3-5 Day School	31.0	6.2	55.3	36.6	-	36.6
6+ Supplementary	43.5	49.3	39.1	53.1	63.0	47.5
6+ Day School	59.2	46.3	69.1	55.9	85.4	49.5

TABLE 7
Percent Married to Born Jews,
by Index of Jewish Education and Age

	Age Group		
Index	**25 - 44**	**45 - 64**	**65 + over**
None	34.0	58.0	88.0
Less than 3 years	41.7	58.2	71.4
3-5 Sunday School	39.5	41.1	*
6+ Sunday School	44.6	59.3	81.2
3-5 Supplementary	38.0	81.9	87.2
3-5 Day School	*	*	*
6+ Supplementary	51.3	64.8	84.8
6+ Day School	79.6	79.0	*

* Fewer than 10 unweighted cases.

TABLE 8
Results of Regression Analysis for Selected Variables

Independent Variables	Dependent Variables					
	Ritual Index	No. Jewish Orgs.	Contribute Jewish Causes	Jewish Milieu	Attitude to Intermarriage	Intermarriage Status
Index of Jewish Educ.	*	*	*	*	*	*
Age	*	*	*	0	0	*
Education	*	*	*	0	0	0
Gender(D)	*	*	*	*	*	0
Marital Status(D)	*	0	*	*	*	-
Foreign Birth(D)	*	0	0	*	*	-
Denomination Raised(D)	*	*	*	*	*	*
Jewish Friends(D)	*	*	*	-	*	-
Jewishness of Home	*	*	*	*	*	-
Region of Residence	*	0	0	*	*	-
R^2	.412	.167	.306	.234	.160	.146

Key:
(D).....Dummy Variable
*.....Significant at $< .05$
0.....Not Significant
-.....Not in Model

1. Dummy variable with more than two components; if any one of the components was significant in relation to the reference group, we have given that variable an *
2. Refers to whether all household members were Jewish.

Note: For ease of presentation and interpretation, we have not provided all the regression coefficients in this table. They are available from the authors on request.

The regression equations on the range of dependent variables shown at the top of each column in Table 8 include a mix of continuous and categorical variables. For the continuous variables, such as the index of Jewish education and age, each value of the variable is meaningful as a step in a continuum. For example, in the Jewish Milieu index, each level of Jewish education adds another .06 to the numerical score. Thus, points on the index are incremental. The index of Jewish Education builds upon the previous level, so that the regression coefficient has a cumulative effect with increased level of Jewish education. In contrast, for variables such as gender or marital status, the categories are discrete and do not form a continuum (e.g. Male or Female). These are treated as "dummy" variables; for each variable one of the categories was chosen as the reference group, to which the remaining categories in the variable refer. For example, for marital status, married was used as the reference group and single, divorced and widowed are compared to the married. For the categorical (dummy) variables, the signs of the coefficients were not always the same for each value, and the level of significance also varied.

In this table, an asterisk (*) denotes that at least one of the categories of the dummy variables had a significant relation to the reference group. The table does not indicate the direction of the relation; this is discussed in the text. Table 8 is intended merely to serve as a summary table to indicate the significance of the relation of the variables to each other and to point out that of the variables used in our analyses, index of Jewish education was among the few that consistently had a significant relation to the dependent variables under discussion.

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