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COMMISSION
ON JEWISH EDUCATION
IN NORTH AMERICA

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

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Mona Riklis Ackerman
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✓ David Arnow
✓ Mandell L. Berman
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Mark Gurvis
Virginia F. Levi
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January 26, 1990

Dr. David Arnow
1114 Avenue of the Americas
New York, NY 10036

Dear David:

A number of Jewish publications are beginning to focus on the work of the Commission. I thought you would appreciate seeing recent articles from the JWB Circle, The New York Jewish Week, and the Cleveland Jewish News. Another feature is expected soon in the Washington, D.C. paper. I want to thank those of you who have been so responsive to contacts from our staff and the newspapers.

It is my hope that the attention of the North American Jewish community will focus more and more on the work of the Commission as we near our conclusion in June. If you can be helpful in encouraging the local newspaper in your community to develop a story on the Commission, please contact Mark Gurvis of our staff.

Background materials for our upcoming meeting will be on their way to you next week. I look forward to working with you at this next critical meeting.

Mort

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Chairman

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January 26, 1990

Dr. Mona Ackerman
Riklis Family Foundation
595 Madison Avenue
New York, NY 10022

Dear Mona:

AMERICAN JEWISH

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Morton L. Mandel
Chairman

Cleveland

Jewish News

AN INDEPENDENT WEEKLY NEWSPAPER

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CONTINUING THE LEGACY

A blue-ribbon panel admits Jewish education is in trouble ... and is trying to do something about it!

By CYNTHIA DETTELBACH

John Colman of Chicago calls it a 'fiduciary responsibility.'

Esther Leah Ritz of Milwaukee calls it part of 'the mandate to be different.'

Joshua Elkin of Boston sees it as a way of preventing people from 'disappearing off the Jewish map.'

And Mort Mandel of Cleveland describes it as nothing less than 'a war going on.'

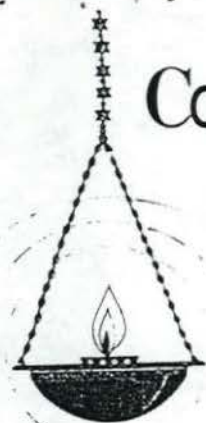
All four are talking about the issue and the problem of Jewish continuity. Or, more simply stated, the diminishing prospect of Jews remaining Jews 25, 50 and 75 years from now.

These four people, all leaders in their own communities, are doing more than talking. They are part of a blue-ribbon panel of 44 educators, scholars, philanthropists, religious and lay leaders from North America studying ways to insure Jewish continuity by putting a new and more attractive face on Jewish education.

The brainchild of philanthropist and community leader Mort Mandel, the panel — formally known as the Commission on Jewish Education in North America — is doing two very innovative things. First, they're admitting that Jewish education (like much of education, generally) is in serious trouble; and, secondly, they're trying to do something about it.

He's neither a military strategist nor a professional educator, but the images Mort Mandel uses when he

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CONTINUING THE LEGACY

LEGACY from Page 1

describes the struggle for Jewish continuity are worthy of the battlefield.

"There's a war going on,"

Mandel says, and under siege is the 3,000-year-old Jewish community. "The trendlines of assimilation and intermarriage, he adds, prove we're moving away from Judaism, and "if we just watch it happen without going on the offensive, we'll never forgive ourselves."

Meanwhile, the "generals" in that field are poorly paid, poorly equipped and, often, ill-suited to lead; morale is low and the "troops," for the most part, are in disarray. Not surprisingly, even if a few skirmishes are won along the way, the battle to keep those "troops" Jewishly committed, say the experts, is increasingly being lost.

From personal experience

Some of Mandel's blue-ribbon panelists know the painful truth of this scenario from personal experience. Esther Leah Ritz, former president of JWB (the Jewish Community Center movement) and a member of the executive board of the Council of Jewish Federations, didn't belong to a congregation and never sent her sons to religious school, but "made an effort to teach them universal aspects of Judaism at home." She was convinced, she says, that "Jews were like everyone else" and -- as a result -- her two sons intermarried.

If she had it to do over again, Ritz adds, she also



Esther Leah Ritz



Rabbi Joshua Elkin



CIN PHOTO / CYNTHIA DETELBACH



John C. Colman

Finding ways to maintain this legacy and insure its continued growth is the mandate of the Commission on Jewish Education in North America.

Key role of teacher

"One path to a bright Jewish future is the teacher," says Mort Mandel, who concedes that his own children, like so many others he's known, had, at best, "a *parve* religious-school experience: they didn't love it, they didn't hate it -- but they got very little out of it."

Mandel and his Commission understand that "*parve*" doesn't make it anymore in a world where so many other alternatives are available. When it comes to teachers and administrators, says Mandel, "we want our share of excellence." Today, he concedes, in language reminiscent of Franklin Delano Roosevelt at the height of the Depression, the field of Jewish education is "underprivileged, underfunded, under-led and undernourished." What is needed, he believes, is broad-based, systemic change. "We have to make it possible for someone to say, 'I want my kid to grow up to be a Jewish-education teacher.'"

Shocking statistics

Meanwhile, the profession is hardly high on anyone's hit parade. Mandel points out that although there are 3,000 administrative and 30,000 teaching positions in the field, only 146 people are currently enrolled in bachelor's and master's degree programs in Jewish education in the United States. Shocking as that statistic might be, it's hardly surprising when, as Mandel points out, "you can't make a living as a Jewish-education teacher today and you have no mobility."

One man who has made Jewish education a fulfilling career is Commission member Joshua Elkin, headmaster of the Solomon Schechter Day School of Greater Boston. Elkin attributes his professional commitment to Jewish education not only to his parents who worked in the field before him, but to "a strong relationship with a rabbi in my community, with Jewish summer camps and with spending time in Israel."

The Commission on Jewish Education is likewise



Jessica Auerbach, daughter of Irv and Julie Auerbach of Shaker Heights, works on Home Start, a religious-school project involving her parents, as well.

The field of Jewish education is 'underprivileged, underfunded, under-led and undernourished.'

-- Mort Mandel,
chairman
Commission on Jewish
Education
in North America



wouldn't send her sons to religious school today because she doesn't feel most are doing a good enough job. But she is working to improve the schools so that the next generation will have a meaningful Jewish education.

Businessman John C. Colman, another panelist on the Commission, wryly calls himself "an amateur Jew" because, he says, he "wasn't formally trained in *cheder* or Hebrew school and only went to Sunday School." The former Cleveland was born in Shaker Heights and grew up there in the 1930s. Although he was a command of Euclid Avenue Temple (forerunner of Fairmount Temple), his general milieu, he explains, was hardly a Jewish one. However, because Jewish students were excluded from gentile clubs and organizations in those days, Colman's friends and social contacts,

from junior high school on, were virtually all Jewish.

Moreover, he adds, if he had even attempted to assimilate into the larger, gentile culture surrounding him, he would have gotten only "a black eye" for his efforts. Today, says the president of the Jewish Community Federation of Chicago, "my grandchildren won't experience that black eye should they choose to assimilate."

Despite the ease of mixing in today, Colman is more convinced than ever that every effort should be made to prevent assimilation. "Not to give the legacy of Judaism to our kids would be irresponsible," he says. "Here's a storehouse of wealth beyond all the riches of the world. It's our fiduciary responsibility to preserve this treasure and make it grow."

examining a multi-faceted approach to Jewish continuity.

Day school alone has no magical recipe or formula" to forge a youngster's Jewish identity, says the Solomon Schechter headmaster, himself the father of three small children. "You need a family and additional (Jewish) experiences to reinforce that formal educational component," he says.

Multi-faceted approach

For Commission chairman Mort Mandel, "multi-faceted" is the operative word in many areas -- in the kind of pluralistic Jewish community he hopes will exist in the next century and in the variety of current ap-

proaches to Jewish continuity and education.

In addition to attacking the problem of professional personnel, Mandel and his committee also recognize the need for parent and family education. "Families have to be convinced they must be engaged in (Jewish learning) too," he says.

He also believes learning must go on beyond the classroom. "I grew up on 90th St. and St. Clair, an area that was heavily Jewish," he says. "So I knew what Jewish life was. I got Jewish by osmosis. Today, we have to work at it." Among the ways to work at it and make it work, Mandel believes, is through sending kids (and families) to Israel and, closer at hand, sending them

to Jewish summer camps and providing weekend retreats and other appropriate programs at Jewish community centers and institutions of higher learning.

Where Cleveland is leading the way in these areas, says Mandel, other cities and their federations are beginning to follow suit. "Los Angeles is diving into Jewish continuity. New York is interested. Boston and Philadelphia are picking it up. Now there are 13 Jewish communities with commissions on Jewish continuity and there will be more.

"We've got so many noble, bright, Jewish young people, and they want a shot at Jewish education," concludes Mandel. "It's a battle worth fighting for!"

Blue-ribbon education panel: 44 Type 'A's

The group of 44 people who comprise the 18-month-old Commission on Jewish Education in North America, "a blue-ribbon panel," as chairman Mort Mandel describes them, is as diverse as the subject they

'All these diverse (panel members) realize there's something valuable here in doing things collectively.'

-- John C. Colman

are studying. They are educators, scholars, philanthropists, religious and lay leaders espousing, collectively, Orthodox, Conservative, Reform and Reconstructionist points of view.

Representing the affiliated and the unaffiliated, they

are examining supplemental as well as day school approaches to Jewish education, along with early childhood and adult education and an area defined as one "beyond the classroom."

The Commission is "(approximately) four dozen type A's from all over North America," quips Commission member John Colman. Many, like himself, agreed to join the Commission "out of curiosity and out of respect for Mort Mandel." But, he adds, a little over one year later, "all these diverse people realize there's something (valuable) here in doing things collectively."

In June of 1990, after meeting six times over a two-year period, the Commission hopes to issue its final report defining what it has accomplished and what is yet to be done. Mandel is pragmatic about the "doing." "It may take a generation to get everything implemented," he concedes, but he adds, brightening, "I've never been more excited about the potential for doing good as I am here!"



Learning by doing. Kim Weissberg and Elliott Farkas make charoset for their model seder at Ratner Montessori School.

Paying the bills

While the price tag on quality Jewish education is high, (it is expected that Cleveland alone will spend in excess of \$4,330,000 on its Jewish-continuity program by 1992-93), Education Commission chairman Mort Mandel is not unduly worried about the cost.

"The willingness and ability of the Jewish community to give is unparalleled in the history of any people," he says. Mandel's first (Federation) campaign, he

'We've identified 100 (Jewish) families or family foundations with a potential of \$100 million each' and many are interested in 'funneling substantial amounts of money into (Jewish) education.'

-- Mort Mandel

Learning what works ... and what doesn't

To learn what really works and what doesn't in Jewish education, the Commission on Jewish Education in North America is setting up so-called demonstration communities with model education programs. These, ideally, will represent the best ideas and practices in Jewish education today.

Recognizing that personnel is a top priority locally, as well as nationwide, Cleveland has made a commitment to start a Cleveland Fellows Program to, in Mandel's words, develop "top-quality leadership for top-education jobs."

This innovative program -- one which puts Cleveland on the map as a key demonstration community -- will admit five applicants (fellows) a year to a master's-degree program in Jewish education at the Cleveland College of Jewish Studies. In addition to their coursework, the fellows will have supervised field studies at

Jewish schools and agencies here and they will spend up to six months studying in Israel, as well. Their full tuition and living expenses will be paid and they will be guaranteed placement in the local Jewish-education field.

A comprehensive report detailing the challenges Cleveland faces in Jewish education, as well as numerous recommendations for changes and estimates of their cost, was issued in December 1988 by the Joint Jewish Community Federation/Congregational Plenum Commission on Jewish Continuity. Charles Ratner and James Reich co-chaired the ambitious, three-year-long project, which involved dozens of volunteer and professional community leaders, as well as Federation staff.

"The programs outlined in this report," Ratner and Reich conclude, "can have a transforming effect on the entire Jewish-education system throughout Cleveland and, over time, should touch virtually every family in our community."

An important component of any Jewish education, particularly for teenagers, is a trip to Israel. The group shown here is planting trees.



Serving the Jewish Community of Greater New York

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THE
New York

JEWISH WEEK



Headmaster Rabbi Zvi Sourkes of Torah Academy of Queens, whose student body is composed of children from Soviet and Iranian immigrant families, shows a Torah scroll to kindergartner Maziar Natchi. Page 14.

Jewish education

The two-year effort of an historic commission is expected to have an impact on the next decade

Stories by Jane S. Green

A blue-ribbon look at education in the '90s

By MERYL AIN

A BROAD-BASED blue-ribbon panel of 47 lay, professional and philanthropic leaders representing all denominations within the North American Jewish community will issue a report in June that could substantially influence the future of Jewish education in the next decade.

"The commission is looking at education, how it fits into the world of Jewish continuity and how it is linked to philanthropic funding," said Lester Pollack, a member of the group, the Commission on Jewish Education in North America.

Pollack, a business leader and a vice president of the JWB and UJA-Federation, stressed that the group is committed not only to drawing up a report but to implementing its recommendations.

The two-year project is the brainchild of Cleveland businessman and philanthropist Morton Mandel, 68, a long-time leader in Jewish communal affairs at the local, national and international levels.

"It is a quality group of philanthropists and philosophers," said Ismar Schorsch, chancellor of the Jewish Theological Seminary of America. "And the work of the commission is being done with an intensity and scope that is impressive." Schorsch serves on the commission along with the heads of other Conservative, Orthodox, Reform and Reconstructionist institutions in the United States.

According to commission member Alvin Schiff, executive vice-president of the Board of Jewish Education of Greater New York, this "is the first time in the history of the Jewish community that such a large body of financial movers and shakers, community leaders, professionals, heads of seminaries, principals and academics have gotten together."



The Commission on Jewish Education in North America is the brainchild of Cleveland businessman and philanthropist Morton Mandel.

More on Jewish education. Pages 14-22.

It is this unusual mix that some commissioners believe is its formula for success. There have been four sessions to date and several commissioners interviewed by The Jewish Week said those meetings have been infused with a passion, purpose and potential rarely found in more parochial groups.

And, by including lay and philanthropic leaders in the policy-making process, appropriate financial, political and moral support is more probable.

One of those voicing that view was commission member Eli N. Evans, president of the Charles H. Revson Foundation. Evans said Mandel's willingness to put his own resources behind it has "infused the whole process of inquiry with reality and the hope that something might come of it."

Commission members, Evans said, have "taken it from a discussion group to a visionary look at the pros-

pects of what Jewish education might be in the next decade."

At its next meeting in February, commissioners are expected to discuss some of the recommendations likely to be included in their final report. Among the proposed recommendations will be:

- Mobilizing the North American Jewish community (leadership, structure, finance) for implementation and change.

- Developing strategies for building the profession of Jewish education, including recruitment, training and retention.

- Implementing strategies on the North American continent and in Israel in specific areas, such as the development of training opportunities or recruitment programs to meet the shortage of qualified personnel.

- Establishing "community action sites" to demonstrate what Jewish education at its best can be, and to present models and springboards for implementation.

- Building a research capability to study questions such as the impact and effectiveness of programs.

- Designing a mechanism for implementation that will continue the work of the commission and to initiate and carry out the action plan.

While the commission has grappled with a host of proposals, it decided to concentrate on what it terms "enabling options" — factors that make all other changes possible, such as community support and enhancing the profession of Jewish education, according to Schiff.

Commission member David Arnov, North American chair of the New Israel Fund and chair of New York UJA-Federation's subcommittee on governance, said he is convinced the recommendations of the commission will help the "community move Jewish education higher on its agenda. The other way [dealing with spe-

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Education

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cific program changes] is piecemeal."

The project is sponsored by the Mandel Associated Foundations of Cleveland in cooperation with the JWB, the Association of Jewish Community Centers of North America and the Jewish Educational Service of North America (JESNA), in collaboration with the Council of Jewish Federations.

Evans said he believes the success of the commission's final report will be its "capacity to convince other people of the road to take." And he said he hoped it would have an impact similar to privately funded reports in the secular world, such as Gunnar Myrdal's "American Dilemma," which dealt with the problems of blacks in the late 1940s, and the Carnegie Commission report on Public Broadcasting in the late '60s.

"These reports showed a trail and were convincing in terms of analysis, level of writing and ways in which the problems were attacked," said Evans. "They were widely read. In addition, each report was significant as literature. I believe the commission takes these models seriously."

Several of the commissioners said they believe the timing of this project is fortuitous.

"Lots of individual organizations in the community realize something has to happen," explained Arnow. "Affiliation is down and assimilation is up. People are aware and there is more interest in Jewish education. The commission can convince people to focus their energy and resources. It's not like the commission is a lonely prophet out in the desert. People want to think and discuss these Jewish education issues."

Commission member Matthew J. Maryles, managing

director of a New York investment banking firm and a vice president of UJA-Federation, also believes that the time may be ripe.

As president of the Yeshiva of Flatbush, a 2,000-student Orthodox day school, and chairman of the UJA-Federation-linked Fund for Jewish Education, Maryles said he perceives that an "evolution of thinking" is under way among communal leaders who are watching their children and grandchildren "drift away" from Judaism because of an inadequate Jewish education.

In addition, he said, people are becoming increasingly aware that Jewish schools cannot be funded by tuition alone because there are not enough "highly idealistic people willing to work for substandard wages."

"Federations are now ready to commit to Jewish education in the absence of competing demands," Maryles said. "Jewish survival comes first, but now Jewish education moves ahead of quality of life concerns. I think if it's a choice between funding for recreation or education, they will choose education."

"I think people are beginning to understand that if the next generation of Jewish children doesn't receive a substantive Jewish education, the continuation [of commitment to Jewish causes] in America at the same level as their parents and grandparents will not be possible."

"There's already been a psychological effect on the Jewish community," said Schiff. "People are asking questions."

Pollack commended Mandel for raising "people's consciousness and level of interest in Jewish education. This will redound to the benefit of the New York Jewish community as much as to any other."

"There's a universe of people out there in terms of financing," Maryles added. "A great deal can be accomplished. We're off to the races."



From Ideas to Action:

Mandel Commission on Jewish Education in North America Plans Major Impact

Education has been an urgent concern since the publication of the 1979 Carnegie report entitled "A Nation at Risk." That report awakened the U.S. to the immediate need for improvement of its educational system.

Many feel that the Jewish community, too, is at risk. That is why the Commission on Jewish Education in North America was formed in 1988, and why the Commission—a major initiative that has as its goal a radical change in Jewish education in North America—has been meeting regularly for more than a year, in the hope that by June 1990, it will be able to announce plans for the revitalization of Jewish education, and for the implementation and funding of those plans.

Toward that end, the full Commission—composed of 47 prominent Jewish scholars, educators, community organizers, philanthropists, and religious and communal leaders—met in New York on October 23, 1989, to discuss its progress from planning to action.

"When we established the Commission, it was with the hope that it would bring about major change in Jewish education throughout North America," said Morton L. Mandel, of Cleveland, chairman of the Commission and an Honorary President of JWB, who also chaired JWB's influential blue-ribbon Commission on Maximizing Jewish Educational Effectiveness of Jewish Community Centers (COMJEE). "We understood from the very beginning that a message, a vision, was important, but that it would need to be accompanied by concrete plans to be implemented in the real world—in schools, in synagogues, in Jewish Community Centers, in camps, in educational programs in Israel, in adult and family education.

"Now, more than a year later, we have met three times, and we are ready to begin moving from discussion to implementation."

At the October meeting, whose theme was "From Decisions to Implementation: A Plan for Action," the commissioners discussed the seven-part Action Plan that had emerged from the Commission's first three meetings:

1. Mobilizing the community: a systematic effort to get the Jewish community to place Jewish education at the very top of the communal agenda.

2. Recruitment, training, and retention of qualified, well-paid professional Jewish educators.

3. Developing Community Action Sites: creating examples of the best that Jewish education has to offer, so that educators worldwide can learn from methods that are already proven successful.

4. Developing a continental support system for Jewish education to implement strategies that go beyond the capabilities of individual communities.

5. Outlining an agenda for programmatic areas, such as the media, informal education, the Israel experience, day school, college age, early childhood, etc.

6. Building a research capacity to measure effectiveness of programs and to create a knowledge base for future decision making.

7. Designing a mechanism for implementation of findings.

The October meeting resulted in a solid consensus that the Commission is proceeding appropriately toward its goal of having a major impact on Jewish education and Jewish continuity. It sharpened the focus of the Commission's objectives, and defined what has been accomplished so far and what has yet to be done before June 1990, when the Commission hopes to issue its final report.

One of the challenges the Commission has dealt with is building consensus among the many constituencies and institutions within Jewish life. The religious denominations, Jewish educational organizations, Federations, and JCCs all have distinct concerns, yet many of the concerns overlap. "We need a marriage of all the powerful forces in Jewish life to make this work," said Mandel. Toward that end, Commission leadership is reaching out to many Jewish organizations to gain input and cooperation for a large-scale effort to improve Jewish education.

Several commissioners expressed a desire that research and analysis of Jewish educational programs be given a high priority. While there was some debate about the advantages and disadvantages of formal, as opposed to informal, education, Mandel repeated the expressed desire to keep the Commission's recommendations "staunchly pluralistic. We want every Jewish child to get the best Jewish education he or she can possibly get."

JWB Honorary President Esther Leah Ritz, of Milwaukee, also noted that "Jewish education must be pluralistic. You can't look to a single standard of what is best practice. There is room for multiple approaches within the Jewish educational structure."

At the end of the day's meetings, Mandel summed up where the Commission is going. "We will learn by doing," he said. "We're never going to have a perfect plan, but we have to dig in and get going. We've come a long way, but we're only at the tip of the iceberg. There's so much we don't know yet, but we must have the courage to start."

The Commission on Jewish Education in North America is sponsored by the Mandel Associated Foundations of Cleveland, Ohio, in cooperation with JWB and the Jewish Education Service of North America (JESNA), and in collaboration with the Council of Jewish Federations (CJF). For more information, contact Leonard Rubin, Assistant Executive Director, JWB, 15 East 26th Street, New York, NY 10010-1579; (212) 532-4949.

Education

In search of excellence

A national commission hopes to change the way we think about Jewish education

By Andrew Silow Carroll
WJW Staff Writer

Morton Mandel is of that generation of North American Jews who achieved the kind of material and social success their parents and grandparents only dreamed about.

But sitting at the peak of his fortune and power, Mandel admits to a feeling of gnawing anxiety, an apprehension shared by what he calls his "colleagues in

Jewish communal activism."

"There is a great concern on our part as to whether our grandchildren will grow up to be positively identified with...Jewish life," said Mandel, chairman of the board of the Premier Industrial Corporation in Cleveland. "I don't want us to have lasted these years and find great success in being accepted in America, and then have the Jewish community decrease in size and contribution."

Mandel's concern for sustaining Jewish continuity has resulted in what is being called the most important development in Jewish education in the past ten years.

Working through his Mandel Associated Foundations and the major North American Jewish educational organizations, Mandel has brought together a 47-member commission of philanthropists and educators with hopes of revolutionizing how North American Jews regard Jewish education.

When the commission announces the results of close to two years of periodic meetings in June, observers are expecting no surprising insights from the commission, nor radical ideas for change.

The commission has already announced that it is seeking ways to "professionalize" the ranks of Jewish educators and to make education a higher priority among Jewish communal planners, two time-honored proposals.

But one aspect of the commission will make whatever it proposes significant: With a membership that includes twice as many philanthropists and representatives of foundations as educators, the commission may have the power and money to implement the kinds of programs other such "task forces" also only dreamed about.

"While money doesn't solve all problems, one of the things American Jewry needs is an independent, multi-million-dollar foundation to be able to leverage money to respond to critical needs in Jewish education," said Dr. Alvin Schiff, executive vice president of the Board of Jewish Education of Greater New York and a member of the commission.

"Matching the proposals with the availability of bucks is challenge number one."

The North American Jewish community already spends some \$1 billion on Jewish education, according



to Schiff's estimates. That figure includes the more than \$500 million spent in tuition for Jewish day schools: \$175 million in Sunday and afternoon synagogue schools and other "supplementary" programs; and millions more in Jewish camping, adult education, community center programs and campus groups.

But while as many as 80 percent of Jewish children in North America receive some form of Jewish education, only 40 percent are formally enrolled in some kind of program or institution. And of these, only 28 to 30 percent are enrolled in Jewish day schools, considered the most effective means of ensuring Jewish continuity, said Liora Isaacs, director of research at the Jewish Educational Service of North America (JESNA).

With so much Jewish education taking place in part-time "supplementary" schools and informal settings, full-time teaching jobs are rarely available and low-paying when they are. Although figures vary from city to city, starting salaries for Jewish day school teachers are often \$5,000 less than for public school teachers.

"You're not going to attract teachers into the field when the most they can earn after 10 to 15 years, with a master's degree, is \$35,000 a year, as opposed to \$45,000 to \$50,000 for public school veterans," said Paul Flexner, director of human resources development at JESNA.

And, with the possible exception of New York's Orthodox communities, problems in finding qualified, licensed teachers exist for all denominations, said Flexner.

Jewish educators talk wistfully of what could be done with slight increases in their annual budgets, from higher salaries and better health plans for teachers to greater numbers of scholarships for families.

"Teachers don't feel they're held in high regard," said Rabbi Chanina Rabinowitz, principal of the North Shore Hebrew Academy in Great Neck, N.Y., one of the country's largest Orthodox

day schools. "I'd like to see additional professional training that not only wouldn't cost [the teachers], but would represent an increase in their salary."

Rabbi Jack Bieler, coordinator of Judaic Studies at the Hebrew Academy of Greater Washington and a member of the Mandel Commission, said that as a "teacher advocate," he would support "whatever it takes to try and raise the community's consciousness and the status of those involved."

"We need to find ways to help creative people bring into reality their ideas," said Bieler.

"Mandel does not want another study which will find its way into a library and sound good to a student"

"The commission can show how to establish demonstration centers whereby experimentation can go on."

In fact, the commission has already announced that it will support a number of "community action sites," or pilot projects, that exemplify the best new approaches to Jewish education.

Grant proposals from individual communities have already begun to flow in, although the commission staff warns that they are not yet ready to discuss the criteria or mechanism for considering proposals.

Mandel and his associates say the intention of the commission is not to create yet another Jewish organization, but they acknowledge that maintaining the pilot projects and implementing the commission's other recommendations will probably mean the creation of some kind of "implementation mechanism."

See Education, page 28

Education

From page 26

"Mr. Mandel does not want another study which will find its way into a library and sound good to a student," said Henry Zucker, the director of the commission.

Mandel said there will be an "extension of the commission" in anticipation of "substantial sums of new money that will come into the field because of the commission, both from private foundations and the communities."

But in between master plans for improving the training of teachers and funding for specific projects, there is one area that the commission will not be touching: the specific content of educational programs.

Some call that inevitable in a body as diverse as the commission; to others it is an unfortunate omission.

Saul Troen, director of education for the New York region of the Conservative movement's United Synagogue of America, said that the commissioners "don't seem to be asking the right questions."

"My feeling is that it's time to decide, what is a Jew?"

said Troen. "What is it we're supposed to teach the kids? No one is dealing with standards or content anymore. We need to sit down and ask, what is it I want my Jewish kid to know at the end of X number of years?"

But according to Bieler, the commission's pluralistic membership demands that it demur on questions of content.

"The various denominations will each be given the opportunity to develop their own fields of concentration and interest. The commission focuses on those things that bridge everyone's area. It asks, what about the broader areas?"

The commission was formed in collaboration with JESNA, the Council of Jewish Federations (CJF), and the JWB (formerly, the Jewish Welfare Board), the national body of Jewish community centers. All the major Jewish denominations are represented by the commission, which includes the heads of the major rabbinical seminaries of the Conservative, Orthodox, Reconstructionist and Reform movements.

Other Jewish educators include Dr. Isador Twersky of Harvard's Center for Jewish Studies, Rabbi Harold Shulweis of Valley Beth Shalom Congregation in Encino, Ca., and Rabbi Irving Greenberg, president of the National Jewish Center for Learning and Leadership (CLAL).

Most prominent among the philanthropists are Charles Bronfman, co-chairman of the Montreal-based Seagram Company; Max Fisher of Detroit; and Matthew Maryles of New York, managing director of Oppenheimer and Company.

The Mandel Commission is not the first effort to reinvigorate Jewish education on a national basis.

In 1959, the American Association for Jewish Education called for higher standards of elementary school education and the extension of education through the high school years, and in 1966, CJF established a national committee which proposed 28 specific recommendations for improving Jewish education.

In 1981, CJF created JESNA to act as a central planning board, with a special emphasis on making Jewish teaching a "viable, full-time professional career," according to an official CJF history.

But despite the fact that local community federations increased allocations for Jewish education through the 1970s and '80s, the national bodies never fully lived up to their expectations (although a recently revitalized JESNA has carved a successful niche providing support services to educational institutions).

According to Dr. Jonathan Woocher, executive vice president of JESNA, national efforts need a combination of factors to succeed.

First, in an era of growing needs and flat fund-raising campaigns, national efforts have a challenge "to generate the resources that will be needed for a serious implementation process."

Second, a new entity must create "a climate of collaboration" among diverse institutions and religious strains.

Woocher said the Mandel Commission shows evidence of succeeding on both counts.

"The commission is turning to sources other than the annual campaign — private foundations, annual endowments," he said. "And the major significance is that it has brought together in one place and one time what is probably the most broadly-based and distinguished group of Jewish leadership ever to devote its attention to [Jewish education]."



Eli Perszyk, 10, Geshar Day School student. Will our children and grandchildren identify with Jewish life?

Photo by Paula Wolfso

The Seminary

Meeting the Challenge of Survival Through Study

BY DR. ISMAR SCHORSCH

Statistical evidence suggests that the chances of our children and grandchildren remaining Jewish grow slimmer as we approach the end of the century. Over the last 20 years, the total enrollment in Jewish schools in the United States has declined by 35 percent. Half of this decline reflects a lessening of interest; only half can we attribute to a decline in the number of Jewish children. Even more disturbing is the fact that close to 60 percent of school-aged Jewish children in North America today receive absolutely no Jewish schooling. Without the benefit of deep roots, these unschooled children are buffeted by the blandishments and seductions of the open society, without any capacity for resistance.

It should not surprise us then that, as a result, the statistics for intermarriage continue to rise. Over the last four years from 1985 to 1989, the national total for intermarriage has risen to 29 percent nationally. The rates of the younger Jewish marrieds are rising even faster. The younger the Jew, the more likely that he or she will marry a non-Jew. Jewish women today are marrying out of the faith at practically the same rate as Jewish men, a dramatic change in the last decade and a half.

At the same time, there are fewer conversions into Judaism than in the past. In four out of five intermarriages, the non-Jewish spouse does not convert to Judaism. Thus, as the rates rise, the number of conversions into Judaism declines. In those marriages where there is no conversion, statistics indicate that the level of Jewish identity measured by any indicator is disturbingly low.

That is the picture across the land, and it is that picture which constitutes the background to a very important report just released by the Commission on Jewish Education in North America: *A Time to Act - Ayt La'asot*.

Dr. Ismar Schorsch is Chancellor of The Jewish Theological Seminary of America.

The commission was convened by Mr. Morton Mandel of Cleveland some 18 months ago and brought together an impressive group of Jewish philanthropists, scholars, and educators to deliberate on the state of Jewish education in America. There were 46 commissioners, and I had the privilege of participating actively. This report, an unequivocal indictment of Jewish education in the United States, points out that participation in Jewish education is sporadic at best and that there are gross deficiencies in content and quality in the materials that are used in the education of our children. The report focuses on the inadequate support which is tendered by the Jewish community for Jewish education and the underdeveloped nature of the entire field of Jewish education. The estimate is that there are perhaps some 30,000 people working in Jewish education across North America. Only 5,000 of them, at most, are full-time Jewish educators. Finally, we know practically nothing about the state of Jewish education in North America because there is no research capability to generate empirical data for study.

That indictment of Jewish education was delivered in an effort to impel the Jewish community to raise the challenge of educating our children and grandchildren to a top priority, and I hope that this will indeed be the effect of this report. The material is not necessarily new for

Dr. Ismar Schorsch



those who have given of their lives to Jewish education, but never has it been said by more prominent, significant, affluent, and informed individuals than in this report.

There is a rising consciousness in the American Jewish community that the open society must be addressed as a formidable challenge. Freedom has to be tempered with knowledge, commitment and responsibility. This report will mobilize public support across the land for investing far larger sums of money in the field of Jewish education. Without that effort, the troubling statistics which I cited will augur the eventual disintegration of the greatest Jewish community our history has known.

The centrality of Jewish education has long been recognized. In 1851, a young modern Orthodox Rabbi in Germany was invited to found an Orthodox synagogue in Frankfurt. Yet, when Samson Raphael Hirsch arrived, he issued the following declaration: "There is no hurry for a synagogue. First, we need a school to raise up a new generation of knowledgeable and loyal Jews for whom Judaism is their life's purpose. Then we shall build a synagogue. What would be the use of a magnificent house of prayer if we had no young men and women to worship in it?"

In the middle of the 19th century in Germany, Jews were erecting magnificent Moorish synagogues, but they were not investing large sums of money in Jewish education. Hirsch attempted to alert them to what he regarded as a misguided investment. The ultimate bulwark for Jewish identity and survival is not the synagogue but the school.

It is the school where the future of the Jewish community will be determined. The school is the arena in which we win the hearts and minds of our children. And if we do not capture them, neither will the most magnificent synagogue edifice.

The centrality of the school in the Jewish experience is, of course, a

direct outgrowth of the nature of Judaism. Our religion is a very cerebral religion. For that reason alone, it will never attract the majority of humankind. Judaism's monotheism is an abstraction difficult for most humans to absorb. The grounding of a religion in a written text that requires daily and life-long study is a very exacting demand, yet, that is the nature of our religion.

No other religion made a holy book the foundation of its liturgy. That is exactly what the Rabbis did when they replaced sacrificial worship with the weekly reading and study of Torah. They obligated us to finish the *humash* annually in Babylonia and every three years in Palestine. The invention was ingenious. A sacred text did not become an arcane repository but actually a living document that imbedded itself in the very rhythm of Jewish life. It was at once at the heart of the liturgy and a reflection of the centrality of study in Judaism.

Early in the second century before the Bar Kokhba rebellion, a great debate amongst the Rabbis took place in Lud. They argued about what is greater, more important: *Talmud Torah*, study, or *ma'aseh*, practice. Were we in a Christian setting, the polarities would be different: for the pious Christian, the question would not be study or good deeds, but faith or good deeds. Both Paul and Luther argued for the supremacy of faith, rejecting both study and good deeds. But Judaism couched the question in terms of its own root values.

For the Rabbis in Lud, it was study or action. And Rabbi Tarfon said that he thought *ma'aseh gadol*, that good deeds are more important. *Na'aneh Rabbi Akiva v'amar: Talmud Torah gadol*. And Rabbi Akiva, the mystic intellectual, held the opposite viewpoint: it was study and not practice. The Rabbis took a vote and said, in truth, it is study which is more important. Why? Because without study, there will be no practice. Study is not an end in itself, but it will lead to good deeds and the observance of Judaism. It is again a quintessentially Jewish debate.

As a result, study is a daily obligation. It is your task as well as mine. In the Middle Ages, it was a *mitzvah* that was obligatory for men alone, but we have now expanded that and no Jew is free of the obligation to pursue daily study.

Now, you may ask, what is so important about study? Why is Judaism obsessed with the daily activity of study? It is a legitimate question. We ought not take for granted that the emphasis on study is either constructive or wise. Step back and challenge it. The ultimate theological justification, it seems to me, is that the study of Torah is the language in which Israel and God converse.

Professor Heschel once wrote, "Judaism is based upon a minimum of revelation and a maximum of interpretation, upon the will of God and upon the understanding of Israel. For that understanding," he said, "we are dependent upon Israel's unwritten tradition." Dr. Heschel's formulation would incline us to believe that we are engaged in a dialogue between two Torahs, one written by God at Sinai and one written by the Rabbis and us ever after. That is an elegantly simple conception of the two Torahs of Judaism.

"My program is to expose every adult and child in the Conservative Movement to the wisdom and values of Jewish texts."

But I prefer to see the Torah as a single seamless divine-human discourse. It is not possible for us to unravel what ascends from below or comes down from above. In both Torahs - the written as well as the oral - there are passages of divine inspiration and others that belie human concerns and sensitivities. There is only one Torah and it is written by two partners in endless dialogue, in a romance of cosmic meaning.

That is my conception of the study of Torah. Ever since Sinai, God and Israel have conversed through the medium of Torah study, and it is for this reason that the *Midrash* is so bold as to say that God Himself studies Torah. For what reason? God wrote the Torah. One can posit that image only if one believes that God is not the author of the whole Torah, that in fact there are many parts which, not divinely authored, are the emotions and the thoughts of His people,

Israel. So He sits down each morning to find out what Israel is thinking and debating, what it finds troubling.

The Torah as given by God is incomplete. It had to be finished; it required human effort. Only with the courage of a true theologian, Rabbi Yanai said: "If Torah had been given fixed and immutable, it would have never endured. Thus, Moses pleaded with the Lord, 'Master of the Universe, reveal to me the final truth in each problem of doctrine and law,' to which the Lord replied, 'There are no preexistent final truths in doctrine or law. The truth is the considered judgement of the majority of authoritative interpreters in every generation.'" [translated by Professor Baruch Boxer from the Palestinian *Talmud*] That is a daring formulation, for it admits that the revelation at Sinai was lacking completeness, that much remained to be clarified, fleshed out, and expanded. The very conception of revelation dictates ongoing human participation.

There is a programmatic thrust to my remarks. We know from Simon the Righteous that the world stands on three pillars: *Torah*, *avodah*, and *g'milut hassadim*. As a Movement, we have created magnificent synagogues, the envy of every organized Jewish community in the world (*avodah*) and stand in the forefront of every important philanthropic enterprise in the world (*g'milut hassadim*). There isn't a Jewish cause that we do not serve because of our concern for *Klal Yisrael* and our sense of communal responsibility. But there is a third pillar which we have undervalued and underdeveloped: study of Torah.

My vision for the Conservative Movement, the largest, most important religious movement in America, is to create a culture of learning Jews. We have philanthropic Jews and even praying Jews, but we have not yet achieved the goal of a community of studying Jews.

My program is to expose every adult and child in the Conservative Movement to the wisdom and values of Jewish texts, to the pathos and heroism of Jewish history, to the beauty and solace of Jewish living. What I believe our Movement needs is a vast additional expenditure of funds for Jewish education and perhaps even a shifting of funds away from synagogues and endowments, into the irreplaceable human poten-

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Meeting the Challenge

Continued from page 9

tial of our children.

I have a number of very concrete proposals, some of which we have already begun to act upon. The most successful educational venture of the Conservative Movement has been the Ramah camps, and we have rededicated ourselves to moving the camps once again to the cutting edge of Jewish education.

Secondly, in the last two decades, we in the Movement, under the leadership of the United Synagogue, have built a network of Solomon Schechter elementary day schools. But they are not enough. High school education in the Conservative Movement is practically nonexistent. Nearly 80 percent of the youngsters coming out of the Schechter elementary schools do not go on into any form of Jewish high school education.

Devoting ourselves to pre-bar mitzvah education, we have replicated the *terminus ad quem* of the bar mitzvah even in the day school. Alas, that is a tragedy. The next challenge for our formal education system must be to erect Conservative high schools across the country, and I am pleased that we have begun here in the metropolitan New York area to work toward that goal.

These schools need teachers; they need curriculum; they require leadership. We at the Seminary are hard at work creating the third professional school of the institution, a school for Jewish education. We want to recreate the Teachers Institute at the graduate school level in a full-fledged school of education that would bring together, in a single organizational framework, Prozdor, the Ramah camps, the educational department, and the Melton Center. We want to create a facility that will produce many more teachers who will provide the personnel so lacking now in the day and supplementary schools of our Movement.

Currently, there exists no nationwide, movement-sponsored program of any serious dimension for adult education. We have abdicated. Who is doing adult education for us? - CLAL, Florence Melton, the Wexner Foundation. Where do they get their instructors? They get them primarily from the Seminary.

Why have we diminished our investment in serious adult educa-

tion? I turn to Women's League, which has long demonstrated a commitment to adult education and has cooperated with the Seminary to sponsor educational institutes.

I would like to see Women's League undertake a national effort in sustained adult study. I envisage a network that would be the envy of American Judaism, with local affiliates establishing study groups which would pursue a formal curriculum developed by us at the Seminary in cooperation with you.

And finally, by shifting our emphasis to more serious systematic, sustained study in the local synagogue and local community, we would also be able to restore the Rabbi once again to his role as scholar in residence. The Conservative Rabbi today is called upon to do so much, from being the pastor to the executive director of the synagogue. How little time does he or she have for serious study? How difficult is it for him or her to conduct study on a serious basis with a group of interested adults? It is vital for us to allow the Rabbi once again to become our scholar in residence, to devote more of his time to continuing to deepen his Jewish learning and to reconnect with the spiritual growth of our children, our Ramah campers, our USYers, our adults.

This vision of a movement committed to the creation of a culture of learning is not something that I seek to impose upon you arbitrarily. My vision emanates from *Emet Ve Emunah*.

The final section of that document describes the ideal Jew, one of whose distinguishing traits is that he or she is a life-long learning Jew: "One who cannot read Hebrew is denied the full exultation of our Jewish worship and literary heritage. One who is ignorant of our classics cannot be affected by their message."

That challenge is hard to meet without the support of a collective effort. Individually, we are too undisciplined, too busy, too easily distracted to adopt a regimen of daily study. It is only in *hevruta*, in concert, that we can join the millennial dialogue of our people with eternity. A determined commitment to daily study, individually and collectively, would soon replenish the religious well-springs of our movement, intensify its spiritual power, and secure the Jewish future of our children. □

Democracy's Testing Time

Continued from page 26

contain various ethnic and religious groups, and we know now what powerful social forces ethnicity and religion are.

There are only three choices: the world can break up into many hundreds of tiny homogeneous democratic states, itself a sure prescription for instability; or large heterogeneous states will develop democratic systems which fully protect the fundamental liberties of individuals and minority groups; or Eastern Europe will once again become, and Islam will remain, hotbeds of totalitarianism. There really are no other alternatives.

Democracy cannot flower in a poverty stricken, nonproductive society. In societies such as Eastern Europe, in which the populace despises those who make a profit from risk-taking, there will be no risk-taking, no profit, no productivity, and no democracy. This animus against those who understand and wish to implement a free enterprise system sometimes takes the form of anti-Semitism, even in countries that have few or no Jews. We may regard this as a strange phenomenon. However, history is punctuated with illustrations of enemies being labelled Jews even when they were not. In this we may even take a perverse kind of pride. Christians who opposed icons were called "Jews" by Christians who worshipped icons. Christians who emphasized the human side of Christ were called "Jews" by Christians who emphasized his divinity. In our own time, wasn't Roosevelt a "Jew" in the eyes of the Nazi propaganda machine? This much is certain: Eastern Europe will sink back into one or another form of totalitarianism if its people are not taught that, if they continue to despise enterprise and entrepreneurship, they will have neither productivity nor democracy. We see little evidence that this lesson is being taught.

This is the decade of democracy's testing time. It will be a turbulent decade that promises great change. We should wish every one of those societies well, because only with success in this decade will we be able to enter a new millennium with optimism. □

MY SON-IN-LAW THE MELAMED

Winston Pickett / New York

American Jewish education gets a new report card

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

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

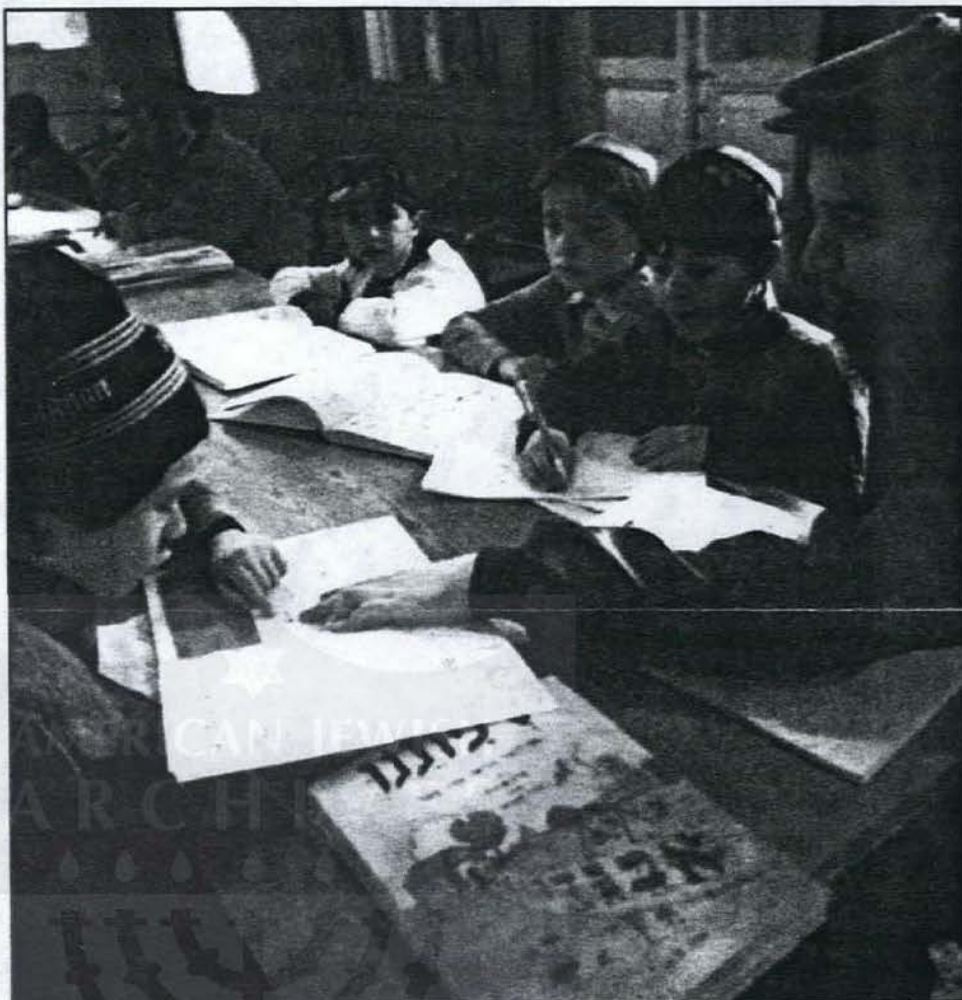
Not surprisingly, many positions go unfilled every year. Others are filled by unqualified personnel. Of the 30,000 positions for Jewish education in North America, only 5,000 are full-time. In 1989, only 101 students graduated from all Jewish education training programs.

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

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

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

- Despite an annual outlay of over \$1 billion on day schools, yeshivot, supplementary schools, synagogue-based programs, Jewish Community Centers, youth groups, college campus programs, retreats, trips to Israel and summer camps, only a small number of young, educable Jews are actually reached.
- Of the million school-age Jewish children in North America, only 40 percent are now receiving any form of Jewish schooling, although 80 percent have had some form of Jewish education.
- Afternoon and Sunday schools are still largely something students "have to live through rather than enjoy," while day schools educate only 12 percent of the Jewish school-age population. A



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

AP

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

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

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

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

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

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

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

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

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

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

FROM: Mark Gurvis

DATE: February 2, 1990

The enclosed article from the Fall 1989 issue of the Journal of Jewish Communal Service caught Herman's attention.

Also enclosed is an article from the January 25, 1990 issue of the Washington Jewish Week.



Fact & Opinion

Editor's Note: A successor to Samuel Spiegler as editor of this column had not yet been appointed at production time for this issue. Three compelling brief statements, at hand at this time, needed to see print: one a touching commentary on the state of Jewish supplementary education by a school principal whose name is withheld for obvious reasons; a second by a synagogue administrator (epochal! at last we are hearing from associates in NASA); and a third, from colleagues in Dayton, Ohio on outreach by a local Federation. Brief communications of commentary, opinion or description of meaningful projects are always most welcome from readers. S.N.S.

AMERICAN JEWISH CONFESSIONS OF A SUPPLEMENTARY SCHOOL PRINCIPAL

I am 42, intelligent, idealistic, articulate, and lost and despairing in the mire of supplementary Jewish education. I came from a nonreligious Jewish family, but graduated from the best possible example of supplementary Jewish education. I was taught very well, received substantial mentorship and guidance, graduated from an Ivy League college with a substantial Jewish Studies program, and continued my Jewish education on the graduate level. I eventually received a Ph.D. focusing on the history of the communal responsibility for Jewish education. I decided to "hit the trenches" and to try to motivate the undiscovered and future Herzl's of the suburban supplementary school system. I wanted to repay my dedicated teachers in kind, and to teach those who, like myself, while having no background, could be touched. I was a perfect example, living proof, that supplementary schools work. I became a principal this year, and realized that I was wrong.

I came to a suburban, Conservative, 35-year-old congregation with a small school of 105 pupils ranging from kindergarten to seventh grade. I was able to em-

ploy a totally new teaching staff, (few teachers ever returned) including two teachers who had themselves a long and successful tenure as principals in other schools. Other staff included two day school teachers, a Melton graduate student and graduates of the Seminary and Hebrew University. The cantor, the rabbi, and I taught as a team on an hourly basis. Only two teachers, who both taught for one and half hours weekly, were "marginally" qualified. We purchased the best curricula available, departmentalized, built a family Shabbat experience on each grade level, and instituted a *tsedakah* project on each level as well. Teachers had several in-service training sessions with agency professionals, and we took advantage of all communal resources for teachers and all communal programs for students. We are a supportive staff, where teachers, rabbi, and principal are colleagues and function as an integrated whole. The Baalei Bayit, while not overly educated Judaically, are supportive and there were no budgetary restraints. Our teachers were the best paid in the area. So now you say, so nu, what's the problem,—it sounds like joy, not oy!

We are now seeing the children of parents who themselves attended the supplementary school system. I am afraid we live to see our failures. The grandparents

with a knowledge of Yiddishkeit are no longer available as family resources. The extended Jewish family is gone and, in many cases, replaced by the extended intermarried family. The only reason one seems to affiliate is for the Bar Mitzvah, with the emphasis on the bar rather than the Mitzvah! The supplementary school was designed by Benderly to SUPPLEMENT the learning automatically taking place at home. But today's families no longer have the will or the capacity to transmit our heritage in any shape or form. Our families have lost their way, and their Jewish values as well.

Let me give you a few shocking examples. In our Bar Mitzvah class, when asked to list the books of the Bible for homework, students asked incredulously where one could locate such information since not all had encyclopedias at home. When directed to look in a *Tanach*, only 5 out of 23 had one in their home. In discussing ethics with this class they were confronted with the issue of saving a drowning stranger or their pet dog, and 20 decided to save the dog. While planning a family Shabbat learning workshop, dinner and participation in the Friday evening service, a teacher discussed candle lighting. Out of 13 students, none lit candles in their homes, but one student had seen it at his grandmother's house. When 18 students in the Bet class discussed Passover, only six had ever been to a seder. Of those six, they assured the teacher that Haroset was made from apples, nuts, and BLOOD! (Who needs anti-Semites anymore, if we do it ourselves!) When the Gimmel class participated in the Shabbat morning service, a student queried why there would be a service if no Bar Mitzvah was taking place that day.

Yet, these students remain the bright spot of this position, because I believe with a perfect faith that their minds remain open. However, how do you run a school when only 40% of the parents bring their children to regularly scheduled

classes on Easter Sunday, and there is no conflict with public school vacation? How do you conduct a serious program, intent on building standards, when only 10% of the parents insist that their children attend Sunday morning class after weekly Saturday evening Bar Mitzvah parties? (That's after the new rabbi's personal letter to each family discussing the issue of attendance!) What do you do when the most qualified and most experienced teacher on staff is harassed by disrespectful children's parents and charged with libelous and slanderous insinuations of physical and sexual abuse? What does a principal do with an "intifada" in the class against learning and standards which is supported by both the students and parents?

My conclusions from this experience are that we are educating the wrong clients in our schools. We need to be educating parents, not children. We need to develop some serious family education model, or the supplementary schools of the 21st century will be empty. There will no longer be Jewish children in need of any type of education. Perhaps we should let the children play at 4:00 and develop a new 180 hour time frame, that would be the equivalent of 90 days, 2 hours a session? Perhaps we should make the parents study six hours a week before their children become eligible for Bar Mitzvah? Perhaps we need to make our schools a joint learning project for parents and children learning simultaneously, rather than have our schools function as a pediatric holding pattern?

While the most committed families are being served by the day school movement, what will be the future for the 73% of the other Jewish children remaining in our supplementary schools? Benderly's educational plan worked for the immigrant early twentieth century Jew, but I'm not at all convinced that it will work in the 21st century. I shudder to think that our schools themselves contribute, or G-d forbid, create a less vibrant Jewish community, a

diminished *Sha'arit*, or a weakened remnant for the 21st century. I'll try to hang on for a second year, but please, write to me here with your innovative solutions. I eagerly await alternative plans!

(Name withheld at writer's request)

COMPUTERS ENHANCE VOLUNTEERISM IN SYNAGOGUES

We knew that computers would improve synagogue efficiency. We knew that automation would make synagogue offices and personnel more productive. We knew that technology would assist controlling costs. Did we ever think that computers would enhance volunteerism?

Three issues which affect volunteerism today in the synagogue setting involve the time constraints of our members, the quality of assigned tasks, and the type of volunteers and volunteer time available.

Given the current lifestyle of two-income families, single-parent families, and community involved lay-leaders, many of the traditional volunteer opportunities are impossible to undertake and fulfill. Large numbers of female volunteers are no longer available to assist at the synagogue. Working couples are not always willing to share evenings away from their families to volunteer for committee meetings. High caliber members are reluctant to volunteer for tasks which do not challenge their ability or tap their skills. Yet a large (and growing) pool of retired persons are searching for meaningful volunteer opportunities.

Computerization at the synagogue can accommodate these new situations and can provide new opportunities for an enhanced volunteerism for the 1990's.

Training on and use of computers might interest a volunteer who would like to learn a new skill or who may desire a bridge to (re)enter the work force. Some older volunteers may wish to understand, in a non-threatening environment, this latest technology of their children and

grandchildren. Some computer-based volunteer opportunities may enable an entire family to work together, at home, on a project that could benefit the synagogue. Home computer set-ups often mirror synagogue offices. The proliferation of home computers enables volunteers to give of their time outside the synagogue office, during "off-hours" when they may be more available.

The growing number of computer-based volunteer opportunities give some members the chance to offer a high level of assistance, expertise, and skill otherwise untapped by traditional volunteer roles.

The use of computers in synagogues also give volunteers and synagogue professionals a new and unique opportunity to work together on solving problems and improving systems within the synagogue.

The following examples of innovative and enhanced volunteerism at B'nai Israel Congregation in Rockville, Maryland can be emulated by synagogues throughout North America. Pseudonyms are used in the following:

Max is a 75 year old "full-time" volunteer who is a life member of the Board of Governors and has volunteered two to three days a week at the synagogue for many years. A retired attorney, Max tired of the mundane clerical tasks asked of him and desired more challenging work. Having never touched a computer in his life, Max was reluctant but anxious to learn a new skill.

A large number of important tasks which needed attention began to emerge, all optimally involving automation. Max was taught how to use the synagogue computer and software and once trained, single-handedly entered the needed demographic data of the congregation. In addition to standard name and address information, Max entered and updated birthdays, anniversaries, occupations, High Holy Day seat locations, and Hebrew names utilized in a variety of important (and even financially advantageous) ways by the synagogue.

Max's volunteerism saved the congrega-

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CORRESPONDENCE INSTRUCTIONS

Date: 2/6/90

To: MCM

From: HLZ

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

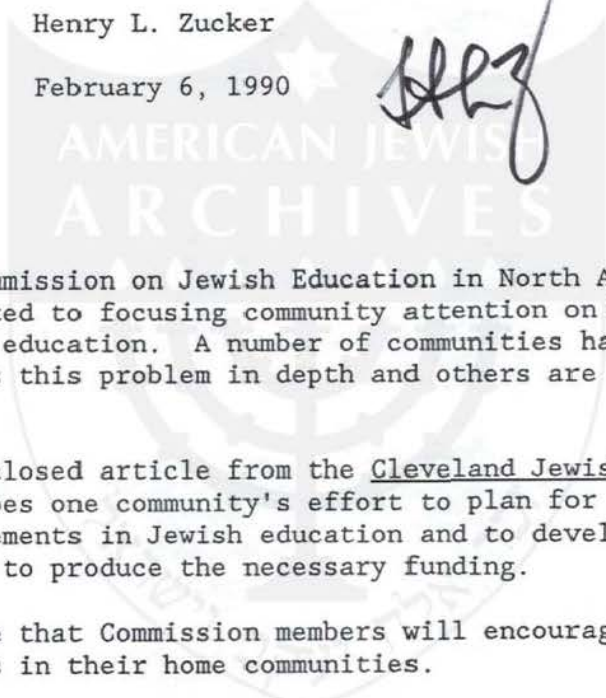

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73562 (REV. 10/86) PRINTED IN U.S.A.

TO: Commission on Jewish Education in North America
FROM: Henry L. Zucker
DATE: February 6, 1990



The Commission on Jewish Education in North America is committed to focusing community attention on how to improve Jewish education. A number of communities have begun to address this problem in depth and others are expected to do so.

The enclosed article from the Cleveland Jewish News describes one community's effort to plan for important improvements in Jewish education and to develop a novel method to produce the necessary funding.

We hope that Commission members will encourage similar efforts in their home communities.

CONTINUING THE LEGACY

New approach to building identity gives leaders reason for optimism



An inventive, multi-faceted approach to building Jewish identity, coupled with an equally creative plan to fund the innovative programs, has local leaders optimistic about reversing disturbing trends in Jewish education.

The imaginative programming ideas are fruits of the three-year study conducted by the Commission on Jewish Continuity which was co-sponsored by the Jewish Community Federation and the Congregational Plenum. The unique funding plan, the \$4.3 million Fund for the Jewish Future, was developed by Federation as a special resource to finance the broad array of new programs.

According to Charles Ratner, who has co-chaired the Commission on Jewish Continuity since its inception four years ago, "We're now at a very exciting and promising point in our pioneering work. We've studied the barriers to ensuring constructive Jewish continuity, developed a comprehensive 10-point plan to address those problems, and lined up a sizable chunk of the funding we need in these initial four years.

Nathan Oscar, successor to James M. Reich as Com-

mission co-chairman representing the Congregational Plenum, notes that several of the Commission recommendations are already beginning to take form.

"Hundreds of our teachers will be receiving stipends to enhance their Jewish educational background and teaching skills at the College of Jewish Studies or Bureau of Jewish Education," Oscar reports. Some of those teachers have already been selected for a program of "personal growth plans" tailored to each educator.

Oscar points out additional developments:

- A full-time director has been hired by the Jewish Community Center to head its retreat institute for schools and congregations.
- The Cleveland College of Jewish Studies is preparing for its "Cleveland Fellows Program," a graduate program in Jewish education beginning in fall 1990.
- The Bureau of Jewish Education has combined a number of part-time opportunities at local Jewish schools and filled them with high-caliber, full-time teachers.

In the months ahead, Ratner and Oscar expect to see tangible progress in additional recommendations of the Commission on Jewish Continuity: heightened effectiveness of the Israel Incentive Savings Plan, which helps high school youth cap their formal Jewish education with an Israel experience; a revitalization of curriculum both in the classroom and beyond; and an expansion of the already successful Congregational Enrichment Fund, enabling congregations to provide a variety of new programs, especially in parent and family education.

'Fund for the Jewish Future' is partnership in education

Cleveland's "Fund for the Jewish Future" -- a unique partnership of endowment funding, private giving and community support -- has been created with some of the largest special-purpose gifts in the remarkable history of Cleveland Jewish philanthropy.

The two key springboards in the imaginative funding approach are an unprecedented grant of up to \$1,290,000 from the Jewish Community Federation's Endowment Fund and a \$1.1 million grant from the Mandel Associated Foundations. The other initial components in the Fund for the Jewish Future are \$375,000 from the Ratner-Miller-Shafran Foundation, \$350,000 from Mr. and Mrs. Irving Stone, and a \$100,000 allocation from Jewish Welfare Fund proceeds.

The five building blocks realized to date total \$3,215,000 --roughly 75% of the \$4.3 million targeted for the first four years of revitalized Jewish education programs. The bulk of the remainder will be requested from the regular Jewish Community Federation budget the next three years.

The Endowment Fund commitment of as much as \$1,290,000 over four years is the largest grant in the fund's 34-year history, according to George N. Aronoff, Endowment Fund chairman.

The Endowment Fund's long record in supporting Jewish education includes a major grant in 1976 to help create several experimental programs, its central role in developing Cleveland's nationally recognized Israel Incentive Savings Plan, and the crucial seed money provided to Solomon Schechter Day School before it became a regular beneficiary agency of the Jewish Community Federation.

Morton L. Mandel, chairman of the year-old Commission on Jewish Education in North America, is exuberant about the local fund's strong financial foundation. "This initial success in Cleveland is going to have a real multiplying effect," Mandel says.

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

FROM: Mark Gurvis *mg*

DATE: February 21, 1990

Attached, for your information, are two articles regarding the Commission that appeared in the February 9-15 issue of the Long Island Jewish World.



Will our grandchildren be Jewish?

Commission takes hard look at Jewish education

By ANDREW SILOW CARROLL

Morton Mandel is of that generation of North American Jews who achieved the kind of material and social success their parents and grandparents only dreamed about.

But, at the peak of his fortune and power, Mandel admits to a feeling of anxiety that he thinks is shared by his "colleagues in Jewish communal activism."

"There is a great concern on our part as to whether our grandchildren will grow up to be positively identified with...Jewish life," said Mandel, chairman of the board of the Premier Industrial Corporation in Cleveland. "I don't want us to have lasted these years and find great success in being accepted in America, and then have the Jewish community decrease in size and contribution."

Mandel's concerns have led to what is being called the most important development in Jewish education in the past 10 years.

Working through his Mandel Associated Foundations and major North American Jewish education organizations, Mandel has assembled a 47-member commission of philanthropists and educators with hopes of revolutionizing how North American

Jews regard Jewish education.

No Radical Ideas

This June, when the commission announces the results of close to two years of work, observers are not expecting surprising insights or radical ideas for change.

The Mandel Commission has already announced that it is seeking ways to "professionalize" Jewish educators and to make education a higher priority among Jewish communal planners, two time-honored proposals.

But one aspect of the commission makes it significant: with a membership that includes twice as many philanthropists and foundation representatives as educators, the commission may have the power and money to implement its proposals.

"While money doesn't solve all problems, one of the things American Jewry needs is an independent, multi-million dollar foundation to be able to leverage money to respond to critical needs in Jewish education," said Dr. Alvin Schiff, executive vice president of the Board of Jewish Education of Greater New York and a member of the commission.

"Matching the proposals with the availability of bucks is challenge



Morton Mandel, whose concern for Jewish education has led to the assembling of a 47-member commission of philanthropists and educators with the goal of revolutionizing Jewish education in North America.

number one."

The North American Jewish community already spends some \$1 billion on Jewish education, according to Schiff's estimates. That figure includes the more than \$500 million

spent in tuition to Jewish day schools, \$175 million in Sunday schools and other "supplementary" programs, and millions more in Jewish camping, adult education, community center programs and campus groups.

But while some 80 percent of Jewish children in North America receive some form of Jewish education, only 40 percent are formally enrolled in a program or institution. And of these, only 28 to 30 percent are enrolled in Jewish day schools, considered the most effective means of ensuring Jewish continuity, according to Liora Isaacs, director of research at the Jewish Educational Service of North America (JESNA).

Low Teacher Salaries

With so much Jewish education taking place in part-time "supplementary" schools and informal settings, full-time teaching jobs are low-paying and rarely available. Figures vary from city to city, but starting salaries for Jewish day school teachers are often \$5,000 less than for public school teachers.

"You're not going to attract teachers into the field when the most they can earn after 10 to 15 years, with a master's degree, is \$35,000 a year, as opposed to \$45,000 to \$50,000 for

public school veterans," said Paul Flexner, director of human resources development at JESNA.

And, with the possible exception of New York's Orthodox communities, problems in finding qualified, licensed teachers exist for all denominations, said Flexner.

Jewish educators talk wistfully of what could be done with slight increases in their annual budgets, from higher salaries and better health plans for teachers to greater numbers of scholarships for families.

"Teachers don't feel they're held in high regard," said Rabbi Chanina Rabinowitz, principal of the North Shore Hebrew Academy in Great Neck. "I'd like to see additional professional training that not only wouldn't cost [the teachers], but would represent an increase in their salary."

Rabbi Jack Bieler, coordinator of Judaic Studies at the Hebrew Academy of Greater Washington and a member of the commission, said that as a "teacher advocate" he would support "whatever it takes to try and raise the community's consciousness and the status of those involved."

"We need to find ways to help

continued on page 22

EDUCATION

Education

continued from page 3

creative people bring into reality their ideas," said Bieler. "The commission can show how to establish demonstration centers whereby experimentation can go on."

The commission has announced that it will support a number of these "community action sites." Grant proposals from individual communities have already begun to flow in.

Mandel and his associates say their intention is not to create another Jewish organization, but acknowledge that maintaining the pilot projects and implementing the commission's other recommendations will probably mean the creation of some kind of "implementation mechanism."

"Mr. Mandel does not want another study which will find its way into a library and sound good to a student," said Henry Zucker, the director of the commission.

Mandel said there will be an "extension of the commission" in anticipation of "substantial sums of new money that will come into the field because of the commission, both



Dr. Alvin Schiff, executive vice president of the Board of Jewish Education of Greater New York, estimates that \$1 billion is spent on Jewish education in this country each year.

from private foundations and the communities."

Not Reviewing Content

In between master plans for improving the training of teachers and funding for specific projects, there is one area that the commission has decided not to touch; educational content. Some call that decision in-

evitable in a body as diverse as the commission; to others it is an unfortunate omission.

Saul Troen, director of education for the New York region of the Conservative movement's United Synagogue of America, said that the commissioners "don't seem to be asking the right questions."

"My feeling is that it's time to decide, 'what is a Jew?'" said Troen. "What is it we're supposed to teach the kids? No one is dealing with standards or content anymore. We need to sit down and ask, what is it I want my Jewish kid to know at the end of X number of years?"

But according to Bieler, the commission's pluralistic membership demands that it demur on questions of content.

"The various denominations will each be given the opportunity to develop their own fields of concentration and interest. The commission focuses on those things that bridge everyone's area. It asks, what about the broader areas?"

The commission was formed in collaboration with JESNA, the Council of Jewish Federations (CJF) and the JWB, the national body of Jewish community centers. All the major Jewish denominations are represented by the commission, including the heads of the major rabbinical

seminaries of the Conservative, Orthodox, Reconstructionist and Reform movements.

Other Jewish educators on the commission include Dr. Isador Twersky of Harvard's Center for Jewish Studies, Rabbi Harold Shulweis of Valley Beth Shalom Congregation in Encino, Ca.; and Rabbi Irving Greenberg, president of the National Jewish Center for Learning and Leadership (CLAL).

The philanthropists include Charles Bronfman, co-chairman of the Montreal-based Seagram Company; Max Fisher of Detroit; and Matthew Maryles of New York, managing director of Oppenheimer and Company.

The Mandel Commission is not the first effort to reinvigorate Jewish education on a national basis.

In 1959 the American Association for Jewish Education called for higher standards of elementary school education and the extension of education through the high school years, and in 1966 CJF established a national committee that made 28 recommendations for improving Jewish education.

Central Planning Board

In 1981 CJF created JESNA to act as a central planning board, with a special emphasis on making Jewish teaching a "viable, full-time profes-

sional career," according to an official CJF history.

Local community federations increased allocations for Jewish education through the 1970s and '80s but the national bodies never fully lived up to expectations, although a recently revitalized JESNA has carved a successful niche providing support services to educational institutions.

According to Dr. Jonathan Woocher, executive vice president of JESNA, national efforts need a combination of factors to succeed.

First, in an era of growing needs and flat federation campaigns, national efforts have a challenge "to generate the resources that will be needed for a serious implementation process."

Second, a new entity must create "a climate of collaboration" among diverse institutions.

Woocher said the Mandel commission shows evidence of succeeding on both counts.

"The commission is turning to sources other than the annual campaign—private foundations, annual endowments," he said. "And the major significance is that it has brought together in one place and one time what is probably the most broadly-based and distinguished group of Jewish leadership ever to devote its attention to [Jewish education]." □

The blue-ribbon, Jewish education omission

By MARVIN SCHICK

About 80 years ago, the Rabbi Jacob Joseph School applied to the Board of Jewish Education of New York for financial help. Already in its second decade, by 1910 the Rabbi Jacob Joseph School had an enrollment of 500, which made it by far the largest of the handful of Jewish parochial schools or yeshivas on the continent. With a parent body that was poor and with a Lower East Side location, the school was hardly able to make ends meet, a situation that certainly wasn't new to yeshivas and which would be repeated often at RJJ and other yeshivas in the ensuing decades.

As for the Board of Jewish Education, it was a fledgling organization which was linked to the newly-established and ultimately ill-fated Kehillah, or organized New York Jewish community. The Board—it endures to this day—was created for the purpose of bringing order and professionalism to a field that was dominated by a hodge-podge of cheders and other ramshackle

schools, institutions which, it was said, had inadequate educational standards and equally inadequate facilities.

The Rabbi Jacob Joseph School was turned down, as were all other yeshivas at the time and for many years to come.

I mention this historical tidbit because I happen to be president of the Rabbi Jacob Joseph School—only the fifth in its long and glorious history—and, more importantly, because of what it indicates about the attitude of the Jewish educational establishment toward yeshivas. The Board of Jewish Education wasn't about to give support to any yeshiva, including those like RJJ which provided secular instruction as part of their programs. Yeshivas were denigrated institutions, the objects of ridicule and abuse in the professional writings of our educational establishment, which regarded them as unwanted and embarrassing old-world relics that had to be discarded if American Jewry was to succeed in this new promised land.

We—by which I mean our communal leaders and professional educators—placed our bets on public education, with Jewish children being provided a measure of watered down Jewish instruction in talmud torahs and other after-school programs.

This attitude was maintained for two generations. While yeshivas were starved and lived a hand-to-mouth existence, the talmud torah movement spread throughout the community and across the continent as just about every major synagogue established an after-school program geared to the tens of thousands of Jewish public school children whose parents wanted them to be prepared for bar mitzvah or given a minimal Jewish education.

Decay and Assimilation

From the looks of things, it seemed as if the bet of our educational establishment had paid off handsomely, that the professionals had been right all along in insisting that the American pattern had to be radically different from the European, that acculturation had to be a

primary goal of American Jewish education. The growing number of students, fine school facilities, well-prepared curricula and learning materials, and all of the rest of the impressive paraphernalia of educational professionalism provided confident testimony of the validity of the approach that our communal and educational leaders had favored and funded.

What is more, as American Jews who were the product of this process were being integrated into the host culture and going up the socioeconomic ladder, there was apparent evidence in the low intermarriage rate that our community was staying intact and that public education cum minimal Jewish education did not result in an abandonment of the commitment to the Jewish community.

In fact, beneath the appearance of good health and success, there was another story. Under the surface, decay was spreading, as the germs of advanced assimilation were doing their insidious work in eroding the structure of American Jewish life. What was counterfeit in our educational model could not be converted into legitimate specie through a veneer of professionalism and public relations and the false patina of good health. An educational approach to which the label "Jewish" was attached which rejected the entire experience of our people—indeed, was hostile to it—was Jewish in name and little else.

It turned out that the minimalist education that our professionals had peddled was not an antidote to advanced assimilation; to the contrary, in so many ways, our educational system was the handmaiden to the abandonment of our faith and traditions. By requiring no more than a truncated commitment to our religion—the bar mitzvah, it was said, was much more bar than mitzvah—the message of our talmud torahs too often was that the little that was taught in the after-school programs could be safely and quickly forgotten and abandoned.

A Reversal

It was clear by the 1960s that our educational establishment had been wrong. Enrollment in the minimalist programs began to decline, while the intermarriage rate soared. One did not have to be an expert in demographics or Jewish sociology to know that our community was in trouble and that we had better do something about our ineffective educational system if the trend of abandonment of Judaism was to be reversed. Thus began the process of reversal in which our professionals began to sing a different tune—they got religion—and they and the Federations decided that yeshivas and Hebrew day schools weren't either un-American or, heaven forbid, un-Jewish.

Those who had championed yeshiva education all along did not need statistics to bolster their conviction

or fortify their resolve to build institutions which reflected, rather than rejected, our heritage. They knew that the eternity of the Jewish people was predicated on a covenant which obligated us to observe the commandments and that observance itself was predicated on Torah study. Without religion, Jewish education was a sham; without religious Jewish education, Judaism could not survive.

Beginning primarily in the 1940s, those who understood this set out to encourage the establishment of yeshivas and Hebrew day schools throughout North America. These giants of faith—some were Holocaust survivors, others had come here earlier—were people of courage and intellectual stature and they weren't deterred by the unpopularity of their mission or by the scarcity of funds available for its fulfillment.

They drew strength from their linkage with our glorious heritage and they gave strength to others through the vision which they had of what could be achieved in this land. Their students went into yeshiva and day school education, becoming principals and teachers and also lay leaders. New schools sprung up in cities that never knew of a yeshiva or day school, coalescing into a network that today comprises nearly 400 schools and 100,000 students linked through the National Society of Hebrew Day Schools, or Torah Umesorah.

Pluralism in Yeshivas

We hear so much about pluralism, a term which has come to mean giving equal status and legitimacy to that which is religious and that which is hostile to religion. In this sense, pluralism is at best an oxymoron or an absurdity, an effort to bring together that which is antithetical.

There is another kind of pluralism and it is demonstrated by what has happened in yeshivas and day schools. Those who inspired and directed the day school movement were, by and large, outstanding talmudic scholars, people who had been reared in the environment of the great European yeshivas. The schools which they helped create on this continent were a mixed lot, ranging from kollels (graduate seminaries) and beth medrash (talmudic seminaries) to separate elementary and high school yeshivas for boys and girls and then to coeducational day schools. They obviously did not insist on a single kind of school or on an equally religiously-intensive educational program for all students. What they did insist on is that these schools share a commitment to our heritage and to religious observance—that they be part of our history, not against it—and to the ideal of developing their students into Torah-abiding Jews.

As yeshivas and day schools grew in number and importance and as the infirmities of the minimalist programs became more glaring, our

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educational and communal establishments became more favorably disposed to these institutions. Funds were made available, usually in modest amounts, and a more supportive attitude was evident. With few exceptions, however, the educational establishment remained distant from this profound development in the field of their presumed expertise. They were outsiders, people who didn't establish yeshivas and day schools and who weren't responsible for their operation. They gave advice and some money and tried to set standards, without carrying the burden required by their implementation.

Educational Bureaucracies

In an important way, this relationship derived from the nature of educational bureaucracies and not from any ideological predispositions. Professionals in a service-related bureaucracy are generally removed from the provision of services to clients and this is especially true of educational bureaucracies. Professionals at boards of education and other such agencies function in a world that is dominated by meetings and memos, conferences and committees, task forces and reports. They function in offices, not in classrooms or schools. It is not surprising that they are regarded warily by people in the field. Educators at schools af-

modating.

Moreover, the yeshivas sense—and rightly so—that they are still being disparaged by our community's educational bureaucrats. These professionals give no indication that yeshivas and those who are responsible for directing them have anything to offer to the larger field of Jewish education, although it is a matter of historical fact that the day school movement was created by yeshiva leaders.

A New Commission

If there are any doubts as to whether our establishment continues to be unfriendly toward the yeshiva world they should be dispelled by the composition, if not also the substantive work, of what is called the Commission on Jewish Education in North America—otherwise known as the Mandel Commission. Established by a conglomeration of Jewish bureaucracies, the commission is described elsewhere in this newspaper as "a 47-member commission of philanthropists and educators with hopes of revolutionizing how North American Jews regard Jewish education."

I hope that I can be forgiven an expression of extreme skepticism as to whether any report will have much of an influence—and surely not a substantial one—on Jewish education. I

ple of our establishment and their ever-available clique of apologists will explain this one. What is for sure is that the omission wasn't incidental or accidental. It was the result of the deliberate determination of persons who are hostile to the yeshiva world and it is outrageous. The fact that a group purporting to examine Jewish education can be constituted in this fashion gives rise to the fear that while its recommendations cannot do much to advance the cause of Jewish education, the commission retains the capacity to do harm by making

recommendations adverse to yeshiva and day school education.

One lesson learned from this experience is that pluralism is useful for public relations and Orthodoxy-bashing and for little else.

Perhaps I am making too much of a minor thing. After all, long after the commission and its report go the way of so many other commissions and reports, there will be the yeshivas and day schools teaching and studying Torah and sustaining us as a people. If history is any guide, as it likely will be, the yeshivas will continue to strug-

gle and they will continue to be mocked by those of little faith. There will be a sense of pain and loss, for the mocking arises from ignorance, from the failure of those who do not recognize the importance of yeshivas to have experienced the richness and life-giving force of Torah study. There also will be a sense of serenity, for the ways of the Torah are pleasant and the eternity of the Jewish people is gloriously and forever manifested within the physically penurious and spiritually majestic wall of every yeshiva. □

There is no one from the yeshiva world [on the Mandel Commission]. This is an incredible omission...akin to having a major commission on black America without the participation of the NAACP or the Urban League.

iliated with the National Society of Hebrew Day Schools have often spoken disparagingly about the organization and their complaints sound like the complaints expressed by educators in public schools about bureaucrats in their own systems.

There is, however, another element which distances the Jewish educational establishment from yeshivas and Hebrew day schools, even as it has abandoned its previous attitude of hostility. Within our educational establishment there remains more than a dose of antipathy toward many of the institutions with which the professionals now have a relationship. They feel comfortable about day schools that are in the more modern range of the religious-education spectrum and they have accepted yeshivas as part of the world with which they now have to live.

But there continues to be unease about yeshivas, institutions which often doggedly refuse to accept the professionals' standards, curricula or advice. The yeshivas are still too old-worldish and some are becoming more so. The yeshivas—at least most of them—accept Federation funding, but they refuse to allow the communal or educational establishment a say in the educational program.

The yeshivas, in short, are not going to change because former adversaries have become a bit more accom-

will, in any case, express the view that we can do without the extreme and foolish hyperbole that customarily accompanies these exercises.

What is far more serious is the outrageous exclusion from the commission of those who have done the most for Jewish education. Forty-seven, I would presume, a large enough number for our establishment to put into practice its much-vaunted penchant for pluralism. There is, on the commission, considerable representation of those who are wealthy or who control wealth, the theory no doubt being that this status is proof of advanced competency in the field of Jewish education. Our educational bureaucracy is also well-represented, and there are even some folks who have actually been in a Jewish school since they last attended one. As for the Orthodox, there are a few, although they are among the usual suspects who are rounded up whenever the Jewish establishment wants to show that it includes religious Jews in its councils.

But there is no one from the National Society of Hebrew Day Schools and no one from the yeshiva world. This is an incredible omission, something akin to having a major commission on black America without the participation of the NAACP or Urban League.

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UJA KICKS OFF OPERATION EXODUS WITH \$60 MILLION IN PLEDGES

By David Friedman

WASHINGTON (JTA) -- Some \$60 million, the largest amount ever raised at a single event of the United Jewish Appeal, was pledged at a recent breakfast for Operation Exodus, the special campaign for the settlement of Soviet Jews in Israel.

The event, the first major fund-raiser for the operation, was sponsored by businessman Leslie Wexner, owner of The Limited stores.

The singular amount puts Operation Exodus "well on its way" to meeting its goal of \$420 million, said Raphael Rothstein, UJA's vice president for operations, at a news conference here at the National Press Club on Wednesday.

Rothstein was pinch-hitting for Marvin Lender, the bagel tycoon from New Haven, Conn., who was delayed by snow.

The \$420 million goal was set to meet the needs of the hundreds of thousands of Soviet Jews expected to immigrate here this year. There have been estimates of 100,000, or perhaps 230,000 Jews who can be expected to come to Israel in 1990 from the Soviet Union, pushing Israel's financial capacities beyond its abilities.

The fund-raising is pressing, according to Rothstein, who said that the situation of Soviet Jews "may become an emergency" because of the "virulent historic strain of anti-Semitism" that has now re-surfaced.

Operation Exodus will take 150 Jewish activists to the Soviet Union on March 25 for 26 hours of intensive meetings, before continuing to Israel for the prime minister's conference on aliyah.

This group will then return to their communities with what they have learned, urging that numerous fund-raising programs be held throughout the United States.

In February, 5,788 Jews left the Soviet Union on Israeli visas, of whom 5,749 went to Israel, according to the latest figures provided by the National Conference on Soviet Jewry.

JDC HONORED BY SOVIET UNION

NEW YORK (JTA) -- The Soviet Union expressed its gratitude to the American Jewish Joint Distribution Committee last month for its Armenian earthquake relief projects.

Special medals were presented by Soviet Ambassador Yuri Dubinin to JDC President Sylvia Hassenfeld and Aryeh Cooperstock, executive director of JDC's International Development Program, at the Soviet Embassy in Washington on Feb. 27.

In addition, the Armenian Soviet Socialist Republic has awarded the Memorial Medal to JDC officials "in recognition of your courageous and selfless actions during the Armenian earthquake relief effort."

The JDC initiated, organized and implemented an airlift from Armenia to Israel of 61 amputees and crush trauma victims of the 1988 earthquake.

Israel accepted and treated more of the earthquake victims than all other countries combined.

JDC announced that construction will begin shortly on a second JDC recovery project, a rehabilitation center for children in Leninakan, one of the worst-hit areas.

HIAS OFFERS SELF-HELP BOOKS TO AID SOVIET EMIGRANTS

NEW YORK (JTA) -- In an effort to help Soviet immigrants get acculturated to American and Jewish life, the Hebrew Immigrant Aid Society has just published its second bilingual book, which it will be distributing to the 40,000 Soviet Jews who have arrived in the United States in the last year.

"The Jewish World" will introduce Soviet Jews, the majority untrained in Jewish religion and culture, to the fundamentals of Judaism in terms and language the emigre can understand and absorb.

According to author David Harris, a former member of HIAS' Rome staff and currently the Washington representative of the American Jewish Committee, the book is meant as a reference manual.

"My aim was to create a book that people will return to over and over, and that it will whet their appetite to learn more," he said.

"The Jewish World" is a companion to "Entering a New Culture," Harris' first bilingual acculturation book, also published by HIAS.

As an updated version of a book that has been distributed to Soviet refugees in Rome for over a decade, "The Jewish World" contains practical information to help new arrivals in the United States deal with everything from placing telephone calls and addressing envelopes to opening bank accounts and finding their way around city streets.

"We hope the books will ensure the objective of HIAS and every resettlement agency: that Soviet Jewish emigres become active members of the American Jewish community," said Karl Zukerman, executive vice president of HIAS.

Copies of the book will be distributed to 100 Jewish Family Service agencies across the United States. The JFS helps service the resettlement of Soviet Jewish emigres who arrive in the United States.

For information about the books, write HIAS at 200 Park Avenue South, N.Y., N.Y. 10003, or call (212) 674-6800.

NAHUM GLATZER, PROFESSOR, SCHOLAR AND STUDENT OF BUBER, DEAD AT 86

NEW YORK (JTA) -- Nahum Glatzer, professor of Jewish philosophy at Brandeis and Boston Universities for 40 years, died of a stroke Feb. 27 in Tucson, Ariz., where he was spending the winter. He was 86 years old.

The author of over 260 books and articles on a wide range of Jewish scholarship, ranging from the history of the Talmudic Age to an interpretation of the book of Job, Glatzer was perhaps best known as an authority on the writer Franz Kafka.

Apart from editing several English compendiums of Kafka's works, Glatzer wrote two books about the man: "The Loves of Franz Kafka" and "I Am a Memory Come Alive."

His other works include "Franz Rosenzweig's Life and Thought," "The Language of Faith," "The Beginnings of Post-Biblical Judaism," and translations of books by Israeli Nobel Prize Laureate S.Y. Agnon and Jewish philosopher Martin Buber, who had once been Glatzer's teacher.

Born in Austria in 1903, Glatzer received his Ph.D. from the University of Frankfurt in 1931.

WILL OUR GRANDCHILDREN BE JEWISH? COMMISSION LOOKS AT JEWISH EDUCATION

By Andrew Silow Carroll
Washington Jewish Week

WASHINGTON (JTA) -- Morton Mandel is of that generation of North American Jews who achieved the kind of material and social success their parents and grandparents only dreamed about.

But, at the peak of his fortune and power, Mandel admits to a feeling of anxiety that he thinks is shared by his "colleagues in Jewish communal activism."

"There is a great concern on our part as to whether our grandchildren will grow up to be positively identified" with Jewish life, said Mandel, chairman of the board of the Premier Industrial Corporation in Cleveland.

"I don't want us to have lasted these years and find great success in being accepted in America, and then have the Jewish community decrease in size and contribution," he said.

Mandel's concerns have led to what is being called the most important development in Jewish education in the past 10 years.

Working through his Mandel Associated Foundations and major North American Jewish education organizations, Mandel has assembled a 47-member commission of philanthropists and educators with hopes of revolutionizing the way North American Jews regard Jewish education.

This June, when the commission announces the results of close to two years of work, observers are not expecting surprising insights or radical ideas for change.

Education A Higher Priority

The Mandel Commission has already announced that it is seeking ways to "professionalize" Jewish educators and to make education a higher priority among Jewish communal planners.

But one aspect of the commission makes it significant: with a membership that includes twice as many philanthropists and foundation representatives as educators, the commission may have the power and money to implement its proposals.

"While money doesn't solve all problems, one of the things American Jewry needs is an independent, multi-million dollar foundation to be able to leverage money to respond to critical needs in Jewish education," said Dr. Alvin Schiff, executive vice president of the Board of Jewish Education of Greater New York and a member of the commission.

The North American Jewish community already spends some \$1 billion on Jewish education, according to Schiff's estimates. That figure includes the more than \$500 million spent on tuition to Jewish day schools, \$175 million on Sunday schools and other "supplementary" programs, and millions more on Jewish campaign, adult education, community center programs and campus groups.

But while some 80 percent of Jewish children in North America receive some form of Jewish education, only 40 percent are formally enrolled in a program or institution. And of these, only 28 to 30 percent are enrolled in Jewish day schools, considered the most effective means of ensuring Jewish continuity, according to Liora Isaacs, director of research at the Jewish Educational Service of North America (JESNA).

With so much Jewish education taking place in part-time "supplementary" schools and informal

settings, full-time teaching jobs are low-paying and rarely available. Starting salaries for Jewish day school teachers are often \$5,000 less in some cities than for public school teachers.

"You're not going to attract teachers into the field when the most they can earn after 10 to 15 years, with a master's degree, is \$35,000 a year, as opposed to \$45,000 to \$50,000 for public school veterans," said Paul Flexner, director of human resources development at JESNA.

Jewish educators talk wistfully of what could be done with slight increases in their annual budgets, from higher salaries and better health plans for teachers to greater numbers of scholarships for families.

Increase In Salary

"Teachers don't feel they're held in high regard," said Rabbi Chanina Rabinowitz, principal of the North Shore Hebrew Academy in Great Neck. "I'd like to see additional professional training that not only wouldn't cost (the teacher), but would represent an increase in their salary."

The commission has announced that it will support a number of "community action sites" for this purpose. Grant proposals from individual communities have already begun to flow in.

In between master plans for improving the training of teachers and funding for specific projects, there is one area that the commission has decided not to touch: educational content. Some call that decision inevitable in a body as diverse as the commission; to others it is an unfortunate commission.

Saul Troen, director of education for the New York region of the Conservative movement's United Synagogue of America, said the commissioners "don't seem to be asking the right questions."

"My feeling is that it's time to decide, 'what is a Jew?'" said Troen. "What is it we're supposed to teach the kids? No one is dealing with standards or content anymore. We need to sit down and ask, 'What is it I want my Jewish kid to know at the end of X number of years?'"

But according to Bieler, the commission's pluralistic membership demands that it demur on questions of content.

Seeks Broad Field Of Interest

"The various denominations will each be given the opportunity to develop their own fields of concentration and interest. The commission focuses on those things that bridge everyone's area. It asks, what about the broader areas?"

The commission was formed in collaboration with JESNA, the Council of Jewish Federations (CJF), and the JWB, the national body of Jewish community centers. All the major Jewish denominations are represented by the commission, including the heads of the major rabbinical seminaries of the Conservative, Orthodox, Reconstructionist and Reform movements.

Other Jewish educators on the commission include Dr. Isador Twersky of Harvard's Center for Jewish Studies; Rabbi Harold Schulweis of Valley Beth Shalom Congregation in Encino, Calif.; and Rabbi Irving Greenberg, president of the National Jewish Center for Learning and Leadership (CLAL).

The philanthropists include Charles Bronfman, co-chairman of the Montreal-based Joseph Seagram & Sons; Max Fisher of Detroit; and Matthew Maryles of New York, managing director of Oppenheimer and Company.

What Is Happening to American Jewry?

6-4-90

By Seymour P. Lachman
and Barry A. Kosmin

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

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

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

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

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

come less religiously involved with each successive generation.

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

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

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

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

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

Israel by
itself can't
hold the
community
together.

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

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

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

days to Christmas and Easter.)

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

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

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

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

BRIEFLY SPEAKING . . .

Paul Flexner, Dr. Leora Isaacs and Caren Levine participated in sessions at the recent CAJE conference in Columbus on topics covering personnel issues, adult Jewish learning, Soviet Jewish acculturation, accountability in Jewish schools and Jewish family education.

The Creative and Innovative Projects Fund at the Jewish Agency has awarded JESNA a grant to improve the marketing of Israel Experience programs in North America.

JESNA's **Friends Campaign** closed its fiscal year August 31 well exceeding last year's effort. This year's total was \$58,000 as compared to \$21,000 for 1988-89.

We are pleased to recognize members of the JESNA staff celebrating milestone anniversaries this year:

John Nixon - mail room supervisor - 20 years

Edith Gross - secretary to Arthur Vernon and formerly with Fradle Freidenreich - 15 years.

Ida Schneider - secretary to Rhea Zukerman and formerly with Dr. Mordecai Lewittes - 10 years

We thank them for their commitment, hard work and years of dedicated service. Mazal Tov!



EXECUTIVE SUMMARY

(Continued from pg. 2)

opportunities presented to us by the historic migration of Soviet Jews, we must not set aside that which is less urgent, but no less important: strengthening our capacity to understand, appreciate, and transmit the Jewish heritage from generation to generation.

This is the great challenge that we face as a community today: Can we respond adequately to both the "acute" crisis of Soviet Jewry and the "chronic" crisis of Jewish education? Can we avoid setting the one off against the other, as if they were competitors for our time, energy, and resources?

They are not. Jewish education is itself a vital component in our response to the new exodus taking place today. Helping Soviet Jews, cut off for so long from the Jewish tradition, to recover their Jewish heritage and identity — whether in Israel, North America, or the U.S.S.R. itself — is among the most sacred obligations we bear. Educating

ourselves, about the Jewish significance of what is taking place and about those who are now truly rejoining the Jewish people, is equally important.

As you can read elsewhere in this issue, JESNA is very much part of this effort, working with other agencies locally, continentally and internationally to enhance our success in Soviet Jewish acculturation and to convey the historic and Judaic value underpinnings of the Operation Exodus campaign.

But in a real sense, all of JESNA's programs and activities are directed toward the same end: nurturing and sustaining a community of knowledgeable, committed, caring Jews. This is the kind of community that our new neighbors will want to be part of; this is the kind of community that will respond to whatever crises and challenges history throws its way.

So, not only is it safe to go back into the water (of Torah), it's essential that we do so.

Maintaining our commitment to Jewish education, even in time of crisis, is an investment in the present and the future that we cannot afford not to make. For, as another of Hillel's dicta reminds us, "if not now, when?"



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Commission On Jewish Education Prepares Report

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 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 modeled.
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," says Mandel. 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, whose staff 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."

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**FBI PROBING ARAB GROUPS
FOR TIES IN KAHANE KILLING**

NEW YORK, Nov. 14 (JTA) -- The FBI reportedly is investigating whether Moslem groups had any involvement with the assassination of Rabbi Meir Kahane.

The accused assassin, El-Sayyid Nosair, 34, appeared for a hearing in Manhattan Criminal Court on Tuesday to assess progress in the case, which was continued pending an indictment hearing next Wednesday.

Nosair, who was wounded by a postal worker following the shooting, was brought to court from a security ward at Bellevue Hospital wearing bandages on his chin and neck.

His attorney, Michael Warren, told Judge Harold Beeler that his client did not wish to testify before a grand jury.

He also took issue with a statement Nosair made after he was arrested, saying his client had been "too heavily sedated to give a coherent statement."

In the statement, Nosair had told police he was innocent of the Nov. 5 killing here and had just been passing the scene when he was caught in the crossfire between the postal officer and a man wearing a yarmulka.

Although New York police say he acted alone, the FBI is investigating Moslem groups associated with the New Jersey mosque where Nosair worshiped, according to The New York Times.

Contacts With Radical Groups

One such group is the Egyptian-based Muslim Brotherhood, which has violently opposed the Egyptian government.

Nosair had contacts with such radical groups through the Masjid al-Salam mosque in Jersey City, N.J., the Times said.

It reported that officials at the mosque praised the killing of Kahane, whose extremist anti-Arab proclamations led to his ouster from the Israeli parliament on grounds of racism.

Nosair, described as a quiet, introspective man, has become a hero in the local Moslem community, according to the Times.

The newspaper noted that one of the 300 to 400 worshippers at the mosque, Egyptian-born travel agent Sultan Ibrahim El Gawli, was once convicted of attempting to smuggle explosives and weaponry to the Palestine Liberation Organization for use in Israel.

The newspaper report also said Gawli comes from Port Said and has family ties with Nosair, who immigrated here from Port Said in 1981 and became a U.S. citizen in 1989.

In Jerusalem, meanwhile, a third Kach activist was arrested in connection with last week's murder of two elderly West Bank Arabs, allegedly committed in retaliation for the assassination of Kahane.

Police on Tuesday night picked up Arye Goldberg of the West Bank settlement of Tekoa after he failed to report for questioning.

Two other suspects in custody for the Nov. 6 killings are Ben-Zion Guffstein and David Axelrod, both known activists in the anti-Arab Kach movement.

The police suspect that Axelrod's rifle was used by Guffstein in the slaying of Mohammed el-Khatib, 65, and Marian Hassan, 60, in Lubban Sharkiya village midway between Nablus and Ramallah on the West Bank.

Khatib was gunned down from a passing car as he rode his donkey to work. Hassan was killed by the same gunman as she left her house.

(JTA correspondent Gil Sedan in Jerusalem contributed to this report.)

**IDF'S LATEST WEAPON AGAINST INTIFADA
IS LIGHTWEIGHT CANNON GRAVEL-THROWER
By Hugh Orgel**

TEL AVIV, Nov. 14 (JTA) -- The Israel Defense Force has unveiled its latest weapon against the intifada -- a 66-pound "gravel gun" designed to fight stones with stones.

The lightweight cannon mounted on a jeep, which can spew egg-size stones at a rate of 600 per minute at a range of about 250 feet, was demonstrated this week for IDF and police officers, who apparently were favorably impressed.

Defense Minister Moshe Arens ordered the new riot-control weapon into immediate use.

The projectiles emerge from a cone-shaped muzzle in a scattershot pattern, ideal for dispersing large crowds. According to some officers who watched the demonstration, its very presence should be enough to deter riots.

Because the cannon can be mounted on a jeep, it is accessible to the narrow streets and alleys of towns in the West Bank and Gaza Strip. An earlier model mounted on a half-track did not have such mobility.

The designers claim their high-tech, non-penetrating stones are no more lethal than stones hurled by hand but admittedly need to be used with caution to prevent serious injuries.

The "gravel gun" could eventually replace live ammunition, rubber bullets and tear gas as the favored riot-control weapon.

Bullets need pinpoint targets and tear gas often blows back on the security forces who fire it.

The only mystery about the new weapon is why it took two years of bureaucratic delays before the Defense Ministry approved its use.

The gravel gun arsenal presently consists of 60 guns.

**ISRAEL'S DEFENSE DEPT. REAPPRAISING
JORDAN BORDER AFTER INFILTRATIONS
By Hugh Orgel**

TEL AVIV, Nov. 14 (JTA) -- The defense establishment has begun a rigorous reappraisal of security conditions along Israel's lengthy and no longer quiet border with Jordan.

It was undertaken in response to the growing number of armed infiltrations of Israel from Jordanian soil, which seem to indicate that King Hussein is fast losing control of his kingdom to Islamic militants on the military, political and popular levels.

"The king is riding a tiger," Israel Defense Force Chief of Staff Dan Shomron told the Knesset's Foreign Affairs and Defense Committee on Tuesday.

Shomron said the new situation in Jordan and the Middle East generally requires the IDF to provide greater protection for the Jordan Valley settlements.

The need for tighter security on the Jordanian border was demonstrated early Tuesday when a lone infiltrator managed to cross the Jordan River undetected and attack an IDF lookout post, killing 37-year-old Sgt. Pinhas Levy before being overpowered.

It was the third infiltration from Jordan in three weeks and the second in six days to cause an IDF fatality.

Apart from the Egyptian border, which was fixed by a formal peace treaty in 1979, the border with Jordan had been Israel's most peaceful frontier.

Unlike the perpetual violence on the Lebanese border and the menace of Syrian troops across the Golan Heights, Israelis came to expect little trouble in the east.

They were convinced that King Hussein, who celebrated his 55th birthday on Wednesday, has a strong interest in keeping the border peaceful and free from terrorist incursions, if only to avoid reprisal attacks by Israel.

Moreover, King Hussein, the region's long-reigning monarch, maintained unofficial contacts with Israel even after he voluntarily severed his links with the Palestinians in the West Bank.

For those reasons, the border with Jordan, though Israel's longest, was its most lightly defended. It extends from the Jordan Valley in the north to the desert reaches of the Arava in the south.

The Jordan River, a natural boundary part of the way, is a narrow, easily fordable stream with reeded banks.

Lookout Posts with Floodlights

The topography of the region makes it necessary for the Israeli security fence and electronic surveillance devices to be set back from the river bank, in some places as much as several hundred feet.

Lookout posts equipped with large floodlights fill the gaps, but because the region has long been peaceful, they are manned by older, less rigorously trained soldiers.

Defense officials and senior IDF officers fear the period of calm on the eastern frontier is over. They can no longer rely on Hussein as a tacit partner in keeping the peace because his influence is waning rapidly.

His largely Palestinian population no longer supports him, and the Jordanian Parliament, which he reconstituted only last year, may no longer be a rubber stamp.

Hussein's small, well-trained army, considered one of the best in the Arab world, is no longer unquestioningly loyal.

The Arab affairs correspondent of Ha'aretz reported Wednesday that since the intifada began nearly four years ago, and especially after the Iraqi invasion of Kuwait last August, the streets of Jordan have been seething with anti-Israel sentiment of unprecedented virulence.

The Palestinian day laborer from the West Bank, who murdered three Israelis in Jerusalem's Baka neighborhood on Oct. 21, became an instant hero in Jordan.

The only complaint against him was that he hadn't killed more Jews.

Ha'aretz said King Hussein has shown himself to be weak and helpless against nationalists

and especially Moslem fundamentalist elements in his kingdom which are inciting attacks on Israel.

There have been anti-Israel, pro-Iraqi assemblies and marches by tens of thousands in Jordanian cities, Ha'aretz reported. Only a massive police presence prevented riots, the newspaper said.

The king's control has been eroded further by the severe economic crisis in Jordan in the last two years.

It has worsened significantly since Iraq's invasion of Kuwait last August. At least 100,000 Jordanian workers in Kuwait were forced to return to their own country, where unemployment is running at a 35 percent rate, Ha'aretz said.

The price of fuel is rising. The once busy port of Aqaba, Jordan's only access to the sea and a major source of revenue for the country, has been paralyzed by the U.S.-led blockade of Iraq.

In the political sphere, Hussein's Hashemite dynasty faces serious trouble in Parliament.

A majority coalition -- 43 of the 80 members -- has been formed of Islamic radicals, leftists and nationalists who are united by their dissatisfaction with the king.

According to Ha'aretz, the showdown will occur in three days, when the Parliament elects a chairman.

If the opposition bloc manages to seat its candidate, Abdel Latif Arbi'at, it will be a Parliament overtly hostile to the king.

AGUDAH GETS OK TO JOIN LIKUD, BUT SETS RELIGIOUS CONDITIONS

By Gil Sedan

JERUSALEM, Nov. 14 (JTA) -- The Agudat Yisrael's Council of Torah Sages gave the green light Wednesday for the Orthodox party to join Prime Minister Yitzhak Shamir's Likud-led government.

But the move is contingent on certain conditions set by the Agudah, which Likud hopes to settle in time for the Cabinet to approve the coalition agreement at its regular weekly meeting Sunday.

Agudah has demanded appointments to various influential government posts and has set a deadline for the passage of religious legislation.

Bills banning the sale of pork in Israel and tightening already severe restrictions on abortion are ready to be submitted to the Knesset.

Micha Harish, the Labor Party secretary, is in the meantime trying to cast doubt on Likud.

He warned Wednesday that Shamir would renege on his promises, and that Agudah had better "think twice" before joining the government.

Shamir is anxious to solidify Agudah's four Knesset votes, in order to strengthen his narrow regime.

But even with those votes, the coalition has internal strains.

Shas, Likud's largest religious partner, is threatening to quit over the continuing investigation of Interior Minister Aryeh Deri, who is accused of misappropriating government funds.

Other religious factions, like the small Degel HaTorah party, are worried that the agreement with Agudah will infringe on the pact it signed with Likud when Shamir's government was formed in June.

Shamir met with Degel Knesset member Moshe Gafni on Wednesday to offer assurances.

**MANDEL COMMISSION ON JEWISH EDUCATION
RELEASES STUDY RECOMMENDING OVERHAUL**
By Debra Nussbaum Cohen

NEW YORK, Nov. 14 (JTA) -- Following two years of study, the Commission on Jewish Education in North America has concluded that the current Jewish education system is beset by serious problems, and has recommended several strengthening steps, including raising \$25 million to \$50 million in funds.

The commission also created a new organization -- the Council on Initiatives in Jewish Education -- to implement its recommendations.

After two years of digesting commissioned reports and testimony from Jewish education professionals, sociologists and consultants -- at a cost of approximately \$1 million -- the commission cited deficiencies in funding, communal support and professionalism in Jewish education.

Pointing out that Jewish education in the United States and Canada costs about \$1.2 billion a year and employs some 30,000 educators, most of whom work part time at thousands of Jewish institutions, the commission's report noted that close to 60 percent of the 1 million Jewish children of school age in North America do not receive any form of formal Jewish education.

Only about 40 percent of the Jewish children in the United States, and about 55 percent of those in Canada, are currently enrolled in any Jewish school, and the problem becomes far more pronounced once kids are past Bar Mitzvah age.

The report noted problems including "sporadic participation; deficiencies in educational content; an underdeveloped profession of Jewish education; inadequate community support and the absence of a research function to monitor results, allocate resources and plan improvements."

Performing A Pivotal Role

It concluded that "a massive program will have to be undertaken in order to revitalize Jewish education so that it is capable of performing a pivotal role in the meaningful continuity of the Jewish people."

The commission, a group of 44 top educators, philanthropists and community officials, was assembled in 1988 by Morton Mandel, a Cleveland businessman and philanthropist who served four years as chairman of the Jewish Agency's Jewish Education Committee beginning in 1984.

The group boasts participants from a range of organizations, including the presidents and chancellors of the major seminaries from across the denominational spectrum, and some of North America's leading Jewish philanthropists.

They include: Rabbis Alfred Gottschalk, Arthur Green, Norman Lamm and Ismar Schorsch; Mona Riklis Ackerman, Charles Bronfman, Lester Crown, Eli Evans, Max Fisher and Ludwig Jesselson.

Two areas of Jewish education were singled out for specific recommendations: building the Jewish education profession and mobilizing community support for Jewish education.

Expanding professional training institutions, raising the salaries and benefits of educational personnel, and focusing on recruiting from new sources were some of the suggestions made by the commission.

A Jewish Education Corps made up of outstanding college students, the commission says, would be a rich source of talent.

Modeled on the Peace Corps, young people

would commit to a number of years of part-time teaching and, as they continue their general studies, would receive special training as well as remuneration.

Another source of new talent could be corporate, legal and arts professionals who want to make a career change.

More support from the community, which would lead to more funding for and participation in educational programs, should be developed by recruiting community leaders, according to the commission, as well as working to change attitudes toward Jewish education at the local level.

Mixed Reviews

The commission's work received mixed reviews from Jewish education professionals, some of whom felt that the recommendations themselves were not particularly interesting or new.

"I don't think it required two years and this much money to get to this point," said one education specialist familiar with the commission.

It was Mandel's connections as a philanthropist, some suggested, that got the commission off the ground at all, and which may make the council a worthwhile endeavor.

As a philanthropist, Mandel was able to bring together the heads of Jewish organizations with divergent ideologies, and the heads of important North American foundations with an interest in Jewish education.

Educators said the influence of the Council on Initiatives in Jewish Education could have positive impact in the long term, by catalyzing interest in, and the funding of, rebuilding Jewish education's weak spots.

"A lot has been going on beneath the surface in terms of building the relationships that will make this initiative successful," said Jonathan Woocher, executive vice president of the Jewish Education Service of North America, and a senior policy adviser to the commission.

The Council on Initiatives, created to implement the Mandel Commission's ideas, has defined several tasks for itself: to "advocate, initiate, connect, research, synergize and energize."

While these may seem little more than fashionable buzzwords, they, more than any substantive educational suggestions, are the council's strength, educators say.

Annual \$500,000 Budget

The body is to have a small staff of three or four professionals, currently led by acting director Stephen Hoffman, who is also executive vice president of the Jewish Community Federation of Cleveland.

The annual \$500,000 budget comes from several foundations, including the Mandel Associated Foundations.

The council will work through already-established organizations like JESNA, the Jewish Community Centers Association of North America, the Council of Jewish Federations and the seminaries to evaluate existing programs and implement new ones.

"This small group will work with existing institutions to strengthen them," Mandel explained, "By pushing, kicking, gouging and scratching, when necessary."

Mandel's effort has already sparked some community efforts; about 10 cities around the country have initiated local versions of the commission's evaluation of the state of educational quality.

ONE OF EVERY SIX CANADIAN JEWS NOW LIVES IN POVERTY, STUDY FINDS

By Bram D. Eisenthal

MONTREAL, Nov. 14 (JTA) -- A surprising number of Jews in Canada -- one out of every six -- lives in poverty, according to a study just released by the McGill University School of Social Work.

The study, conducted by Professor Jim Torczyner, soundly debunks the myth that "all Jews are wealthy."

The study, released Nov. 9, was conducted by Torczyner in association with the Canadian office of the Council of Jewish Federations and with the assistance of Statistics Canada.

The poor Jews constitute some 50,000 individuals, many of whom are classified as "invisible poor" -- they are a minority among Jews because they are poor and a minority among the poor because they are Jews.

Released under the title "The Persistence of Invisible Poverty Among Jews in Canada," the study began as a major research project funded by the CJF. Its purpose was to examine the dynamics and changing demographic nature of Jewish families in nine selected Canadian cities.

A databank derived from the 1981 census was created for use by the university's School of Social Work Demographic Studies Center, initiated in 1981 with a grant from the Graduate Research Council.

At the conference, Torczyner stressed that lifestyles have changed. "In the 1940s, everyone knew who was poor and also who was pretending to be rich. It's different today."

He highlighted that poverty among Jews is scarcely known, particularly because these people tend to be elderly, women and persons living alone or in smaller family units than their Canadian non-Jewish counterparts.

Shame A Factor

Additionally, these individuals generally have fewer contacts with Jewish philanthropic institutions. Shame is also a factor, leading to a reluctance to seek assistance.

Three out of 10 of the Jewish poor are elderly, while only 15 percent of Canada's non-Jewish poor are elderly. In fact, 15.8 percent of all Canadian Jews are over the age of 65, while 9 percent of non-Jews are 65 and over.

One out of three elderly Jewish women are poor, and two out of three who live alone are poor, affecting almost 10,000 Jewish women.

Interestingly, educational achievement is not a significant factor. Some 25 percent of all Canadian Jews have completed college, compared with 8 percent of the non-Jewish population. Fifteen percent of the Jewish poor have completed college, compared with 3.4 percent of the non-Jewish poor.

Poverty rates among Jews are significant in all of Canada's regions, and fluctuate alongside and in the same direction as poverty rates of all Canadians.

"If we look at the characteristics of the Jewish poor, these are not so different from those of the Canadian poor," said Torczyner. "It is in part due to certain stereotypes that the Jewish poor in Canada are at such a high level." At times, he said, "these stereotypes have generated prejudice."

The Jewish community as a whole has taken action in response to the alienation of the Jewish

poor. Bert Abugov, director of the Canadian office of the CJF, spoke of this response. "The report has proven to be a valuable resource," he said. "The condition (of poverty) is much more pervasive than we once realized."

He said that some of the data had been made available before. "The fact that this data is reliable and identifiable provides us with an important dynamic to alleviate the situation."

Abugov mentioned several programs in effect across Canada, varying from community to community, such as services for new immigrants, relief supplementation, scholarships, summer camp subsidies, food bank services and advocacy groups.

In Montreal, Project Genesis is an important community outreach organization. Funded in part by Montreal's Jewish federation, Allied Jewish Community Services, it provides information, referral and advocacy for the disadvantaged. The homeless can also receive welfare checks at this address, whereas in the past, a residential address was required in order to qualify for such benefits.

Project Genesis Executive Director Alice Herscovitch commented on one major problem today, the unavailability of low-income housing in Montreal. "The situation is very bad. People on welfare receive \$470.00 per month. After paying the rent, many have only \$70 left to live on."

In light of the current recession and a forecast of even rougher economic times ahead, the consensus was that the Jewish community is doing what it can to help the poor, but that only government could solve the problem.

"It is only government that has the resources required to solve the problem of poverty," said Torczyner. "The community can work at getting government more involved."

He also said discussions have been initiated with the office of the Secretary of State to expand the database to include other ethnic groups beginning in 1991.

Peter Wolkove, immediate past president of the Montreal federation and a member of the executive of the CJF, reiterated one important fact. "The criteria for determining the Jewish poor or other poor are the same. I hope I won't have to remind people of a line in 'The Merchant of Venice': 'We are not different.'"

WIESENTHAL ACCEPTS UNIVERSITY HONOR By Reinhard Engel

VIENNA, Nov. 14 (JTA) -- Nazi-hunter Simon Wiesenthal accepted his sixth honorary degree here last week with the vow that he would continue to be "the voice of all those whose mouths have been shut forever."

Wiesenthal, who lost 89 family members in the Holocaust, has devoted his life to tracking down Nazi war criminals all over the world.

"I will never be quiet," he promised at the awards ceremony Wednesday, when the University of Vienna presented him with an honorary doctorate.

The doctorate was initiated by the student body and approved unanimously by the Academic Senate of the university.

Minister of Science Erhard Busek, who spoke at the award ceremony, praised Wiesenthal as a "warning voice whose words have been replete with humanity and not with hatred."

Austria has only just begun to erase its guilt toward Simon Wiesenthal, said Busek, a member of the conservative People's Party which ran Kurt Waldheim as its presidential candidate in 1986.

In Hebrew Academy talk,
Rabin says Temple Mount
shouldn't dwarf Iraq issue
Page 3



Talmud means
early wake-up
for E. Bay teens
Page 27



N O R T H E R N C A L I F O R N I A J E W I S H B U L L E T I N

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2-year Jewish education study urges overhaul

By DEBRA NUSSBAUM COHEN
Jewish Telegraphic Agency

Following two years of study, the Commission on Jewish Education in North America has concluded what everyone already knows — that the Jewish education system is troubled and needs more money.

It took that long to digest commissioned reports and testimony from Jewish education professionals, sociologists and consultants — at a cost of approximately \$1 million — to discover deficiencies in fund-

ing, communal support and professionalism in Jewish education.

Still, "the question is not necessarily what they discovered but what happens in the next step," comments Rabbi Stuart Kellman, executive director of the Agency for Jewish Education of the Greater East Bay.

The Mandel Commission report, titled "A Time to Act," recommends, among other things, raising \$25 million to \$50 million to bolster the Jewish education profession and mobilize community support for Jewish education. Other sugges-

tions include expanding professional training institutions, raising the salaries and benefits of educational personnel, and recruiting from new sources.

A new Council on Initiatives, created to implement the commission's recommendations, will act as a catalyst for action by others.

It is to have a small staff of three or four professionals, currently led by acting director Stephen Hoffman, who is also executive vice president of the Jewish Community Federation of Cleveland.

The council's annual \$500,000 budget

comes from several foundations, including the Mandel Associated Foundations.

The council will work through organizations such as the Jewish Education Service of North America, the Jewish Community Centers Association of North America, the Council of Jewish Federations and seminars to evaluate existing programs and implement new ones.

"This small group will work with existing institutions to strengthen them," explained Morton L. Mandel, the commission's chairman, "by pushing, kicking, (See \$1 MILLION, Page 42)

Half of all Jews in S.F. may be emigres by 2010

By GARTH WOLKOFF
Of the Bulletin Staff

Over the next two decades, if immigration continues at its present pace, Soviet emigres could make up half of San Francisco's Jewish population, according to Anita Friedman, JF&CS executive director.

At present there are approximately 7,000 Soviet emigres living in the city, about 13 percent of the Jewish community.

The impact the exodus from the Soviet Union is having on the city and the larger Bay Area is examined in a report just released by Jewish Family & Children's Services.

Friedman suggests that "it is not inconceivable" 25,000 more Jews could settle in the Bay Area in the next couple of decades. By the end of this year alone, 2,700 will have arrived here, surpassing by 400 the number that settled in the Bay Area in 1989.

Experience shows most will choose San Francisco as their home; only 26 percent of the area's Soviet Jewish emigres live outside the city, according to the report.

Of those who move to the city, the majority usually live with relatives, eventually moving to a



Photo by Tom Wachis

Jubilant Soviet Jewish emigres embrace upon arrival at San Francisco International Airport.

single-family residence in the Richmond or Sunset District.

Why do so many choose the Bay Area and San Francisco in particular?

Climate, jobs and family members already here make this location an attractive destination for Soviets, according to Friedman.

"The whole immigration effort is having an enormous impact," she said. The number of arriving immigrants "dramati-

cally changes the demographics of the Jewish population."

Although New York, Los Angeles and Chicago have more emigres, San Francisco's Jewish community has a higher concentration of Soviet Jews than the larger cities.

In the United States overall, immigration has increased dramatically during the last few years. The number of Soviet Jews who came to America last (See EMIGRES, Page 31)



Photo by Tom Wachis

Passionate support of Israel

Reflecting the passions of her peers, who demonstrated support for Israel on the anniversary of the U.N. 'Zionism equals racism' resolution, is SFSU student Robin Memel outside the Israel Consulate in San Francisco last Friday. Story on Page 5.

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After producing a scathing report on Jewish education, members of the Mandel Commission make recommendations for improving existing programs. They are (from left) Rabbi Ismar Schorsch, Rabbi Norman Lamm, Rabbi Alfred Gottschalk, chairman Morton L. Mandel, Mandell L. Berman and Bennet Yanowitz.

\$1 million education study offers the obvious: many woes

(Continued from Page 1)

gouging and scratching, when necessary."

Meanwhile, the commission recommended further research — as well as establishing three to five "lead communities" to function as local laboratories.

Over all, the commission's work received mixed reviews from Jewish education professionals, many of whom felt the recommendations themselves were not particularly interesting or new.

For instance, Dr. Jonathan S. Woocher, executive vice president of JESNA who was in San Francisco this week to attend the Council of Jewish Federations' General Assembly, admitted that the findings were no surprise.

Still, Woocher, himself a senior policy adviser to the commission, defended its effort and pointed out that the recommendations are "very focused."

Kelman, however, seemed un-

enthusiastic about the report. "The jury's out" on whether the commission will really see its recommendations through, he said.

As for the millions of dollars the commission report calls for, Woocher said the Jewish community can be counted on to come up with the money despite the unprecedented financial demands of Operation Exodus, the fund-raising campaign to relocate Soviet emigres.

As sources he suggested "a growing number of private Jewish foundations," untapped Jewish donors, and existing Jewish federation endowment funds.

Until now, he added, "there hasn't been a coordinated effort to direct [money from those sources] to Jewish education. Until now, each educational institution, each community, has been pretty much left on its own."

Kelman specifically suggested that new funds go "into the train-



Rabbi Stuart Kelman

ing of local teachers." Woocher urged, in addition, that new positions be created, that full-time positions be made out of part-time posts, and that benefit packages be provided.

Besides finding Jewish education substandard, the commission report noted that an overwhelming proportion of Jewish children are completely deprived of formal Jewish training.

It found that close to 60 percent of the 1 million Jewish children of school age in North America do not receive formal Jewish education even though the Jewish communities of the United States and Canada spend \$1.2 billion a year on Jewish education and employ some 30,000 educators, most of whom work part time at thousands of Jewish institutions.

Only about 40 percent of the Jewish children in the United States, and about 55 percent of those in Canada, are currently enrolled in any Jewish school, and the problem becomes more pronounced once kids are past bar/bat mitzvah age.

The commission, a group of 44 top educators, philanthropists and community officials, was as-

sembled in 1988 by Mandel, a Cleveland businessman and philanthropist who served four years as chairman of the Jewish Agency's Jewish education committee beginning in 1984.

Members of the commission included the presidents and chancellors of the major seminaries from across the denominational spectrum, and some of North America's leading Jewish philanthropists. They included Rabbis Alfred Gottschalk, Arthur Green, Norman Lamm and Ismar Schorsch; Mona Riklis Ackerman, Charles Bronfman, Lester Crown, Eli Evans, Max Fisher and Ludwig Jesselson.

According to Eliot Spack, executive director of the Coalition for the Advancement of Jewish Education, which has been asked to serve on the panel of senior policy advisors for the Council on Initiatives, summed up the commission's recommendations this way:

"Mort is trying to say that more of the resources can be targeted instead of taking a shotgun approach."

In the meantime, Mandel's work has already sparked some community efforts: Ten cities around the country have initiated local versions of the commission's evaluation of the state of educational quality.

Tamar Kaufman of the Northern California Jewish Bulletin contributed to this story.

AJCommittee compiles data on blacks, Jews

NEW YORK (JTA) — A selected bibliography of books, pamphlets and articles on the topic of black-Jewish relations in the United States has been made available through the American Jewish Committee.

The bibliography deals with such issues as affirmative action and civil rights, Israel and South Africa, blacks and Jews in U.S. politics and community relations. The six-page bibliography includes publications issued from 1980 to 1990.

Single copies of the booklet are available free and can be obtained by writing to Morton Yarmon, AJCommittee, 165 East 56th St., New York, NY 10022, or calling (212) 751-4000.

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The Jewish Week, Inc.

November 16, 1990

Blue-ribbon panel acts to revitalize Jewish education

By MERYL AIN

Borrowing an idea from the late President John F. Kennedy, a commission studying ways to revitalize Jewish education in North America has proposed the creation of a Jewish education corps that would seek the same type of idealistic young people committed to Jewish education as the Peace Corps attracted to overseas service in the early 1960s.

This and other recommendations were presented at a press conference last week in Manhattan by the blue-ribbon Commission on Jewish Education in North America.

Morton Mandel, chairman and founder of the commission, said that unlike the past, where groups studying Jewish education "engaged in experiences that didn't get anywhere," he is determined to make these "findings happen."

To do so, Mandel announced the formation of a Council for Initiatives in Jewish Education that he said will be a catalyst to link existing institutions with projects and funding sources to "move Jewish education forward."

Key to the 97-page report, which was prepared after two years of study, is the need to professionalize Jewish education and to improve it through an infusion of \$25 million to \$50 million raised through community support.

What sets this effort apart is the composition of its 44-member commission — individuals spanning all denominational lines. Included are prominent theologians, educators, businessmen and community leaders. Seated side-by-side at the press conference were Rabbi Isaac Schorsch, chancellor of the Conser-



Morton Mandel

vative Jewish Theological Seminary of America; Rabbi Norman Lamm, president of the Orthodox Yeshiva University; and Rabbi Alfred Gottschalk, president of the Reform Hebrew Union College-Jewish Institute of Religion.

"[Religious] fragmentation is only on the surface," Schorsch said.

"We must mobilize on a communal basis and act as if unity is a fact of Jewish life."

Gottschalk acknowledged that the problems depicted in the report plague all denominations.

"The report applies to all movements," he said. "They're universal."

Lamm noted that this is the "first time there has been a serious, systematic effort by the leaders of the American Jewish establishment to focus on Jewish education as an urgent issue."

"There is a difference between the word 'urgent' and the word 'important,'" he said. "The needs of Israel and Ethiopian and Soviet Jews are seen as urgent."

"[Heretofore], Jewish education was never seen as urgent. The attitude has always been, 'We can get to it next year when the present crisis

passes.' So Jewish education has always been relegated to the back burner."

"Now Jewish leadership understands that this important issue is indeed urgent. It's a great problem and our Jewish future is at stake."

Calling the report a "blockbuster," Schorsch said the data it presents is "distressing."

Indeed, if the medium is the message, "A Time to Act," the handsome and professional volume issued by the commission, is a symbol both of the report's seriousness and of the tremendous clout behind it. It painstakingly details the problems besetting Jewish education, then describes a blueprint for Jewish survival that involves moving Jewish education to the top of the commu-

(Continued on Page 5b)

Education

(Continued from Page 4)
nal agenda.

The report forthrightly acknowledges that the majority of Jews in North America do not receive a Jewish education and asserts that the 40 percent who do receive an inadequate one. Among the reasons cited are:

- Most individuals participate in Jewish education on a sporadic basis rather than on a long-term one.

- Educational materials and an inspired presentation are the exception rather than the rule in Jewish education today.

- Although there are dedicated Jewish educators, there is a preponderance of unqualified personnel in Jewish schools.

- Jewish communal leaders have not designated Jewish education as a high-priority issue, hence it remains seriously underfunded.

- Jewish education has been without a research function to develop data with which to monitor results, allocate resources and plan improvements.

Faced with these overwhelming problems, Mandel said the commission chose two areas in which it believed action was most likely to "produce systemic change." These are developing the profession of Jewish education and mobilizing community support to meet its

needs and goals.

Members of the commission, concerned with the erosion of Jewish life, believe that the time is ripe both for federations and private family foundations to give large sums of money to Jewish education.

"Top leadership must see Jewish education as a torch worth lighting," Mandel said.

The commission's blueprint for the future includes the following elements:

- To build the profession of Jewish education, a North American infrastructure will be created for recruiting and training increasing numbers of qualified personnel. The faculties and facilities of existing training institutions will be expanded in addition to intensifying on-the-job training programs. Salaries and benefits will be raised, and new career opportunities for professionals will be developed.

- Jewish education will be placed at the top of the communal agenda by recruiting top community leaders to its cause, creating a positive climate for the improvement of Jewish education and providing increased funding.

- Three to five "lead communities" will be selected to function as local laboratories for Jewish education. These communities will serve as models for the best educational practices and policies available in North America. Their purpose will be to demonstrate what can happen when there is the right combination of outstanding personnel, community support and appropriate funding.

- By creating a research capability (which has been lacking in the past), results will be monitored and decisions will be made on the basis of the data.

- The new Council for Initiatives in Jewish Education will ensure the implementation of the commission's plan by overseeing the establishment of lead communities, helping to secure funding, coordinating research activities, acting as a catalyst to promote creativity and educational progress, and helping other communities to model the successes of the lead communities.

Council declares time to act on Jewish education

By LARRY YUDELSON

By the end of this decade, Jewish education will be both a smart career choice and a chic cause, if plans and visions delineated in the final report of the Commission on Jewish Education in North America come to pass.

The report, entitled "A Time to Act," was issued last week after two years of discussions. It combines broad goals to assert the priority of Jewish education on the communal agenda with concrete proposals to begin to bring about the seemingly fantastic changes in attitudes the broad goals demand.

A small handful of communities will soon be selected to become "lead cities," where local efforts will combine with outside funding and expertise in attempts to design significantly improved models of Jewish education.

Most immediately, the commission—convened by the Mandel Associated Foundations, the JCC Associations, and the Jewish Education Service of North America (JESNA) in collaboration with the Council of Jewish Federations—has decided to reconstitute itself as the Council for Initiatives in Jewish Education (CIJE). This education council will be funded, at least initially, by the Mandel Foundation, as was the commission.

The report's proposals promise little immediate impact on the estimated 60 percent of Jewish children who currently receive no Jewish education. Nor will it provide relief to parents overwhelmed by tuition bills for Jewish day schools, which enroll 20 percent of the children receiving Jewish educations, according to the report.

But members of the commission said the report and the formation of CIJE represent a watershed in how the American Jewish community views Jewish education.

"For the first time, Jewish leadership—people who come out of the world of UJA, federations, the Jewish Agency—have recognized that Jewish education is urgent," said Rabbi Norman Lamm, president of Yeshiva University, who served on the commission along with the heads of the Reform, Conservative and Reconstructionist rabbinical seminaries.

Despite paying lip service to Jewish education, said Lamm, Jewish leadership has repeatedly given priority to such urgent concerns as the founding and defense of Israel and the rescue of Ethiopian and Soviet Jews.

"Jewish education was never seen as urgent, because you could get to it next year," said Lamm.

Collapsing Infrastructure

But like falling chunks of highway which remind taxpayers that maintenance can't be deferred forever, plummeting Jewish affiliation rates and the hard blows of intermarriage statistics have convinced the leadership that educational improvements can no longer be postponed.

"The intermarriage rate is 72 percent in my city," said one commission member, explaining his participation.



A Jewish day school student at a computer. The commission sees a "shortage of well-trained and dedicated educators for every phase of Jewish education."

Morton Mandel, who founded and chaired the commission, avoided apocalyptic rhetoric when describing the study at a press conference last week, but he was somber when describing its origins, saying: "We were all concerned with the trend lines of Jewish life, with the disaffection of young people."

This kind of concern—and with it, support for Jewish education—is likely to rise this week with the release of the National Jewish Population Study.

"It's a very disturbing report on what's happening in Jewish life," said Mandel L. Berman, president of the Council of Jewish Federations, who sat on the education commission.

"Why will this work?" he said of the report. "Timing! The federations are into it. The Council of Jewish Federations has a committee on Jewish identity, which it never had before. The soil is right."

It won't hurt that the newly-formed Council for Initiatives in Jewish Education doesn't have to dig deep to find paydirt: the education commission's 47 members include representatives of 10 family foundations, in addition to educators and communal leaders. The Mandel Associated Foundations have made commitments to supporting improved teacher training programs at the various seminaries. Other foundations, which during the past decade have increasingly focused on education, will dovetail their efforts.

Charles Bronfman, whose CRB Foundation specializes in sponsoring informal Jewish education, said that

after initial doubts he had been convinced of the virtues of the "lead cities" concept. "We had needed to fund pilot programs; now we can do it in places where other things are happening," he said.

Clout and Organization

Also boding well for the success of "A Time to Act" is its forthright concern with communal and organizational realpolitik. It speaks openly of the need to convince the "constituencies of national and local Jewish organizations" that "Jewish education is indispensable to their futures." The report specifically proposes that "[t]op community leaders will be recruited individually to the cause of Jewish education by members of the

commission and other influential personalities who are able to convey the urgency of providing support for Jewish education."

In other words: back-patting, hand-shaking and arm-twisting tactics long used to rally support for federation campaigns and Israel will now be used on behalf of education campaigns. And serving as both line and bait in this expedition will be some of North America's wealthiest Jews and some of its smartest organizers.

Among their goals will be raising as much as \$50 million to implement the commission's recommendations.

Failure to reel in lay support to provide independent funding and to lob-

by for increased allocations within the federation system is a major reason, according to observers, that JESNA failed to revolutionize Jewish education. That had been the goal when the American Association for Jewish Education, established in 1939, was reorganized in 1982 to become the federation community's education planning and coordinating agency.

The new Council for Initiatives in Jewish Education will not supercede JESNA, but complement it. CIJE, according to the report, "will not be a direct service provider. Rather it will operate as a catalytic agent, working through the efforts of others—JESNA, JCC Associations, CJF, the institutions of higher Jewish learning, the denominational departments of education, CAJE, and other professional educational organizations. No existing organization plays this role today in Jewish education."

The result, according to JESNA Executive Vice President Jonathan Woocher, an adviser to the commission, will be to strengthen JESNA's influence.

Eliot Spack, executive director of the Coalition for the Advancement of Jewish Education (CAJE), was pleased with the report's broad outlines.

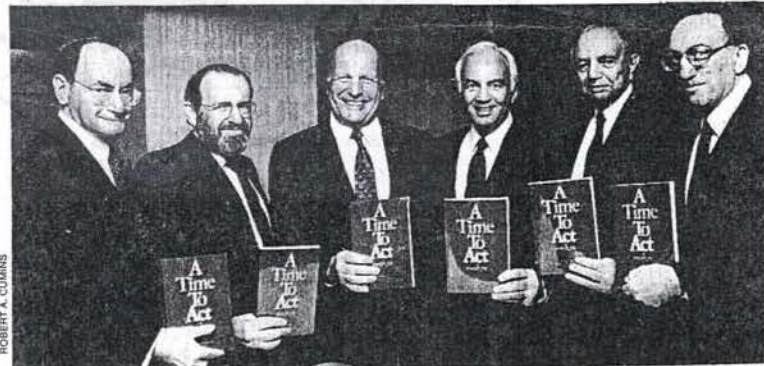
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CAJE, whose 4,000-member grassroots constituency is composed mostly of Jewish educators, does not see the new council as competition, despite its similar initials. "It's a brokering arrangement, with a staff of three or four people. It won't be a Brookings Institute or a Ford Foundation."

The new organization will, however, make research one of its priorities. "We don't have a data base," Mandel discovered. "We don't know what works, what doesn't work, and why."

The commission studiously steered clear of actually discussing educational content. Its reticence was motivated by both a lack of sufficient information about which programs

continued on page 29



Six members of the Commission on Jewish Education in North America with their long-awaited report, "A Time to Act" (l-r): Ismar Schorsch, chancellor, Jewish Theological Seminary; Norman Lamm, president, Yeshiva University; Alfred Gottschalk, president, Hebrew Union College-Jewish Institute of Religion; commission chair Morton L. Mandel; Mandel L. Berman, president, Council of Jewish Federations; and Bennet Yanowitz, president, Jewish Education Service of North America.

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Education

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In fact, the commission didn't really say what Jewish education is.

"We didn't bother trying to agree on a definition. There are a lot of definitions and they all hold water as far as I'm concerned," said Mandel.

"I want the end product to be a Jewish mensch," he said.

Recruiting Teachers

Meeting for the first time in August 1988, the commission brainstormed 23 possible areas of investigation, which by the next meeting had been narrowed to an examination of the problems affecting the Jewish educational system. These include sporadic participation, deficiencies in educational content, an underdeveloped Jewish education profession, inadequate community support, and lack of reliable data. At that second session, it was decided that community support and educational professionalism were the fundamental, and most remediable, areas of concern.

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more," said commission member Peggy Tishman. "Wall Street is firing people left and right. This is a golden age of opportunity for us."

Drawing Fire

As the most detailed and most obviously expensive proposal in the report, it is not surprising that the question of "professionalizing Jewish education" drew the most fire at last week's commission meeting at which the report was presented to members and other interested parties.

"You are addressing yourself first to the quality of educators," said commission member Ludwig Jesselson, who heads Yeshiva University's board of directors. "But I'm missing the fact that you have to get students. You should set up a propaganda machine to convince parents to send kids to Jewish education."

"That is a chicken-and-egg situation," Mandel responded. "Clearly, a lot of parents don't care. One can say a fine product will interest parents better than a poor product. We think improving the quality of teachers will encourage parents to enroll their children. It's a benevolent circle."

"With a better day school, a better supplementary school, the message will get out slowly. Your question is, do we have the time for it to get out slowly or do we have to do something about it. Clearly, yes. Do I have an answer? No. But if we know the question, we're halfway home to the answer."

The report itself, though, was more emphatic about the importance of upgrading personnel, asserting that "the community will only be mobilized for the cause of Jewish education if it believes that a highly qualified profession of Jewish educators is being developed."

The report added, "With large numbers of talented and well-trained educators entering the field, new and creative approaches...will be developed."

While some commission members can boast years of Jewish schooling, others remember their Jewish education as a nightmare. "I had a rotten experience in *heder*," confessed Mandel, 69.

Spack, of the educator-based CAJE, which has long championed for greater community respect and support for the profession, cautioned that "professionalization will contribute to the desire for Jewish education, but I don't think it's a panacea. On the other hand, if the community were suddenly to become committed, who would they draw from? Even within a 50-mile radius of New York there's a shortage of day school teachers."

Even more critical was Rabbi Joshua Fishman, executive vice president of Torah Umesorah, the National As-

sociation of Hebrew Day Schools. Discussing the proposal to increase the annual number of graduates of teacher training programs from 100 to 400, he questioned the exclusion of the teachers trained by *haredi*, or ultra-Orthodox, yeshivas from the discussion.

"It's our belief [that] hundreds of teachers are graduating from *haredi* institutions, and there has been a great upswing in the quality of teachers graduating," he said, noting that these graduates of Beis Yaakov seminaries and yeshivas such as Torah Vodaas and Ner Israel make up a large percentage of elementary school teachers in day schools across the country.

Fishman also questioned the exclusion of his organization, and other *haredi* groups, from the commission, and elicited an apology from Mandel: "If I was doing it all over again, I would have included that representation," the commission chairman said. "Let's work together."

Fishman was skeptical of the proposed means of recruiting new teachers.

"It's not something you're going to inspire on a college campus, from someone who never thought about being a teacher in the first place. If you're going to be successful in inspiring people, it will be with people who attended yeshivas and day schools for 12 or 16 years and who are indoctrin-

ated with the idea of *harbatzas Torah* spreading Torah," he said.

The real barrier to Jewish education, Fishman said, is money. "An untold number of thousands aren't attending because it costs money. Our continent has enough money in the Jewish community to give money so every Jew can attend the school he wants to attend."

But commission member Esther Leah Ritz responded that "if we focus only on most intensive day schools, we will miss thousands of Jews who are not ready for this experience. We're talking about the whole range of formal and informal education, and that gamut is what we have to keep our eye on." □

'For the first time, Jewish leadership has recognized that Jewish education is urgent.'

port, "a shortage of well-trained and dedicated educators for every phase of Jewish education. They are needed in order to motivate and engage children and their parents, to create the necessary materials and methods, and to design and carry out a wide variety of research studies."

The report recommended "creating a North American infrastructure for recruiting and training increasing numbers of qualified personnel; expanding the faculties and facilities of training institutions; intensifying in-service education programs; raising salaries and benefits of educational personnel; developing new career track opportunities; and increasing the empowerment of educators."

Among ideas proposed to locate new teachers are a marketing survey "to identify those segments of the Jewish population in which there are potential candidates for careers in Jewish education, and to determine what motivations or incentives would be most likely to attract gifted people to the field"; the creation of a "Jewish Education Corps" of young people majoring in Judaica in college or graduates of day schools or Jewish camps, who would spend several years in Jewish education before continuing on to careers in business, law or medicine; and "individuals in their 30s or 40s who are interested in making major career changes to find more personally satisfying and more emotionally satisfying work."

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Jewish World

AGENCY

education overhaul under way

By DEBRA NUSSBAUM COHEN
New York City (JTA)

Following two years of study, the Commission on Jewish Education in North America has concluded that the current Jewish education system is beset by serious problems, and has recommended several strengthening steps, including raising \$25 million to \$50 million in funds.

The commission also created a new organization, the Council on Initiatives in Jewish Education, to implement its recommendations.

After two years of digesting commissioned reports and testimony from Jewish education professionals, sociologists and consultants, at a cost of approximately \$1 million, the commission cited deficiencies in funding, communal support and professionalism in Jewish education.

Pointing out that Jewish education in the United States and Canada costs about \$1.2 billion a year and employs some 30,000 educators, most of whom work part time at thousands of Jewish institutions, the commission's report noted that close to 60 percent of the 1 million Jewish children of school age in North America do not receive any form of formal Jewish education.

Sporadic Participation

Only about 40 percent of the Jewish children in the United States, and about 55 percent of those in Canada, are enrolled in any Jewish school, and the problem becomes far more pronounced once kids are past bar mitzvah age.

The report noted problems including "sporadic participation; deficiencies in educational content; an underdeveloped profession of Jewish education; inadequate community support and the absence of a research function to monitor results, allocate resources and plan improvements."

It concluded that "a massive program will have to be undertaken in order to revitalize Jewish education so that it is capable of performing a pivotal role in the meaningful continuity of the Jewish people."

The commission, a group of 44 top educators, philanthropists and community officials, was assembled in 1988 by Morton Mandel, a Cleveland businessman and philanthropist who served four years as chairperson of the Jewish Agency's Jewish Edu-

EDUCATION OVERHAUL

Continued from Page 1

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The group boasts participants from a range of organizations, including the presidents and chancellors of the major seminaries from across the denominational spectrum, and some of North America's leading Jewish philanthropists.

They include: Rabbis Alfred Gottschalk, Arthur Green, Norman Lamm and Ismar Schorsch; Mona Riklis Ackerman, Charles Bronfman, Lester Crown, Eli Evans, Max Fisher and Ludwig Jesselson.

Two areas of Jewish education were singled out for specific recommendations: building the Jewish education profession and mobilizing community support for Jewish education.

Several Suggestions

Expanding professional training institutions, raising the salaries and benefits of educational personnel and focusing on recruiting from new sources were some of the suggestions.

A Jewish Education Corps made up of outstanding college students, the commission says, would be a rich source of talent.

Modeled on the Peace Corps, young people would commit to a number of years of part-time teaching and, as they continue their general studies, would receive special training as well as remuneration.

Another source of new talent could be corporate, legal and arts professionals who want to make a career change.

More support from the community, which would lead to more funding for and participation in educational programs, should be developed by recruiting community leaders, according to the commission, and by working to change attitudes about Jewish education at the local level.

Mixed Reviews

The commission's work received mixed reviews from Jewish education professionals, some of whom felt that the recommendations themselves were not particularly interesting or new.

"I don't think it required two years and this much money to get to his point," said one education specialist familiar with the commission.

It was Mandel's connections as a philanthropist, some suggested, that got the commission off the ground at all, and which may make the council a worthwhile endeavor.

As a philanthropist, Mandel was able to bring together the heads of Jewish organizations with divergent ideologies, and the heads of important North American foundations with an interest in Jewish education.

Mandel and the council will serve as the matchmaker between those foundations and institutions.

"Mort is trying to say that more of the resources can be targeted, instead of taking a shotgun approach," explained Eliot Spack, executive director of the Coalition for the Advancement of Jewish Education, which has been asked to serve on the panel of senior policy advisors of the Council on Initiatives in Jewish Education.

NEW VICE PRESIDENT

Friday, November 23, 1990 • THE JEWISH JOURNAL

Study Recommends Overhaul Of Jewish Education

By Debra Nussbaum Cohen

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The report noted problems including "sporadic participation; deficiencies in educational content; an underdeveloped profession of Jewish education; inadequate community support and the absence of a research function to monitor results, allocate resources and plan improvements."

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A Jewish Education Corps made up of outstanding college students, the commission says, would be a rich source of talent. Modeled on the Peace Corps, young people would commit to a number of years of part-time teaching and, as they continue their general studies, would receive special training as well as remuneration.

Another source of new talent could be corporate, legal and arts professionals who want to make a career change. More support from the community, which would lead to more funding for and participation in educational programs, should be developed by recruiting community leaders, according to the commission, and by working to change attitudes about Jewish education at the local level.

Editorials

It is Now the Time to Act for Jewish Education

Miami Jewish Tribune 11/23-24/1990

We welcome "A Time to Act," the recent, final report by the Commission on Jewish Education in North America, which recommends that new priorities be placed on educating our Jewish youth. It does not come a moment too soon.

For years parents have been willing to have their children undergo only the most perfunctory forms of Jewish education. At Hebrew and Sunday school boys and girls have learned no more than enough to have the *de rigueur* bar or bat mitzvah. Practically as soon as the ceremony is observed — at the beginning of their crucially formative teenage years — the children typically abandon their religious studies.

As the newly-released National Jewish Population Study of the Council of Jewish Federations indicates with all the inescapability of earthquakes or flood waters, dropping Jewish affiliation rates and climbing rates of intermarriage prove that existing Jewish education in America is woefully inadequate to promote Jewish commitment among our young.

Indeed, it hardly makes sense to fund rescue efforts for Soviet Jewry without making an equally strenuous effort to improve the quality of Jewish life through education in this country. If our children do not learn Jewish values, our benign neglect will lead them to the very same boat, spiritually, as our Russian brethren. For the past 75 years the latter have been deprived of Jewish educational opportunities, and now we are trying to help them make up for lost time. Our own American children deserve no less attention.

Fortunately, the new effort seems to have great potential in its involvement of wealthy and powerful lay supporters. The commission is reconstituting itself as the Council for Initiatives in Jewish Education (CIJE), which will be funded by the Mandel Foundation and representatives of 10 other family foundations.

This represents an opportunity to use significant resources in the service of finding the best minds and talents to teach our children. Some parents may scoff at the kind of lightweight Jewish education which is presently available in synagogue schools, but when they see that Jewish education can mean business if it has the necessary support, they are likely to develop new respect for the value of religious education for their children.

Focus

JEWISH EDUCATION: A TIME TO ACT

BY LARRY YUDELSON
Special Correspondent

By the end of this decade, Jewish education will be both a smart career choice and a chic cause, if plans and visions delineated in the final report of the Commission on Jewish Education in North America come to pass.

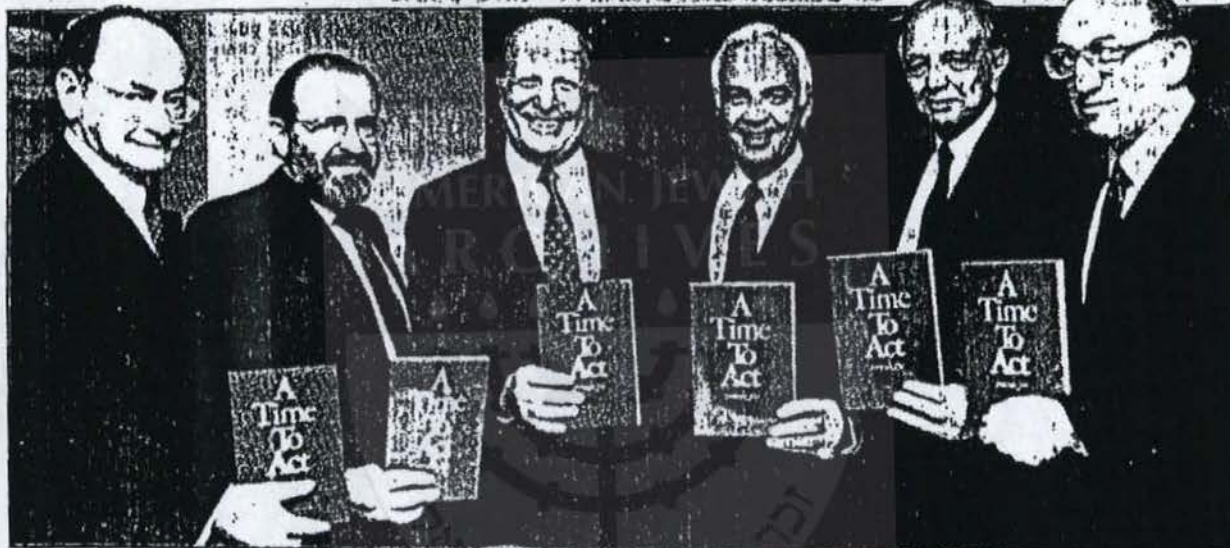
The report, entitled "A Time to Act," was issued last week after two years of discussions. It combines broad goals to assert the priority of Jewish education on the communal agenda with concrete proposals to begin the seemingly fantastic changes in attitudes the broad goals demand.

A small handful of communities will soon be selected to become "lead cities," where local efforts will combine with outside funding and expertise in attempts to design significantly improved models of Jewish education.

Most immediately, the commission — convened by the Mandel Associated Foundations, the JCC Associations, and the Jewish Education Service of North America (JESNA) in collaboration with the Council of Jewish Federations — has decided to reconstitute itself as the Council for Initiatives in Jewish Education (CIJE). This broad education council will be funded, at least initially, by the Mandel Foundation, as was the commission.

The report's proposals promise little immediate impact on the estimated 60 percent of Jewish children who currently receive no Jewish education. Nor will it provide relief to parents overwhelmed by tuition bills for Jewish day schools, which enroll 20 percent of the children receiving Jewish education, according to the report.

But members of the commission said the report and the formation of CIJE represent a



Morton L. Mandel, Chairman of the Commission on Jewish Education in North America (fourth from the left), and some of his fellow commissioners hold copies of the Commission's report, *A Time To Act*, the findings and recommendations of an unprecedented two-year study involving 44 leading scholars, educators, philanthropists and community officials.

watershed in how the American Jewish community views Jewish education.

"For the first time, Jewish leadership — people who come out of the world of UJA, federations, the Jewish Agency — have recognized that Jewish education is urgent," said Rabbi Norman Lamm, president of Yeshiva University, who served on the commission along with the heads of the Reform, Conservative and Reconstructionist rabbinical seminaries.

Despite paying lip service to Jewish education, said Lamm, Jewish leadership has repeatedly given priority to such urgent concerns as the founding and defense of Israel and the rescue of Ethiopian and Soviet Jews.

"Jewish education was never seen as urgent, because you could

get to it next year," said Lamm.

Collapsing Infrastructure

But like falling chunks of highway which remind taxpayers that maintenance can't be deferred forever, plummeting Jewish affiliation rates and the hard blows of intermarriage statistics have convinced the leadership that educational improvements can no longer be postponed.

"The intermarriage rate is 72 percent in my city," said one commission member, explaining his participation.

Morton Mandel, who founded and chaired the commission, avoided apocalyptic rhetoric when describing the study, at a press conference last week, but he was somber when describing its

origins, saying: "We were all concerned with the trend lines of Jewish life, with the disaffection of young people."

This kind of concern — and with it, support for Jewish education — is likely to rise this week with the release of the National Jewish Population Study.

"It's a very disturbing report on what's happening in Jewish life," said Mandell L. Berman, president of the Council of Jewish Federations, who sat on the education commission.

"Why will this work?" he said of the report. "Timing! The federations are into it. The Council of Jewish Federations has a committee on Jewish identity, which it never had before. The soil is right."

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(Continued from Page 6A)

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Study on state of Jewish education offers some nuts and bolts solutions

By LARRY YUDELSON
Special to the Exponent

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The report, titled "A Time to Act," was issued this month after two years of discussion. It combines broad goals to assert the priority of Jewish education on the communal agenda with concrete proposals to begin the wide-ranging changes in attitude demanded by those aims.

A small handful of communities will soon be selected to become "lead cities," where local efforts will combine with outside funding and expertise in attempts to design significantly improved models of Jewish education.

[According to Helene Tigay, acting director of the Central Agency for Jewish Education here, Philadelphia is one of 13 communities that have already expressed a desire to be designated a "lead city."

[Tigay and representatives of the Reconstructist Rabbinical College, Gratz College and the Federation of Jewish Agencies met Monday in Philadelphia with Morton Mandel, who founded and chaired the commission that issued the report.

[The local educator said the commission is expected to name five cities, but that no date has been chosen for the announcement.]

Most immediately, the commission — convened by the Mandel Associated



A report issued by the Commission on Jewish Education in North America has suggested ways to attract teachers for Jewish youngsters like these.

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But members of the commission said the report and the formation of CIJE represent a watershed in how the American Jewish community views Jewish education.

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EDUCATION

from page 5

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Mandel, a Cleveland businessman, sounded somber at a recent news conference announcing the report.

"We were all concerned with the trend lines of Jewish life, with the disaffection of young people," he said in describing the commission's origins.

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tions have made commitments to supporting improved teacher training programs at the various seminaries. Other foundations, which during the past decade have increasingly focused on education, will dovetail their efforts.

Charles Bronfman, whose CRB Foundation specializes in sponsoring informal Jewish education, said he had been convinced, after initial doubts, of the virtues of the "lead cities" concept.

"We needed to fund pilot programs; now we can do it in places where other things are happening," Bronfman said.

Also boding well for the success of "A Time to Act," its members believe, is the report's concern with communal and organizational *realpolitik*.

The document speaks openly of the need to convince the "constituencies of national and local Jewish organizations" that "Jewish education is indispensable to their futures."

And it specifically proposes that "top community leaders will be recruited individually to the cause of Jewish education by members of the commission and other influential personalities who are able to convey the urgency of providing support for Jewish education."

Failure to reel in lay support to provide independent funding and to lobby for increased allocations within the federation system is a major reason that JESNA — the Jewish Education Service of North America — failed to revolutionize Jewish education, according to observers.

That was the goal when the American Association for Jewish Education, established in 1939, was reorganized in 1982 to become the federation community's education planning and coordinating agency.

The new Council for Initiatives in Jewish Education will not supersede

See EDUCATION next page

Continued

EDUCATION

from preceding page

JESNA, but complement it.

CIJE, according to the report, will not be a direct service provider. Rather, it will operate as a catalytic agent, working through the efforts of others — JESNA, JCC Associations, CJF, the institutions of higher Jewish learning, the denominational departments of education, CAJE [the Coalition for the Advancement of Jewish Education] and other professional educational organizations. No existing organization plays this role today in Jewish education."

The result, according to JESNA Executive Vice President Jonathan Woocher, an adviser to the commission, will be to strengthen JESNA's influence.

Elliot Spack, executive director of the Coalition for the Advancement of Jewish Education, was pleased with the report's broad outlines.

"It's an auspicious beginning. People will use this report to legitimize and validate what they're doing in the local community," he said.

The commission studiously steered clear of discussing educational content in the report. Its reticence was motivated by both a lack of sufficient information about which programs work and a desire to avoid fracturing the group's consensus along denominational lines.

In fact, the commission didn't really say what Jewish education is.

"We didn't bother trying to agree on a definition. There are a lot of definitions, and they all hold water as far as I'm concerned," said Mandel.

"I want the end product to be a Jewish mensch," he said.

Meeting for the first time in August 1988, the commission brainstormed 23 possible areas of investigation, which, by the next meeting, had been narrowed to an examination of problems affecting the Jewish educational system.

These include sporadic participation; deficiencies in educational content; an underdeveloped Jewish education profession; inadequate community support and lack of reliable data.

At that second session, participants decided that community support and educational professionalism were the fundamental, and most remediable, areas of concern.

According to the report, the United States faces "a shortage of well-trained and dedicated educators for every phase of Jewish Education. They are needed in order to motivate and engage children and their parents, to create the necessary materials and methods, and to design and

carry out a wide variety of research studies."

The report recommended "creating a North American infrastructure for recruiting and training increasing numbers of qualified personnel; expanding the faculties and facilities of training institutions; intensifying in-service education programs; raising salaries and benefits of educational personnel; developing new career track opportunities; and increasing the empowerment of educators."

Among ideas proposed to locate new teachers are a marketing survey "to identify those segments of the Jewish population in which there are potential candidates for careers in Jewish Education, and to determine what motivations or incentives would be most likely to attract gifted people to the field."

In addition, the report recommended creating a "Jewish Educa-

tion Corps" of college students majoring in Judaica or graduates of day schools or Jewish camps. Modeled after the Peace Corps, the program would place these young adults in Jewish education, in which they would spend several years before going on to other careers.

The report also encouraged seeking out "individuals in their 30s or 40s who are interested in making major career changes to find more personally satisfying and more emotionally satisfying work."

"Being a lawyer isn't so great anymore," said Peggy Tishman, a member of the commission. "Wall Street is firing people left and right. This is a golden age of opportunity for us."

Fredda Sacharow of the Exponent staff contributed to this report.

National Conference on Soviet Jewry

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Published at New York City

November 30, 1990

Alarm on Education Prompts New Effort

By J.J. GOLDBERG

FORWARD STAFF

NEW YORK — Citing an alarming decline in commitment to basic Jewish values, ideals and behavior by large numbers of people in the United States and Canada, a star-studded panel of rabbis and philanthropists has called for a multi-year, multi-million dollar effort by Jewish communities and religious bodies to upgrade the Jewish teaching profession.

The ambitious blueprint, the product of two years' work by a group called the Commission on Jewish Education in North America, would raise at least \$25 million in the next decade to recruit new

Jewish teachers and improve their benefits, promote "exemplary or excellent programs" and set up demonstration projects in three to five "lead communities." It also calls for "a fundamental change in the nature of community support for Jewish education," in the form of increased funding from Jewish welfare federations.

In our uniquely pluralistic society, where there are so many philosophies and ideologies competing for attention, and where the pursuit of Judaism increasingly involves a conscious choice, the burden of preparation for such a decision resides with education, the commission said in its glossy, 100-

Please turn to Page 31

Education Alarm Prompts Effort

Continued from Page 1

page report, titled "A Time to Act." Convened by Cleveland businessman Morton Mandel, the commission appears to be the most broadly based effort ever launched on behalf of Jewish education in this country, bringing together the heads of the Reform, Conservative, Reconstructionist and Modern Orthodox rabbinic seminaries along with dozens of scholars and community leaders. This is the first time in my recollection that anyone has brought together such a vast segment of American Jewish life, including opinion-makers and those who are able to influence events," said commission member Alfred Gottschalk, president of Reform Judaism's Hebrew Union College-Jewish Institute of Religion, at the press conference where the report was released.

Perhaps more significant, it represents the first high-profile attempt to form a structured relationship between the Jewish organizational community and the dozen or so private family foundations that have taken an increasingly independent role in shaping Jewish fiscal priorities in recent years. At least eight such families were represented on the commission, including well-known names like Riklis, Revson, Wexner and Bronfman in addition to Mr. Mandel himself.

Reactions to the Mandel report from the Jewish educational establishment have been largely glowing, partly reflecting the fact that virtually every segment of the Jewish community was involved in the commission's work except for the traditionalist world of right-wing Orthodoxy. "This is really Jewish apple pie," said one researcher who worked with the commission. "They haven't really dealt with the biggest problem in Jewish life, which is the question of what we're educating kids towards, or what it means to be a Jew in America today. But maybe they couldn't have taken that on. Anyway, nobody is going to criticize a group with the kind of clout and money represented here."

The report claims that of one million school-age Jewish children in the United States and Canada, only about 40% are enrolled in Jewish educational programs at any time, and many of those programs are of limited depth and impact. It says about 30,000 teachers are involved in Jewish education, some 5,000 of them in full-time positions, with average salaries about one-third lower than those of public school teachers. It says most Hebrew teachers have no professional training, and colleges of Jewish studies graduate only about 100 trained teachers per year. The report proposes measures to quadruple the number of graduating teachers, and calls for in-

creased salaries, improved health and pension plans and other steps to increase the prestige and professionalism of Jewish education.

To lobby for the commission's recommendations, Mr. Mandel announced the creation of a new Council for Initiatives in Jewish Education, which will be based in Cleveland. The council will work closely the main bodies backing the Mandel commission, including the Council of Jewish Federations, the CJF-sponsored Jewish Education Service of North America and the Jewish Community Centers Association. The report said the new council will direct its efforts toward all existing forms of Jewish education, including day schools, Sunday schools, colleges and seminaries, summer camps, youth groups and Jewish community centers.

Several observers noted the striking similarity between the new council's initials, CIJE, and those of the nation's largest grassroots association of Jewish educators, the Coalition for the Advancement of Jewish Education, CAJE, a low-budget, self-help group formed by student activists in the 1970s, was "not invited to be on the commission," said its director, Elliot Spack, "but they've reached out to us to include us at the next level."

Despite his exclusion from the planning stages, Mr. Spack praised the Mandel commission for "cultivating a climate of awareness and receptivity at the local level to the creation of new initiatives in Jewish education."

"We in CAJE are particularly interested in the components of the report that speak to professionalization and the personnel crisis," Mr. Spack said. "We think it's a shot in the arm for what we believe."

Also absent from the commission's work was any link to the largest single network of Jewish educational programs in the world, the World Zionist Organization-Jewish Agency. One week before the Mandel report was released here, the Jewish Agency announced the formation of its own Joint Education Authority in Jerusalem. That ended a six-year effort to bring under one roof some two dozen WZO and Jewish Agency educational divisions operating in Israel and around the world with a total budget of some \$50 million a year.

The Jewish Agency's effort to integrate its educational units was begun in 1984 by Mr. Mandel, who was founding chairman of the education committee of the Agency's board of governors. Under his direction the Agency, which traditionally focused on Israeli social welfare and left Jewish education to the WZO, laun-

ched a number of innovative programs to make Jerusalem a focus of Diaspora Jewish schooling. The programs, while acclaimed for their creativity, were criticized by WZO leaders as duplicative and poorly managed. Mr. Mandel left the Jewish Agency board in 1988, and formed his North American commission at the same time. Many of the educators associated with his tenure in the Jewish Agency slot were active in his commission's work.

Like CAJE, Jewish Agency-WZO officials had mixed reactions to the Mandel commission report. This is the first time the leadership has recognized the first-rank importance of education," said Gideon Elad, North American representative of the WZO youth department. "I'm convinced there has to be a connection between this and the Jewish Agency process."

Most important, Mr. Elad said, "We have to turn the attention of this group toward the concept of informal education outside the classroom. They say the words, but they're not fully aware of it. There are good programs in existence that work well. They have to be strengthened, and what we see instead is a constant running after innovation."

In an interview, Mr. Mandel dismissed any possible conflicts between his commission and the Jewish Agency, saying the two were "in harmony, not in opposition. The Jewish Agency has a global view. This is the North American piece. Really, I think part of the leadership I'm giving to Jewish education came out of that experience."

He also offered indirect praise for the student activists who founded CAJE in the 1970s, recalling their noisy demonstration in favor of Jewish education at the annual General Assembly of the Council of Jewish Federations in 1969 in Boston. The students' demands, which drew extensive press coverage at the time, centered on increased funding for Jewish education by local Jewish federations. Since then many of the nation's 200 federations have begun funding education on a regular basis.

"Boston changed American Jewish life," Mr. Mandel said. "We learned a lot from the kids."

"What is remarkable is that this is the first time that something special has happened," said commissioner Norman Lamm, president of Yeshiva University. "Jewish leadership since the founding of Israel and before has been concerned with the urgent. Jewish education was never seen as urgent, so the Jewish future has been relegated to the infamous back burner. The Mandel commission, he said, may succeed in 'upgrading Jewish education from important to urgent.'"

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FROM Jerry Strober

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My guess is that several daily newspapers
will pick up the RNS piece.

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Jewish Panel Decries Failure To Pass On Religion, Values

Revitalizing Ethnic Education Is Urged to Surmount 'Crisis'

Religious News Service

NEW YORK—The Jewish community of North America is facing "a crisis of major proportions" that has been caused by the lack of commitment to passing on Jewish ethnic and religious traditions to a new generation, according to a national commission that has studied the situation for two years.

The Commission on Jewish Education in North America, a body composed of 44 scholars, educators, philanthropists and community officials, said it has found that "large numbers of Jews have lost interest in Jewish values, ideals and behavior, and there are many who no longer believe that Judaism has a role to play in their search for personal fulfillment and identity."

In a report issued here, the commission says this situation "has grave implications, not only for the richness of Jewish life but for the very continuity of a large segment of the Jewish people."

It urges revitalizing Jewish education "so that it is capable of performing a pivotal role in the meaningful continuity of the Jewish people."

According to the commission, nearly 600,000 of the 1 million Jewish children of school age in North America do not receive any formal Jewish education.

It said that 40 percent of the Jewish children in the United States and 55 percent of those in Canada are enrolled in a Jewish school.

In these schools, the report says, "the presentation of the subject matter is often uninspiring, and there is a dearth of high quality curricular and educational materials." The report also said that Jewish education "is woefully underfunded

**Jewish education
"is woefully
underfunded"**

and Jewish leadership relatively uninvolved."

Among other things, the commission recommends the raising of \$25 million to \$50 million over the next five years to help to professionalize Jewish education, raise it to the top of the Jewish communal agenda and establish Jewish "lead communities" to function as local laboratories for change.

The commission has already created a Council on Initiatives in Jewish Education, headed by Stephen Hoffman, who is also executive vice president of the Jewish Community Federation of Cleveland.

The commission was assembled in 1988 by Morton Mandel, a Cleveland businessman and philanthropist who served four years as chairman of the Jewish Agency's Jewish Education Committee.

Ismar Schorsch, chancellor of the Jewish Theological Seminary of America and one of the commission members, offered some further perspectives on the Jewish education scene in an address Nov. 11 to the biennial convention of the Women's League for Conservative Judaism in Klamath Lake, N.Y.

Decrying what he called the "disintegration of the greatest Jewish community in our history," Schorsch said that fewer than half of Jewish youngsters today are interested in learning about Judaism.

The chancellor said that the Jewish Theological Seminary is establishing a School for Education to train new teachers and lay leaders and that the Conservative movement wants to establish new Jewish high schools to serve the nearly 90 percent of the graduates of the Conservative Jewish Schechter Day Schools who have no places to go other than secular high schools.

"Ours is a cerebral religion," Schorsch said. "Study will lead to Jewish observance and commitment. Together we can accomplish this great task."

WASHINGTON POST NOV. 24, 1990

Commission claims Jewish education in crisis state

Debra Naasham Cohen
NEW YORK (JTA)—Following two years of study, the Commission on Jewish Education in North America has concluded that the current Jewish education system is beset by serious problems, and has recommended several strengthening steps, including raising \$25 million to \$50 million in funds. The commission also created a new organization -- the Council on Initiatives in Jewish Education -- to implement its recommendations.

After two years of digesting commissioned reports and testimony from Jewish education professionals, sociologists and consultants -- at a cost of approximately \$1 million -- the commission cited deficiencies in funding, communal support and professionalism in Jewish education. Pointing out that Jewish education in the United States and Canada costs about \$1.2 billion a year and employs some 30,000 educators, most of whom work part time at thousands of Jewish institutions, the commission's report noted that close to 60 percent of the 1 million Jewish children of school age in North America do not receive any form of

formal Jewish education. Only about 40 percent of the Jewish children in the United States, and about 55 percent of those in Canada, are currently enrolled in any Jewish school, and the problem becomes far more pronounced once kids are past Bar Mitzvah age.

The report noted problems including "sporadic participation; deficiencies in educational content; an underdeveloped profession of Jewish education; inadequate community support and the absence of a research function to monitor results, allocate resources and plan improvements." It concluded that "a massive program will have to be undertaken in order to revitalize Jewish education so that it is capable of performing a pivotal role in the meaningful continuity of the Jewish people."

Two areas of Jewish education were singled out for specific recommendations: building the Jewish education profession and mobilizing community support for Jewish education. Expanding professional training institutions, raising the salaries and benefits of educational personnel and focusing on recruiting from new sources were some of the suggestions.

A Jewish Education Corps made up of outstanding college students, the commission says, would be a rich source of talent. Modeled on the Peace Corps, young people would commit to a number of years of part-time teaching and, as they continue their general studies, would receive special training as well as remuneration. Another source of new talent could be corporate, legal and arts professionals who want to make a career change.

More support from the community, which would lead in more funding for and participation in educational programs, should be developed by recruiting community leaders, according to the commission, and by working to change attitudes about Jewish education at the local level.

The commission's work received mixed reviews from Jewish education professionals, some of whom felt that the recommendations themselves were not particularly interesting or new. "I don't think it required two years and this much money to get to this point," said one

education specialist familiar with the commission.

One educator said the influence of the Council on Initiatives in Jewish Education could have positive impact in the long term, by creating interest in, and the funding of, rebuilding Jewish education's weak spots. "Jewish education was never seen as urgent," pointed out Norman Lamm, president of Yeshiva University. "It has always been relegated that infamous back burner."

"A lot has been going on beneath the surface in terms of building the relationships that will make this initiative successful," said Jonathan Woocher, executive vice president of the Jewish Education Service of North America, an senior policy adviser to the commission.

Mandel's offer has already sparked not only community efforts; about 10 cities around the country have initiated local versions of the commission's evaluation of the state of educational quality.

Fixed roadblock erected

by Hugh Orgel

TEL AVIV (JTA)—The first fixed roadblock between the West Bank and Israel proper was erected recently, by order of the region's commanding general, Dvora has reported. The initiative was taken by Maj. Gen. Yitzhak Mordechai, head of the Central Command.

Mordechai has taken the initiative without consulting his superiors, according to Dvora. Neither Defense Minister Moshe Arens nor Israel Defense Force Chief of Staff Dan Shomron was aware of it and both have expressed reservations, according to senior Defense Ministry officials.

The barrier, described as experimental was

put in place on the road to Tulkarim. If successful, the Central Command intends to establish 12 additional roadblocks in various parts of the West Bank. The initial barrier will not be made of steel because it is too costly, but it will be made of concrete. Central Command said steel would be used in subsequent roadblocks if the first one proves successful.

Arens reportedly did not know of Mordechai's intentions until he read about them in the newspapers. The defense minister was said to officials to prefer only temporary roadblocks in the West Bank, as needed, but nothing permanent. A Defense Ministry official said it barriers "create political facts that no one agreed to."

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wishes to express its sympathy
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It happened millennia ago, it continues in our day and it will be perpetuated as long as people try to eradicate a legacy that was meant to have tyrants disappear and enable the few to live in accordance with their faith.

We have Hanuka in mind. According to halacha the kindling of the Hanuka lights should take place between "sunset and until there is no wayfarer left in the street. The lamp should be placed outside the entrance of the house... if he is in fear of the gentiles, the lamp may be placed inside the inner entrance of the house and in times of danger, the precept is fulfilled by setting it on the table."

The reason for lighting the candles outside of the house or on the window sill is explained by the rabbis of old to "publicize the miracle," but it is also meant as a demonstration "that we do remember, we are around, the enemy did not succeed."

Here in this land of freedom we have no need to demonstrate our existence, to shout from the rooftops, to erect tall menorahs in public places, here in this land of the free we ought to light the candles in our homes, to tell our children of the heroic past of the Maccabees, of our struggle for the freedom of all people and instill in them a feeling of pride in our history and cultural achievements in many lands in all spiritual climates.

Leon Wieseltier writing in the New Republic concluded an essay about his parents and their Flatbush neighborhood with the words: "Obviously the Jews have enemies, but my parents were right: Enemies are not all we have. And Hitler is dead. And Israel is strong. And America is free. Not even Jews have a reason to hate the world."

And may we add: The anti-Semites of today may try hard and they do, but they shall not succeed to have us separate from humanity, to make us hate those that do not light the Hanuka candles.

To all of you a happy Feast of Lights.



The genetic tragedy of Jewish education

Morton L. Mandel, chairman, initiator, benefactor and prime mover of the Commission on Jewish Education in North America, presented the results of its two years labor of scholars and philanthropists in a report titled "A Time to Act."

The commission of 44 leading scholars, educators, philanthropists and community professionals deserve our gratitude. It is indeed not too soon to begin acting and repairing the failure in the field of eliminating the ignorance of Jewish values in our midst, of beginning an intensive period of Jewish living and learning.

All of us who have Jewish education at heart and for decades struggled to alert our fellow Jews of the failure in this field were for the time lost, for the voice in the desert that was constantly proclaimed by a few and hope that maybe, just maybe, this time the good intentions, the dynamic personality of Morton L. Mandel will cause the report on Jewish education to fall on fertile soil. It most certainly deserves the help



and cooperation of the best minds in our midst, of financial resources we are able and must muster.

The report was hailed as a watershed in how the American Jewish community views Jewish education. Rabbi Norman Lamm, president of Yeshiva University, stated: "This is the first time Jewish leadership—people who come out of the world of Jewish life, of the Jewish Agency—have recognized that Jewish education is urgent."

In spite of the enthusiasm generated by the publicity surrounding the report, a serious warning is warranted. In talmudic parlance the term *Do-Okho*, herein lies the tragedy, must be sounded. To

change the growing trend to Am. Aratzut, to ignorance of Jewish values, of religious observance, of our culture and history, a revolutionary approach to Jewish education in our communities must take place, nothing less will do, not even the tens of millions to become available by the ten wealthy Jewish foundations. Such a revolutionary approach is called for because of the following obstacles.

1. The genetic tragedy in Jewishly educating our children.
2. The Bar and Bat Mitzva fraudulent packaging.
3. The consumer fraud of the Sunday School.

Let me explain. Presenting the report Morton Mandel was courageous enough to say: "Even my Jewish relatives no proper education that would prevent them from losing contact with the world of Judaism" (the quote is a free translation from the Hebrew press). We lost two generations that were not motivated to drink from the rich wells of Jewish learning. Who then should motivate today's children? The parents who drop off the children for the Sabbath Bar-Bat Mitzva class, then leave for the golf course or the beauty parlor? Will a home empty of a Jewish book, of a Sabbath ritual, of a charity box inspire a child to study

Jewish values?

The parents achieved wealth success, status and prestige without the ability to distinguish between a Siddur and a Humash, so why should the child toil to learn and study Jewish history? This genetic flaw must be corrected in a revolutionary way. Parents must be mobilized to study, to make up the neglect of 35 years. Intensive Jewish education for the synagogue board members, for Jewish professionals in community centers, Federations, Jewish Family Services and for the parents of all those who expect to face our congregations at B'nai Mitzva.

A word of the fraudulent B.M.P. (Bar Mitzva packaging):

Many months of nervous toil are invested in teaching the 11, 12 and 13-year-olds in learning to chant the Haftarah (prophetic portion). What an educational waste! A skill that the youngster will very seldom use, a mental effort that adds very little to the understanding of Jewish values, that instills no meaningful pride in our past and the greatness of the prophetic tradition. The youngsters mount the pulpit and chant a text they do not understand about whose author they know very little or nothing.

For centuries Jewish youngsters became B'nai Mitzva without

chanting the Haftarah. Why not use the precious time for study of Hebrew, for learning about the prophets, for fulfilling a program that shall entitle them to receive the honorable title of a Bar or Bat Mitzva. This beautiful and emotional moment in the life of the youngster and the family must constitute a symbol of achievement and memories of pride in a heritage that gives meaning.

I know it might call for a daring *Chai* to institute such a change, but such a rabbi might earn gratitude from many a youngster and family.

And a word about the Sunday School "enriched" many a synagogue. The *Chai* is a word for parents who felt guilty for the neglect of the Jewish education of their children. "My child learned to bless the candles," "My Bernie knows a Hanuka song," but little did the parents know that the Sunday School education is a fraud, a meaningless exercise that leaves no lasting or positive effect on the child.

"The Time to Act" report on Jewish education in North America might prove to be a blessing if rabbis, teachers, community leaders will take a new approach to the process of raising a proud Jewish generation.

Hanuka and human rights: lights for hope

By MARC H. TANENBAUM

NEW YORK (JTA)—Eight lights for human rights. No more appropriate theme could be found for Hanuka 1990.

Hanuka, which begins on Dec. 11, commemorates the victory of Judah the Maccabees over the massive invading armies of the Syrian Empire, and the rededication of the Holy Temple in Jerusalem, which the Syrians had defiled. The story of Hanuka is a superlative Bible narrative and its meaning today is profound and universal.

From the perspective of history, the Maccabean victory was the first successful triumph in the struggle for human rights, particularly the freedom of conscience and pluralism in the history of mankind.

Had the Syrians defeated the Maccabees in the epic struggle for the right of every group to be itself, on its own terms, Judaism might have perished, and quite conceiv-

ably, Christianity and Islam would never have emerged. That's how fateful Hanuka was for the whole human family.

Hanuka 1990 hopefully will heighten the consciousness of the Jewish people and that of many others, to kindle the Maccabean spirit in today's troubled world—to refuse to stand by idly, to resist capitulation to modern-day tyrants, the fanatic Saddam Hussein of the world. Those fanatics desecrate the dignity of human beings created in the sacred image of God by denying religious and political freedoms. Instead of cursing the darkness, Hanuka is a time to light a candle for life and hope.

Rabbi Marc H. Tanenbaum is the former international relations director to the American Jewish Committee and is immediate past chair of the International Jewish Committee for Interreligious Consultations.

Remember Ethiopian Jews

By LUCY SMITH

Our own security lies in remembrance of and solidarity with all Jews threatened by hate.

We welcome the arrival of Soviet Jews into our community with mixed feelings. While rejoicing in their newly acquired freedom, we are fully aware of its price paid in years of suffering and sacrifices. The Jewish community in the Twin Cities has been active on their behalf throughout the years of ordeal and is continuing to help them now when the somewhat abstract term "Soviet Jew" had acquired human faces of real people named Sacha or Galina.

But while rejoicing in their presence here, we have to remember the real human existence of another Jewish community needing our help, the Ethiopian Jews.

The whole community of Ethio-

plan Jews, estimated at 15,000 people who wait in Addis Ababa for their transport to Israel, is less than the number of Soviet Jews arriving to Israel every month (20,000), because of this numerical inequality it is easy to forget the needs of the small community of Ethiopian Jews while caring for the large needs of Soviet Jews.

The immigration of Ethiopian Jews to Israel proceeds very slowly, though Israel has been overcoming many obstacles to free Jews from Ethiopia.

But once in Israel, their needs will be great. Many made no money as Jews because of their very different culture, lack of professional schooling, and extreme poverty causing many health problems.

Though it is unlikely that we will be greeting Ethiopian Jews in the Twin Cities, as we do Soviet Jews, there's a lot we can do for them from here. We can become

their advocates making sure that their needs will not be swept under the carpet because of other tremendous burdens of the state of Israel.

The Task Force for Ethiopian Jews of the JCRC-ADL is in the process of building an organizational structure throughout our community to facilitate better work on behalf of Ethiopian Jews. Meanwhile the Task Force can help you with a choice of activities ranging from adopting an Ethiopian student in Israel, helping with schooling expenses (\$750 a year), writing letters to a family or an individual, or helping to find a job or a home produced by Ethiopian Jews, or corresponding with a social worker in Israel to help to cut across red tape there.

Lucy Smith is chair of the JCRC-ADL's Ethiopian Jewry Task Force.

THINKING ALOUD

Rabbi LOUIS BERNSTEIN



Jewish Education Commission

With appropriate hoopla and fanfare, the Commission on Jewish Education in North America released its report last month on its two-year study, better known as the Mandel Commission. The committee spent two years and a million dollars to arrive at the very profound conclusion that the Jewish education system is beset by very serious problems and that massive injections of funds are required to improve the system.

In a most unanticipated, revolutionary, and precedent-shattering innovation, it decided that the most efficient way to implement its recommendations was to establish another new organization, the Council of Initiatives for Jewish Education.

The new organization will have a small staff and a small budget — only a half million dollars annually. The funding will come from the Mandel Associated Foundations and other private foundations.

The Council wisely will pass on its findings through "continental" organizations especially JESNA (the Jewish Education Service of North America) described as "the organized community's planning, service, and coordinating agency for Jewish education," the Jewish Community Center Association of North America (formerly JWB), the Council of Jewish Federations who convened the commission along with Mort Mandel. In addition, the "denominations" will also be utilized.

This is a classic demonstration of sending the cat for the cream. Much of what passes for Jewish education today is what those agencies now charged with improving it have made it. None have any significance for the Orthodox day school movement and yeshivot.

The Commission's findings are published in a slick booklet, *A Time To Act* (\$14.95 paper, \$32.50 cloth, plus \$2.50 for shipping and handling). The first chapter, "Facing the Crisis," bemoans, very properly, the soaring rate of intermarriage.

JESNA was very recently charged with the responsibility of nominating awards to teachers for excellence in the field of Jewish education. It could find nobody better suited for finding these teachers than a staff member married to a very prominent non-Jew in New York City. So far, protests of some

Orthodox laymen have been stonewalled by JESNA's top executive. The question that begs to be asked is how can any meaningful Jewish education be directed by those who, in their personal lives, carry the deadly virus of intermarriage or whose commitment to the future of the Jewish people does not consider intermarriage a fatal malady.

A review of the professional consultants who guided the commission is reminiscent of Mandel's chairmanship of the Jewish Agency's Jewish Education Committee. It was a tenure marked by very expensive surveys, colorful charts, and further proposals for research — the bane of any competent educator in the field. The usually bland reports of the comptroller came down very hard on some of the programs. It is an episode that the Jewish Agency is trying very hard to forget.

One of the key consultants to the Commission on Jewish Education was the eminence grise of the Jewish Agency body. His overt anti-Orthodox hatred was the most flagrant I've ever encountered in a public body by any professional or educator, and I've witnessed and responded to more than a dollop of such expression during the "Who Is A Jew" controversy.

What A Time To Act calls the communal sector of the partnership, was never sympathetic to the concept of the day school, let alone the Orthodox one. JESNA is the educational entity of the Council of Federations. Federations throughout the country have had very little contact with day schools. They have operated through the supplementary afternoon schools and the bureau of education. Like all generalizations, there are a handful of laudable exceptions.

The "Jewish Welfare Board" kind of education differs in concept and program on the definition of Jewish education. It is minimalist and designed for adults with a tenuous attachment to Judaism, who received little formal Jewish education. One need only glance at a brochure of any YMHA even in New York for corroboration.

What A Time To Act has come up with are suggestions for a delivery system. It completely avoids the package that has to be delivered. To do so would mean

(Continued on Page 32)

Rabbi Bernstein

(Continued from page 31)

the major concession that the only meaningful educational system, with its admitted shortcomings, is the Orthodox one. The bottom line of Jewish education is Jewish survival. Very recent surveys released at the end of December indicate that intermarriage is a peripheral issue to those who received a day school education. It is even less to those who continued through a Jewish high school, and is virtually inconceivable in a yeshiva.

The report states that only 12 percent receive a day school education. Yet it is its qualitative success that counts and all efforts should be concentrated on that which has demonstrated it can do the job. It is, however, a prayer in vain — to even think that JESNA and the Federation professionals and bureaucracy can alter the course. Perish the thought.

If the philanthropists whose intentions are most honorable wish to help Jewish education, a clear and definitive path has been chartered for them. The Gross Foundation is doing what has to be done without research, laboratories, lead communities etc.

The new Council on Initiatives will certainly encourage and possibly even create alternatives to the Orthodox day schools. Simultaneously, it may (and may not) dangle tantalizing bait to Orthodox schools. Far be it for me to advise a yeshiva in need of funds to refuse a grant because of its source. There is no central Orthodox educational body representative of all Orthodox schools. Each school decides for itself. However, the record and past history blares a loud warning to Orthodox schools — *Caveat Emptor* (Buyer Beware). There will always be a hidden agenda and strings attached.

Wednesday.

(Health system - Page 7)

Herzog: Jewish education in the U.S. inadequate

BILL HUTMAN

Jerusalem Post Reporter

Jewish education in America - essential to the survival of Jewish communities there - is in desperate need of improvement, President Chaim Herzog said yesterday.

Only 40 percent of American Jewish children between the ages of three and 17 study in Jewish schools, according to a recent study cited by Herzog.

Some 600,000 American Jewish children receive no Jewish education at all, the study, conducted by the Commission on Jewish Education in North America, stated.

"Meaningful Jewish survival in the great American community is ominously threatened by the inadequacy of Jewish education - its failure to reach very large segments of the population and its limited impact on many in the groups exposed to one or another variant of it," Herzog said.

The president was speaking at the inauguration of the Mandel Institute for the Advanced Study and Development of Jewish Education. Morton Mandel, the multimillionaire benefactor of the institute, also headed the Commission on Jewish Education in North America.

The institute, located in Jerusalem's Germany Colony neighborhood, "will be a center for policy planning and a place for dialog between laymen and educators," Herzog said.

"Its guidance and material will serve as invaluable resources for the educators of educators the world over," he added.

(Mandel interview Page 18)

to go ahead as planned, participation of Christian dignitaries of all denominations and scout and youth groups, including members of the city's majority Moslem population. Jewish youth groups have also been invited to participate.

Shopkeepers reported that Christmas shopping was brisker than they had expected, what with economic and political problems and the dearth of tourists.

The lack of visitors has led to the virtual closure of the city's three hotels since the beginning of November.

"The number of tourists dropped by 60 percent with the outbreak of the Gulf crisis, and then to zero following the nationwide distribution of gas masks," said Joseph Taber, owner of Grand New Hotel. Nevertheless, he said his family would celebrate Christmas in the hotel, as usual.

Antoine Shaheen, director of the Tourism Ministry's Haifa and northern branch, said there had been "no miracles" this Christmas regarding tourism, although some tour agencies had inquired about celebrations in Nazareth because people were less willing to visit Bethlehem this year.

Nazareth businessman Awad Abu Sini, a leading member of the city's Roman Catholic community, said local Christians seemed more intent on enjoying Christmas this year.

"Business is better than we had expected and there is a feeling that people want to enjoy themselves, despite all the problems and the calls by the municipality," said Abu Sini.

"Christians have celebrated the birth of our savior Jesus Christ with joy for the past 2,000 years, regardless of catastrophes, and they will do the same this year," he added.

The highlight of the religious celebrations will be the high mass to be officiated by Bishop Hanna Kaldany, at the Basilica of the Annunciation on Christmas Eve.

44 drug dealers

Reserve duty

foreign businessmen, and 25 years - with one glaring exception - of good
Dovrat's philosophy, it's no
good just to be a passive shareholder.

Israel's business regulations: 'Hostile, oppressive, stupid'

ALISA ODENHEIMER
Jerusalem Post Reporter

While on a visit here to establish what he hopes will be the "Brookings Institute of Jewish education," American multi-millionaire and philanthropist Morton Mandel took a few moments out of his schedule to talk about the subject he knows best: business.

And, as has been observed by many both in and out of the country, Mandel notes that Israel's business climate leaves much to be desired.

"The rules and regulations are 'of *tsuris*,'" says Mandel, using the Yiddish expression. "They range from hostile to oppressive to stupid. Doing business in the United States is a '*mechaya*' compared to doing business here."

The Cleveland-born industrialist ought to know. Fifty years ago, Mandel and his two brothers began selling hardware products door-to-door. From this modest beginning,



Morton Mandel: 'If I wasn't Jewish, I wouldn't bother.'

the family built Premier Industrial Corporation, an electronic-parts supplier, now a major corporation with revenues topping \$300 million per year.

Mandel, a plain-talking, down-to-earth kind of person, is not one to mince words - neither English nor Yiddish - especially when discussing

the economic policies of the Israeli government.

"The government's economic policies are badly in need of a change. They do not encourage a free market, nor do they give sufficient encouragement to export industries. And as far as privatization goes, this too has been handled poorly, and not aggressively enough."

Mandel complains that government officials seem unduly concerned at the prospect that a foreign investor will actually make a profit here. "Why should anyone buy a company unless they can make a buck on the deal? If it's a rotten deal, why should anyone want to get involved?"

The same sort of attitude has prevented the government from allowing American Jewish builders to lend a hand in trying to manage the problem of providing housing for the massive wave of Soviet immigrants, a problem that is now reaching crisis proportions.

"I have several friends in the construction business, who tried to offer their help to the government. They all met stone walls - a complete rejection on the part of Israeli officials. It seemed that there was a lot of concern that they might make a buck."

"But that's legitimate, for businessman to want to make money," explains Mandel. "And, believe me, it's much easier to stay in Chicago and make money on construction there," he concludes.

Mandel says that there is simply too much politics mixed up in the economic-policy making decisions here. "That is true in all countries, but is especially true in Israel, it seems."

A leading philanthropist and long-time Jewish activist, Mandel was one of the founding forces in "Operation Independence," a task force set up by American Jewish businessmen to bring the message of the free market to this country, and to encourage American firms to do business with Israel. But Mandel says that he became discouraged by the Israelis' lack of response to these efforts, and is no longer active in the group.

Preferring not to give specifics, Mandel says that he has invested some in Israel, through venture-capital schemes, with mixed results. "I've had some successes, and some failures."

He adds that Premier has a number of "superb" suppliers in Israel. "But I sought them out, they didn't come looking for us," he notes. "Fifty years from now, there may not be people willing to do this anymore."

"All in all, it's tougher to do business in Israel than it should be. And if I wasn't Jewish, I wouldn't bother."

This brings the conversation to what has been foremost on Mandel's agenda for the past few years: his efforts to ensure Jewish continuity in North America.

"The identification of many Jews in North America with Judaism is at risk," explains Mandel. "Many have lost interest in Jewish values and ideals, and no longer feel that Judaism has a role in their lives."

Mandel believes that the answer to this crisis lies in rejuvenating Jewish education. To this end, he decided two years ago to set up a commission, made up of the leaders of the American Jewish community, to study the problem of Jewish education in North America. As a result of the commission's study, he has now set up the Mandel Institute for the Advanced Study and Development of Jewish Education, located in Jerusalem. Mandel is here this week to attend the inauguration of the Institute.

"We think that the answer is to concentrate heavily on the quantity and quality of teachers, in all levels of Jewish education."

ISRAEL MONEY MARKETS

Patah (foreign currency deposit rates) (20.12.90)

	3 MONTHS	6 MONTHS	12 MONTHS
1000	7.000	6.750	6.625
10000	12.375	11.750	11.125
100000		8.500	8.500
			7.625
			6.375

AMERICAN
ARCH

9.25
297
150
718
255
320
188
157
980
834
501
556
554
554
888
320
650
587
129
508
328
139
833
488

-0.25
0.93
0.86
0.94
1.13
1.22
1.37
09

2%
4%
1%
10%
fixed
0.1%
7.20%

Index
(inverted)
-0.84%
-1.17%
-0.81%
-1.25%
-0.89%
-1.01%
-0.98%

HONORS

NEW YORK (JTA) -- Edward Cohen of Scarsdale, N.Y., received the 1990 Fund for Religious Liberty Award, presented by the American Jewish Congress.

NEW YORK (JTA) -- The New York Association for New Americans received the 1990 Masliansky Award from the Hebrew Immigrant Aid Society.

TEL AVIV (JTA) -- Professor Guri Ivanovich Marchuk, president of the Soviet Academy of Sciences, was awarded an honorary Doctor of Philosophy degree from Tel Aviv University.

APPOINTMENTS

CLEVELAND (JTA) -- Shulamith Reich Elster has been appointed chief education officer for the Council for Initiatives in Jewish Education.

STUDENTS AT U-MASS. IN AMHERST PROTEST NEWSPAPER'S POLICIES

By Susan Sherman
Jewish Weekly News

SPRINGFIELD, Mass. (JTA) -- Jewish students at the University of Massachusetts in Amherst are up in arms over the university newspaper, The Collegian, because of what they consider lack of coverage of Jewish cultural events, misrepresentation of Jewish culture within the pages of the paper and denial of equal access to the Collegian.

According to the Jewish students, anti-Jewish stereotypes invoked within the paper have worsened the effects of lack of coverage, but the Collegian still denies any problem exists.

While they acknowledged the paper's right to criticize Israel, the students said writers have repeatedly crossed the line into anti-Semitism, such as in a recent editorial which accused Jews on campus of using "economic coercion" to muster support for Israel.

Julia Serebrinsky, a Jewish Collegian staff person who has been the only one to cover Jewish events on campus, was suspended and threatened with losing her job for signing a petition calling for editorial responsibility through more Jewish representation.

While the Collegian includes a Black Affairs page, a Multicultural Affairs page, a Third World Affairs page and a Lesbian Gay Bisexual Affairs editor, the Collegian Board of Editors voted down a proposal to establish a Jewish Affairs editor by a margin of 7-1 on Nov. 26.

On Dec. 10, a noon rally with an open microphone format was held to address the concerns in front of the Student Union building.

Statements of support came from different groups on campus, including the Student Activities Office, the Lesbian Gay Bisexual Concerns Group, Everywoman's Center, the Third World Caucus, the Anti-Defamation League of B'nai B'rith, the Dean of Faculty of Humanities and Rabbi Saul Perlmutter of the campus Hillel Organization.

A group of concerned students then marched to the Collegian office with a list of demands, which included, besides a call for a Jewish Affairs editor, that the Collegian affirm in policy and practice that Jewish culture is part of the U-

Mass, multicultural community and not a purely political or religious entity.

Further, they demanded that the Collegian host a mandatory workshop on Jewish oppression to increase sensitivity to the Jewish cultural experience.

Alison Buckholtz, a member of the U-Mass Jewish community and organizer of the rally said, "The two main things we are protesting are lack of coverage by the Collegian staff of Jewish cultural events and some subtle and not so subtle anti-Semitic comments on the editorial page."

"There were vague reasons," according to Buckholtz, "for the voting-down of the appointment of a Jewish Affairs editor. They said it was financial but we said we'd accept the position without pay."

"The Lesbian Gay Bisexual Affairs editor said she'd split her pay in half to share with the Jewish Affairs editor. The board of editors also want to split up the multicultural affairs groups in general at the paper."

Sandy Mendel of Everywoman's Center spoke at the rally, saying, "Criticism of Israeli politics is not inherently anti-Semitic, but anti-Semites will not be able to hide behind criticism of Israel. I'm here today to say we know the difference!"

According to Sally Greenberg of ADL, "Anti-Semitism has become the norm at the Collegian."

Said an unidentified speaker at the rally, "No one can say anti-Semitism does not exist on American campuses. Look at the Dartmouth College newspaper, which included a quote from Hitler. Even in Springfield (Mass.), at Abe's Kosher Meat Market, there was anti-Semitic graffiti."

Speakers also criticized the paper for ignoring major events such as the assassination of Meir Kahane on Nov. 5 and the fatal shooting of three Israeli soldiers and a bus driver Nov. 25.

Rabbi Perlmutter of Hillel said the Collegian has ignored cases of anti-Semitic graffiti on campus, such as when the words "Dirty Jews" were painted on posters outside Hillel.

Although the graffiti story was reported to the Collegian last week, it was not mentioned in the paper until the day of the rally. Perlmutter said this was evidence the paper responds to demands, rather than requests, from the Jewish community.

BAN ON KOSHER SLAUGHTER IN CANADA APPEARS THWARTED

MONTREAL (JTA) -- B'nai Brith Canada believes that "for the time being" it has thwarted efforts by The Society for the Prevention of Cruelty to Animals to have kosher slaughtering banned in Quebec.

The SPCA is prepared to drop the contentious kosher slaughtering clause from its proposals to the government after a two-month battle.

But the issue is not dead and the fight could be renewed at any time, according to B'nai Brith President Marilyn Wainberg.

Wainberg quoted from a letter to the Quebec minister of agriculture in which the SPCA said it intends to raise the matter at a later date.

"We are happy that our organization has convinced the SPCA to drop its ritual slaughter recommendation for the time being," Wainberg

A Jewish Spectator's View

Jewish Education in America Finally a Top Priority

With war and peace scenarios dominating the world's consciousness, my perception remains that the primary long-term threat to most Jews, wherever they live and with few exceptions, is ignorance and assimilation. Published material in English from every major and most minor Jewish institutions, organizations and causes cascade endlessly across my desk, as do copies of Jewish books in English of significance. I scan everything, read a lot. My deepest impression out of the information glut generated in this fast-fading year is the increasing recognition (in all but a few learning-oriented Orthodox circles that already knew it) that freedom and social acceptance are wiping out the Jews as centuries of persecution and rejection could not.

Arthur Hertzberg's *The Jews in America*, reviewed by Murray Levine (*Jewish Spectator*, Spring 1990, page 21), concluded that: "After nearly four centuries, the momentum of Jewish experience in America is essentially spent. Ethnicity will no doubt last for several more generations, but it is well on its way to becoming a memory. But a community cannot survive on what it remembers; it will persist only because of what it affirms and believes."

Speaking at a quarterly meeting of the Council of Jewish Federations in early Fall in New York City, Hertzberg advocated a major campaign to reach out Jewishly to unaffiliated Jews. He urged a Jewish Core Curriculum that would include Jewish history and thought. Instead of Jews ringing other Jews' doorbells to ask only for money, he said that doorbells ought to be rung to offer Jewish help. In communities where this direct approach has been tried, St. Louis, for example, forty percent of those contacted who were unaffiliated subsequently joined a synagogue.

Similar to a proposal made by David Gould of Oakland in the Fall 1989 issue of *Jewish Spectator* (page 61), Hertzberg said that a basic set of readings ought to be published and made available.

"Simply put, every Jew—and especially those in leadership positions—should know some basic facts about Jewish history and Jewish religion, and have some sense of the ideas and values which are part of our heritage . . . Right now we need basic, accessible material which provides some common knowledge and rhetoric . . . Yes, Jewish identity still exists, and statistics can even be adduced to suggest that it is as pervasive as ever. But the Jewishness of the third and fourth generations has become porous . . .

American Jewishness is beginning to resemble American Irishness and American Italianness. . . We are not going to stop the process of assimilation by anything that we have yet done. It can only be stopped in those circles in which a profound commitment to a positive and learned Jewishness has been implanted . . . The earliest of all commandments given to Jews was to learn and teach. The time has come, in this day of anxiety, for us to return to basics."

For decades Hertzberg has been at the forefront of those pressing for Jewish education as a top priority for the American Jewish community. For the most part, those who allocated Jewish communal money ignored or consistently subordinated education to other seemingly more pressing needs.

I sense change. A number of extraordinary ripples indicate that, despite the crisis-response that sets most Jewish agendas, genuine, significant emphasis on education is in process.

Some Proofs

QUIETLY, WITH VIRTUALLY NO publicity and little recognition, one Leslie Wexner of Columbus, Ohio, has taken portions of his great personal wealth to create two private foundations. One teaches Judaism and Yiddishkeit to community leaders. The other funds the advanced education and special training of promising, young American Jews who have committed to professional Jewish leadership. Again the emphasis is on Jewishness and Yiddishkeit. Those who pass through the programs of the Wexner Heritage Foundation and the Wexner Foundation are likely to have a great, positive impact on the Jewishness of Jews in America because of their acceptance of the great truth of Judaism, so long lost or obscured: that Judaism is sustained by the living of Jewish values by Jews, not by material success, not by social acceptance by the host community, nor by assimilation of the majority society's values.

From Ohio, Cleveland this time, comes even more good news and dynamic leadership in the long-overdue reordering of Jewish priorities. Ohio? Why Ohio? Another rich layman, Morton L. Mandel, through his Mandel Associated Foundations, has created the Commission on Jewish Education in America. Something with as bureaucratic a monicker as that would seem predestined to sink into frozen yogurt and disappear. Perhaps not.

Mandel did something I don't think has been tried before. Rather than working outside of the existing so-

called major Jewish educational institutions and organizations, he enlisted their participation, practically all of them. Individually, they are failing in the task of preserving a meaningful Jewish ethos in the United States. Perhaps if they worked together, non-defensively, non-competitively...

In November, the Commission issued a report. Called "A Time to Act," its prime accomplishment is to reflect agreement that the need to educate Jews Jewishly is urgent, not postponable, and must be funded accordingly right away. **IMMEDIATELY!**

A few "lead cities" are being picked to get outside funding and expertise to design improved models of Jewish education. This kind of notion has been around for decades, but nothing of broad impact has yet been accomplished outside of the success of the Jewish day schools. But Day Schools enroll only twenty percent of forty percent of Jewish children who get any Jewish education. *Estimates are that sixty percent of Jewish children in the United States currently get no Jewish education of any kind.*

This situation has deteriorated for two generations. I first read of it in a sixty-year-old study by the late Dr. John Slauson, former professional head of the American Jewish Committee (AJC). There have been other reports from other sources calling for innovation and motivation, including model schools to experiment with curricula and techniques to persuade Jews to educate their children Jewishly. One educator, the late Shlomo Bardin, wrote in the mid-1940s that the campsite he had found in the Simi Valley of California would be perfect for the kind of experimental high school that could teach first Jews than others how to be both successful and ethical. "You can have a Ph.D. without being an S.O.B. But it takes some learning," he used to say.

In the early 1970s, Bardin built the classroom building for his model school at the Brandeis Institute, naming it the House of the Book, the literal translation of the Hebrew *Beit HaSefer*, which idiomatically means *school*. For close to twenty years, the building has stood empty over 300 days a year. Other magnificent educational facilities built by Jews in America stand underutilized, waiting to be filled with Jews and pertinent Jewish content.

Perhaps this is finally the time it will be different. Members of Mr. Mandel's commission include Ismar Schorsch, Chancellor of the Jewish Theological Seminary, Norman Lamm, President of Yeshiva University, Alfred Gottschalk, President of Hebrew Union College-Jewish Institute of Religion, Mandell L. Berman, President, Council of Jewish Federations and Bennet Yanowitz, President of Jewish Education Service of North America, among others of a total forty-seven (most genuinely distinguished, others simply rich) members that include ten family foundations.

Games with the organizational alphabet are already underway. There is a new outfit, the Council for Initiatives in Jewish Education (CIJE), with money from Mandel that is supposed to operate as a catalyst to make sure that other

organizations and the major Jewish institutions of higher learning don't lose thrust and dynamism now so promisingly in prospect.

I remember when CAJE got started in the 1970s. First called the Coalition for Alternatives in Jewish Education, it became in short order an establishment in-group re-named the Coalition for the Advancement of Jewish Education. I attended the 1990 CAJE Conference with over 2,000 others last August in Columbus, Ohio. (Ohio?) It was not a uniformly encouraging experience.

Extraordinary, highly motivated, and generally superb Jewish educators were there in large numbers, and I was privileged to speak with many who stopped by the *Jewish Spectator* booth. They were not a majority. Among the few serious, education-oriented firms and institutions represented there were the dominant *chachky* sellers whose booths were mobbed by swarms of Jewish "educators." I talked to hundreds of them as well and they sadly confirm my long-held opinion that too much of what we say is Jewish education, taught by such people, has abetted the assimilation of the Jews. *We must have better teachers of Judaism.*

Fourteen years ago, our son refused to attend Sunday School at the Reform Synagogue we belonged to at the time. After an unseemly family quarrel, it was decided that I would accompany him to class the next Sunday to determine for myself whether or not the judgment of a ten-year-old concerning the quality of his Jewish education should be validated or over-ruled. What I experienced in that "school" and that "classroom" that Sunday, my son's final appearance there, has stoked my passion for change ever since. What I saw there and in subsequent visits to Jewish Sunday Schools and Hebrew Schools in my few years as executive head of a Jewish educational institution frequently caused me to blush in shame. Many of the youngsters who were subjected to that kind of "learning," which the statistics assure us has not gotten better, are today showing up in the massive unaffiliated, assimilation and inter-marriage statistics.

On October 15 new research on inter-marriage, based on surveys conducted in the late 1980s, was released by the Center for Modern Jewish Studies at Brandeis University. The results are not happy and indicate that our coming to grips with the reality of our situation may be late, possibly too late.

The data revealed that intermarried couples, once considered peripheral to the Jewish community, now comprise a substantial and growing proportion of that community. By far, the largest proportion of Jews married to non-Jews are under 45. Inter-marriage rates within the last decade have risen sharply.

Many mixed-marriage couples say that they are "raising the children as Jews," but measures referred to by the researchers as "objective" reveal a weak Jewish environment. The dearth of Jewish behaviors in many mixed married homes—including Jewish education for

children—puts in doubt the nature of Jewish identity or level of commitment to the Jewish people transmitted in these homes.

In marriages performed in the past decade, between one-fifth and one-half of men and between one-fifth and one-third of women have married persons who were not born Jewish and do not now currently define themselves as Jewish in the communities studied. Conversions are low and are falling in some communities.

There was a lot more, not all of it apocalyptic or even bad news, but the lure of the siren song of assimilation clearly may be seen in this research as stronger than the wimpy call of Judaism to vast numbers of American Jews.

In England, Rabbi Jonathan Magonet reports unsettling malaise and spiritual vacuum among young Jews of Great Britain, and I plan to publish his insights about that in our next issue. Let it suffice to say for the moment that the similarities are substantial.

The chilling historical fact is that no *diaspora* of Jews has ever survived as a vital Jewish living force for more than a very few hundred years. *None*. There was popular book a few years ago by Charles Silberman (*A Certain People*, Summit Books, 1985) who argued that it was going to be different this time in the United States. So far, he hasn't persuaded me. But maybe, if, as the saying goes, we can get our act together . . . Maybe . . . This time . . .

Meanwhile, four cheers for Leslie Wexner and Morton Mandel from Ohio. Ohio?

The Most Violent Nation

IT ISN'T IRAQ, and it isn't even in the Middle East. The most violent nation is the land of the free and the home of the brave, the good ol' USA, where the number of murders in most major cities in the last twelve months *each* exceeds the total number of dead in the three years of the Israeli-Arab *Intifada*, which has dominated so much of the Western media's attention.

A magazine editor in Los Angeles is tempted to worry about the safety of his son, who spends his days in Israel studying Gemara in Efrat, surrounded by Arab villages and on the Hebron Road. His worry is tempered by the realization that his friend the late Anita Green, the president of his shul, was murdered on a lovely autumn day a few weeks ago in her own car in the parking lot of her office in upscale, peaceful Encino, California. The young, blond gunman sped away on his motorcycle and has not yet been identified or found.

This morning I read in the Los Angeles *Times* that most Californians ignore the recent law requiring them to register their automatic weapons and that untold *thousands* of such weapons are in the hands of the citizenry.

Murder, mayhem, exploding heads, torture and assorted variations of human-inflicted suffering on humans is again the staple of too many films released in America, and a

good portion of the adult fare on television. This is what we do for diversion. Is it any wonder that so many of our actual streets are stained with human blood let by human violence. Life imitating art or art imitating life - whichever, it is enough to make you dig a moat around the old homestead.

Politicians of every stripe now run on law and order platforms, prisons overflow and the death penalty is back, sort of. Yet, the bloody carnage increases, crossing cultural, economic and class lines and it isn't even on the society's Top Ten Problem Agenda.

It isn't only the Jews who need a reorienting of priorities. A little emphasis on *L'Chaim*, on the sanctity of life as taught in both the Jewish and Christian bibles, seems a matter of some priority. But that would require teaching Judeo-Christian values in schools. Is that something to be afraid of in a culture that finds murder a subject for mass entertainment and of less concern than hypothetical fears pertaining to separation of church and state? I, for one, would prefer teaching everyone that God doesn't want you to murder anyone, anytime, for any reason. I'll take my chances on the political and religious implications of such teaching. Surely they will be of lesser consequence than the shrinking odds on having your head blown off in a parking lot.

Kahane

WHAT IS LEFT TO SHOCK a Jew in the Twentieth Century? Nothing, I suppose, up to and including Armageddon. Permit, then, at least mild surprise at the huge amount of coverage and favorable comment in the Jewish press on Rabbi Meir Kahane in death. The Jewish view posits that no human is all good or all bad, so I eschew characterizing him as the quintessence of the *yetzer hara*. Similarly, his proposed canonization among our martyred murdered, which I have seen and heard from usually rational sources, is an absurdity about a Jew and a rabbi who, to name just one abhorrent excess of his, called Arabs "dogs" and meant it.

—R.B.

Correction

In the Fall 1990 issue, the translation of Ruth Almog's story contained a number of errors from the translator's draft. Chief among these was the reference to Mme. Susa. This was, of course, meant to be Mme. Chauchat.

The translator and author of the accompanying essay, William Cutter, acknowledges the contributions of the Los Angeles Jewish Feminist Study Group of the American Jewish Congress to whom it first was delivered.

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Lanny —

see inside!

See

THE ORCHARD

A compendium of sermon material
provided by the United Jewish Appeal Rabbinic Cabinet

פרדס

Aviv 5751

Spring 1991

פסח תשנ"א

TO: UJA Leadership

FROM: Marvin Lender, UJA National Chairman

As a result of the emergency situation in Israel, the Campaign Executive Committee met on January 18, 1991. In addition, numerous conference calls were placed with UJA leaders nationwide and consultations with CJF were held. The results of this activity were as follows:

1. UJA is urging communities to embark on an *emergency cash drive whose goal is \$400 million*. To reach this goal, we are *requesting that contributors pay their outstanding Operation Exodus and Regular Campaign pledges as soon as possible*.
2. Furthermore, we are *urging communities to accelerate the pace of the 1991 Regular Campaign*.
3. We emphasize that *this is an emergency cash drive and that the funds are needed immediately*.
4. Until the emergency situation in Israel is clarified, *implementation of any new Operation Exodus drive will be held in abeyance*.
5. We should all recognize that the situation in Israel over the past five months has produced a serious economic setback for the nation. Tourism has declined drastically. Israel has had to pay higher prices for fuel. Defense measures, such as the military alert, requiring planes to be kept aloft at all times and certain key units to be maintained on a 24 hour readiness, have also been very costly. As a result, Israelis have been asked to make a number of sacrifices. For example:
 - The second-child allowance has been abolished.
 - The National Insurance Institute has decreased welfare insurance.
 - Class size in Israel's schools has been drastically increased.
 - Subsidies on public services and basic products have been abolished.
 - Manpower in the agricultural sector has been reduced.
 - Minimum wages have been reduced.

These and other measures are certain to have an adverse effect on the Israeli standard of living.

6. National UJA is closely monitoring the situation in Israel. If it becomes dangerous and threatening, then *we are prepared to convene an emergency meeting of all federation leadership*.
7. We *urge federations to participate in community action programs in co-ordination with their local Jewish Community Relations Council*.

Ambassador Simcha Dinitz, Chairman of the Jewish Agency Executive and World Zionist Organization, has emphasized to us that *missile attacks on Israel and the ongoing bombardment of Iraq will not affect the continuing aliyah. The planeloads of Soviet and Ethiopian olim keep coming*. "We are determined," he said, "that no immigrant will be delayed in any of our transit stations. We admire the Soviet and Ethiopian Jews who are making their way to Israel in defiance of any danger, sensing that even when it was facing war, Israel offered them a true haven and a safe homeland and welcomed them with open arms."

"We call on all Jewish communities to display their solidarity with Israel and its people by intensifying their efforts to enable us to keep the airlift flying, to deal with the masses of immigrants landing here every day and every night, to give them the feeling that we want them, that this is their home in times of war as well as in times of peace. Let every Jew be counted at this time."

I am sure we all endorse those sentiments.

A TIME TO ACT

by The Commission on Jewish Education in North America

[On August 1, 1988, a Commission on Jewish Education in North America was convened by the Mandel Associated Foundations, the Jewish Community Center Association of North America (JCC Association) and the Jewish Education Service of North America (JESNA), in collaboration with the Council of Jewish Federations (CJF). The Commission's goal was "to initiate a process that could bring about systemic, across-the-board improvement in the quality of Jewish education in the United States and Canada," and "to bring together extensive new resources and energies so that Jewish education could make its fullest contribution to meaningful Jewish continuity."

The Commission's Report, titled *A Time to Act*, was issued in November 1990. Its "Executive Summary" and the final chapter are republished below.]

EXECUTIVE SUMMARY

The Jewish community of North America is facing a crisis of major proportions. Large numbers of Jews have lost interest in Jewish values, ideals, and behavior, and there are many who no longer believe that Judaism has a role to play in their search for personal fulfillment and communality. This has grave implications, not only for the richness of Jewish life, but for the very continuity of a large segment of the Jewish people. Over the last several decades, intermarriage between Jews and non-Jews has risen dramatically, and a major proportion of children of such marriages no longer identify themselves as Jews.

It is clear that there is a core of deeply committed Jews whose very way of life ensures meaningful Jewish continuity from generation to generation. However, there is a much larger segment of the Jewish population which is finding it increasingly difficult to define its future in terms of Jewish values and behavior. The responsibility for developing Jewish identity and instilling a commitment to Judaism for this population now rests primarily with education.

The Jews of North America have built an extensive and diverse system of education that takes place in many formal and informal settings. Outstanding educators who are excellent teachers and role models for young people and adults can be found throughout North America in classrooms and community centers, on educational trips to Israel, and in summer camps. However, the system of Jewish education is plagued by many problems, and because of its inadequacies it is failing to engage the

minds of a critical segment of the Jewish population who have no other way of experiencing the beauty and richness of Jewish life.

Careful study of the current state of Jewish education reveals that much of the system, in its various forms and settings, is beset by these problems—sporadic participation; deficiencies in educational content; an underdeveloped profession of Jewish education; inadequate community support; the absence of a research function to monitor results, allocate resources, and plan improvements.

Recent developments throughout the continent indicate that a climate exists today for bringing about major improvements. However, a massive program will have to be undertaken in order to revitalize Jewish education so that it is capable of performing a pivotal role in the meaningful continuity of the Jewish people. It was to achieve this goal that the Commission on Jewish Education in North America was established.

After analyzing the problems, the Commission decided to focus its effort on the two building blocks upon which the entire system rests—developing the profession of Jewish education and mobilizing community support to meet the needs and goals of Jewish education. In order to secure these essential building blocks, a blueprint for the future consisting of a series of concrete steps was worked out by the Commission. The plan includes both short and long-range elements, and implementation can begin immediately with initial funding already provided.

The core of the Commission's plan is to infuse Jewish education with a new vitality by recruiting large numbers of talented and dedicated educators. These educators need to work in a congenial environment, sustained by a Jewish community that recognizes Jewish education as the most effective means for perpetuating Jewish identity and creating a commitment to Jewish values and behavior.

The plan developed by the Commission includes the following elements:

1. *Building a profession of Jewish education*—By creating a North American infrastructure for recruiting and training increasing numbers of qualified personnel; expanding the faculties and facilities of training institutions; intensifying on-the-job training programs; raising salaries and benefits of educational personnel; developing new career track opportunities; and increasing the empowerment of educators.

2. *Mobilizing community support*—By recruiting community leaders to the cause of Jewish education; raising Jewish education to the top of the communal agenda; creating a positive environment for effective Jewish education; and providing substantially increased funding from federations, private foundations, and other sources.
3. *Establishing three to five Lead Communities* — To function as local laboratories for Jewish education; to determine the educational practices and policies that work best; to redesign and improve Jewish education through a wide array of intensive programs; to demonstrate what can happen when there is an infusion of outstanding personnel into the educational system, with a high level of community support and with the necessary funding.
4. *Developing a research capability*—By drawing up a comprehensive research agenda for Jewish education; creating the theoretical and practical knowledge base needed to monitor results and make informed decisions; conducting ongoing studies on the state of Jewish education in general, and on the progress of each component of the Commission's plan.
5. *Creating the Council for Initiatives in Jewish Education*—A new entity that will operate as a catalytic agent, working mainly through the efforts of others to ensure the implementation of the Commission's plan; helping to secure necessary funding; overseeing the establishment of Lead Communities; coordinating research activities; providing a setting in which creative people, institutions, organizations, and foundations can work together to replicate the successful experiences in Lead Communities throughout North America.

The Commission is confident that its blueprint is realistic and feasible, and will indeed provide the foundation for a new era in Jewish education. An enormous investment of resources and energies will be required to bring this about, but the Commission is convinced that the will is there and the time to act is now.

CHAPTER FIVE

During the two-year process of working out the details of a blueprint for the future, an underlying question surfaced from time to time as to whether, in the present environment, even the most successful achievement in Jewish education could make a fundamental difference in the outlook of a new generation of Jews.

It was clear that there continues to be a core of deeply committed Jews whose very way of life ensures meaningful Jewish continuity from generation to generation. However, the thrust of the Commis-

sion's thinking was directed at the much larger segment of the Jewish population which is finding it increasingly difficult to define its future in terms of Jewish values and behavior.

The commissioners realized that there was no way to guarantee that education is going to resolve this issue for the majority of Jews today. But it is also clear that education is the only means by which this goal can be achieved. The same is true in other fields of human endeavor. Thus, while there is no guarantee that the medical profession will find the cure to all diseases, we know that without effective hospitals, well-trained doctors, and systematic medical research, it is not possible to achieve any progress in health care. Similarly, without effective educational institutions, outstanding educators, and the meaningful presentation of the great ideas of the Jewish tradition, it will not be possible to bring about a deepening involvement of Jews with Judaism.

Perhaps the most important question the Commission faced was: How seriously can the Jewish community in North America be committed at this time to such a mission? The commissioners were confident that the blueprint they developed was realistic and could, indeed, provide the foundation for a new era in Jewish education. However, results could only be achieved if there was the will and determination to make an enormous investment of resources and energies in the decades ahead. At the conclusion of their deliberations, the commissioners were convinced that the will is there and that the time to act is now.

As the commissioners evolved their plan for the future, they became increasingly hopeful that a wide range of educational possibilities would arise once the building blocks were firmly established. They foresaw a time when the field would attract some of the most creative Jewish minds of our era, bringing entirely new approaches to education.

One dramatic opportunity for future development discussed during the Commission's meetings is in the area of telecommunications. The success of recent television programs of Jewish content on both public and commercial networks is a clear indication of the vast potential of this new field. The explosion of cable television suggests that one day it may be possible with the flick of a dial to tune in to programs of Jewish dance, music, drama, interviews with Jewish writers and political figures, and to receive daily programs from Israel. Indeed a new "electronic village," as described by one commissioner, could in the near future enable Jews of all ages to interact with many aspects of their Jewish heritage on a continuing basis.

Many other technological developments—the use of computers, video disk technology, multi-media exhibitions—could provide a framework in which great educators can communicate with vast

audiences. This would be particularly significant in regard to that segment of the Jewish population which is not involved in organized Jewish life.

Equally impressive developments may take place in other programmatic areas as the Commission plan gets under way. The infusion of educational institutions such as schools and community centers with new energy, the introduction of new programs for family and adult education, and the expansion of educational programs in other institutions such as museums and libraries will open up new vistas for Jewish education.

The timeliness of this whole endeavor was dramatized by the great upheavals that are taking place on the world stage and in Jewish life—communist dictatorships are being supplanted in Eastern Europe, the U.S. and the U.S.S.R. are moving towards a reduction of armaments and tensions, a great exodus is taking place of Jews from the Soviet Union to Israel.

The Commission's work was not occasioned by any of these historic developments, nor was it immune to their impact. They gave even greater weight to its purpose, for it is the values and learning central to Jewish education that bind our people together around the globe, and make us sensitive to the repercussions of external events.

Ultimately, the Commission recognized as it completed its work that the measure of its achievement would be the degree to which its program would enable contemporary Jews to fulfill the biblical injunction:

"And these words, which I command thee this day, shall be upon thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." (Deuteronomy 6:4 9)

YOM HASHOAH PRAYER

by Rabbi Israel Zoberman

Elohei Hazikaron Vehatikva, God who bids us to carve hope out of remembrance:

This awesome Spring season, no less so than the Days of Awe in the Fall, is dedicated to memories. Memories are the building blocks of Jewish history, which, in turn, provides for our own distinct consciousness. Passover's themes of oppression and redemption assume contemporary relevancy. Ruthless bondage in ancient Egypt finds a terrifying parallel in the Shoah, and past liberation is reenacted through Israel's rebirth.

To be a Jew is living with history's extremes, enduring the tension between despair and exultation and turning them both into life-shaping forces. A child of the covenant is keenly aware of history's impact to bless and to curse. We thus remain bereft in face of the Shoah's overwhelming magnitude.

When words freeze and the link to life threatens to disengage, we turn to the Kaddish prayer for supportive reassurance. Its consecrated spirit does not drag us to the dwelling place of utter desolation, to consume our souls as were the bodies of unforgettable kin whose tragic loss ever diminishes the joy of celebration. The hallowed prayer of sanctification allows us to preserve our very humanity, enabling us, hopefully, to gradually climb from the hollowness of the valley of the shadow of death to the mountain where faith abounds, so that we may trust again man and God and live to be sustained by both.

The intoning of the Kaddish, bringing us closer as a family sharing the lingering pain of the past, is a negation and an affirmation. It is a negation of the creators of the Kingdom of Night who conspired to uproot the commanding presence of El Melech Chai Verachum, our Living and Compassionate God and King, whose praise we dare proclaim even when enveloped by impregnable darkness hiding His own essence of goodness. It is a repudiation of messengers of evil who would rob the human experience of its sweet promise.

It is no wonder that in our tradition affirmation transcends negation, for the people of Israel have resolved not to succumb to a vision of a world devoid of blessing. We have chosen to embrace the power of hope, witnessing that our people discover meaning when there seems to be none and creating life when faced with death. The only kind of prisoners we freely elect to be is prisoners of hope. That is our Jewish vocation, for Hatikvah is our anthem. Amen.

EXECUTIVE SUMMARY

Jonathan Woocher

Recently, a prominent lay leader, active in a variety of Jewish causes, approached me and said excitedly (I para-phrase): "Jewish education is the issue now. We've got to invest more. That's what I kept hearing at the (CJF) General Assembly."

It was gratifying to receive this unsolicited confirmation of the growing support for Jewish education among a broad spectrum of community leadership. But it was a bit frightening as well, because I know what lies behind much of this enthusiasm: the hope that Jewish education can stem what seems to be an ever-advancing tide of assimilation and intermarriage in Jewish life. For those of us who believe that Jewish education indeed merits greater communal support (in human, not just financial terms), riding the wave of Jewish survival anxiety is tempting indeed. (Nothing, after all, has proven as effective a vehicle for fundraising as Jewish fear for the future, not even guilt!)

But the relationship of Jewish education to Jewish continuity is not

a simple one, certainly when continuity is operationalized, as it sometimes has been, as "reducing the rate of intermarriage."

Jewish education, even at its best, will never be a panacea. By itself, Jewish education cannot guarantee endogamous marriages, philanthropic giving, or even heightened observance. Jewish education advocates must, therefore, be cautious in framing their case for increased support. We mustn't promise what we can't deliver.

This is especially true because so many of the same leaders who are looking to Jewish education to "save" the North American Jewish future also harbor negative perceptions of Jewish education's past (and current) effectiveness. They want to be believers, but they are also skeptics



Jonathan Woocher

(not without some justification). Thus, whether they will in fact invest in Jewish education in substantial amounts, and what they will choose to invest in, remain very much open questions. If we induce them to invest because they expect unachievable results, or if they invest in areas that are unlikely to be productive of any visible results at all, we may well lose them forever.

The challenge to us in Jewish education is: can we effectively communicate a powerful but realistic view of how Jewish education does and can contribute to Jewish continuity without overselling or oversimplifying?

Although all the evidence is not in (is it ever?), I believe there is enough, from the recent CJF National Jewish Population Survey and from other sources, to demonstrate that Jewish education, even with all its present weaknesses and limitations, does make a difference. For many, if not all Jews, everything else being equal, exposure to Jewish education contributes to a heightened Jewish

(Continued on pg. 12)

EXECUTIVE SUMMARY (Continued from pg. 2)

identity and, therefore, makes more likely a range of behaviors that strengthen Jewish individual, family, and communal life. While there may be a threshold below which minimal Jewish education has no measurable impact, this threshold is not so high as to be unattainable by most moderately committed Jewish families.

But this is just the beginning of the story. The question is not only whether Jewish education can have an impact on Jewish identity and continuity, but how we get the most out of Jewish education. Here too, I think we know a good deal, though the conclusions are easier to state than to follow through on. If we want Jewish education to make its maximal contribution to Jewish continuity, we should, I would suggest, start with the following propositions:

1. Jewish education is likely to have greater impact on an individual's Jewish identity the more it is:
 - a) intensive,
 - b) sustained over time (especially into and through adolescence and young adulthood),
 - c) reinforced by other experiences (in and outside the home), and
 - d) of high quality.
2. Some educational experiences tend to meet these criteria better than others, and hence have greater impact than do others. This difference appears both across types and settings (e.g., day school vs. supplementary school) as well as within types (e.g., better Israel trips vs. poorer ones).
3. No single educational experience is likely to be determinative in and of itself. We must look at Jewish education as a path or trajectory that encompasses a multiplicity of experiences. Our goal should be to get as many people as possible to travel trajectories that maximize the duration, intensity and quality of their cumulative educational experience.
4. There is no single path that is right for everyone. Many combinations of experiences — day school, supplementary school, camping, Israel programs, youth activities, Jewish studies on campus, quality adult Jewish learning programs — can be effective in strengthening Jewish identity. These programs and settings should not be viewed as competitors, but as complementary resources in the overall effort to maximize Jewish education's impact.

5. Increasingly, our educational thinking and planning must focus on the linkages and synergies between programs, not just on the programs themselves. We should be seeking ways to maximize the cumulative impact of a series of life experiences by making sure that their direction and content are reinforcing, and that each is consciously and concretely projected as a springboard for further learning.
6. Jewish education is a social and a socializing experience. As such, its potential for building connectedness and community among Jews is as important as its ability to affect individual knowledge, attitudes and values. Jewish continuity will very much be a function of our readiness to see ourselves as sharing common histories, aspirations, vocabularies and cultural norms. Both by simply bringing Jews together with other Jews for shared experiences and by exposing the content and substance of what (uniquely) ties us together, Jewish education increases the likelihood that Jewishness will be seen not merely as an individual option, but as the common possession of a group for whose continuation each member of that group is in some measure responsible.

We have a right to be bullish on Jewish education. Understood correctly and practiced assiduously, Jewish education will promote our continuity as a people and a faith. But it will not do this if it is applied like a vaccination that, once given in childhood, will presumably immunize an individual against "assimilationitis" for a lifetime. Rather, Jewish education will make a difference if it is pursued as a healthy Jewish lifestyle, as part of our individual and collective daily "wellness" regimen. At its best, Jewish education is indeed exercise for the mind and nourishment for the spirit. But its beneficial impact is neither automatic, nor assured.

Our job is to continue to refine the state of the art, to learn more about how Jewish education can contribute maximally to Jewish vitality and to insure that our practice lives up to our preaching. Education alone will not guarantee a bright and certain future for North American Jewry; but without Jewish education — without those trajectories of energizing experiences — we can be sure that we have no future at all.



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President's Message

JCC's Institute for Jewish Learning and the Critical Importance of Jewish Education

Stuart E. Eizenstat
President

The Center's renowned Institute of Jewish Learning gets into full speed for the Spring semester in February. It is one of your Center's most important contributions to Jewish continuity in the Washington area.

Conceived four years ago by Elaine Mann and Lester Kaplan, the Center's Associate Executive Director and Executive Director, during the presidency of Edward Kaplan, now UJA Federation President, the Institute has grown by leaps and bounds. It has become the largest and most sophisticated adult Center-based Jewish education program in North America. It is already serving as a model for other Centers throughout the Continent, including the new Jewish education program recently commenced by the Toronto Jewish Community Center.

Each year some 2200 adults of all ages become students in the Institute, choosing among almost 100 different courses. This semester, first class teachers will provide exciting classes in subjects ranging from The Jewish Way in Death and Mourning, The Jewish Understanding of the Messiah, and War in the Middle East from 1945 to the Present to an Introduction to Jewish Prayer, Jewish Poems and Politics and Eastern European Jewry Between the World Wars. The Institute also offers a host of Conversational Hebrew and Yiddish classes for people at every level. And much more.

I recently had the pleasure of welcoming the first class of an even more intensive Jewish educational experience under the Institute's auspices—the year-long Florence Melton Adult Mini-School, coordinated by the Center's own Marta Wasserzug. Those who complete the Melton School program will receive a certificate from Hebrew University in Jerusalem. It provides a remarkable opportunity for in-depth study. This semester's course on The Purpose of Jewish Living is being taught by Master Teacher Norman Shore.

The Center supports the Institute entirely from its own funds. We see it as a positive manifestation of our mission—to provide Jewish identification, which will lead to greater participation in the life of the Jewish community here and in Israel, and to a stronger commitment to Jewish continuity.

Jewish education is the key transmission belt for the perpetuation of Judaism in the United States. It cannot come alone from our memories of the shtetl life of our grandparents in Europe, or from absorbing Jewish "atmosphere," or even from supporting Jewish charities. It must be passed from generation to generation through formal and informal Jewish education, so that our children understand and appreciate their Jewish heritage and wish to pass it on—our history, culture, religious practices, language, poets and authors, our prophets and sages.

But there is a genuine crisis in Jewish education in America at every level, from youth to adult, which truly threatens Jewish identification. If uncorrected, it will inevitably lead to greater assimilation and loss of identification.

The Commission on Jewish Education in North America, organized, chaired and funded by Morton Mandel of Cleveland, on which I had the privilege of serving, recently issued its report, "A Time to Act." Our Commission noted that "Inevitably, children with little or no Jewish schooling will grow up with a relatively weak identification with and understanding of Judaism, and have difficulty pass-

ing on to their children an appreciation of the beauty and richness of Jewish life."

Yet, this is precisely the state of a growing number of Jewish children. Sixty percent of Jewish school age children in the United States (some 600,000) are not enrolled in any kind of Jewish schooling at any time during the week, not even Sunday school or part-time Hebrew school. Only 400,000 of the almost one million Jewish school-age children get any formal Jewish education during the year. This is scandalous.

In 1960, almost two-thirds of Jewish children in our country were receiving some form of Jewish education. Today barely 40 percent do. From 1962 to 1982, total enrollment in Jewish schools declined by nearly 35 percent. Supplementary schools declined during this period by almost 50 percent, from 540,000 to 280,000.

Despite the welcome explosion of Jewish Day Schools—with more than 600 serving over 120,000 Jewish children—since the end of World War II, signaling the desire of some Jewish parents for a more intensive Jewish education for their children, they only reach 12 percent of the Jewish student population. The sad fact is that the majority of American Jewish parents does not consider Jewish education important enough to expose their children to it.

This alarming trend is aggravated by the growing intermarriage rate. The JCC has an active outreach program to interfaith couples, because we believe it is important for the non-Jewish spouse to understand Judaism and to be encouraged to raise their children as Jews. But the Commission on Jewish Education in North America found that "Jews who intermarry are significantly less likely to provide their children with a Jewish education." Only about one quarter of the children of dual-faith households identify themselves as Jews. Interest in Jewish education drops as Jews enter adulthood. Only 1 in 10 Jewish adults in the United States is involved in any organized Jewish learning experience.

The Commission concluded that Jewish education was not achieving its mission and that even those exposed to it were often unsatisfied. The Commission catalogued a variety of deficiencies in the Jewish educational system, but found that the most profound problem was the dearth of skilled professionals—administrators, principals and teachers—in Jewish education. The core of the Commission's plan was to recruit "large numbers of talented, dedicated and well-trained educators" through a variety of means, from high salaries and benefits to a Jewish Education Corps and a Fast-Track Program to prepare students to enter full-time careers in Jewish education.

A small number of lead communities will be selected, based on their own interest, to implement the Commission's recommendations. We are fortunate that one of the leaders of the effort will be the current principal of the Charles E. Smith Jewish Day School, Shulamith Elster. Washington should become one of the lead communities.

The Commission recognized the role Jewish Community Centers can play. As it said, "Jewish Community Centers are engaged in a major effort to make Jewish education a central element in their programming; the challenge facing them is whether it will be possible to convert this institution into a major force for Jewish

Continued on page 3

Jewish Community Center Scene

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Plant A Tree: It's the Jewish Thing To Do

"If you are planting a tree and you hear that Messiah (the Messiah) has come, first finish planting the tree and then run to the city gates and tell him Shalom." These are the words of Rabbah Johanan Ben Zakkai (First Century C.E.) student of and successor to Hillel and leader of the Pharisees.

Like our obligations to preserve Shabbat, to love all people and to perform acts of Tzedakah, our efforts to conserve our planet must include positive actions as well as restrictions, such as recycling and energy conservation. One such positive action that individuals, small groups and organizations can perform is tree planting.

Plant trees as if it were your obligation to the Earth. The pay off is that trees use up great quantities of carbon dioxide (CO₂) which is one major chemical found to increase the earth's greenhouse effect. In addition, an abundant tree population in a local area has a cooling effect to that local climate, not to mention the shading, natural windbreaking and aesthetic value of trees.

Plant anywhere you can. Start with your own property as a wedge against the suburban sprawl that has befallen the Washington Metropolitan area. One small example: by planting a winter fruit bearing tree you have created a winter feeding post for dozens of species of birds. Consult with your local nursery about trees and other plants that attract and protect wildlife in our area all through the year. Selected and planted correctly, these trees will enable your children to grow up with the pleasures of nature at their door step.

This is a particularly poignant time to plan for your planting. The ancient festival of Tu B'Shevat has just passed (the 15th of Shevat which fell on January 30 this year). It is thought that Tu B'Shevat is the day when the very first stirrings of new life in the land are beginning. The sages of the Mishnah called it the New

Year of the Trees (Rosh Hashanah Lailanot).

So beyond the immediate environmental need to plant trees (depletion of the earth's ozone shield and destruction of the earth's rain forests), there is a religious significance as well. Now is a good time to go to your synagogue's next board meeting, social action committee or the PTA of your neighborhood school with a plan to beautify the area with CO₂-gobbling and oxygen-producing trees and plants. If your group feels it needs expert advice, but can't afford it you can submit a plan to the National Federation of Wild Life using an official application. The Federation will, in turn, make recommendations for needed improvements in your plans. If you are able to meet the specifications, your institution will be certified as an official "Backyard" Wildlife Habitat (this certification is available to individuals as well.) The telephone number is 202-797-6800 and the cost is a mere \$15.

You can also save the trees already planted, and future trees, by recycling your newspapers, magazines and writing/computer paper. The Center is committed to preserving nature and this year's camp brochure has been printed on recycled paper.

The Israeli environment should not be overlooked. In Israel, Tu B'Shevat has evolved into a national tree planting festival. Large tracts of land have been reclaimed, but much work needs to be done. Please consider the impact that a tree planting or an orchard or even a forest (especially for large committed groups) would have on Eretz Yisrael (Land of Israel). If you're interested in planting trees in Israel, call the local office of the Jewish National Fund (JNF) at 301-589-8565.

If you have any questions or ideas, please call Jeff Katz at the Center at 301-881-0100. Let's all plant for the future.

Volunteer on Super Sunday February 3 here at the JCC

and take advantage of the JCC's 20/20 Specials

- Join the Center or rejoin on February 3 only and get 20% off regular membership rate
- Save 20% on tickets to Washington Jewish Theatre productions (excluding Saturday nights)
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- Save 20% on some classes

Join us February 3 for these Super Sunday Only Specials!

- All new members subject to Capital Building Fund. Renewing members are subject to assessment fees. Fee for payment in full of one year's full-fee membership.

New Israeli Artists to Be Exhibited in Goldman Art Gallery

An exhibition of works by almost 20 Israeli artists, including at least 10 whose works have never been shown in the Goldman Art Gallery, will open at the Center on February 10. The show is characterized by a wide variety of style among the works as well as variety of thematic content. Most are limited edition lithographs and serigraphs, but original works in oil, watercolor and mixed media are also included.

One of the most exciting new artists to be premiered in our area in this exhibition is Bracha Guy. Guy was born in Israel in the 1950s and studied at the Avni School in Tel-Aviv. A young painter who has shown throughout Israel in major galleries, and in museums such as Petah-Tikvah Museum, Ramat-Gan Museum and the Painters Guilds of Jerusalem and Tel Aviv, she is practically unknown in the United States. Her Picasso-esque use of line, Matisse-like use of decorative detail and Fauve colors ensure much interest in her work. These beautifully printed serigraphs vibrate with intense color, expressing the artist's passion for life. "Autumn," for example, shows a woman seated in an armchair, warmly dressed and surrounded by interior details, while in some undefined space "beyond" her, autumn leaves float through the air.

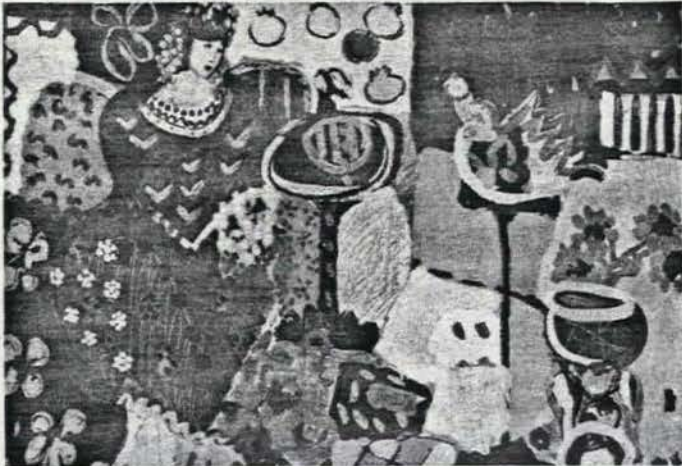
Irith Kalechman is also new to the Gallery and the United States. While Kalechman's career has paralleled Guy's (they are close to the same age, studied in the same school and have participated in some of the same exhibitions) their styles differ greatly. Kalechman uses soft colors and sketchy lines where Guy uses broad areas of intense color. Her "Violets" is a still life in lavenders and blues that exerts the calming influence of a favorite garden corner on a sunny afternoon.

Works by Lea Avizedek have been shown in this country, although not by the Goldman Art Gallery. She has also exhibited in Paris, Toronto and Montreal as well as major galleries and museums in Israel. Her favorite theme is women, and her works carry the weight of the art historical tradition behind this theme. They remain fresh and original, however, showcasing her mastery of texture and design.

The works of Orna Eizenberg are another exciting discovery for the Gallery. Born in 1952 in Israel, Eizenberg has had no formal art training and very few shows, although she has been painting for ten years. Her paintings in an unusual technique that combines oil and watercolor are carefully and tightly rendered - small "gems" of circumscribed outdoor views or subtle still lifes. Although she paints with a high degree of realism, her viewpoint is so closely focused that her subjects become almost abstract. Eizenberg has not yet begun to produce limited editions, and her paintings are still affordable for the average collector.

Also included in the exhibit are prints and originals by Yehuda Rodan of Safed, new editions by Haya Ran and Shmuel Katz, some lovely new works by Tarkay, signed-in-the-plate lithographs by pioneering artist Nahum Gutman (making that artist's work affordable for all), some beautiful small pastels by Edward Ben Avram and more. With something for everyone, this is a "can't miss" opportunity for anyone on the lookout for new art in the home.

The exhibition will remain open through March 24. Gallery hours are Monday through Thursday, 12 noon to 4 p.m., Friday and Saturday, 7:30 to 9:30 p.m., and Sunday, 2 to 5 p.m. The exhibition may also be viewed at other times by appointment. For information, call Karen at 301-881-0100, ext. 6739.



"Song Bird" Original Serigraph by Bracha Guy

Jewish Education Is Our Future

Continued from page 2

education within a framework that is primarily recreational, social and cultural."

This is a challenge the Jewish Community Center of Greater Washington is determined to meet, through our Institute for Jewish Learning, the new Florence Melton Adult Mini-School and the educational programs skillfully incorporated into our preschool programs. No greater challenge faces all of us who want to make certain that the unparalleled openness of American society does not provide an avenue to escape our Jewish roots.

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The trouble with Sunday School: an afterthought



Cynthia Dettelbach

Editor's Thoughts

Recently, I bumped into an acquaintance of mine whom I had not seen in several years. After we exchanged a few pleasantries, I asked her what she was doing to keep busy.

"Nothing much," replied the former school teacher, "and I'm enjoying every minute of it." Then she added, purely as an afterthought, "Would you believe, I'm still teaching Sunday School?"

We had first met, in fact, in the early '60s when we were both teaching Sunday School and, many a time, had compared notes and swapped horror stories. The latter included everything from kids who showed up, at best, once or twice a month; to those who never brought books or notepaper or homework assignments to class. It was often these same kids whose parents (absent in all ways until that point) grew outraged when their youngsters received poor or failing grades.

In those days (as now), the Sunday School pay was poor and the textbooks we used hardly what one would call "page-turners." At best, I kept a few pages ahead of the class. I also tried, sporadically, to keep up my own level of interest and be more interesting to the few students who cared by doing some outside reading on the subjects I was teaching; some of my colleagues, I suspect, didn't even do that, although others were dedicated, superb teachers despite the obstacles.

There were no enrichment programs for us as teachers and no real opportunities for us to share information -- except for a few moments, grabbed informally, before or after class. The school principal, as I well recall, was neither well-suited to her job nor particularly helpful.

From everything I've read, learned or know from reliable sources, not a lot has changed over the years. Which is one of many reasons why Jewish education is in crisis and Jewish continuity is at risk.

More than afterthought

Jewish learning -- both in the classroom and beyond -- has to be more than an afterthought; more than a postscript to what really matters in our lives Jewishly. Jewish teaching must require more than keeping a few pages ahead of the class, while remuneration for teaching Jewish subjects must be worth the effort of going that extra distance and of attracting the best and brightest of our young people to the field. On the other side of the desk, Jewish students must be able to count on their parents for support and interest in what they do in their religious and day schools.

Now, before it's too late, informed Jewish communal leaders and educators are trying to do something about the current sorry state of educational affairs. The CJN's lead story this week is about the Commission on

Jewish Education in North America, an innovative and diverse group of people, led by Cleveland businessman and philanthropist Mort Mandel.

The Commission is making a detailed report on the state of Jewish education today and cataloguing ways to improve it. Just as importantly (with Cleveland in the forefront), its members are committing themselves, their Federations and their communities to provide the money and talent necessary to make the improvements.

Beyond the classroom

One "improvement" of particular interest to us here at the CJN comes under the heading of "Beyond the Classroom" education -- learning that takes place beyond the traditional four walls of a school building. We believe the CJN (and other weekly Jewish newspapers) can serve as a valuable and interesting beyond-the-



classroom text, providing insights into specific aspects of Jewish ritual and observance in a setting where it often counts the most -- in one's own home.

In future issues, we will be printing a wide range of articles on subjects like *Shabbat*, *tallis*, *tefillin*, *brit milah*, *bar and bat mitzva*, *shiva*, etc. In our upcoming bridal issue, we will discuss what makes a Jewish wedding and, as usual, we will describe and explain the various Jewish holidays as they occur.

We have chosen a logo or identifying symbol under which these articles (except for the ones on bridal) will appear. It is a lamp of learning/eternal light, like the one that appears on Page 1 and above this week. The eternal light (*ner tamid*) of Jewish continuity will continue to shine brightly only if the lamp of Jewish learning is also bright and shining and enticing.

Communal work insufficient

In the course of preparing the Page 1 article, I talked to several communal leaders in different parts of the country. Independently of each other they came to the same conclusions: that communal good deeds, volunteer work and charitable giving -- that which most of them have done in exemplary fashion for most of their adult lives -- are not enough to sustain Jewish life and continuity.

Jewish communal work, insists community leader Esther Leah Ritz of Milwaukee, is "no substitute for Jewish education." Working on behalf of Jews -- but without the philosophical underpinnings of Judaism -- "is just an activity."

There is no single solution or answer to the problem of making Jewish education more attractive and appealing. However, as part of the multiplicity of approaches called for, we expect that the CJN will do its small part in "Continuing the Legacy."

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