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July 3, 1989

THE COMMISSION ON JEWISH EDUCATION IN NORTH AMERICA  
OUTLINE OF FINAL REPORT

The purpose of the report is five-fold:

- a. to disclose the reason for establishing the commission -- the problem with Jewish Education-Jewish Continuity.
- b. to offer concrete recommendations for action in the areas of personnel and the community
- c. to offer an agenda, a roadmap for Jewish Education - including the programmatic areas
- d. to make the case for implementation: community action sites and a mechanism.
- e. to inspire and offer hope for the future

The report will have the following chapters:

- I. EXECUTIVE SUMMARY
- II. WHY THE COMMISSION: BACKGROUND AND RATIONALE
- III. THE STATE OF THE FIELD
- IV. THE WORK OF THE COMMISSION: PROCESS
- V. FINDINGS AND RECOMMENDATIONS
- VI. SUMMARY AND CONCLUSIONS
- VII. APPENDICES

STRUCTURE AND OUTLINE

.I. EXECUTIVE SUMMARY

Key findings and recommendations

- A. The Community
- B. Personnel
- C. Implementation (Community Action Site -- Mechanism)
- D. Roadmap -- general recommendations - including the

*- Reason for commission*

- programmatics.
- E. Continuing the work of the Commission after the report: Who and how.

## II. WHY THE COMMISSION: BACKGROUND AND RATIONALE

- A. Why this Commission
- B. Revised and abbreviated design document  
Including:  
    history of the Commission  
    the particular moment in North America

## III. THE STATE OF THE FIELD

This section could include the following:

- A. a broad description of the field of Jewish Education in North America *+ J. continuity*
- B. a broad statement of the problems and the trends
- C. the opportunities emerging today

1. The content of this section depends on the work that will be done by the various researchers and authors of papers. It will include minimally elaborations on the quantitative data presented at the first Commission meeting (number of students in the various educational settings; data on educators; on training etc...). The relationship of Jewish education to Jewish continuity will be asserted. Examples of best practice and of vision will point to opportunities. They may be introduced throughout the report or may be included in a separate section.

More data - both qualitative and quantitative - will have to be gathered to make the case for the necessary improvement as well as to justify the claim that there are opportunities.

2. We will be in a better position to offer concrete suggestions for this section after our paper on the research design is completed (within the next two weeks) and when we have received approval to negotiate with researchers - and can thus know who can do what by when.

## IV. THE WORK OF THE COMMISSION: PROCESS

- A. The Commission's M.O.: the commissioners own the

D R A F T                      D R A F T                      D R A F T

commission; extensive consultations and communications between commissioners and staff; staff work; experts.

- B. The five meetings: main points from each meeting, main steps in the thinking from the first meeting to the fifth.

## V. FINDINGS AND RECOMMENDATIONS

- A. The Community
- B. Personnel
- C. Implementation (Community Action Site -- Mechanism)
- D. Roadmap -- general recommendations - including the programmatic.
- E. Continuing the work of the Commission after the report: Who and how.

(if best practice and vision will be separate chapters instead of being included throughout the report, this will change the organization of the report).

### A. The Community

\* Background data for the section on Community will include: the two papers presented at the June meeting and additional papers to be commissioned now:

A history of the organizational structure of Jewish Education in North America - including an analysis of these structures today: who educates, who funds, who sets policy; what is the relative importance/strength/power of the various actors. Perhaps also :what is the potential and what are organizational/institutional stumbling blocks.

(meeting with Walter Ackerman Tuesday to discuss this idea.)

#### 1. Key findings - some possible examples:

- problems:
  - not a funding priority
  - not enough outstanding leaders
  - low status
  - present climate not encouraging
  - extreme fragmentation and de-centralization
  - lack of co-ordination
- opportunities:
  - the local commissions
  - increasingly on the agenda of Jewish organizations
  - private foundations involved
  - etc.
  - (see HLZ's paper)



## 2. Recommendations

The recommendations on the community could relate to some of following :

- JE*  
*W/ Jodel or Camps*  
*Congregations*
- a. **Structure:** the organised community should take on the role of major convener for efforts to improve Jewish education. (do we suggest the federations? cite examples?) We must offer the rationale for the recommendation of the organised Jewish community assuming leadership in an area hitherto dominated by the denominations. Define the respective roles: federation as convener, catalyst, co-ordinator of funding efforts; the importance of overcoming the fragmentation; the ~~denominations~~ and other relevant groups must be involved as key deliverers of services. Unique opportunity to build new co-operative relationship between the denominations and the organised Jewish community. - *Rel. sect. synagogues + Federations*

### b. Funding

1. We will soon have to decide how the issue of the economics of Jewish education should be addressed. This can range from offering ballpark figures about the current expenditures for Jewish Education to ballpark figures about the cost of reform, to the impact of tuition on participation. *unimposed*

2. Recommendations will depend on the outcomes of the meetings with the funders. They may include (ii) recommendations about ways to increase funding for Jewish Education. *if this belongs under implementation*

### c. Climate

### d. Leadership

1. This is an example where best practice and vision would be introduced -- should we decide to include them throughout the report rather than in a separate section.

For example the history and outcomes of the Cleveland Commission and of other Commission ; testimony by leading foundations etc...

ii. The approach to these elements - particularly funding -- the contribution of foundations,

individuals and local federations could be handled in this section.

iii. This assignment could be undertaken by Hank Zucker and Joel Fox on the Community side with Joe Reimer contributing the perspective on the denominations.

*congregations.*

## B. Personnel

The section will include a carefully documented statement of why personnel and the community should be dealt with comprehensively and simultaneously. The claim will be made that this approach may transform the field into a significant and respected profession. The potential impact of such change will be described.

Each element will be based on the background papers that will be prepared.

### 1. Recruitment

#### a. Findings:

What is currently being done to recruit promising candidates to the field. How this is being done. What seems to be effective (e.g. what is the impact of fellowships). What are the main problems.

What are pools of potential candidates that should be addressed? (e.g. Judaic studies majors; women in the rabbinate; rabbinical students; Jewish educators in the general system?)

\* We will strive to have as many issues as possible dealt with in the background papers. Specific recommendations will of course depend on the available knowledge.

#### b. Recommendations on recruitment could relate to the following issues:

\* Recruitment of special populations - and development of fast training tracks for some.

\* Short term recruitment plan of high-school graduates for all existing training programs

\* A market study to identify additional pools of

*We're missing  
a heading for  
Retention*



candidates. The outcomes would be monitored for several years.

*Question Ukeles as best for this*  
\*\* Jack Ukeles might be a possible candidate for this assignment

## 2. Training

a. The background papers on training could include the following:

- \* an inventory and assessment of existing training opportunities

- \* a review of major current schools of thought and experiments in the area of the training of educators - formal and informal.

- \*\* Dr Aryeh Davidson of the JTSA is a possible candidate for the above studies.

- \* a needs analysis : how much training of what kind is needed (formal and informal); profile of today's teachers and informal educators, their educational background etc..

- \*\* Dr Isa Aron of HUC (Los Angeles) is a possible candidate for this study.

## b. Findings

Findings will depend on the studies undertaken, However even the data available thus far allows to identify the paucity of training opportunities and the small number of students; the lack of available faculty; problems of content in the training programs, jobs available and appropriate candidates

## c. Recommendations on training might include matters such as:

- \* on-the-job training program for personnel. This might include training in North America in existing training institutions and in general universities. It might include short courses in Israel. A range of options may be developed from day-long programs to sabbatical years.

- \* financial assistance to existing training programs - for their expansion and improvement

\* a national faculty recruitment and development plan that would include the endowment of professorships of Jewish Education; the teaming of Israeli and Diaspora Institutions; etc..

\*the creation of new programs - perhaps the development of of an open university type program, the development of training programs at general universities that have strong judaica departments.

\* The development of specialized training programs: each institution might develop a specific area of specialization

\* Minimal standards of training will be developed.

\* The research capacity for Jewish Education will have to be developed. It might be included in this section - as it is related to training. It might also be included in the general recommendations.

\*Examples of vision could include matters such as MLM's idea to create a number of senior personnel training programs in the US on the model of the Jerusalem Fellows and Senior Educators programs - and his suggestion to create a number of centers such as the Melton center in different parts of North America.

### 3. Building the Profession - *Retention here or separate? For now, separate.*

The transformation of Jewish Education into a profession that may attract and retain talented professionals is one of the key elements in any plan for a long term change.

\* Many elements are involved. They include the status of the profession; ladders of advancement; salaries and benefits; the empowerment of educators; the development of networks of collegiality; the development of an agreed upon body of knowledge; a code of professional ethics; etc. The Community Action Sites will be our laboratory to see how the profession can be built on the local scene - in the reality.

Background papers will need to be prepared on as many of these elements as possible.

\*\* Isa Aron is a candidate for a review of the literature on profession and an

*MLM suggests  
Winkler & Palmer to  
take lead in 2 papers  
on this topic.*



assessment of how Jewish Education is performing.

A paper will be commissioned on salaries and benefits: the current situation.

The research design will indicate what other papers are required.

### C. Implementation (Community Action Site M- mechanism)

The case will be made here for the development of Community Action Sites and for setting up - as soon as the commission completes its work - a mechanism for implementation (what we have called the "IJE" or the "ii"). This mechanism is likely to relate to much more than the Community Action Sites.

\* SF and AH have prepared various drafts towards this. Some were discussed at the planning group meetings since February. A new draft will be prepared for discussion, incorporating what has been learned over the past six months.

### D. A Roadmap for Jewish Education in North America: General Recommendations - Including the Programmatic Areas.

This important section requires additional thought. We are not prepared to describe it at this time. It could set the agenda for Jewish Education for the next decade - including the setting of priorities, recommendations on ways to address programmatic options and interests of specific commissioners. The role of the IJE in relation to the programmatic options and individual interests of commissioners could be elaborated upon in this section.

If a way can be found to develop the options papers (see memo on CAJE) then this can be well documented and contain a good deal of substance.

### 5. Continuing the Work of the Commission After the Report: Who and How

In addition to the mechanism for implementation (perhaps overlapping with it) there will be recommendations dealing with a successor mechanism to monitor progress, ensure accountability and report to the community. The recommendations might include:

\* The Commission continues to exist, meets once a year and receives an annual report from the IJE. This report could :

- review progress in the IJE
- report on the state of Jewish Education (like the various Brookings reports)
- focus interest on key agenda issues to be addressed by the community.
- set the research agenda

#### VI. SUMMARY AND CONCLUSIONS

#### VII. APPENDICES

1. Background papers
2. List of Commissioners and biographies
3. Credits and Acknowledgements

## RESEARCH DESIGN

## 1. PROCESS

In order to provide the data and knowledge needed for the completion of the work of the Commission in the Spring of 1990 (final Report and mechanism for implementation) - as well as to set the basis for a subsequent research agenda - we suggest the following steps:

a. Define the questions to be addressed and on the basis of these prepare the research agenda.

(S.F. and A.H. in consultation with experts and researchers - late June and July 1989).

b. Identify possible researchers for the various pieces, talk with them, ask to prepare outline of paper, including schedule. Planning group must approve the projects and allow negotiations with researchers. *in broad outline*

(S.F. and A.H. late June to August 1989)

c. Hold a seminar of the various researchers and senior experts to discuss the research questions and the proposals.

(S.F./A.H. late August/early September 1989)

d. Work on 4-6 papers begins

(Researchers - around September 1, 1989)

e. Interim reports to Commission - plenary or small groups

(researchers - October/November 1989)

f. Seminar of researchers to discuss progress and additional needs. (October/November 1989)

g. First draft of papers - for discussion

(December-January 1989)

h. Seminar of researchers and senior experts to discuss papers and incorporation in analysis for the report.

(February 1989)

i. Final draft of papers

(March 1989)

## 2. PROGRESS TO DATE

Since our return we were able to progress on this topic thanks to the fact that the Melton Center held a conference that brought many researchers in Jewish Education to Jerusalem. We held a consultation with the following people:

Isa Aron, Joseph Lukinsky, Jack Bieler, Aryeh Davidson, Hanan Alexander. At this meeting we were able to present our thoughts



on the data needs and to ascertain what is available. Participants showed much interest in the work of the Commission and a desire to be involved.

In subsequent individual meetings with some of the participants we were able to begin the discussion on specific contributions they may make - and to set the base for possible proposals on 2-3 papers (Building the profession; training programs; profile of educators). At the same time we have discussed with Joe the paper he may want to write.

We will discuss with you on the telephone how to start the actual work as soon as possible.

Draft Draft Draft

July 23, 1989

# **The Commission on Jewish Education in North America**

## **Draft Outline of the Final Report**

The purpose of the report is five-fold:

1. To disclose the reason for establishing the Commission: the problem of Jewish education — Jewish continuity.
2. To propose concrete recommendations for action in the areas of personnel and the community.
3. To offer an agenda, a roadmap for Jewish education, which will include programmatic areas.
4. To make the case for implementation: community action sites and a mechanism for implementation.
5. To inspire and offer hope for the future.

The report could have the following chapters:

- I. Executive Summary**
- II. Why the Commission: Background and Rationale**
- III. The State of the Field of Jewish Education**
- IV. Findings and Recommendations**
- V. Summary and Conclusions**
- VI. Appendices**

Draft Draft Draft

## **I. Executive Summary**

This section will include a brief summary of chapters II – V with special emphasis on chapter IV. It will indicate what the Commission decided to focus upon. Key findings and recommendations will be reported in the areas of:

- A. The Community
- B. Personnel
- C. Implementation (community action site; mechanism)
- D. A Roadmap (an agenda for the next decade, including programmatic areas)
- E. Continuing the work of the Commission after the report: who and how.

## **II. Why the Commission: Background and Rationale**

This section could describe the following:

- A. The history of the Commission
- B. The particular moment in Jewish education in North America
- C. The relationship between Jewish education and Jewish continuity
- D. The broad definition of Jewish education that includes formal and informal settings
- E. The Commission's commitment to pluralism
- F. The unique partnership between a private foundation and the organized Jewish community (JESNA, JWB, CJF)
- G. The commitment to more than a report—implementation and some form of continuing activity

It may include a revised, abbreviated version of the design document and indicate that Jewish education may be emerging as a unifying force among North American Jews.



Draft Draft Draft

### **III. The State of the Field of Jewish Education**

This section may have two parts:

- A. General data which offers a broad description of the field of Jewish education in North America and a broad statement of the problems, trends and opportunities
- B. A focus on the Commission's two primary agenda items: the community and personnel

The content of this section will depend on the work that will be done by the various researchers and authors of the background papers. It will include, minimally, elaborations on the quantitative data presented at the first Commission meeting (e.g. number of students in the various educational settings, data on educators, on training, etc.).

Opportunities for improvement will be alluded to (they will be elaborated upon in the section on findings and recommendations) through examples of best practice and of vision. Such examples may be introduced throughout the report or may be handled in a separate section.

More data—both qualitative and quantitative—will be gathered to make the case for the necessary improvement, as well as to justify the claim that there are opportunities.

### **IV. Findings and Recommendations**

This section will include findings and recommendations in the areas of:

- A. The Community
- B. Personnel
- C. Implementation (community action site; mechanism)
- D. Roadmap (an agenda for the next decade, including programmatic areas)
- E. Continuing the work of the Commission after the report: who and how.

(Best practice and vision will either be included throughout the various sections of this chapter or will be handled in a separate section.)

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### *A. The Community*

1. Six papers, which will appear in the appendix, will provide the background data for the section on community. They are:

- a. "Community Organization for Jewish Education in North America: Leadership, Finance and Structure," by Henry L. Zucker
- b. "Federation-led Community Planning for Jewish Education, Identity and Continuity," by Joel Fox
- c. A paper on the organizational structure of Jewish education in North America, which will include a historical perspective as well as an analysis of who educates, who funds, who sets policy, and the relative importance/strength/power of the various actors. By Walter Ackerman.
- d. A paper offering an in-depth view of the synagogue and the denominations as the major providers of services for Jewish education. This paper could also deal with the growing relationship between the synagogue and the organized Jewish community. By Joseph Reimer.
- e. A paper summarizing new data to be gathered at the General Assembly, at CAJE and from the various local commissions. Steven M. Cohen could be one of the researchers and authors.
- f. A bibliographic essay which includes the sources that were consulted, those that should be consulted as work evolves, and a list of the areas where no sources are currently available.

2. *Key findings* in the area of the community

It is premature and probably inappropriate to offer any suggestions as to findings or recommendations in this area. What follows should only be viewed as *examples*.

Draft Draft Draft

a. Problems:

education is not a funding priority  
not enough outstanding leaders for education  
low status  
present climate not encouraging  
extreme fragmentation and de-centralization  
lack of co-ordination  
leading institutions and organizations do not attain their full stature

b. Opportunities:

education is increasingly on the agenda of Jewish organizations  
local commissions  
private foundations interested

3. *Recommendations*

The recommendations on the community could relate to some of following:

a. Structure

We may recommend that the organized community (federation) take on the role of major convener for efforts to improve Jewish education. We would have to offer the rationale for the recommendation of the federation assuming leadership in an area hitherto dominated by the denominations. The role of federation as convener, catalyst, co-ordinator of funding efforts would have to be defined. The rationale would have to include the importance of overcoming the fragmentation; the importance of involving the denominations and other relevant groups that are deliverers of services; the unique opportunity to build new cooperative relationships between the denominations and the organized Jewish community.

b. Funding

We will have to decide how the issue of the economics of Jewish education should be addressed. Recommendations will depend on the outcomes of the meetings with the funders. They may include recommendations about ways to increase funding for Jewish education, or funding issues could be addressed in the section on implementation.



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c. Leadership and Climate

We may recommend that lay leaders and academics of the highest calibre be recruited for the planning and implementation of Jewish education, nationally and locally. If we are successful in recruiting top leaders for the Community Action Sites and the successor mechanism of the Commission, this recommendation could significantly impact the climate of Jewish education.

Here examples of best practice and vision may be introduced—should we decide to include them throughout the report rather than in a separate section. Examples could include the history and outcomes of the Cleveland Commission on Continuity and other commissions, testimony by heads of leading foundations, etc.

d. A timetable.

*B. Personnel*

This section should include a statement on why personnel and the community should be dealt with comprehensively and simultaneously. The claim will be made that this approach could transform the field into a respected profession. The potential impact of such change will be described.

1. Several background papers, which will appear in the appendix, will provide the data for the section on personnel. They are:
  - a. A paper on recruitment describing what is currently being done to recruit promising candidates to the field; what seems to be effective (e.g. what is the impact of fellowships); and the main problems.
  - b. A paper on training personnel, which will include a full inventory of current training opportunities for both formal and informal educators and a review of the literature on various models of training. By Aryeh Davidson.
  - c. A paper on Jewish education as a profession, which will examine the various elements of a profession (e.g. empowerment, salary, benefits, body of knowledge, etc.), their relative importance and the feasibility of introducing them into Jewish education. Data will be compared with data of other professions, particularly general education. By Isa Aron.

Draft Draft Draft

d. Collection of data on the field of Jewish education, coordinated by Isa Aron.

e. An extended bibliography.

2. *Key findings* in the area of personnel

It is premature and probably inappropriate to offer any suggestions as to findings or recommendations in this area. What follows should only be viewed as *examples*.

a. Problems

quantitative gap — shortage of personnel

qualitative gap — educators are often poorly trained and unqualified

no systematic approach to recruitment

few people being trained

training capacity is limited

shortage of training faculty

low status of Jewish educators

many characteristics of a profession are lacking

high attrition rate among Jewish educators

b. Opportunities

there are pools of potential educators who could be recruited

appropriate conditions could attract

talented candidates

training could be improved and expanded

faculty for training could be recruited

community action sites will help build the profession

there are examples of best practice (successful institutions due to outstanding educators)

3. *Recommendations*

Recommendations in the area of personnel could relate to some of the following issues:

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**a. Recruitment**

- Identify pools of potential candidates (e.g. Judaic studies majors, day school graduates, rabbis, career changers, general educators, etc.). A market study might be commissioned, a systematic recruitment program suggested and monitored for several years.
- Identify the conditions under which talented potential educators could be attracted to the field (e.g. financial incentives during training, adequate salary and benefits, possibilities of advancement and growth, empowerment, etc.).

**b. Training**

- Develop "fast tracks" and on-the-job training programs for special populations. This might include new programs in existing training institutions or in general universities in North America and in Israel. A range of options may be developed from day-long programs to sabbatical years.
- Provide financial assistance to existing training programs for their expansion and improvement. This could include the endowment of professorships of Jewish education; the teaming of Israeli and Diaspora institutions; etc.
- Create new and/or specialized training programs.
- Create a national consortium of training institutions and research centers.

**c. Building the profession**

- Develop a set of standards and norms that would determine various entry levels for positions in Jewish education.
- Adapt promising ideas from general education, such as "lead teacher," to Jewish education.
- Develop a map of positions in the field with a ladder of advancement that is not only linear (e.g. specialists in bible, early childhood, special education, teacher trainers, curriculum developers, etc.).
- Examples of vision could include MLM's idea to create a number of elite senior personnel programs in North America similar to the Jerusalem Fellows, and to create several centers for research and innovation, such as the Melton Center in Jerusalem.



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## d. Retention

- If retention remains as a separate category, it could include recommendations concerning opportunities for growth, sabbaticals, empowerment, salary and fringe benefits. The issue of "burn-out" and relationships between educators and lay leaders will have to be addressed. It may be decided to include retention in the section on profession-building.

## e. A timetable.

C.. *Implementation (community action sites and a mechanism for implementation)*

Background papers on community action sites and the mechanism for implementation will appear in the appendix.

This section will present the case for:

1. The development of community action sites, including:
  - a. The rationale: learning by doing; working at the local level while benefiting from national resources; a comprehensive approach.
  - b. Possible examples of community action sites: definition, number of sites, identification of partners, content.
2. The establishment of the IJE, the mechanism for implementation. This section will be based on the revised IJE paper that Seymour Fox and Annette Hochstein will prepare.

D. *A Roadmap for Jewish Education in North America*

This important section requires additional thought. We are not prepared to describe it at this time. It could set the agenda for Jewish education for the next decade—including determining priorities, recommendations on ways to address programmatic options and interests of specific commissioners. The role of the IJE in relation to the programmatic options and individual interests of commissioners could be elaborated upon in this section.

The background papers for this section could be the revised and expanded options papers. One possibility is that CAJE be enlisted to play a leading

Draft Draft Draft

role in this assignment. (See the enclosed July 3rd memo on CAJE. There have been developments since then that we will report on July 30th.)

*E. Continuing the Work of the Commission After the Report: Who and How*

The papers on the community and those based on the research that will be conducted at the CAJE conference and at the CA will serve as background for this section.

This section may offer recommendations for creating a successor mechanism, in addition to or perhaps overlapping the LJE, to monitor progress, ensure accountability and report to the community. It should also include a timetable.

A recommendation to undertake systematic research and evaluation will probably be included. (See MLM's suggestions above and the enclosed paper on the research design.)

One recommendation might be that the Commission continue to exist, meeting annually to hear the report of the LJE. This report could include:

1. a review of progress by the LJE with particular reference to the work in the Community Action Sites, including the diffusion of findings and recommendations
2. a report on the work being done by the foundations on programmatic options
3. reports on the state of Jewish education (similar to the Brookings reports)
4. a focus on key agenda issues to be addressed by the community
5. suggestions for an R&D agenda

**V. Summary and Conclusions**

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## **VL Appendices**

### **A. Background papers**

[exact titles to be determined by authors]

1. The relationship between Jewish education and Jewish continuity. (Author: possibly a major Jewish philosopher)
2. The state of the field of Jewish education, by Isa Aron and research staff.
3. The organizational structure of Jewish education in North America, by Walter Ackerman.
4. The finances of Jewish education, by Hank Levin.
5. "Community Organization for Jewish Education in North America: Leadership, Finance and Structure," by Henry L. Zucker.
6. "Federation-led Community Planning for Jewish Education, Identity and Continuity," by Joel Fox.
7. The synagogue as a context for Jewish education, by Joseph Reimer.
8. Attitudes, opinions and perceptions of needs of leadership, by Steven M. Cohen and Erik Cohen.
9. The shortage of personnel for Jewish education and personnel needs, by Isa Aron and research staff.
10. Approaches to training personnel and current training opportunities, by Aryeh Davidson.
11. The training history of good educators in the field, by Isa Aron.
12. Assessment of Jewish education as a profession, by Isa Aron.
13. Recruitment and retention of Jewish educational personnel — a summary of existing knowledge.
14. Bibliographies in the areas of the community and personnel.
15. Revised and expanded versions of the options papers.
16. Best practice and vision, by Seymour Fox and Annette Hochsteln.

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**17. "A Mechanism for Initiatives in Jewish Education," by Seymour Fox and Annette Hochstein.**

**18. Community action sites, by Seymour Fox and Annette Hochstein.**

**B. List of commissioners and biographies**

**C. The work of the Commission: history and process**

- 1. The Commission's method of operation: the assumption that the Commission represents the best communal wisdom, is sovereign and belongs to the commissioners; the extensive consultations and communications between commissioners and staff; the use of experts.**
- 2. The five meetings of the Commission: the main points from each meeting and the development of content and process from meeting to meeting.**

**D. Credits and Acknowledgements**

- 1. list of all experts consulted**
- 2. list of the various consultations in Israel and in North America, including participants**
- 3. Bibliographies**
- 4. List of statistical sources and mention paucity or absence of necessary data.**

July 3, 1989

CAJE -- OPTION PAPERS

Upon reading Sarah Loo's wonderful report on the planning meeting with CAJE we would like

1. to endorse the proposed plan for the 15th of August
2. to suggest the following additional idea:

In order to further engage CAJE and give educators ownership in the work of the Commission we suggest asking their active involvement in the preparation of expanded options papers for the final report - as follows:

- a. at the CAJE conference workshops should be set up by topic of option paper. Educators whose field of practice, interest or research is that of the option should be invited to participate in the workshop. Thus a workshop should be convened on the media, another on early childhood, yet another on supplementary schools, on college students, etc...
- b. The existing option paper should be presented, critiqued and expanded upon. A CAJE member (staff or participant) should be appointed to draft an expanded version with the help of the workshop members.
- c. A Commissioner, Senior Policy Advisor or staff member should staff each workshop to give information and guidance as needed. However the paper should be a product of CAJE - representing the collective wisdom of its members.
- d. We will appoint a researcher (a person such as Barry Holtz) to be in charge of the project, co-ordinate it and insure its editorial policy and quality.
- e. The new option papers will be appended to the Commission report and sent to all CAJE members as their contribution to the work of the Commission.



JULY 20, 1989

DESIGN/6mn-W

THE COMMISSION ON JEWISH EDUCATION IN NORTH AMERICA  
TOWARDS A FINAL REPORT  
RESEARCH DESIGN

I. INTRODUCTION

In this document, we will attempt to do the following:

- A. Review key questions that will be addressed in the final report.
- B. Identify what research should be undertaken in order to answer these questions.
- C. Assess the feasibility of undertaking such research for the report.
- D. Recommend how to deal with this question and offer a list of suggested possible research papers to be commissioned now.

II. KEY QUESTIONS

The design will deal with key questions that need to be answered in order to make informed recommendations. The questions are presented in broad terms; they will be detailed within the framework of the actual research.

Some of these questions can be dealt with in time for the final report. Others can only be dealt with in a preliminary form, because of time constraints. Others yet are too broad -- or the data is too scarce -- to be completed for the final report. These questions will form the basis for a broader research agenda to be included in the recommendations on research of the final report. This research agenda should be dealt with by the Commission or its successor mechanism.

In the pages below we are dealing with the following topics:

- 1. WHY THE COMMISSION?
- 2. THE STATE OF FIELD
- 3. THE COMMUNITY
- 4. THE RELATIONSHIP BETWEEN THE COMMUNITY AND THE DENOMINATIONS
- 5. THE SHORTAGE OF QUALIFIED PERSONNEL
- 6. TRAINING NEEDS
- 7. JEWISH EDUCATION AS A PROFESSION
- 8. RECRUITMENT AND RETENTION
- 9. THE COST OF CHANGE
- 10. BEST PRACTICE AND VISION
- 11. A ROADMAP FOR PROGRAMMATIC OPTIONS
- 12. COMMUNITY ACTIONS SITES AND MECHANISM FOR IMPLEMENTATION

### III. THE QUESTIONS DETAILED

#### 1. WHY THE COMMISSION?

Q1<sup>1</sup> A. The Question: The Commission defines its mandate as dealing with Jewish education as a tool for meaningful Jewish continuity. This is based on an underlying assumption that Jewish education and Jewish continuity are linked. Several commissioners have raised the question of whether this assumption can be substantiated.

B. Research needed: Optimally, the following should be undertaken in order to deal with this question:

1. A philosophical/sociological essay should be drafted on the topic of the relationship between Jewish education and meaningful Jewish continuity.

2. Empirical studies should be undertaken or reported on if they exist, that prove the link between Jewish education and meaningful Jewish continuity.

C. Feasibility: Given the paucity of data and the time constraints, it seems unfeasible to deal at this time in a profound and serious manner with the issue of Jewish education-Jewish continuity. As such the topic belongs in the longer term research agenda. However, in early August we will try to convince an outstanding philosopher to consider undertaking a preliminary essay on this topic.

D. Recommendations:

R1<sup>2</sup> Draft a brief statement disclosing the underlying assumption (that there is a link between Jewish education and Jewish continuity) and defining the questions that this assumption raises.

Q2 A. The Question: What are the conditions that warrant the creation of a Commission and what makes this Commission timely?

B. Research needed: The question could be answered in the following way:

1. A brief statement on public commissions as tools for change.

2. A brief statement summarizing the current opportunities.

-----  
1 Q = Question  
2 R = Recommendation

C. Feasibility: Highly feasible.

D. Recommendations:

R2 The rationale for the Commission should be adapted from existing documents of the Commission: the progress report of December 13, the design document and any other relevant document. The opportunities that make the Commission timely should be adapted from HLE's paper on the community.

R3 The issue of the rationale for the Commission can be excerpted from the second and third reports to the Commission and the literature on commissions.

## 2. THE STATE OF THE FIELD

Q3 A. The Question: What is the scope of the problem? What, in the state of the field of Jewish education, requires change? What is the rationale for cutting into the problem through the community and personnel? What are the opportunities for improvement and change?

B. Research Needed: In this section a general statement (with data) should be offered to substantiate the notion that the field of Jewish education shows generally poor performance as regards: trends in participation; program quality; Jewish knowledge; affiliation; Etc.

At the same time the statement should illustrate positive trends. For example:

Increased participation in day schools; increased visits to Israel; the trend towards Jewish education in JCCs; the trend towards adult and leadership programs of Jewish studies, and more. The quantitative data could include: 1) general enrolment data for all types of Jewish education; 2) institutional data -- the number of institutions for the various forms of education; 3) general data on personnel (personnel numbers in various settings, overall number of personnel in terms of employment -- salaries and benefits).

Optimally, empirical research about the effectiveness of various programs should be reported on or undertaken. Qualitative data would be offered as regards the outcomes of educational programs.

C. Feasibility: It is possible to offer at this time a general summary picture -- mostly quantitative -- about the state of the field. We have a preliminary basis in the data report prepared for the first

Commission meeting. However, there is very little as regards qualitative data. A literature review should be undertaken that would include studies such as Walter Ackerman's mini-assessment of Jewish education in North America, the New York BJE's study of the supplementary schools in New York, etc.

D. Recommendations:

- R4 Draft a descriptive essay that will incorporate the existing data and offer an overview of the state of the field. Data from commissioned papers - such as the paper being prepared by J. Reimer should be incorporated when relevant. The data should be analyzed in a way that will highlight both the problems and the opportunities. (Isa Aron)
- R5 Identify the research questions that are not being addressed within the framework of this chapter. (Research staff).

3. THE COMMUNITY

- Q4 A. The Question: What can be done to improve the climate in the community as regards Jewish education - in order to bring more outstanding leaders to deal with education and to increase funding for education?

It is claimed that the climate in the community is often skeptical at best as regards the quality and potential of Jewish education. Most outstanding leaders do not choose to deal with education; the organizational structures - local and national - are often fragmented and divided; some are obsolete. At the same time there are clear signs of change, as expressed by the coming into existence of this commission, the coming into existence of a number of local commissions on Jewish continuity, and other facts.

There is a shortage of funding for Jewish education (for both personnel and programs). This shortage affects good and outstanding programs as well as programs that answer clear needs or demand.

Can these problems be assessed and can recommendations be made for improvement?

B. Research needed: The following research could help identify possible points of intervention :

1. Organizational/Institutional analysis:

Identify the major actors in the area of Jewish education (both local and national: federations, JESNA, congregations, denominations; JCC's; BJE's; Judaica departments at universities; Hadassah, etc.): who provides services, allocates resources, makes policy? Assess their relative importance, their relationships, the financial resources and patterns of resource allocation. Point out conflicts and problems as well as trends and opportunities.

2. Resource analysis: commission a paper on the financing of Jewish education (communal, private, sources). Point out trends and major changes.

3. Attitudes and opinions: commission a survey on the opinions and attitudes of the Jewish population concerning Jewish education - including questions such as how people perceive what exists, what was/is their own Jewish educational experience; how they perceive the needs, what programs and developments they would like. This survey should be done with three populations: communal leaders; educators; the Jewish population at large.

C. Feasibility: Constraints of data and of time make these endeavours feasible in only a preliminary way at this time. The large scale studies belong in, the longer-term research agenda. For the purposes of the final report each of these areas should be dealt with to the extent possible.

D. Recommendations:

- R6 In addition to the available papers by H. L. Zucker and J. Fox we recommend to commission a paper on the organisational structures of Jewish education in North America. The paper should include a historical overview pointing to major changes and evolutions and a map of the current situation. (Walter Ackerman).
- R7 Consider whether it might be useful to commission a preliminary paper on the finances of Jewish Education. This might include a conceptual framework for dealing with the issue as well as an assessment of major sources of funding, communal priorities, etc. (Rank Levin).



R8 Commission an attitudes and opinions survey of leadership only, to be carried out at the G.A. in November 1989. A questionnaire would be given to participants and could - if the survey is successful - yield important data on the leadership, their Jewish educational backgrounds, their opinions and suggestions on Jewish education, their view of the field, their assessment of quality, their assessment of needs. A side-benefit of this survey - which can be carried out in time for the final report - will be the fact that the Commission will be visible and will seek active participation by many national and local leaders. (S. M. Cohen, E. Cohen).

#### 4. THE RELATIONSHIP BETWEEN THE COMMUNITY AND THE DENOMINATIONS

Q5 A. The Question: Can the federations (the community) become the key convener for setting policy and for allocating resources in Jewish education?

D. Recommendation:

In addition to the papers prepared for the questions on community the following would be useful:

R9 Case studies of those federations that are increasingly involved in Jewish education - as conveners and as funders/policy-setters. (J. Fox - expansion of his paper?)

R10 Case studies of congregations as context for Jewish education. The case studies would involve questions such as : how is educational policy set within congregations? Who decides? What is the potential for change - for expansion of the educational role of congregations? What is the potential of the supplementary school? What cooperative efforts could be developed between congregations (formal education), JCCs (informal education), federations (policies and resource allocation) etc. (An extensive paper on this topic is being prepared by J. Reimer.)

R11 Analysis of the conditions that would allow the federations to take on a central role while allowing the denominations and other institutions/organizations to rise to their full stature in the provision of services and resources for Jewish education. This paper should include extensive interviews with decision-makers and actors (perhaps within the framework of the suggested survey at the G.A.)

**5. THE SHORTAGE OF QUALIFIED PERSONNEL**

Q6 A. The Question: What is the gap between personnel currently available for Jewish education in North America, in all its settings, and the needs for qualified personnel for Jewish education? What is the scope of the problem? This question is based on the assumption that there is a significant shortage of qualified personnel in North America. That shortage exists in all areas of education and at all levels of personnel. It expresses itself in the difficulty to recruit, retain, train, offer satisfying jobs and work conditions. If this is indeed the case, what is the scope of the problem?

**B. Research needs:**

1. A paper outlining what is involved in dealing with personnel -- the four elements and how they are inter-related. Why they should be dealt with simultaneously.

2. An analytic paper indicating the scope of needs versus the current situation in the following terms: measures of personnel shortage by categories; profile of educators -- as a first step toward defining the qualitative gap; data on recruitment, training, retention, career ladders, etc.; data on needs -- the shortage from the point of view of placement bureau's and employers. Positive trends: the beginning pool of qualified senior personnel. Signs of positive trends in enrolment in training programs, etc.

C. Feasibility: In each of the suggested categories there is some data available, however in most cases it is preliminary and rather sketchy. As with other sections, it seems unfeasible to undertake at this time the research needed to provide accurate, in-depth data. To illustrate the difficulty, some studies on the profile of educators have been undertaken. A number of such studies are in progress now (Los Angeles, Philadelphia), however it will be some time before the analysis will be available, and even then the question of whether one can generalize from this local data will have to be considered. Another example concerns the shortage of personnel: most jobs are filled by the beginning of the school year, yet anecdotal data from many sources indicates that employers settle for much less qualified personnel than they are looking for because of the unavailability of qualified people. How then is one to document the shortage? Moreover, there is no agreed-upon definition of what is a qualified Jewish educator.

D. Recommendations:

- R12 Gather available data from existing studies and through direct primary data collection, (e.g. a researcher could place phone calls to a number of school principals and get data on teachers). Use data from option papers and from various other commissioned papers, as well as from existing studies. (Isa Aron)
- R13 Draft an analytic essay summarizing the data and offering an analysis of the personnel needs.

## 6. TRAINING NEEDS

- Q7 A. The Question: What are the training needs? What is the gap - in quality and in numbers - between the training currently available for personnel in Jewish education and the training needs?

B. Research needed:

1. What training is currently available? In what program? How many graduates are there every year? What is the training history of qualified educators that are currently in the field? What is the respective role of institutions of higher Jewish learning, general universities, Yeshivot, training programs in Israel? What pre-service and in-service training is available for the educators in the various formal and informal settings?

2. How much and what kind or kinds of training is needed? What are norms and standards for training educators?

3. What is the gap between existing training opportunities and what is needed? Can existing programs grow and meet the need? What new programs need to be created? Is faculty available and if not what should be done to develop a cadre of teacher-trainers and professors of Jewish education?

C. Feasibility: Research papers 1 and 3 can be prepared for the final report - provided there is agreement to undertake some assessment of existing training opportunities. The data concerning the training history of current good educators in the field does not exist and would have to be collected. It is not clear to what extent this could be done in time for the report.

The question of norms and standards for training Jewish educators for the 21st century has not been addressed systematically or extensively. This major question should be placed on the longer-term research agenda.

D. Recommendations:

- R14 Prepare an inventory of current training opportunities in all settings. (A. Davidson)
- R15 Prepare a literature survey on current approaches to training and compare with existing practice in Jewish education. (A. Davidson)
- R16 Gather data concerning background and training history of current good educators (possibly Isa Aron).
- R17 Assess existing training programs. (To be decided)
- R18 Draft a summary paper on training needs.

7. JEWISH EDUCATION AS A PROFESSION?

- Q8 A. The Question: Can Jewish education become a profession? Should it become a profession? Some commissioners and professionals have raised the issue that in order to attract qualified personnel and offer the quality of education that is desired, it is necessary to raise the state of Jewish education to the level of a profession. This raises two questions: 1. Is this indeed the case? 2. If so, what interventions are required?

B. Research needed:

1. A comparative analysis should be offered dealing with professions in general, and assessing the performance of Jewish education as a profession. Some of the elements that need to be considered include: salaries and benefits, empowerment, an agreed upon body of knowledge, a system of accreditation, the status, networking (publications, conferences, professional associations), etc.

C. Feasibility: The literature survey is a feasible assignment. The analytic paper will suffer as do all questions discussed in this paper from the lack of data. For example: there is no systematic data available on salaries and benefits. On the other hand, limited amounts of data can probably be made available or gathered.

**D. Recommendations:**

- R19 Commission a paper to assess the performance of the field of Jewish education as it regards the profession of Jewish educator. (Isa Aron)**

**8. RECRUITMENT AND RETENTION**

- Q9 A. The Question: Are there pools of potential candidates for training and work in the field of Jewish education? If yes, under what conditions can such candidates be attracted to the field? Under what conditions can they be retained in the field?**

**B. Research Needed:**

1. Undertake a survey aimed at identifying and assessing the potential pools of candidates from among likely populations, e.g. Judaica majors and graduates, day school graduates, rabbis, people considering career changes, general educators who are Jewish, etc.

2. Identify the conditions under which potential candidates could be attracted to the field and could be retained for a significant period of time on the job, e.g. financial incentives during training? salaries and benefits? job development and possibility of advancement? better marketing and advertising of training and scholarship opportunities?

3. What are the methods of recruitment currently used by the training programs? What is the gap between methods used for recruitment for programs in Jewish education and methods used by others?

C. Significant time and extensive market research will be needed to undertake wide-scale surveys for identifying potential pools of candidates. It will not be possible to do this in time for the Commission report.

The same is true for accurately identifying the conditions for recruitment and retention. Therefore, we will recommend that we base decisions on existing data and limited data to be collected in the coming months.

D. Recommendation:

R20 Undertake data collection on recruitment and retention based on existing studies, literature, surveys studies from general education, and extensive interviews with knowledgeable informants in training programs and in educational institutions. Summarize this knowledge for the report. (Isa Aron)

## 9. THE COST OF CHANGE

This topic requires further thinking - we will relate to it following the next round of consultations.

## 10. BEST PRACTICE AND VISION

Q10 A. The Question: What are the good programs in the field that could be used as cases from which to learn, to draw inspiration and encouragement and as examples to replicate?  
What vision of Jewish education will inform and inspire the report and its recommendation.

B. Research Needed: In order to offer a representative selection of cases, a fairly extensive project should be undertaken that would include the following steps:

Criteria for the selection of outstanding programs  
Method for canvassing the field and identifying possible candidate programs  
Selection of a method of evaluation -- assessment -- description  
Assessment and description of the program

C. Feasibility: It is not feasible to undertake the above project and complete it by the time of the Commission report. However, it is possible to select among a variety of short-cut methodologies to offer a selection of best practice in the field of Jewish education.

D. Recommendation:

R21 We recommend that consultations be held with the researchers at their upcoming meeting and with consultants on methodology to define a method for offering best practice case studies to the Commission by the time of the final report. Such methods are feasible, even though they do not offer the comprehensiveness or the depth of insight that a complete project could offer.



- R22 S. Fox will take responsibility for the part on vision and will consult with experts and people in the field. The section on best practice and vision could appear as separate chapters or elements could be inserted wherever useful throughout the report.

#### 11. A ROADMAP FOR PROGRAMMATIC OPTIONS

- Q11 A. The Question: How should the Commission intervene or make recommendations regarding programmatic options? Should specific and concrete recommendations be made? Should an umbrella mechanism be suggested that would assist interested commissioners in developing programs of implementation for specific programmatic areas?

D. Recommendation:

- R23 Expand the option papers and offer an assessment of the feasible targets for each. (Possible CAJE project - see separate memo of July 3, 1989.)
- R24 Design an umbrella mechanism for dealing with programmatic options and offer it for discussion. (See MLM's memo of April 13, 1989.)

#### 12. COMMUNITY ACTION SITES AND A MECHANISM FOR IMPLEMENTATION

- Q12 A. The Question: In this section we will raise the questions related to change and implementation of the Commission's recommendations.
- R25 Revised papers on these topics are being prepared by S. Fox and A. Hochstein.

#### IV. PAPERS TO BE COMMISSIONED

Most of the 25 above recommendations will be dealt with by the main author or editor of the final report with the assistance of the staff and researchers of the commission. The following list relates only to those recommendations that relate to commissioning specific papers.

R1. The relationship between Jewish education and Jewish Continuity. Author: possibly a major Jewish philosopher.

R3 Descriptive essay on the state of the field. Includes collecting existing data and data from commissioned papers - such as that being prepared by J. Reimer. (Possibly Isa Aron)

R6 The organisational structures of Jewish education in North America. (Walter Ackerman)

R7 Possibly commission a preliminary paper on the finances of Jewish Education. (Hank Levin)

R8 Attitudes, opinions and perceptions of needs of leadership to be carried out at the G.A. in November 1989. (S. M. Cohen, E. Cohen)

R9 Case studies of those federations that are increasingly involved in Jewish education - as conveners and as funders/policy-setters. (J. Fox - expansion of his paper?)

R10 Case studies of congregations as context for Jewish education with particular reference to the supplementary school. J. Reimer

R12 The personnel shortage: Draft an analytic essay summarizing the data and offering an analysis of the personnel needs. (Isa Aron and research staff)

R14 Prepare an inventory of current training opportunities in all settings. (A. Davidson)

R15 Prepare a literature survey on current approaches to training and compare with existing practice in Jewish education. (A. Davidson)

R16 Gather data concerning background and training history of current good educators (possibly I. Aron)

R19 Commission a paper to review the literature on professions in general, and in general education. The paper should assess the performance of the field of Jewish education as regards the profession of Jewish educator. (I. Aron)

R20 Recruitment and retention: summarize existing knowledge for the report.

R22 Best practice and vision -- methods to be agreed upon in the coming round of consultations. (S. Fox, A. Hochstein)

ginny217/7MN-W

To : Ginny Levi  
From : Seymour Fox and Annette Hochstein  
Date : 21st of July 1989

In response to your fax of this past Tuesday we would like to suggest the following points for the coming round of interviews with commissioners:

The purpose of the interview is threefold:

1. To debrief on the last meeting.
2. To begin the conversation on outcomes of the Commission's work.
3. To prepare the fourth Commission meeting.

With a small number of commissioners one may need to make up for a problematic small group meeting (some participants in group C).

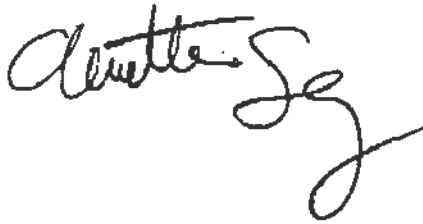
1. Debrief:

- a. General feeling and thoughts about the meeting.
  - b. Build on the sense of progress --from fairly abstract thinking to practical recommendations on community action sites. Emphasize that the Commission is moving towards recommendations for implementation.
2. Anticipated outcomes of the work of the Commission:
- a. Community action sites (introduce the notion of "who will do this" i.e. the need of a mechanism for implementation. (See documents in background materials of June 14.)
  - b. A report that will include:
    - \* a roadmap (broad directions for the next decade or two - including programmatic options.)
    - \* concrete recommendations on personnel and community (e.g. strengthen training program; expanded role for the communal organizations; national recruitment effort etc...)

(See outline of final report and research design -- remember how tentative these are.)

c. A successor mechanism: this is a commission that will end its work with more than a report. (See IJE paper -- particularly the various functions.)

3. Prepare for the fourth meeting of the Commission (content to be decided upon at Senior Policy Analysts meeting on July 30th).

A handwritten signature in cursive script, appearing to read "Andrew Sz". The signature is written in dark ink on a white background.

agenda/7MN-W

July 23, 1989

SOME THOUGHTS ON THE AGENDA FOR JULY 30TH

1. Draft outline of Commission report.
2. Draft outline of research design.
3. Interview with commissioners.
4. CAJE
5. The G.A.
6. Fourth meeting of the Commission.

hank/7MN-W  
July 23, 1989

Dear Hank,

Enclosed are:

- the draft of the outline for the final report
- the draft of the research design
- the guidelines for the next round of interviews
- some thoughts on the agenda for July 30.

I would like to discuss these documents with you during our next telephone conversation. I would also like to speak with you about the agenda for our meeting with Joe Reimer on the 31st.

Would 10:00 A.M. (Cleveland time), July 24th be a good time to call you?

Best regards,

A handwritten signature, likely of the sender, consisting of a stylized 'S' or 'J' shape with a loop at the top and a long, sweeping underline.



July 23, 1989

Dear Hank,

We are enclosing a rough draft of our preliminary thinking concerning the final report, as well as a research design. These papers are interconnected and this should be kept in mind as they are read.

We are suggesting that the report be written by one author who can faithfully represent the thinking of the Commission. We feel that this is the best way to ensure that the report will be inspiring and coherent. The background papers would appear in the appendix and be referred to throughout the report. The Carnegie report followed a similar format.

We look forward to an important and interesting meeting on July 30th.

Sincerely,

S. Annette

P.S. The list of background papers in the appendix is a provisional list and not a final one. I am sure that we will eliminate some of the suggested papers.

DRAFT May 1, 1990

AMERICAN JEWISH  
THE REPORT OF THE COMMISSION ON JEWISH EDUCATION

Woodner

Too many claims are  
not backed up by data,  
or are incorrect

Postman

In some places overstates  
the case - overly dramatic  
when not necessary.

Would like to see tighter,  
more condensed draft. In  
some places it goes into more  
detail than will interest  
readers.

## **CHAPTER 1: INTRODUCTION**

This has yet to be written. It will contain a strong positive statement about the fundamental mission of Jewish education. We hope that this will be based on a statement now being prepared by Professor Isadore Twersky.

## CHAPTER 2: THE CREATION OF THE COMMISSION

### The Crucial Importance of Jewish Education in Contemporary Life

There is a deep and wide-spread concern in the Jewish community today that the commitment to basic Jewish values, ideals and behavior may be diminishing at an alarming rate. There is considerable evidence that a high percentage of Jews have come to feel that Judaism does not address 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 the Jewish people. Throughout history Jews have faced dangers from without with courage and steadfastness; now a new kind of commitment is required.

The Jews in North America live in an open society which presents an unprecedented range of opportunities and choices. This extraordinary environment confronts us with what is proving to be an historic dilemma; while we cherish our freedom as individuals to explore new horizons, we recognize that this very freedom poses a dramatic challenge to the future of the Jewish way of life. There is an urgent need to find better ways to ensure that Jews maintain and strengthen the commitments that are central to Judaism.

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 prepa-

AK finds this overstated. Avoid overly dramatic phrases.

} GW - based on what evidence?

ration for such a decision resides with education. Jewish education must be compelling, emotionally, intellectually and spiritually, so that young people will say to themselves: "I have decided to remain engaged, to continue to investigate and grapple with these ideas and to choose an appropriate Jewish way of life."

Jewish education must be vastly improved if it is to achieve this objective. It must become an experience that inspires Jews to learn, feel and act in a way that reflects a deep understanding of Jewish values.

The difficulties facing Jewish education bear some resemblance to the problems of education in general in the U.S. Well known reports have documented the serious lack of teaching talent as well as other problems facing the educational system. A severe lack of funds, resources, status and vision is causing the system to strain and crack. Jewish education is also impoverished in regard to these basic requirements.

In North America today, Jewish education is often limited in scope: at times it is confined simply to facts about Jewish history and holidays and some study of the Hebrew language. Many elements that should be central to the mission of Jewish education -- such as the teaching of Jewish values and ideals, the concern for the State of Israel and for Jews throughout the world, the meaning of prayer, the relationship with God and community -- are often lacking. It is imperative that at this moment in history Jewish education again become a transformative rather than merely an informative experience. Without this change in the educational experience, it will be increasingly difficult to

*AR - over generalization. Some parts of Jewish education need vast improvements; some need enhancements. All Jewish ed. is being treated by same brush.*

*JW - may be resented by educators. In most schools there aren't so much lacking as they are inadequate or handled poorly.*

pass on to future generations a strong identity with and commitment to Judaism.

JW - this may be Buber's conception of education but it isn't anybody's

The core of Jewish education must be character education. Its goal must be no less than shaping the inner lives of people. We must begin to view education as a way to transmit the essence of what Jewish life is all about, so that future generations of Jews will be impelled to search for meaning through their own rich traditions and institutions. Judaism must present itself as a living entity and give the Jews of today the resources to find answers to the fundamental questions of life as readily as it did for their ancestors through the centuries. Otherwise it could eventually be overtaken in the minds of young people by other systems of thought that they feel are more meaningful for the modern world.

JW - this is a commonly held viewpoint. The issue isn't beginning to rise in education this way - it's doing it effectively

AR - overstated  
This dangerous state of affairs is in no small measure the result of the comparatively low priority that the Jewish community as a whole has given to Jewish education, despite the many outstanding schools, community centers, and summer camps <sup>and other education programs</sup> established by deeply committed leaders and parents over the years. Before World War II, Federations of Jewish Philanthropies tended to devote themselves to providing community support in the fields of health, social services and the Americanization of new immigrants. A good part of the leadership of the American Jewish community concentrated its attention on the problems of anti-Semitism here and abroad, and gave comparatively little thought to the needs of Jewish education. In the

AR - too unrequital - no evidence this is a strict cause & effect relationship

post-War period, the highest priority for community leaders was the lifesaving work of Jewish relief, rehabilitation and reconstruction. Nation-building in Israel and defense against attacks from neighboring Arab states became the primary focus of support from the Jewish community in later years. Today, there is great concern about the welfare of Soviet Jews.

In the face of such life-and-death issues, the needs of education seem to be less urgent, less insistent, more diffused; a problem that can be dealt with at some point in the future when more pressing problems have been solved. This is an illusion. We may continue to live with emergencies indefinitely, and we can no longer postpone addressing the needs of Jewish education lest we face an irreversible decline in the vitality of the Jewish people.

An obvious symptom of the inadequacy of Jewish education is the rise in intermarriage and the consequent turning away from Jewish traditions in the search for fulfillment and meaning in life. According to a recent Gallup (Israel) Poll of American Jews, carried out in December 1989, the number of intermarriages has sharply increased in the past couple of decades, growing from 16% of Jews between the ages of 40 and 59, to 28% of Jews under the age of 40. These figures are consistent with studies of individual communities in North America undertaken in recent years. Today, nearly one out of every three married Jews under the age of 40 is married to a non-Jew. A number of studies indicate that Jews who intermarry are significantly less

— AR & JW —  
There is no evidence  
that this connection  
is causal. Most  
social scientists hold the  
intermarriage is a result  
of social integration.

likely to provide their children with a Jewish education. A study of children of intermarriages shows that only 24% of children in dual faith households identify themselves as Jews.

Another symptom of the problem is that while a large majority of Jewish children have at one time or another received some form of Jewish education, it has often been so sporadic that it has had little impact of their lives. A recent study found that over half of Jewish school age children in the United States are not currently enrolled in any kind of Jewish schooling. Inevitably these children will grow up with a relatively weak identification with and understanding of Judaism, and have difficulty passing on to their children an appreciation of the beauty and richness of Jewish life.

JW -  
unclear from above  
which population this  
refers to.

This weakening commitment to Jewish life, which can already be seen in the lives of the current generation of young adult Jews, may become even more apparent among their children and grandchildren. This painful prospect, which community leaders can foresee in their own families as well as in the community at large, has brought to a head concern about the quality and mission of Jewish education.

In the past the Jewish family and the Jewish community had certain bonds that gave it remarkable inner strength. Jews grew up in Jewish families and Jewish neighborhoods with a strong Jewish ambience. They were constantly surrounded by the symbols and customs of Jewish life. They came into contact with their cultural and spiritual

JW -  
gap in 1 year in  
reflecting in a very  
part which hasn't  
sustained itself.



heritage in a variety of institutions and settings. Thus young people received a strong sense of Jewish identity through experiences in their everyday life.

Today these neighborhoods and the way of life they represented have all but disappeared from the modern world, and ways must be found to respond to these new circumstances. It was to meet this challenge that the idea of creating the Commission on Jewish Education in North America was born.

The underlying assumption that guided the Commission was that the North American Jewish community had the will and capacity to mobilize itself for education as it had in the past for the building of the State of Israel, the rescue of Jews in distress, and the fight against discrimination. This would require that all sectors of North American Jewry join forces, pool their energies and resources, and launch an unprecedented undertaking to enlarge the scope, raise the standards and improve the quality of Jewish education. To accomplish this, the Commission would have to analyze the current shortcomings of Jewish education, develop a concrete plan of action with specific goals, and establish a ~~mechanism~~ *entity* to oversee the enactment of that plan.

#### How the Commission Was Formed

The idea of forming a Commission to tackle the problems of Jewish education was first conceived by Morton L. Mandel of Cleveland,

AR  
pgs 7010  
are good  
history but  
are distracting  
here. Perhaps  
should be  
condensed to  
12 sentences,  
with  
more detail  
in an  
appendix.  
Believes  
this will  
be the  
reader.

Ohio, in November, 1986. Mandel has played a central role in the Jewish world during his long career as a community leader, and has been responsible for developing new initiatives for education in his local community, in the Jewish Community Center movement, and in the Jewish Agency for Israel. In calling for the creation of a Commission, Morton Mandel and his brothers, Jack Mandel and Joseph Mandel, decided to commit their personal energies and the financial resources of the Mandel Associated Foundations to bring about a major change in Jewish education.

In making this move, Mandel was mindful that commissions and their reports had played a significant role in the field of general education over the years. In 1910, The Flexner Report on Medical Education in the U.S. and Canada led to major reform in this field. More recently, national concern about the crisis in education has been aroused by such reports as A Nation At Risk, published by the National Commission on Excellence in Education (1983), A Nation Prepared: Teachers for the 21st Century published by The National Center on Education and the Economy (1986), and An Imperiled Generation, published by the Carnegie Foundation for the Advancement of Teaching (1988). Moreover, the Jewish world was not unfamiliar with the activities of national or international commissions. They have been used at various times to address different areas of contemporary life or fields of service and to achieve specific goals. Also, numerous local communities have begun, in recent years, to organize commissions on Jewish education or Jewish continuity as a means of studying local problems,

developing appropriate responses and implementing the necessary changes. About a dozen major communities have such commissions in various stages of maturity.

However, there has never been a national Commission singularly devoted to the subject of Jewish education in North America as a whole, and it was clear from the outset that in order to do its job well it would have to incorporate several unique features.

It was determined that the private and communal sectors would need to establish a working partnership to create the broadest possible base for the Commission. It would also be necessary that the orthodox, conservative, reform and reconstructionist movements work together; a prerequisite for the success of the Commission was that it benefit from the power of the various religious persuasions. Moreover, other sectors of the community involved and concerned about Jewish education and Jewish continuity needed to be included. Across-the-board changes could only happen through a process that reflected and respected the diversity of North American Jewry. Finally, it was critical that the work of the Commission result not only in recommendations of steps needed to be taken, but in concrete action that could, over time, actually transform Jewish education.

JW -  
Technically not true.  
In 1950's there  
was a Study  
Commission on  
Jewish Edu.  
Under its auspices a  
study was  
issued in 1959.  
It was by a  
large a section  
of AAJE, but  
at least  
nominally was  
an indep.  
commission.

## The Composition of the Commission

At the invitation of Morton L. Mandel, who agreed to chair the Commission, the following central communal organizations joined as co-sponsors:

(JCC Association)

The Jewish Community Center Association of North America (~~JCCA~~ formerly JWB) is the leadership body for the North American network of JCC's and Y's; JCCA serves the needs of individual Jewish Community Centers, and it helps to build, strengthen and sustain the collective Center movement through a broad range of direct and indirect services, institutes, consultations and Jewish experiences and by identifying and projecting movement-wide directions, issues and priorities.

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In addition, the Council of Jewish Federations (CJF), the umbrella organization for Jewish federations in North America, agreed to collaborate with the effort in order to facilitate communication and cooperation with local communities.

From the beginning, it was recognized that major Jewish family foundations should play a leading role in the Commission. With this in mind, the heads or principals of a number of foundations were approached. They agreed that a Commission in which they could work together with other segments of the organized Jewish community to revitalize Jewish education would be the key to achieving success in a significant common endeavor.

The following heads and principals of foundations joined the Commission: [a short description of each person will be inserted\*]

Mona Riklis Ackerman -- President of the Riklis Family Foundation

David Arnow ....

Charles R. Bronfman ....

Maurice S. Corson ....

Lester Crown ....

Eli N. Evans ....

Joseph S. Gruss ....

David Hirshhorn ....

Ludwig Jesselson ....

Charles Ratner ....

\* See Appendix A for biographies of all commissioners

AR -  
do not list  
Commission members -  
too distracting  
Pgs 12-16

The joining together of the communal and private sectors would be fundamental to the success of the commission. Private foundations could provide the initial funding to get new programs started, but implementation would ultimately be the responsibility of the federations, together with the religious denominations, the institutions of higher Jewish learning, the schools, the community centers, the bureaus of Jewish education, and above all, the educators on the front lines.

The next step was to draw up a list of heads of institutions of higher Jewish learning, educators, scholars and rabbis who would be invited to join the Commission.

The following heads of institutions of higher Jewish learning joined the Commission:

**Alfred Gottschalk** - President of Hebrew Union College-Jewish  
**Arthur Green** - President of the Reconstructionist Rabbinical College

**Norman Lamm** - President of Yeshiva University  
**Isamar Schorsch** - Chancellor and Professor of Jewish History at the  
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**The following educators, scholars, and rabbis joined the Commission:**

**Jack Bieler**

**David Dubin**

**Rabbi Joshua Elkin**

**Rabbi Irving Greenberg**

**Carol K. Ingall**

**Sara L. Lee**

**Prof. Seymour Martin Lipset**

**Rabbi Haskel Lookstein**

**Rabbi Harold M. Schulweis**

**Prof. Isadore Twersky**

**Rabbi Isaiah Zeldin**

The participation of outstanding community leaders would ensure the ultimate support of the organized Jewish community and help the Commission have a realistic understanding of how best to achieve its goals. Leaders from local communities and of national institutions (including the co-sponsoring organizations) were, therefore, invited to join the Commission. The following community leaders and heads of major community organizations joined the Commission:

**Ronald Appleby**

**Mandell L. Berman**

**John C. Colman**

**Stuart E. Eizenstat**

**Irwin S. Field**

Robert I. Hiller  
Henry Koschitzky  
Mark Lainer  
Robert E. Loup  
Matthew J. Maryles  
Florence Melton  
Donald R. Mintz  
Lester Pollack  
Esther Leah Ritz  
Harriet L. Rosenthal  
Barnett Yanowitz  
Daniel S. Shapiro  
Margaret W. Tishman

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Seymour Fox  
Annette Hochstein  
Stephen H. Hoffman  
Martin S. Kraar  
Arthur Rotman  
Herman D. Stein  
Jonathan Woocher



Henry L. Zucker

The staff consisted of the following individuals:

Estelle Albeg

Mark Gurvis

Virginia F. Levi

Debbie Meline

Joseph Reimer

Henry L. Zucker accepted the invitation to serve as Director of the Commission, and Seymour Fox and Annette Hochstein were appointed, respectively, as Director and Associate Director of Research and Planning.

The forty-seven Jewish leaders and thinkers who agreed to join the Commission were a remarkable group, with broader representation than had ever been gathered together to address the problem of Jewish education. The readiness with which these individuals responded to the invitation was in itself clear evidence that the time had come to give education the highest priority in planning the future of the Jewish community. Never before had there been a single group in which heads of foundations could meet with community leaders, directors of communal organizations, heads of institutions of higher learning, rabbis, educators and scholars, and work together towards a common goal.

## An Auspicious Beginning

The commissioners felt inspired by the prospect of so diverse and prominent a group arriving at a consensus about the kinds of intervention that should be undertaken. They agreed that the Commission provided an ideal means for Jews to join together to develop a plan of action. As Matthew Maryles, a Commission member, noted:

"The problem of Jewish education is too large for any one group. Only through a partnership can we hope to legitimize the pluralism within and between Jewish communities. The partnership has to occur between the religious and the non-religious institutions and organizations that make up the national Jewish community."

A formal methodology for the work of the Commission was established. It ~~would meet~~<sup>met</sup> six times over a two year period. Before and after each meeting, every Commissioner ~~would be~~<sup>was</sup> interviewed to help develop agendas for future discussions. Background materials ~~would~~<sup>were</sup> be circulated prior to each meeting of the Commission. Some of the deliberations of the Commission ~~would take~~<sup>took</sup> place in small work groups; others ~~would be~~ in plenary sessions. On the basis of transcripts of these discussions, the staff and the senior policy advisors ~~would formulate~~<sup>which were</sup> recommendations on next steps ~~that would then be~~ circulated to commissioners for comments.

All of the commissioners shared the determination to make a concrete impact on Jewish life. They agreed that the Commission could not be merely "a lot of talk". "We will not conclude the work of this

AR -  
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Lendora. Chops  
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what we did, or  
on what the  
design was.

Commission," stated Mandel, "without beginning the implementation process the very day we issue our report."

The commissioners felt there were grounds for optimism about the ultimate success of the project. Several pilot projects had been developed for Jewish education in recent years that had shown promising results. These could serve as models for the kind of massive effort that would be necessary if the nature of Jewish life as a whole were to be affected. Moreover, as Rabbi Norman Lamm pointed out:

"The concern about Jewish survival comes at a time of unprecedented success in Jewish scholarship. There are today in Israel and North America more Jewish books and other Jewish publications being issued than there were in Europe during the height of the so-called 'Golden Age of Polish Jewry.' Ironically, however, this flourishing of Jewish thought is not reaching large numbers of Jews."

During the Commission's first meeting, in August 1988,

Rabbi Haskel Lookstein, expressed the enthusiasm felt by the commissioners:

"Just the possibility of working together with so many fine minds and so many committed people of varied religious outlooks is extremely inspiring. We all have many common goals, and it is an extraordinary opportunity to sit down and work on them together, despite our philosophic differences."

**DRAFT** May 1, 1990

COMMENTS INCLUDE:

Ariel

Reimer

HLZ

VFL

**THE REPORT OF THE COMMISSION ON JEWISH EDUCATION**

## **CHAPTER 1: INTRODUCTION**

**This has yet to be written. It will contain a strong positive statement about the fundamental mission of Jewish education. We hope that this will be based on a statement now being prepared by Professor Isadore Twersky.**

## CHAPTER 2: THE CREATION OF THE COMMISSION

### The Crucial Importance of Jewish Education in Contemporary Life

There is a deep and wide-spread concern in the Jewish community today that the commitment to basic Jewish values, ideals and behavior may be diminishing at an alarming rate. There is considerable evidence that a high percentage of Jews have come to feel that Judaism does not address 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 the Jewish people. Throughout history

internal, and

Jews have faced dangers from without with courage and steadfastness, ~~now~~ a new kind of commitment is required, to face the challenge.

Ariel questions whether personal fulfillment is really the issue we are concerned with. Reimer also questions this.

Today the danger is

The Jews in North America live in an open society which presents an unprecedented range of opportunities and choices. This extraordinary environment confronts us with what is proving to be an historic dilemma; while we cherish our freedom as individuals to explore new horizons, we recognize that this very freedom poses a dramatic challenge to the future of the Jewish way of life. There is an urgent need to find better ways to ensure that Jews maintain and strengthen the commitments that are central to Judaism.

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~~

best means of preparing youth

Reimer - are we competing with ideologies or with alternative lifestyles?

to make <sup>is</sup> ~~ration~~ for such a decision ~~resides with~~ education. Jewish education must be compelling, emotionally, intellectually and spiritually, so that <sup>Jews</sup> ~~young people~~ will say to themselves: "I have decided to remain engaged, to continue to investigate and grapple with these ideas and to choose an appropriate Jewish way of life." ↪

Jewish education must be vastly improved if it is to achieve this objective. It must become an experience that inspires Jews to learn, feel and act in <sup>ways</sup> ~~a way~~ that reflects a deep understanding of Jewish values, *culture, beliefs, and practices.*

¶ The difficulties facing Jewish education bear some resemblance to the problems of education in general in the U.S. Well known reports have documented the serious lack of teaching talent as well as other problems facing the educational system. A severe lack of funds, resources, status and vision is causing the system to strain and crack. Jewish education is also impoverished in regard to these basic requirements.

Ariel finds this too loaded - are we impoverished in all 4 things identified as lacking?

In North America today, Jewish education is often limited in scope: at times it is confined simply to facts about Jewish history and holidays and some study of the Hebrew language. Many elements that should be central to the mission of Jewish education -- such as the teaching of <sup>other Jews around the world and for</sup> Jewish values and ideals, the concern for the State of Israel, ~~and for Jews throughout the world~~, the meaning of prayer, the relationship with God and <sup>with</sup> community -- are often lacking. It is imperative that at this moment in history Jewish education again become a transformative rather than merely an informative experience. Without this change in the educational experience, it will be increasingly difficult to

add Hebrew, Jewish history, classical texts

pass on to future generations a strong identity with and commitment to Judaism.

Ariel believes this is a debatable proposition. Can't public schools develop character?

The core of Jewish education must be character education. Its goal must be no less than shaping the inner lives of people. We must begin to view education as a way to transmit the essence of what Jewish life is all about, so that future generations of Jews will be impelled to search for meaning through their own rich traditions and institutions. Judaism must present itself as a living entity and give the Jews of today the resources to find answers to the fundamental questions of life as readily as it did for their ancestors through the centuries. Otherwise it could eventually be overtaken in the minds of young people by other systems of thought that they <sup>may regard as</sup> ~~feature~~ more meaningful for the modern world.

This dangerous state of affairs is in no small measure the result of the comparatively low priority that the Jewish community as a whole has given to Jewish education, despite the ~~many~~ outstanding schools, community centers, and summer camps, established by deeply committed leaders and parents over the years. Before World War II, Federations of Jewish Philanthropies tended to devote themselves to providing community support in the fields of health, social services and the Americanization of new immigrants. A good part of the leadership of the American Jewish community concentrated its attention on the problems of anti-Semitism here and abroad, and gave comparatively little thought to the needs of Jewish education. In the

See attached (at end) insert from H-2 for this



post-War period, the highest priority for community leaders was the lifesaving work of Jewish relief, rehabilitation and reconstruction. Nation-building in Israel and defense against attacks from neighboring Arab states became the primary focus of support from the Jewish community in later years. Today, there is great concern about the welfare of Soviet Jews.

In the face of ~~such~~ life-and-death issues, the needs of education <sup>may</sup> seem to be less urgent, less insistent, more diffused; a problem that can be dealt with at some point in the future when more pressing problems have been solved. This is an illusion. <sup>the Jewish community will face</sup> ~~We may continue to live with~~ emergencies indefinitely, <sup>but it</sup> ~~and we~~ can no longer postpone addressing the needs of Jewish education lest we face an irreversible decline in the vitality of the Jewish people.

An obvious symptom of the inadequacy of Jewish education is the rise in intermarriage and the consequent turning away from Jewish traditions in the search for fulfillment and meaning in life. According to a recent Gallup (Israel) Poll of American Jews, carried out in December 1989, the number of intermarriages has sharply increased in the past couple of decades, growing from 16% of Jews between the ages of 40 and 59, to 28% of Jews under the age of 40. These figures are consistent with studies of individual communities in North America undertaken in recent years. Today, nearly one out of every three married Jews under the age of 40 is married to a non-Jew. A number of studies indicate that Jews who intermarry are significantly less

Reimer suggests  
the gap between  
statistics here  
may be  
confusing

likely to provide their children with a Jewish education. A study of children of intermarriages shows that only 24% of children in dual faith households identify themselves as Jews.

Another symptom of the problem is that while a large majority of Jewish children have at one time or another received some form of Jewish education, it has often been so sporadic that it has had little impact of their lives. A recent study found that over half of Jewish school age children in the United States are not currently enrolled in any kind of Jewish schooling. <sup>In all likelihood</sup> ~~Inevitably~~ these children will grow up with a relatively weak identification with and understanding of Judaism, and have difficulty passing on to their children an appreciation of the beauty and richness of Jewish life.

This weakening commitment to Jewish life, which can already be seen in the lives of the current generation of young adult Jews, may become even more apparent among their children and grandchildren. This painful prospect, which community leaders can foresee in their own families as well as in the community at large, has brought to a head concern about the quality and mission of Jewish education.

In the past the Jewish family and the Jewish community had certain bonds that gave <sup>them? Jews?</sup> ~~it~~ remarkable inner strength. <sup>they?</sup> ~~Jews~~ grew up in Jewish families and Jewish neighborhoods with a strong Jewish ambience. They were constantly surrounded by the symbols and customs of Jewish life. They came into contact with their cultural and spiritual

heritage in a variety of institutions and settings. Thus young people received a strong sense of Jewish identity through experiences in their everyday life.

Today these neighborhoods and the way of life they represented have all but disappeared from the modern world, and ways must be found to respond to these new circumstances. It was to meet this challenge that the idea of creating the Commission on Jewish Education in North America was born.

The underlying assumption that guided the Commission was that the North American Jewish community had the will and capacity to mobilize itself for education as it had in the past for ~~the building of~~ <sup>and care</sup> ~~the State of Israel~~, the rescue of Jews in distress, ~~and~~ <sup>and the upbuilding of the State of Israel.</sup> the fight against discrimination. This would require that all sectors of North American Jewry join forces, pool their energies and resources, and launch an unprecedented undertaking to enlarge the scope, raise the standards and improve the quality of Jewish education. To accomplish this, the Commission would have to analyze the current shortcomings of Jewish education, develop a concrete plan of action with specific goals, and establish a mechanism to oversee the enactment of that plan.

### How the Commission Was Formed

The idea of forming a Commission to tackle the problems of Jewish education was first conceived by Morton L. Mandel of Cleveland,

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connecting concept  
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neighborhoods, rather  
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factors contributing  
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Ohio, in November, 1986. Mandel has played a central role in the Jewish world during his long career as a community leader, and has been responsible for developing new initiatives for education in his local community, in the <sup>national</sup> Jewish Community Center movement, and in the Jewish Agency for Israel. In calling for the creation of a Commission, Morton Mandel and his brothers, Jack Mandel and Joseph Mandel, decided to commit their personal energies and the financial resources of the Mandel Associated Foundations to bring about a major change in Jewish education.

In making this move, Mandel was mindful that commissions and their reports had played a significant role in the field of general education over the years. In 1910, The Flexner Report on Medical Education in the U.S. and Canada led to major reform in this field. More recently, national concern about the crisis in education has been aroused by such reports as A Nation At Risk, published by the National Commission on Excellence in Education (1983), A Nation Prepared: Teachers for the 21st Century published by The National Center on Education and the Economy (1986), and An Imperiled Generation, published by the Carnegie Foundation for the Advancement of Teaching (1988).

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## The Composition of the Commission

At the invitation of Morton L. Mandel, who ~~agreed to~~<sup>ad</sup> chair the Commission, the following central communal organizations joined as co-sponsors:

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HLZ - do not single out  
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The forty-seven Jewish leaders and thinkers who agreed to join the Commission were a remarkable group, with broader representation than had ever been gathered together to address the problem of Jewish education. The readiness with which these individuals responded to the invitation was in itself clear evidence that the time had come to give education the highest priority in planning the future of the Jewish community. Never before had there been a single group in which heads of foundations could meet with community leaders, directors of communal organizations, heads of institutions of higher learning, rabbis, educators and scholars, and work together towards a common goal.

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Commission," stated Mandel, "without beginning the implementation process the very day we issue our report."

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*- Reimer believes it  
add that we add  
a chapter on a negative  
note. Can we restructure  
the sentence so it  
emphasizes unity*

Insert on pages 5-6

This dangerous state of affairs is in no small measure the result of the historically low priority that the Jewish community as a whole has given to Jewish education. At the beginning of the federation movement at the turn of the century, the chief emphasis was on financial support for the indigent newcomers and on their Americanization. Federations generally ignored Jewish education, which was left to those people who had Jewish education as a special interest. While some outstanding schools, community centers, and summer camps were established by committed leaders and parents, overall the field met with indifferent support by the leaders of the community.

In the 20's and the 30's, the situation began to improve, but federations tended to give community support priority to the health and social service fields, and to dealing with problems of anti-Semitism. In the immediate post-War period, the highest community priority was the lifesaving work of Jewish relief, rehabilitation and reconstruction, and the upbuilding of Israel. At the same time, Jewish education became a higher priority and received increased support from federations and from the religious congregations. Today federation leaders attach a much higher priority to Jewish education.

Currently, federations are urgently involved with the rescue and resettlement of Soviet Jewry, and this is emerging as the need which overshadows all other federation concerns.

# **Toward the Professionalization of Jewish Teaching**

Isa Aron, Ph.D.

February 1990

**A Report Submitted to  
The Commission for Jewish Education in North America**

Isa Aron is an Associate Professor at the Rhea Hirsch School of Education, Hebrew Union College – Jewish Institute of Religion, 3077 University Avenue, Los Angeles, CA 90007

The Commission on Jewish Education in North America was convened by the Mandel Associated Foundations, JWB and JESNA in collaboration with CJF. The ideas expressed in this report are those of the author and do not necessarily reflect the views of the Commission.

*For more information about the Commission, contact the  
Mandel Associated Foundations, 4500 Euclid Avenue, Cleveland, Ohio  
94103. (216) 391-8300.*

TO: Seymour Fox

FROM: Mark Gurvis

DATE: May 3, 1990

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1. Following is a copy of Chapter 2 marked with comments from Ariel, Levi, Reimer and Zucker. I am still waiting for Hoffman, Kraar and Stein and will send those as soon as possible. Where there were stylistic suggestions I've just marked them. Substantive comments are identified by name. HLZ has suggested new text for a paragraph on the bottom of page 5. Let me know if this is a helpful way to share comments.
2. Also attached is suggested language for a research paper title page, per your request.
3. Finally, Marty Kraar tells me that the data collected through CJF's population survey will be public information and we would certainly have full access to it.
4. You can reach me at Federation today between 10:30 a.m. and 3:30 p.m. (216) 566-9200.



TO: Seymour Fox

FROM: Mark Gurvis

DATE: May 4, 1990

SUBJECT: Reactions from Herman Stein to Chapter II

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In general, Herman believes the material is quite good. There are a few points he would raise, as follows:

1. On page 3 the text addresses both issues of identity and issues of belief. Thus far, the Commission has avoided defining the "commitments that are central to Judaism," focusing more on strengthening identity. While Herman personally doesn't have a problem with the statement, others might since the Commission hasn't discussed this at all. This is echoed later in the chapter (e.g., page 4 "Jewish education again became a transformative rather than merely an informative experience...commitment to Judaism."
2. On page 5, it is unclear what is meant by character education and the shaping of inner lives. Other facets of people's lives influence character development. What is the unique role of Jewish education?

As of yet, Steve Hoffman and Marty Kraar have not read the draft.

## CHAPTER 3: JEWISH EDUCATION - WHERE IT STANDS TODAY

The Need for Reliable Data

In order to understand the context in which the Commission would have to approach its task, it was necessary to obtain as much information as possible about the state of Jewish education in North America today. This ~~would~~ included a description of the various components that make up Jewish education, an analysis of the reach and effectiveness of those components and an appraisal of major problems each of them faces.

As the Commission began its work it realized that there was a paucity of data on the facts and scope of Jewish education and almost no research on the impact of the various forms of Jewish education. Every attempt was made to gather the data that was available and in addition the following research papers were commissioned:

The Relationship Between Jewish Education and Jewish Continuity (I. Scheffler, Harvard University; S. Fox, The Hebrew University)

This paper was commissioned to respond to the questions raised by commissioners about the nature of the evidence that links Jewish education to Jewish continuity.

The Structure of Jewish Education in North America (W. Ackerman, Ben Gurion University)

LIST FULL  
NAMES OF  
AUTHORS

DO WE NEED  
TO COMMENT ON  
WHETHER & HOW  
THESE PAPERS ARE  
AVAILABLE.

A.

A historical perspective on the structure of Jewish education with particular reference to the role of bureaus of Jewish education, the religious denominations and the federation movement.

Towards the Professionalization of Jewish Teaching (I. Aron, Hebrew Union Collage, Los Angeles)

An analysis of the status of Jewish teachers and of the issues involved in the creation of a profession for Jewish teachers.

Studies of Personnel in Jewish Education: A Summary Report (D. Markovic and I. Aron, Hebrew Union College, Los Angeles)

A survey of the available data on Jewish educational personnel, their educational background, salary and benefits.

Community Organization For Jewish Education in North America: Leadership, Finance, and Structure (H.L. Zucker, Director, Commission on Jewish Education in North America)

An analysis of the role that the organized Jewish community has played in Jewish education as well as a projection of future trends and opportunities.

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A report on the status and significance of the recently established local commissions on Jewish education/Jewish continuity.

The Synagogue as a Context for Jewish Education (J. Reimer, Brandeis University)

A study of the impact of three supplementary schools whose synagogues have offered them strong support.

The Preparation of Jewish Educators in North America: A Research Study (A. Davidson, Jewish Theological Seminary of America)

A comprehensive study of the fourteen teacher-training institutions in North America, their student body, faculty, curriculum and plans for the future.

Finding of the Los Angeles BJE Teacher Census (I. Aron

and B. Phillips, Hebrew Union College, Los Angeles)

An analysis of the data gathered by the bureau of Jewish education of Los Angeles on the teachers in the city's Jewish schools.

Informal Education in North America (B. Reisman, Brandeis University)

A study of the issues involved in informal education in North America with particular reference to the Jewish community centers, the youth movements, camping, family and adult education.

A Poll of the Jewish Population of the U.S.A.-A Pilot Poll (Gallup(Israel), December 1989)

The Commission participated in a Gallup Poll of the Jewish population in North America, introducing questions that are of importance for the issues and policies of Jewish education.

The Known Facts and Figures of Jewish Education

The following is a brief overview of the various elements of Jewish education that were studied in those reports, as well and gathered from other sources.

The traditional audience for general education in North America consists of individuals between the ages of three (pre-school training) and 22 (college graduation). However, <sup>In</sup> accordance with traditional Jewish thinking the audience for Jewish education includes all age groups, and the affiliated as well as the non-affiliated -- in other words the entire Jewish population.

HL2

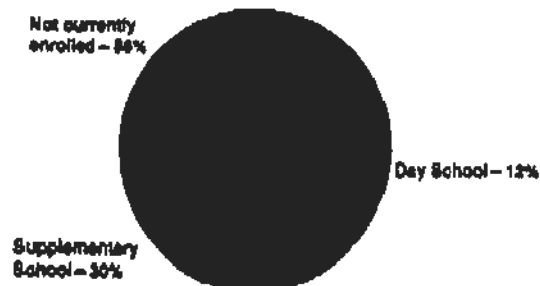
However, the major emphasis has been on school age children, frequently only through Bar or Bat Mitzvah or confirmation.

MG - this generalization excludes adult edue offerings in every community in No. America

Formal Jewish education in North America consists of two major types of schools: the day-school, which is an all-day educational institution teaching both general and Jewish subjects; the supplementary school, which meets one to three times a week after public school hours and/or on Sunday mornings for instruction on Jewish subjects.

There are close to one million Jewish children of school age in North America (900,000 for the U.S. and 57,000 for Canada). Most of these children, perhaps as many as 90%, have attended some form of Jewish schooling at least one time in their lives. However, for many, attendance is often short-lived and sporadic. Only 350,000 to 400,000 in the U.S. (about 40% of all Jewish children), and 32,000 in Canada (about 55%) are currently enrolled in any Jewish school. This is even more of a problem with children over Bar or Bat Mitzvah age (12 or 13) when attendance drops by 60 - 70%.

Enrollment in Day Schools & Supplementary Schools, U.S.A. (1982)



## Enrollment in Day Schools &amp; Supplementary Schools, Canada (1982)

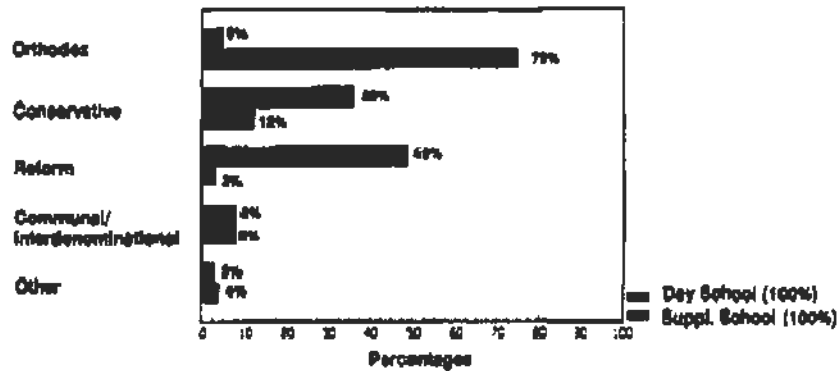


Over a twenty year period, from 1962 to 1982, enrollment in Jewish schools in the U.S. dropped from approximately 600,000 to approximately 400,000, an overall decline of nearly 35%. This sharp decline reflects negative demographic trends (i.e., the end of the baby boom), and also a lessening interest in Jewish schools. It is interesting to note that the most extensive form of Jewish education, the supplementary school, declined by about 50%, from 540,000 to 295,000; while day school enrollment rose from 60,000 to 105,000, a rise of approximately 90%.

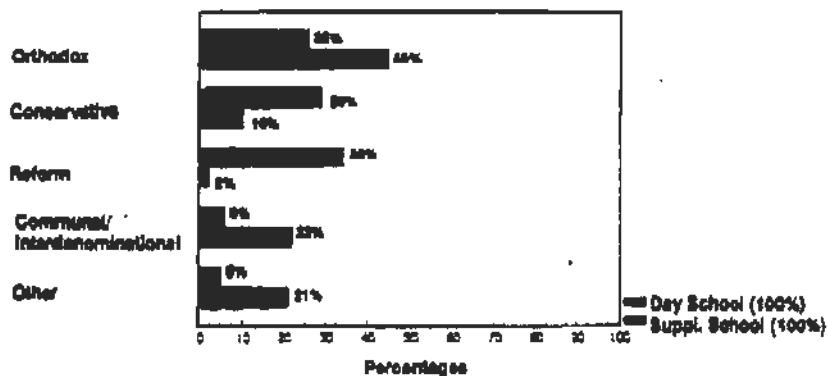
Most Jewish schools are associated with one of the three major denominational movements - the Orthodox, the Conservative, and the Reform. It is estimated that in the early 1980s, there were approximately 1,800 supplementary schools and close to 600 day schools in the United States. The overwhelming majority of day schools (75%) were Orthodox. Children attending Reform and Conservative supplementary schools comprised 85% of the supplementary school popula-

tion.

United States: Enrollment by Denominational Affiliation by Type of School (1982)



Canada: Enrollment by Denominational Affiliation by Type of School (1982)



There are many important forms of Jewish education outside the elementary and secondary school settings. These include Jewish Community Centers, camps, youth movements, educational visits to Israel, college and university courses, Hillel Houses and other on-campus organizations, adult and family education programs, *nursery and pre-school education.*

The most far reaching of these are the approximately 170



What  $Q_c$  is this  
if potential  
market?



Youth movements also provide an important setting for education. There are some 75,000 members of youth movements, with another 25,000 or so attending on different occasions. Youth groups serve adolescents and are usually sponsored by national organizations (BBYO and Young Judea), the religious denominations, (USY, NCSY, NFTY), and Zionist movements (Bnei Akiva, Betar, Hashomer Hatzair). They have played an important role in the preparation of the leadership of the American Jewish community.

What % of  
13-18 year olds?

Visits to Israel in organized groups, mostly for summer educational programs, are an effective form of Jewish education. It is estimated that approximately 25,000 young Americans<sup>s</sup> participate annually in a variety of educational programs in Israel. There has been a steady increase in the number of young people participating in these programs over the past two decades, but it is estimated that close to 65% of the American Jewish population has never visited Israel, a percentage that is probably higher among the 15-to-25-year-olds. There is a strong evidence that these programs have a significant positive impact on participants, but it is also agreed that their potential is still largely untapped, both in terms of number of participants and the quality of the programs.

What % of  
15-18 year  
olds?

In recent years there has been increasing awareness of the importance of adult education. There are both formal and informal adult education programs. Formal adult education programs take place in synagogues, JCCs or Hebrew colleges. Demographic studies indicate a level of participation of between 5% and 10% of the Jewish population. Informal programs (e.g., Havurot and Minyanim) are unstructured, and there is ~~relatively~~ little reliable information about the number of people involved.

Retreat or conference centers exist in about 50 cities in North America and <sup>provide</sup> ~~serve~~ family camping, shabbatonim for Jewish schools, specialized week<sup>(s)</sup>ends, conferences on different subjects and leadership programs for boards and staff groups.

Finally, family education is considered one of the developing frontiers for informal Jewish education in North America. Although data is not available at this time as to the extent of family education programs, many communities in the U.S. have either undertaken these recently or have plans to undertake them in the future.

\* \* \* \* \*

Thus, while there are many different forms of Jewish education, only a <sup>small</sup> fraction of the Jewish population of North America currently participates in any type of program. This includes both children and adults. Less than half of Jewish children currently attend any type of Jewish school; only about one in three Jews <sup>has</sup> ~~have~~ ever visited Israel; and it is estimated that only one in ten Jewish adults are involved in any type of Jewish learning.

is this correct?

If Jewish education is to achieve its objectives its reach must be extended to include the majority of Jews of North America. This becomes particularly evident when we examine some of the major forms of Jewish education.

#### A Closer Look at Six Major Forms of Jewish Education

##### 1. The Supplementary School

The supplementary school is the most extensive form of formal Jewish education in the United States. Although at one time it served as many as half a million children, it is estimated today that some 250,000 are enrolled in these schools.

295,000 on p. 5.

Based on a concept brought to America from European communities around the turn of the century, supplementary schools seemed ideally suited to an immigrant population that wanted

In a number of congregations the supplementary school was at the heart of the synagogue's activities. Rabbis played a leadership role along with principals and staffs of knowledgeable teachers who served as role models for students. Some of the graduates of these schools became the following generations' rabbis, community leaders, communal workers and Judaic scholars.

Has quality really declined

Over the past several decades, however, there has been a significant decline in the role and quality of the supplementary school. Today there are practically no full-time jobs to attract qualified teachers, and few to attract principals. Many of the best educators have left their positions to join faculties of day schools. Congregations are having difficulty providing adequate resources for their supplementary schools. Part-time teachers are often poorly trained or not trained at all. They receive inadequate salaries and no fringe benefits. The curricula are very uneven and the educational impact appears to be minimal.

Articles have appeared in the press about this unfortunate condition, and this in turn has contributed to poor morale and reduced communal support.

more than adv.

As a result, there is an overwhelming perception among American Jews that supplementary school education is proving to be a failure. Few people can make a career, or even support themselves, teaching ten or twelve hours-a-week. Almost by definition these part-time teachers cannot make the professional commitment that is required. Moreover, the teachers are often frustrated by the difficulty of making a serious impact on the lives of students in the limited amount of teaching time that is available, and they see no possibility of improving their own skills or advancing their

MG-

Is there data we can use to back these statements up.

MG -  
Overstated!  
Congregational  
schools never  
received much  
communal funding  
and now receive

12

careers through self-improvement programs. Thus, all concerned -- the teachers, parents, students, and community leaders -- doubt that the poor performance of today's supplementary schools can be remedied. As Commissioner Peggy Tishman put it, "As long as Sunday school is something you have to live through rather than enjoy, it cannot be valuable. So many ~~of~~ Jewish Americans have had an impoverished Sunday school experience as their only Jewish education."

HLZ -  
are there some  
good suppl. schools  
Hope for improvement

## 2. DAY SCHOOLS

The day school concept is based on the premise that in order to be effective, Jewish education must take place in a comprehensive Jewish environment <sup>and be accorded a sufficient proportion of the student's time.</sup> Here Jewish and general studies are given equal status. Since the Jewish education of the child is a prime concern of the entire school program, respect for Jewish values and traditions is effectively integrated into the curriculum.

Proponents of the day school believe that meaningful Jewish education cannot take place after normal school hours when the child is tired, when there may be an option to attend or not to attend, and when parents tend to believe that it is general education that really counts. Proponents also feel that a socially segregated environment has many advantages, the most significant of which is the peer-support for a

During the first half of this century there were few day-schools, almost all of them Orthodox. In recent years the Conservative movement <sup>has</sup> developed over 70 day schools, and the Reform movement has also begun to establish day schools.

However, day schools have problems of their own. Despite the large number of full-time teachers, average salaries are significantly lower than those of their colleagues in the public school system. Many of these teachers are poorly trained, and there is little on-the-job training available to them. Policy makers who question the prospect of continued growth of the day school point to the higher cost of





arts, athletics and adult education. They functioned very much as the YMCA did for the general community, and some of the Centers are still called YMHA.

For many years the JCC movement did not consider Jewish education to be one of its central functions. Beginning in the 1970s, however, its potential for informal Jewish education was increasingly recognized. In 1985 a commission was established by the umbrella organization (then known as JWB, now known as JCCA) to develop a new educational focus for Community Centers. As a result, a variety of important educational programs <sup>has</sup> ~~have~~ been introduced <sup>to</sup> ~~in~~ centers during the past five years. Jewish educators have been hired as a resource for staff training and program development. Staff and board members are participating in Jewish educational programs in Israel and in North America. Educational materials especially suited to these informal settings are being prepared. Early childhood and youth programs are proving to be of special interest and are growing at a rapid rate.

While these developments are promising, no pre-service training program for Jewish education of JCC staff exists. Experts indicate that the new emphasis on Jewish education introduced in the Community Center movement has yet to find its appropriate place in relation to the more traditional role of JCCs as a place for Jews to meet, socialize and par-

what % of potential market?

An estimated 25,000 young people from North America participate in educational programs in Israel every year. These consist of study tours, programs at universities, work programs in Kibbutzim, archaeological digs, and a variety of religious, cultural and professional study programs. Recent studies indicate that many young people who have never visited the country would do so in the framework of educational programs, and even those who have visited as tourists would return if appropriate programs were made available.

In some communities savings programs have been undertaken by parents, local synagogues and the community in which monies have been set aside from the day a child enters school for an organized trip to Israel during his or her high school years. This practice could become a model for Jewish fami-

lies throughout North America.

Research indicates that the present number of 25,000 young people in study groups in Israel could be substantially increased.

##### 5. Early Childhood Programs

In North America today there is increasing attention being given to the importance of early childhood education. This has a significant bearing on Jewish education not only in relation to educational theory but because more and more Jewish mothers are working mothers, and are concerned about having an appropriate <sup>child care and</sup> educational setting for their children.

There are some 50,000 children in early childhood programs today. Most of these programs take place in JCCs, the next largest group is in congregations, and some are attached to day schools. This activity should be increased enormously if the needs of the population are to be adequately served.

Early childhood is an especially important period for Jewish education, particularly since the family has all but abdicated its role as educator. It is a period of deep emotional experiences in the child's life and important attachments

*ALZ - no doubt many as in non-sectarian day care programs.*

*what % of ~~US~~ potential population?*

*very loaded statement*

A major problem in early childhood education is that the teachers are among the lowest paid of Jewish educators. Early childhood educators are often poorly trained, particularly in terms of their Jewish background. Only three teacher training institutes provide early childhood teacher training (Spertus College of Judaica, the Boston Hebrew College and Stern College of Yeshiva University).

Moreover, early childhood programs suffer from a dearth of curricular and educational material.

There are an estimated 400,000 Jewish college and university students in North America. No more than 100,000 are being <sup>served</sup> ~~serviced~~ by the Hillel Foundation and other Jewish agencies on the campus. The largest provider of services on the campus is the National Hillel Foundation. The Orthodox,

Conservative and Reform movements have their own representatives on a number of campuses, as does the American Israel Public Affairs Committee (AIPAC) and The United Jewish Appeal (UJA). There are an estimated 600 college courses and academic programs in Judaica on college campuses in North America, some of which are extensive enough to grant degrees, while others are limited to individual course offerings. There are no accurate figures as to how many Jewish students participate in these courses.

This is a key area for Jewish education. The two to four years students spend in college are critical in their personal development, and an impact could be made in a variety of ways. While there are Jewish students in many colleges and universities in North America, there is a concentration of Jewish students on approximately 30 college campuses where they may represent 20-30% of the student population. Often on these same college campuses the percentage of Jewish faculty is similar to the student body. The opportunity for meaningful Jewish education to take place in these settings could be extremely significant. Some experts view this as a second chance for Jewish education. Others see it as a last chance.

~~academic programs~~  
Jewish programs on college campuses are often underfinanced and unable to offer competitive salaries for well-trained,

MG-  
why not reflect growth of last 20 yrs. It's a different picture than what was!

600 Judaic  
dept's or  
600 course  
offerings?

academic or  
Hillel-type  
programs?

dedicated personnel. Little has been done to develop programs that would attract faculty to planned Jewish education activity on college campuses. This is important because faculty members in the humanities, social sciences, natural sciences, as well as in Judaica, who are committed to Jewish values and ideas, could serve as role models for the students and other members of the faculty.

HLZ -  
need to develop  
a feeling of Jewish  
community "on the  
campuses with large  
concentrations of Jewish  
population."

#### Major Issues that Need to be Addressed

The Commission's review of the state of Jewish education brought to the fore several issues that cut across all forms, all settings, all programs;

1. The need to <sup>develop</sup> ~~build~~ a profession for Jewish education
2. The need to improve curriculum and methods
3. The need for additional funding
4. The need for strong lay-leadership
5. The need to reconsider the structure of Jewish education

#### 1. The Need to Develop a Profession of Jewish Education

It is estimated that there are today some 30,000 teaching and 3000 administrative positions for Jewish education in North America. Yet only one hundred students graduated in 1989 from all Jewish education training programs and only 144 individuals are currently enrolled full-time in bache-

lor's and master's degree programs.

A majority of those who enter the field of Jewish education do so with far less preparation than their counterparts in the public education system. Thus, while over half of public school teachers hold a Masters Degree, this is true of only a handful of teachers in Jewish day schools. It is estimated that nearly one out of every five (17%) teachers in day schools <sup>does</sup> ~~do~~ not have a college degree, and <sup>fewer</sup> ~~less~~ than half of the teachers in the supplementary schools have had a high school Jewish education. Informal educators are trained in social work and group work, and receive almost no pre-service training in Jewish education.

<sup>Jewish school</sup>  
Of the total number of <sup>Jewish school</sup> teachers it is estimated that only about 15% to 20% hold full-time positions. Isa Aron and Bruce Phillips have reported in "Findings of the Los Angeles BJE Teachers Census," that only 23% of all the teachers in Los Angeles teach more than 20 hours per week, while 54% teach under 10 hours. 71% of the teachers have other occupations -- of these, some are homemakers who enjoy teaching a few hours a week in supplementary schools; others are full-time students. Some hold other part-time or even full-time employment. Only 14% of the teachers in Los Angeles earn \$20,000 or more, while 41% earn under \$3,000. Only 20% receive health benefits.

The "1988 Teachers Salary Update" reported that supplementary school teachers, carrying a 12-hour work load per week, earn an average annual salary of \$9,000. Early childhood teachers earn \$8,000 to \$10,000. Full-time day school teachers, carrying a 30-hour work load per week, earn an average annual salary of \$19,000. These figures are low compared with the average public school teacher's salary of \$25,000 for kindergarten teachers and \$30,000 for elementary school teachers (according to the latest NEA figures), which in itself is recognized as woefully inadequate.

*how many homes?  
Full-time?*

Aryeh Davidson, in "The Preparation of Jewish Educators in North America: A Research Study" reported that there are fourteen training programs for Jewish education in North America, with a total enrollment of 358 students in degree or teacher certification programs. A total of 100 people graduated from all programs in 1989 -- only a fraction of what the field needs. In fact, it appears that there could be as many as 3,000 openings the day school starts <sup>this year.</sup> All training programs together have only 18 full-time faculty who specialize in Jewish education. It is obvious that so small a faculty cannot possibly undertake the multiple assignments that the training institutions must fill. The problem of inadequately qualified teachers, even among those specifically trained for careers in the Jewish community, is



likely to continue unless there is a major effort to develop Jewish education as a serious profession. Students today are entering training programs with insufficient knowledge of Judaica, and with more interest in pursuing an M.A. degree than achieving teacher certification.

It is clear that many of the 30,000 teachers who presently hold positions in Jewish schools do not provide role models for outstanding college age students who might otherwise be attracted to careers in Jewish education. Indeed, throughout the United States, supplementary Jewish education experiences a high rate of teacher turnover. According to the Jewish Community Federation of Cleveland's Report on Jewish Continuity, in 1986 there was an annual teacher turnover rate in Cleveland schools of approximately 20%.

MG -  
is the availability  
of role models really  
related  
to teacher  
turnover?

Another problem is that often the best teachers in the schools find themselves promoted to the role of school principals. The ladder of advancement in Jewish education is essentially linear - from teacher to assistant principal to principal. There is almost no opportunity for advancement that would enable talented teachers to assume leadership roles in crucial areas of education - such as specialists in the teaching of Hebrew, the Bible, Jewish history, early childhood, family education, and special education.

As one considers these problems, it becomes obvious that the salaries, training, working conditions and status of Jewish educators have an important bearing on the problems of the recruitment and retention of qualified personnel for the field of Jewish education. For Jewish education to become an attractive profession it will have to develop clearly defined standards, appropriate terms of employment, a high level of training and a network of collegial support.

## 2. The Need to Improve Curriculum and Methods

A great deal of energy and thought is being invested in the preparation and implementation of curriculum, educational materials and methods. This work has been undertaken at national centers such as the various denominational commissions on Jewish education, at the Melton Center for Research in Jewish Education, at the Jewish Theological Seminary, at JESNA, through the CAJE curriculum bank, at bureaus of Jewish education, by individual schools and by commercial publishers.

Sometimes the needs of the field have been met through these efforts -- as is the case for many of the subjects taught in the supplementary school. However, for the day school there is a serious shortage of available material.

*really?*

Early childhood, adult education, informal education and family education all suffer from the lack of a curriculum and educational materials.

Even more serious is the shortage of trained personnel necessary for the introduction of these materials and methods.

The successful implementation of a curriculum requires that teachers participate in training programs to learn how to effectively use the materials. There are very few on-the-job training programs available for Jewish educators that could make this possible.

Though Jewish education employs many of the methods that are used in general education, there is one area where it lags far behind -- in the use of the media and educational technology. As Commissioner Eli Evans pointed out "It is inconceivable that Jewish education should not take advantage of the enormous educational potential of video, educational television, and other forms of media and technology. These could significantly broaden and enlarge the potential and impact of Jewish education."

### 3. The Need for Additional Funding

A survey of federation allocations to Jewish education in the 1980s reveals that although a few communities have made education a high priority (i.e., Toronto and Montreal) and allocate as much as 50% of their federation's budget to education, the average contribution of federation is little more than 25%. The breakdown of overall federation allocations for education (1986 budget) is as follows:

HLZ -  
Stats are not  
clear!  
50% / 25% of  
what

49  
29

5. The Need to Reconsider the Structure of Jewish Education

there is no data  
— ~~has~~ to back  
up any of these  
claims.

The structure of Jewish education is complex and is in need of serious rethinking in the light of recent developments. A structure that might have been appropriate for the ~~1950s~~ 1930s may well be inappropriate for the important developments that have taken place in Jewish education since then. Thus, the almost complete separation which exists today between formal and informal education, between the preparation of educators and on-the-job training, the role of the synagogues, denominational organizations, the federations, the local Bureaus of Jewish Education, makes it difficult to plan an integrated educational approach for the future.

As Walter Ackerman has indicated in "The Structure of Jewish Education," Jewish education is without a compelling framework, and it is essentially a volunteer effort consisting of autonomous units. There is at best a loose relationship ~~between~~ <sup>and</sup> ~~which schools have with~~ the parent bodies of their affiliated denominations. This is effected through the Commission on Education of the Union of American Hebrew Congregations for the Reform movement, the United Synagogue Commission on Jewish Education for the Conservative movement, and the National Commission on Torah Education: Torah U'Mesora for the Orthodox movement. Final authority for the conduct of congregational schools rests with the synagogue board and school committee. Day schools have their own boards and committees, which are responsible for the school's activi-

HLE -  
section needs  
strengthening + fine-  
tuning. Suggest we  
ask Schaff to  
comment.

HLZ.  
Check with Jim  
Wooder

H27-  
what about  
JWB & Jee's.

often have little coordination -- e.g., summer camps, trips to Israel, adult Jewish education programs, retreat centers, etc.

The fourteen training institutions have only recently created an association of institutions of higher learning for Jewish education to improve the practice of the education of educators in North America.

On-the-job training or in-service education is carried out by many different groups (the local school, the various religious denominations, the Bureau of Jewish Education, the institutions of higher learning for Jewish education). ~~A large portion of~~ <sup>Some</sup> on-the-job training takes place in Israel at universities or in the departments of education of the World Zionist Organization.

The increasing involvement of the federation movement with education in recent years has focused attention on the problem of structure in Jewish education. Among the questions that have been raised are: what relationship should the bureaus have to the federations? What should be the relationship among the denominational groups, the Bureaus and the federations? What can be done to relate the work of formal education to that of informal education? How can pre-service education be related to in-service education?



Local commissions on Jewish education have tried to address these questions, but there is still much confusion as to how they should be resolved.

\* \* \* \* \*

As the Commission undertook its study of Jewish Education it learned of many successful programs and of a number of creative new initiatives led by outstanding educators and supported and sponsored by dedicated community leaders. These initiatives were to play an important role in the thinking and planning of the Commission.

~~HL2~~  
The section  
should be  
elaborated and  
incorporated early in  
the body of the  
text.

### CHAPTER 3: JEWISH EDUCATION - WHERE IT STANDS TODAY

HS -  
# could be deleted.  
Does it say or add  
anything.

As the Commission began its work it realized that there was a paucity of data on the facts and scope of Jewish education and almost no research on the impact of the various forms of Jewish education. Every attempt was made to gather the data that was available and in addition the following research papers were commissioned:

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The Synagogue as a Context for Jewish Education (J. Reimer, Brandeis University)

A study of the impact of three supplementary schools whose synagogues have offered them strong support.

The Preparation of Jewish Educators in North America: A Research Study (A. Davidson, Jewish Theological Seminary of America)

A comprehensive study of the fourteen teacher-training institutions in North America, their student body, faculty, curriculum and plans for the future.

Finding of the Los Angeles BJE Teacher Census (I. Aron

and B. Phillips, Hebrew Union College, Los Angeles)

An analysis of the data gathered by the bureau of Jewish education of Los Angeles on the teachers in the city's Jewish schools.

Informal Education in North America (B. Reisman, Brandeis University)

A study of the issues involved in informal education in North America with particular reference to the Jewish community centers, the youth movements, camping, family and adult education.

A Poll of the Jewish Population of the U.S.A. - A Pilot Poll (Gallup (Israel), December 1989)

The Commission participated in a Gallup Poll of the Jewish population in North America, introducing questions that are of importance for the issues and policies of Jewish education.

The Known Facts and Figures of Jewish Education

The following is a brief overview of the various elements of Jewish education that were studied in those reports, as well as gathered from other sources.

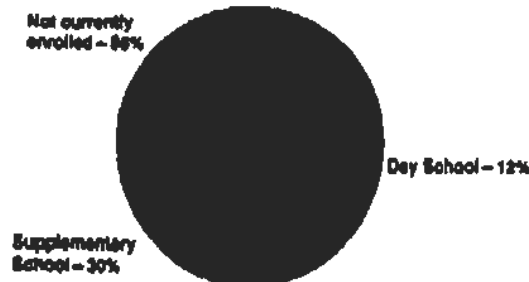
The <sup>customary</sup> traditional audience for general education in North America consists of individuals between the ages of three (pre-school training) and 22 (college graduation). However, in accordance with traditional Jewish thinking the audience for Jewish education includes all age groups, and the affiliated as well as the non-affiliated -- in other words the entire Jewish population.

GW -  
confusing to use  
traditional in two  
different ways.

Formal Jewish education in North America consists of two major types of schools: the day-school, which is an all-day educational institution teaching both general and Jewish subjects; the supplementary school, which meets one to three times a week after <sup>regular</sup> public school hours and/or on ~~Sunday~~ <sup>weekend</sup> mornings for instruction on Jewish subjects.

There are close to one million Jewish children of school age in North America (900,000 for the U.S. and 57,000 for Canada). Most of these children, perhaps as many as 90%, have attended some form of Jewish schooling at least one time in their lives. However, for many, attendance is often short-lived and sporadic. Only 350,000 to 400,000 in the U.S. (about 40% of all Jewish children), and 32,000 in Canada (about 55%) are currently enrolled in any Jewish school. This is even more of a problem with children over Bar or Bat Mitzvah age (12 or 13) when attendance drops by 60 - 70%.

Enrollment in Day Schools & Supplementary Schools, U.S.A. (1982)



Enrollment in Day Schools & Supplementary Schools, Canada (1982)



AR - There's no mention of the 600,000 children not receiving any exposure. It must be extrapolated from this info. It should be stated that there is no strategy at present, for reaching the unaffiliated.

Over a twenty year period, from 1962 to 1982, enrollment in Jewish schools in the U.S. dropped from approximately 600,000 to approximately 400,000, an overall decline of nearly 35%. This sharp decline reflects negative demographic trends (i.e., the end of the baby boom), and also a lessening interest in Jewish schools. It is interesting to note that the most extensive form of Jewish education, the supplementary school, declined by about 50%, from 540,000 to 295,000; while day school enrollment rose from 60,000 to 105,000, a rise of approximately 90%.

AR - Misleading. Implies that day schools are serving many more kids than they are.

Most Jewish schools are associated with one of the three major denominational movements - the Orthodox, the Conservative, and the Reform. It is estimated that in the early 1980s, there were approximately 1,800 supplementary schools and close to 600 day schools in the United States. The overwhelming majority of day schools (75%) were Orthodox. Children attending Reform and Conservative supplementary schools comprised 85% of the supplementary school popula-



Jewish Community Centers (JCC) throughout North America that reach an estimated 1,000,000 members. As indicated in Bernard Reisman's Paper "Informal Education in North America," Community Centers were first established in the middle of the 19th century and are the oldest informal Jewish educational setting in North America. Today they include a wide range of programs, most of which are recreational and social. In the mid-1980s, the Jewish Community Center Association of North America (JCCA), formerly known as the JWB, embarked on a major campaign to upgrade the Jewish educational activities of Jewish Community Centers around the country.

AR -  
This sentence  
is misleading,  
since social &  
recreational programs  
can be educational.  
Delete.

Camping is another important informal educational setting. It is particularly significant when used to complement the work of schools, youth movements or JCCs. There are two types of camps: day camps and residential camps, ranging in duration from several days to a full summer. In 1988/89 there were approximately 120,000 children in day camps and 85,000 children in residential camps. Camps are sponsored either by JCCs, by national denominational groups (e.g., Ramah, National Federation of Temple Youth, and Yeshiva University camps) or by B'nai B'rith, Zionist Youth movements and others. There are also specialized camps serving special needs or interests, such as camps for older adults or the Brandeis-Bardin camps for college age men and women.



Youth movements also provide an important setting for education. There are some 75,000 members of youth movements, with another 25,000 or so attending on different occasions. Youth groups serve adolescents and are usually sponsored by national organizations (BBYO and Young Judea), the religious denominations, (USY, NCSY, NFTY), and Zionist movements (Bnei Akiva, Batar, Hashomer Hatzair). They have played an important role in the preparation of the leadership of the American Jewish community.

GW -  
- there are others: esp.  
"Habonim Dror"

Visits to Israel in organized groups, mostly for summer educational programs, are an effective form of Jewish education. It is estimated that approximately 25,000 young Americans<sup>s</sup> participate annually in a variety of educational programs in Israel. There has been a steady increase in the number of young people participating in these programs over the past two decades, but it is estimated that close to 65% of the American Jewish population has never visited Israel, a percentage that is probably higher among the 15-to-25-year-olds. There is a strong evidence that these programs have a significant positive impact on participants, but it is also agreed that their potential is still largely untapped, both in terms of number of participants and the quality of the programs.

In recent years there has been increasing awareness of the importance of adult education. There are both formal and informal adult education programs. Formal adult education programs take place in synagogues, JCCs or Hebrew colleges. Demographic studies indicate a level of participation of between 5% and 10% of the Jewish population. Informal programs (e.g., Havurot and Minyanim) are unstructured, and there is relatively little reliable information about the number of people involved.

Retreat or conference centers exist in about 50 cities in North America and serve family camping, shabbatonim for Jewish schools, specialized week<sup>ends</sup>, conferences on different subjects and leadership programs for boards and staff groups.

Finally, family education is considered one of the developing frontiers for informal Jewish education in North America. Although data is not available at this time as to the extent of family education programs, many communities in the U.S. have either undertaken these recently or have plans to undertake them in the future.

\* \* \* \* \*

Thus, while there are many different forms of Jewish education, only a fraction of the Jewish population of North America currently participates in any type of program. This includes both children and adults. Less than half of Jewish children currently attend any type of Jewish school; only about one in three Jews have ever visited Israel; and it is estimated that only one in ten Jewish adults are involved in any type of Jewish learning.

If Jewish education is to achieve its objectives its reach must be extended to include the majority of Jews of North America. This becomes particularly evident when we examine some of the major forms of Jewish education.

AR - Camping should be part of this listing. (See Reisman reference to 100,000 at residential and 120,000 at day camps ea. year.)

#### A Closer Look at Six Major Forms of Jewish Education

##### 1. The Supplementary School

The supplementary school is the most extensive form of formal Jewish education in the United States. Although at one time it served as many as half a million children, it is estimated today that some 250,000 are enrolled in these schools.

Based on a concept brought to America from European communities around the turn of the century, supplementary schools seemed ideally suited to an immigrant population that wanted

to become part of the mainstream of American society while maintaining its own tradition. The theory was that these twin objectives could best be accomplished by sending Jewish children to public schools along with other American students, and enrolling them as well in an after school program where they would learn Jewish subjects. This would make the least additional demands on students while giving them the benefit of both kinds of learning.

JW -  
Not true. Its more  
demanding for the  
student than integrating  
into the school day.  
Its least demanding for the  
community. Suggest  
leaving antique out.

The early supplementary schools were under communal or neighborhood sponsorship. After World War II these schools experienced a rapid growth under the direction and supervision of the three major denominational movements - the Orthodox, the Conservative and the Reform. Some of the schools were limited to as little as one or two hours on Sundays, while others involved as much as twelve to fifteen hours per week in four afternoon classes and a full Sunday morning of study.

In a number of congregations the supplementary school was at the heart of the synagogue's activities. Rabbis played a leadership role along with principals and staffs of knowledgeable teachers who served as role models for students. Some of the graduates of these schools became the following generations' rabbis, community leaders, communal workers and Judaic scholars.

Over the past several decades, however, there has been a significant decline in the role and quality of the supplementary school. Today there are practically no full-time jobs to attract qualified teachers, and few to attract principals. Many of the best educators have left their positions to join faculties of day schools. Congregations are having difficulty providing adequate resources for their supplementary schools. Part-time teachers are often poorly trained or not trained at all. They receive inadequate salaries and no fringe benefits. The curricula are very uneven and the educational impact appears to be minimal. Articles have appeared in the press about this unfortunate condition, and this in turn has contributed to poor morale and reduced communal support.

As a result, there is an overwhelming perception among American Jews that supplementary school education is proving to be a failure. Few people can make a career, or even support themselves, teaching ten or twelve hours-a-week. Almost by definition these part-time teachers cannot make the professional commitment that is required. Moreover, the teachers are often frustrated by the difficulty of making a serious impact on the lives of students in the limited amount of teaching time that is available, and they see no possibility of improving their own skills or advancing their

JW -  
No evidence. There are better materials and curriculum.  
Role - still very significant for most American Jews.

in reference to what?

Two broad a statement. There is a shortage of people to fill F.T. positions for principals

careers through self-improvement programs. Thus, all ~~con-~~  
<sup>involved</sup> ~~cerned~~ -- the teachers, parents, students, and community  
 leaders -- ~~doubt that the~~ <sup>are concerned about the perception of</sup> poor performance of today's sup-  
 plementary schools. ~~can be remedied.~~ As Commissioner Peggy  
 Tishman put it, "As long as Sunday school is something you  
 have to live through rather than enjoy, it cannot be valu-  
 able. So many of Jewish Americans have had an impoverished  
 Sunday school experience as their only Jewish education."

JW -  
 - Haven't tried  
 many remedies  
 yet.

## 2. DAY SCHOOLS

The day school concept is based on the premise that in order  
 to be effective, Jewish education must take place in a  
 comprehensive Jewish environment. Here Jewish and general  
 studies are <sup>both of importance.</sup> ~~given equal status.~~ Since the Jewish education  
 of the child is a prime concern of the entire school pro-  
 gram, <sup>there is an attempt to integrate</sup> respect for Jewish values and traditions ~~is effective-~~  
~~ly integrated~~ into the curriculum.

JW -  
 In theory, true; but  
 not given equal status  
 in many day schools.

Proponents of the day school believe that meaningful Jewish  
 education cannot take place after normal school hours when  
 the child is tired, when there may be an option to attend or  
 not to attend, and when parents tend to believe that it is  
 general education that really counts. Proponents also feel  
 that a socially segregated environment has many advantages,  
 the most significant of which is the peer-support for a

commitment to a Jewish way of life.

During the first half of this century there were few day-schools, almost all of them Orthodox. In recent years the Conservative movement developed over 70 day schools, and the Reform movement has also begun to establish day schools.

~~Although~~ <sup>T</sup>he day-school movement has grown dramatically since World War II from about 45 schools in 1950 to about 800 today. There has been an especially accelerated growth in the recent past when the number of students has grown from 60,000 in 1962 to 105,000 in 1982. The outstanding educational standards of many of these day schools is evidenced by the high acceptance rates of their graduates in America's major universities. There are those who claim that the growth of the day school movement parallels the growth of private schools in general and is in part the result of the difficulties facing the American public school system.

*Also, over 50  
communally supported  
non-denominational  
day schools*

*Few go through high  
school, so the correlation  
is not direct. Claim  
cannot be supported.*

However, day schools have problems of their own. Despite the large number of full-time teachers, average salaries are significantly lower than those of their colleagues in the public school system. <sup>Some</sup> ~~Many~~ of these teachers are poorly trained, and there is little on-the-job training available to them. Policy makers who question the prospect of continued growth of the day school point to the higher cost of

*evidence?*

*is this <sup>14</sup> accurate? In-service training is  
a variable in many places*

tuition which is even prohibitive for many middle-class families.

*Imply there are "camps"*

Critics of the day school concept feel that it conflicts with their desire to be part of the mainstream of American society. They point out that while enrollment in day schools has been increasing and enrollment in supplementary schools decreasing, the latter is still serving approximately three times as many students as the former, and ~~area~~ <sup>is</sup> likely to continue to be the primary setting for the formal education of American Jewish children.

*argument rarely used today*

*this isn't just an argument but also fact that is raised by people who aren't critics of day schools.*

Today only about 12% of American Jewish children attend day schools. Most of them leaving <sup>e</sup> after elementary school.

### 3. The Jewish Community Center

*\* See AR's proposed replacement.*

The Community Center movement had as its initial purpose the integration of Jewish immigrants, largely from Eastern Europe, into the American community.

To carry out this mission, the Centers offered courses and programs in subjects such as the English language and American history, and later developed special programs in the



arts, athletics and adult education. They functioned very much as the YMCA did for the general community, and some of the Centers are still called YMHA.

For many years the JCC movement did not consider Jewish education to be one of its central functions. Beginning in the 1970s, however, its potential for informal Jewish education was increasingly recognized. In 1985 a commission was established by the umbrella organization (then known as JWB, now known as JCCA) to develop a new educational focus for Community Centers. As a result, a variety of important educational programs have been introduced in centers during the past five years. Jewish educators have been hired as a resource for staff training and program development. Staff and board members are participating in Jewish educational programs in Israel and in North America. Educational materials especially suited to these informal settings are being prepared. Early childhood and youth programs are proving to be of special interest and are growing at a rapid rate.

While these developments are promising, no pre-service training program for Jewish education of JCC staff exists. Experts indicate that the new emphasis on Jewish education introduced in the Community Center movement has yet to find its appropriate place in relation to the more traditional role of JCCs as a place for Jews to meet, socialize and par-

ticipate in recreational and sports activities.

#### 4. Israel Experience Programs

An estimated 25,000 young people from North America participate in educational programs in Israel every year. These consist of study tours, programs at universities, work programs in Kibbutzim, archaeological digs, and a variety of religious, cultural and professional study programs. Recent studies indicate that many young people who have never visited the country would do so in the framework of educational programs, and even those who have visited as tourists would return if appropriate programs were made available.

Although there is limited empirical data on the educational impact of programs in Israel, experts agree that Israel speaks powerfully to its Jewish visitors and has significant impact on the sense of Jewish identity. There are educators and parents who believe an effective program in Israel has a

greater impact than many other educational activities. *The impact of Israel programs can be further enhanced if appropriately integrated into broader educational experiences.*

In some communities savings programs have been undertaken by parents, local synagogues and the community in which monies have been set aside from the day a child enters school for an organized trip to Israel during his or her high school years. This practice could become a model for Jewish fami-

lies throughout North America.

Research indicates that the present number of 25,000 young people in study groups in Israel could be substantially increased.

#### 5. Early Childhood Programs

In North America today there is increasing attention being given to the importance of early childhood education. This has a significant bearing on Jewish education not only in relation to educational theory but because more and more Jewish mothers are working mothers, and are concerned about having an appropriate educational setting for their children.

There are some 50,000 children in early childhood programs today. Most of these programs take place in JCCs, the next largest group is in congregations, and some are attached to day schools. This activity should be increased enormously if the needs of the population are to be adequately served.

Early childhood is an especially important period for Jewish education, particularly since the family has all but abdicated its role as educator. It is a period of deep emotional experiences in the child's life and important attachments

AR: Beware of appearing sexist by discussing only mothers.

Mention trend for mothers to return to work much earlier.

Many 2-5 yr. olds are in day care rather than nursery school. Refer to this.

too strong + negative a word.

A major problem in early childhood education is that the teachers are among the lowest paid of Jewish educators. Early childhood educators are often poorly trained, particularly in terms of their Jewish background. Only three teacher training institutes provide early childhood teacher training (Spertus College of Judaica, the Boston Hebrew College and Stern College of Yeshiva University).

AR -  
Part-time  
status also  
crucial.

Moreover, early childhood programs suffer from a dearth of curricular and educational material.

of > In JCC's lack of training is more problematic than lack of materials.

There are an estimated 400,000 Jewish college and university students in North America. No more than 100,000 are being serviced by the Hillel Foundation and other Jewish agencies on the campus. The largest provider of services on the campus is the National Hillel Foundation. The Orthodox,

ARZ - Perhaps a little more <sup>19</sup>  
should be said about Hillel.

there are, in addition, a number of independent student groups on campus.

Conservative and Reform movements have their own representatives on a number of campuses, as does the American Israel Public Affairs Committee (AIPAC) and The United Jewish Appeal (UJA). There are an estimated 600 colleges ~~courses~~ *offering courses* and academic programs in Judaica on college campuses in North America, some of which are extensive enough to grant degrees, while others are limited to individual course offerings. There are no accurate figures as to how many Jewish students participate in these courses.

This is a key area for Jewish education. The two to four years students spend in college are critical in their personal development, and an impact could be made in a variety of ways. While there are Jewish students in many colleges and universities in North America, there is a concentration of Jewish students on approximately 30 college campuses where they may represent 20-30% of the student population. Often on these same college campuses the percentage of Jewish faculty is similar to the student body. The opportunity for meaningful Jewish education to take place in these settings could be extremely significant. Some experts view this as a second chance for Jewish education. [Others see it as a last chance.]

AR would delete

Jewish programs on college campuses are often underfinanced and unable to offer competitive salaries for well-trained,

dedicated personnel. Little has been done to develop programs that would attract faculty to planned Jewish education activity on college campuses. This is important because faculty members in the humanities, social sciences, natural sciences, as well as in Judaica, who are committed to Jewish values and ideas, could serve as role models for the students and other members of the faculty.

#### Major Issues that Need to be Addressed

The Commission's review of the state of Jewish education brought to the fore several issues that cut across all forms, all settings, all programs;

1. The need to <sup>develop</sup> ~~build~~ a profession for Jewish education
2. The need to improve curriculum and methods
3. The need for additional funding
4. The need for strong lay-leadership
5. The need to reconsider the structure of Jewish education

#### 1. The Need to Develop a Profession of Jewish Education

It is estimated that there are today some 30,000 teaching and 3000 administrative positions for Jewish education in North America. Yet only one hundred students graduated in 1989 from all Jewish education training programs and only 144 individuals are currently enrolled full-time in bache-

lor's and master's degree programs.

A majority of those who enter the field of Jewish education do so with far less preparation than their counterparts in the public education system. Thus, while over half of public school teachers hold a Masters Degree, this is true of only a handful of teachers in Jewish day schools. It is estimated that nearly one out of every five (17%) teachers in day schools do not have a college degree, and less than half of the teachers in the supplementary schools have had a high school Jewish education. Informal educators are trained in social work and group work, and receive almost no pre-service training in Jewish education.

AR - This statement is untrue. Many disciplines are represented and pre-service training has often occurred.

Of the total number of teachers it is estimated that only about 15% to 20% hold full-time positions. Isa Aron and Bruce Phillips have reported in "Findings of the Los Angeles BJE Teachers Census," that only 23% of all the teachers in Los Angeles teach more than 20 hours per week, while 54% teach under 10 hours. 71% of the teachers have other occupations -- of these, some are homemakers who enjoy teaching a few hours a week in supplementary schools; others are full-time students. Some hold other part-time or even full-time employment. Only 14% of the teachers in Los Angeles earn \$20,000 or more, while 41% earn under \$3,000. Only 20% receive health benefits.

The "1988 Teachers Salary Update" reported that supplementary school teachers, carrying a 12-hour work load per week, earn an average annual salary of \$9,000. Early childhood teachers earn \$8,000 to \$10,000. Full-time day school teachers, carrying a 30-hour work load per week, earn an average annual salary of \$19,000. These figures are low compared with the average public school teacher's salary of \$25,000 for kindergarten teachers and \$30,000 for elementary school teachers (according to the latest NEA figures), which in itself is recognized as woefully inadequate.

Aryeh Davidson, in "The Preparation of Jewish Educators in North America: A Research Study" reported that there are fourteen training programs for Jewish education in North America, with a total enrollment of 358 students in degree or teacher certification programs. A total of 100 people graduated from all programs in 1989 -- only a fraction of what the field needs. In fact, it appears that there could be as many as 3,000 openings the day school starts. All training programs together have only 18 full-time faculty who specialize in Jewish education. It is obvious that so small a faculty cannot possibly undertake the multiple assignments that the training institutions must fill. The problem of inadequately qualified teachers, even among those specifically trained for careers in the Jewish community, is



likely to continue unless there is a major effort to develop Jewish education as a serious profession. <sup>A number of</sup> Students today are entering training programs with insufficient knowledge of Judaica, and with more interest in pursuing an M.A. — degree than achieving teacher certification.

clarity - assuming an administrative position

It is clear that many of the 30,000 teachers who presently hold positions in Jewish schools do not provide role models for outstanding college age students who might otherwise be attracted to careers in Jewish education. Indeed, throughout the United States, supplementary Jewish education experiences a high rate of teacher turnover. According to the Jewish Community Federation of Cleveland's Report on Jewish Continuity, in 1986 there was an annual teacher turnover rate in Cleveland schools of approximately 20%.

Another problem is that often the best teachers in the schools find themselves promoted to the role of school principals. The ladder of advancement in Jewish education is essentially linear - from teacher to assistant principal to principal. There is almost no opportunity for advancement that would enable talented teachers to assume leadership roles in crucial areas of education - such as specialists in the teaching of Hebrew, the Bible, Jewish history, early childhood, family education, and special education.

As one considers these problems, it becomes obvious that the salaries, training, working conditions and status of Jewish educators have an important bearing on the problems of the recruitment and retention of qualified personnel for the field of Jewish education. For Jewish education to become an attractive profession it will have to develop clearly defined standards, appropriate terms of employment, a high level of training and a network of collegial support.

2. The Need to Improve Curriculum and Methods

A great deal of energy and thought is being invested in the preparation and implementation of curriculum, educational materials and methods. This work has been undertaken at national centers such as the various denominational commissions on Jewish education, at the Melton Center for Research in Jewish Education at the Jewish Theological Seminary, at JESNA, through the CAJE curriculum bank, at bureaus of Jewish education, by individual schools and by commercial publishers.

Sometimes the needs of the field have been met through these efforts -- as is the case for many of the subjects taught in the supplementary school. However, for the day school there is a serious shortage of available material.

Early childhood, adult education, informal education and family education all suffer from the lack of a curriculum and educational materials.

Even more serious is the shortage of trained personnel necessary for the introduction of these materials and methods.

The successful implementation of a curriculum requires that teachers participate in training programs to learn how to effectively use the materials. There are very few on-the-job training programs available for Jewish educators that could make this possible.

Though Jewish education employs many of the methods that are used in general education, there is one area where it lags far behind -- in the use of the media and educational technology. As Commissioner Eli Evans pointed out "It is inconceivable that Jewish education should not take advantage of the enormous educational potential of video, educational television, and other forms of media and technology. These could significantly broaden and enlarge the potential and impact of Jewish education."

*GW -  
alternate language  
suggest since we have  
no evidence:  
"significant untapped  
potential exists"*

### 3. The Need for Additional Funding

Funding for Jewish education currently comes from a variety of sources, including tuition payments by parents, fund-raising by the schools, by congregations, and federation support. There are no concrete figures available as to how much in total is currently being spent on Jewish education (estimates range from \$500 million to \$1 billion annually). There is a consensus among Jewish leaders that the combined resources provide far less than is needed to effect a major change in the whole spectrum of Jewish education in North America. Some have estimated that budgets of two or three times present levels will have to be established if real progress is to be made. It is clear that these levels will only be reached if the Jewish community as a whole makes a conscious decision to give Jewish education the highest priority in its plans for the future.

AR - Figures are skewed bc cause of Toronto + Montreal. Suggests they be discussed separately.

A survey of federation allocations to Jewish education in the 1980s reveals that although a few communities have made education a high priority (i.e., Toronto and Montreal) and allocate as much as 50% of their federation's budget to education, the average contribution of federation is little more than 25%. The breakdown of overall federation allocations for education (1986 budget) is as follows:

|                                      |      |
|--------------------------------------|------|
| Day Schools                          | 54%  |
| Bureaus of Jewish Education          | 28%  |
| Community Schools                    | 9%   |
| Institutes of Higher Jewish Learning | 3.5% |

JW  
Fed allocations to education total \$70-75 mil. / yr.

% of total allocation or local allocation?

of what?  
The avg Federation allocates 25% of local \$ to Jewish education

what do % refer to?

AR - Either include camps, Hillel, JCC + Federation programs, or state that they're not included.

Congregational Schools  
Other

40  
20

4. The Need for Strong Lay-Leadership

Though Jewish education is not seen by many key lay-leaders as a top community priority, most believe that there is a decisive trend toward the involvement of more and more top leaders.

*Verbally, key lay-leaders see J. educ. as a top priority although there is a lag in their involvement*

The North American Jewish community has proved to have an excellent capacity to deal with major problems when they are addressed by the very top community leaders. This same highest level of community leadership is needed to establish the necessary communal planning and funding priority for Jewish education. Indeed, the involvement of top community leadership is the key to raising the quality of Jewish education in North America.

Top community leadership must be recruited to lead the educational effort on the local and national level as well as in individual institutions. They will make it possible to change the priorities of the Jewish community and to provide the appropriate support for Jewish education.

5. The Need to Reconsider the Structure of Jewish Education

The structure of Jewish education is complex and is in need of serious rethinking in the light of recent developments. A structure that might have been appropriate for the 1950s may well be inappropriate for the important developments that have taken place in Jewish education since then. Thus, the almost complete separation which exists today between formal and informal education, between the preparation of educators and on-the-job training, the role of the synagogues, denominational organizations, the federations, the local Bureaus of Jewish Education, makes it difficult to plan an integrated educational approach for the future.

As Walter Ackerman has indicated in "The Structure of Jewish Education," Jewish education is without a compelling framework, and it is essentially a volunteer effort consisting of autonomous units. There is at best a loose relationship which schools have with the parent bodies of their affiliated denominations. This is effected through the Commission on Education of the Union of American Hebrew Congregations for the Reform movement, the United Synagogue Commission on Jewish Education for the Conservative movement, and the National Commission on Torah Education: Torah U'Mesorah for the Orthodox movement. Final authority for the conduct of congregational schools rests with the synagogue board and school committee. Day schools have their own boards and committees, which are responsible for the school's activi-

*- meaning what?*

ties including funding, the hiring of staff and the curriculum.

*JW*

*central agencies of Jewish edu.*

The ~~Bureaus of Jewish Education~~, which were originally established to function as the organized Jewish community's agency responsible for education in local communities, have ~~not been permitted to assume~~ *by and large not assumed* the crucial role supervising the system. Instead they have performed a coordinating role in city-wide with some Bureaus undertaking educational activities such as teacher centers and principal centers.

} *unfair accusation*

*No authority  
to do so.*

The Jewish Educational Service of North America (JESNA), *the successor agency to* which ~~was originally called~~ the American Association for Jewish Education, functions as the *educational consultant for Jewish Federations* ~~bureau of bureaus~~ *and central agencies of Jewish education.* Its ~~initial charter was to "promote the cause of Jewish education in America" and represent the interests of Jewish education with the Council of Jewish Federations (CJF), the government and the general community.~~ *Its mandate includes advocacy on behalf of J. ed., and providing a variety of informational and other services to Jewish communal and educational institutions.* Today JESNA is considered the organized Jewish community's planning, coordinating and service agency for Jewish education.

For informal education the structure is even less clear. Youth groups are often affiliated with local and national denominational organizations; others, such as Zionist youth movements, are headquartered in Israel. Many other forms of informal Jewish education are very loosely organized and

The fourteen training institutions have only recently created an association of institutions of higher learning for Jewish education to improve the practice of the education of educators in North America.

Not true. Most happens locally

31



Local commissions on Jewish education have tried to address these questions, but there is still much confusion as to how they should be resolved.

\* \* \* \* \*

As the Commission undertook its study of Jewish Education it learned of many successful programs and of a number of creative new initiatives led by outstanding educators and supported and sponsored by dedicated community leaders. These initiatives were to play an important role in the thinking and planning of the Commission.

TO: Seymour Fox, Annette Hochstein  
FROM: Mark Gurvis, Ginny Levi  
DATE: May 10, 1990  
RE: SPA Reactions to Chapter 3

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Herman Stein -- in general believes it is a good chapter. He has no major issues to raise. Minor editorial comments will be passed along when he is here on Friday.

Joe Reimer -- material is clear and factual, although he doesn't find it galvanizing. Hard to see where it fits into overall structure of the report. Will be giving it a closer reading tonight after he finishes his writing for his paper.

Jon Woocher -- it's a useful guide to the Jewish education system but it's lacking. It doesn't deal with issues of educational planning, goal setting, or relationship among constituencies. Not dynamic; no new information or analysis; won't excite.

Art Rotman -- has submitted substitute wording for the section on JCC's (pp 15-17), which is included with the fax. His other comments were fairly specific. He'll make his more general remarks on Friday. He assumes Chapter 1 will provide a definition of Jewish education. If not, it should appear in Chapter 3.

5/30/90

To Seymour Fox and Annette Hochstein

Following are comments on Chapters 4 and 5. One copy incorporates comments from MLM, HLZ, VFL, MG, JW, HS, AR, SHH, JR, DA. The other just has MLM's comments. Following are the general prefatory comments from policy advisors:

- SHH - Very interesting; ambitious; could live with it. Has lots of questions on specifics. Should avoid tying hands of Council.
- AR - Too detailed; would focus much less on Commission process - no one will care about the process. Staff should be "invisible," not separate from the Commission or Council. Would eliminate chronology of meetings and focus just on the outcomes.
- HS - Likes quotes from commissioners. New terminology of building blocks, lead communities preferable to previous phrases. Would also eliminate chronology of meetings and would focus on general logic of the flow of the work. Likes the ideas put on the table.
- DA - Likes the 2 chapters - new pieces move the process along.
- JR - Clear, powerfully written. There is a disparity between the power of the message and the limited scope of what will actually happen. Expectations raised may be great in contrast to the structure we are outlining.
- JW - Uneasy about contrast between hortatory tone of document (at times messianic) and the modest recommendations that follow.

MLM

## CHAPTER 4

Coming to Grips With the Problem: The Commission  
Develops Its Plan

The Commission faced several major challenges in determining how to come to grips with the problems facing Jewish education.

First, the Commission consisted of individuals of ~~very~~ <sup>volunteer</sup> different backgrounds: outstanding ~~community~~ leaders who ~~had succeeded in the world of industry and business; men of affairs who were serving the Jewish community with great distinction;~~ <sup>important philanthropists;</sup> leaders of institutions of higher Jewish learning; world renowned scholars, creative educators and distinguished rabbis.

It was inevitable that these commissioners would bring to the table diverse and sometimes conflicting approaches to analyzing the nature of the task. This was an advantage in that it brought together the different perspectives that would be needed to develop a realistic and comprehensive solution. But it posed a <sup>challenge</sup> ~~potential~~ <sup>problem</sup> in the search for common ground for discussion.

In view of this, the setting of the agenda for each of the Commission's sessions and ~~the orchestration of the~~ <sup>planning for</sup> discussions ~~themselves so~~ that they would be

Secondly, the <sup>subject</sup>~~problem~~ was so vast that it was unclear how the Commission should focus its work so that it would achieve the greatest impact. There were no clear ~~out~~ guidelines as to how to establish priorities among the multitude of issues that needed to be addressed.

It became evident <sup>3</sup> in interviewing the commissioners before the first meeting that they would suggest a large number of areas ~~and problems~~ in Jewish education that were in need of improvement (e.g. the supplementary school, programs for the college age, early childhood

programs). In fact, at the first meeting the following 23 options were suggested by the Commissioners as areas that should be the focus of the Commission's work:

#### THE OPTIONS

1. ~~To focus efforts on~~ **T**he early childhood age group.
2. ~~To focus efforts on~~ **T**he elementary school age group.
3. ~~To focus efforts on~~ **T**he high school age group.
4. ~~To focus efforts on~~ **T**he college age group.
5. ~~To focus efforts on~~ **Y**oung adults.
6. ~~To focus efforts on~~ **T**he family.
7. ~~To focus efforts on~~ **A**dults.
8. ~~To focus efforts on~~ **T**he retired and the elderly.
9. ~~To develop and improve~~ **T**he supplementary school.
10. ~~To develop and improve~~ **T**he day school.
11. ~~To develop~~ **I**nformal education.
12. ~~To develop~~ Israel Experience programs.
13. ~~To develop~~ **I**ntegrated programs of formal and informal education.
14. ~~To focus efforts on the widespread acquisition of the Hebrew language, with special initial emphasis on the leadership of the Jewish community.~~
15. ~~To develop~~ **C**urriculum and methods.
16. ~~To enhance~~ **T**he use of the media and technology (computers, videos, etc.) for Jewish education.
17. ~~To deal with~~ **T**he shortage of qualified personnel for Jewish education.
18. ~~To deal with~~ **T**he Community - its leadership and its structures - as major agents for change in any area.

*Assistance with*

19. ~~To reduce or eliminate~~ tuition.
20. ~~To improve~~ *T*he physical plant (buildings, laboratories, gymnasias).
21. ~~To create~~ *A* knowledge base for Jewish education (research of various kinds; evaluations and impact studies; assessment of needs; client surveys; etc.).
22. ~~To encourage~~ *I*nnovation in Jewish education.
23. ~~To generate significant~~ *A*dditional funding for Jewish education.

~~It was obvious to all that~~ *T*he Commissioners suggested more ideas than any one Commission could undertake. In ~~fact, each~~ *Many* of the ~~ideas~~ *subjects* suggested could warrant a commission of its own. Together they could easily form the agenda for Jewish education in North America for several decades. At the end of the Commission's first meeting, the staff was ~~given the assignment of~~ *asked to* developing methods that would help the Commission narrow its focus so that it could agree upon an agenda for study and action.

In the personal interviews that preceded the second meeting of the Commission, the staff learned that there were compelling reasons to undertake ~~many of~~ the ideas suggested: all of the population groups were important; all of the settings of education were important. ~~It became obvious that~~ *A* deeper analysis of the problem would have to be made if the Commissioners were to be able to decide on the indispensable first steps. Indeed,

at the second meeting on December 13, 1988 it became clear that some needs had to be addressed that were pre-conditions to any across-the-board improvements in Jewish education. <sup>These</sup> ~~There~~ are "building blocks" upon which the entire Jewish educational system rests. They are:

- \* Personnel for Jewish education; and
- \* The community -- its leadership, funding and structures.

~~It was clear that~~ <sup>is</sup> There ~~was~~ a shortage of talented, dedicated, trained educators for every ~~single~~ area of Jewish education. This <sup>is</sup> ~~was~~ true for all age groups, for all types of schools, all types of educational settings, JCCs, trips to Israel, the preparation of curricular materials, and the training of educators.

<sup>Further,</sup> ~~It was also clear that~~ <sup>were</sup> if the Commission ~~was~~ to make a difference, the community <sup>improve.</sup> attitude towards Jewish education would have to <sup>change.</sup> A new environment for Jewish education <sup>could</sup> ~~would~~ be created if outstanding community leaders were to grant Jewish education ~~the~~ <sup>a</sup> ~~high~~ <sup>er</sup> priority on the local and national scenes. Only <sup>could</sup> ~~would~~ the funds necessary for a program of <sup>major</sup> ~~change~~ be obtained.

Recognizing personnel and community as the building blocks upon which all else rests the Commission, at its second meeting, agreed on its agenda. It was ~~going~~ to



devote its efforts to developing a comprehensive plan to recruit, train and retain large numbers of dedicated, talented educators for the field of Jewish education. It was ~~going~~ to develop a plan to involve a large number of outstanding community leaders ~~for the work~~ in Jewish education. They, in turn, in their local communities, and on the <sup>continental</sup> ~~national~~ scene would be able to take the steps that would raise Jewish education to the very top of the agenda, ~~of the North American Jewish community~~ and <sup>create</sup> ~~consequently begin the process of creating a new~~ <sup>better</sup> environment, a <sup>better</sup> ambience for Jewish education.

<sup>felt</sup>  
The Commissioners ~~determined~~ that personnel and the community were interrelated. Outstanding community leaders <sup>&</sup> would only be recruited to the cause of Jewish education if they believed it would be possible to recruit talented and dedicated educational personnel. At the same time, outstanding educators would not be attracted to the cause of Jewish education unless they felt that the Jewish community would give them the necessary resources to make a difference. They must believe that the community is embarking on a new era in Jewish education in which there will be reasonable salaries, a secure career line, and an opportunity to have an impact on the quality of the curriculum and methods of education.

These two building blocks would be essential in order to build a <sup>true</sup> ~~genuine~~ profession of Jewish education. ~~when~~ <sup>with</sup> ~~such a profession is established, and there is~~ an infusion of dedicated and qualified personnel to the field, parents would recognize that Jewish education can make a decisive contribution to the lives of their children and the lifestyles of their families. This would establish a <sup>basis</sup> ~~groundwork~~ of support that would enable community leaders to achieve the level of funding ~~and to generate the energy~~ necessary for a renewed system of education, ~~to flourish~~.

Though the Commission agreed on <sup>this</sup> ~~the~~ agenda at this second meeting, <sup>some</sup> ~~a significant number of~~ Commissioners were reluctant to omit the programmatic areas, ~~even the agenda~~.

One Commissioner asked "how is it possible for this Commission to ignore the revolution that the developments in the area of the media have made available for Jewish education? Is it conceivable that a plan for Jewish education could be developed at the close of the 20th century that would not take advantage of the contributions of television, video cassettes, computers and ~~the~~ museum?"

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Another Commissioner reminded us that ~~so much of our~~ experience and research indicate that unless we encourage the family to adopt a more vigorous role in Jewish education, the formal and informal settings for Jewish education are not likely to have a significant enough impact on children.

Though the Commission <sup>established</sup> ~~agreed~~ that the first items on its agenda would ~~indeed~~ be the building blocks, it ~~also~~ agreed to address some ~~of the important~~ programmatic ideas at <sup>a</sup> ~~some~~ later date.

At the conclusion of the second <sup>Commission</sup> ~~meeting of the Commission~~ the staff was instructed to prepare ~~the~~ <sup>a</sup> outline of a plan of action. Commissioners urged that the plan be comprehensive. There had been notable attempts in the past to deal with the problem of personnel by raising salaries or by concentrating on the development of a specialized area of training. But these efforts had not met with major success. It was <sup>felt</sup> ~~the Commission's assumption~~ that unless the problem ~~was~~ <sup>there</sup> ~~were~~ dealt with comprehensively, ~~this Commission~~ would not <sup>be</sup> ~~make~~ any substantial ~~difference~~ <sup>improvement</sup>.

In interviewing commissioners before the third meeting and consulting with other experts, the staff was reminded time and again that bringing about change in

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the area of personnel and the ~~community is~~ vast and complex <sup>that it</sup> ~~and~~ would be difficult to address ~~at once and~~ *these* across-the-board throughout North America. How would it be possible to achieve concrete results within a foreseeable period of time. Retraining many of the 30,000 teachers to meet the standards contemplated by the Commission would take years, perhaps even decades, to accomplish. In addition, finding the personnel for new programs in informal educational settings, for study trips to Israel and for the effective use of the media, would require ~~a~~ long-range effort. The Commission was searching for a way to begin. *this process*

~~with this in mind,~~ *E* It was decided to ~~begin by~~ demonstrating in a small group of communities what could happen if sufficient numbers of outstanding personnel were recruited and trained; if their efforts were supported by the community and its leadership; and if the necessary funds were secured to maintain such an effort over a <sup>multi-</sup> ~~five~~-year period. These sites were to be called "Lead Communities."

Fundamental to the success of the Lead Communities would be the <sup>desire</sup> ~~determination~~ of the community itself to become a model for the rest of the country. This <sup>needed to</sup> ~~must~~ be a "bottom-up" rather than a "top-down" effort if it <sup>were</sup> ~~is~~ to succeed. ~~It should be understood that~~ *The* Lead

real life

Communities would have to provide a ~~living~~ <sup>effective Jewish education</sup> demonstration of how ~~the new ideas that grow out of the Commission's plan~~ can be ~~implemented~~ <sup>demonstrated</sup> implemented.

~~Basic to the idea of Lead Community is the assumption that significant questions concerning innovation and implementation can only be resolved in real life situations.~~ Lead Communities would provide the laboratories in which to discover the policies and practices that work best. ~~The lessons learned could then be replicated elsewhere.~~ They

~~Lead Communities~~ would become the testing places for "best practices" -- exemplary or excellent programs -- in all fields of Jewish education. ~~We would learn of these best practices~~ <sup>This would happen</sup> through the combined efforts of the key continental educational institutions and organizations, and above all, the creative front-line educators who have developed innovative, successful programs in their classrooms, community centers, summer camps, adult education programs and trips to Israel. <sup>IP</sup> As ideas are tested, they would be carefully monitored and subjected to critical analysis. A combination of openness and creativity with continuing monitoring and clear-cut accountability would be vital to the success of the Lead Community program. Although the primary focus of each Lead Community would be local, the

transformations that would take place would have an effect on national institutions that are playing a key role in Jewish education. Thus, the institutions of higher Jewish learning would need to expand their education faculties to train additional personnel for the Lead Communities and to offer on-the-job training for the personnel that <sup>are</sup> presently working in existing institutions.

At its third meeting on June 14th, 1989 the Commission adopted the strategy of implementing its ideas through the establishment of several Lead Communities. Because <sup>this</sup> ~~this~~ concept ~~of Lead Community~~ requires local initiative and involvement as well as the expertise of ~~national~~ *continental* institutions and organizations, the staff was requested to develop the elements of a ~~national or~~ continental strategy ~~necessary~~ for the implementation, ~~of the Commission's plan.~~

~~Substantial~~ Time was devoted at this third Commission meeting to the importance of educational research, of monitoring and evaluation, of learning about the impact of various programs. Commissioners thought it would be ~~inappropriate, possibly even wasteful~~ to undertake *carefully* ~~and supervise~~ *monitor* new initiatives without ~~carefully monitoring~~ *and all* ~~and supervising their introduction into~~ Lead Communities.

Also,

~~As the meeting was about to conclude,~~ commissioners raised the crucial issue of who was going to implement this ambitious plan - who would do the work? The staff was asked to prepare materials that would deal with the following questions:

- 1) who would assume responsibility for continuing the work of the Commission <sup>after</sup> ~~when~~ it issued its report and recommendations;
- 2) who would ~~be responsible for the~~ implementation of the plan, <sup>were</sup> ~~was~~ that <sup>were</sup> emerging;
- 3) who would initiate the establishment of Lead Communities;
- 4) how would the necessary research, ~~the~~ evaluation and monitoring be introduced into the plan that the Commission was preparing?

In the interviews that followed the third meeting, the staff was referred to successful programs in the field, and found that there were many excellent ideas that could be incorporated into the work of the Lead Communities. They also learned that several ~~of the~~ prominent family foundations had undertaken pioneering work in programmatic areas.

The ~~dichotomy~~ <sup>that had arisen because we were dealing only with</sup> the tension ~~between the~~ <sup>not</sup> ~~building blocks~~ and ~~that~~ programmatic areas

diminished as it became clear that personnel would inevitably ~~always have to~~ be recruited and trained <sup>to deal with</sup> ~~for~~ specific <sup>programmatic areas</sup> ~~programs and for specific ages or settings~~ (e.g. teachers for early childhood, for the supplementary school, for the day school, counsellors for the community center).

Responding to the issues of implementation, Commissioners recommended that ~~a mechanism~~, an entity, be established to carry out the work. This entity would be responsible for initiating the establishment of the Lead Communities; it would begin a dialogue between the work of the family foundations and the work undertaken in Lead Communities, between the foundations and national institutions such as the training institutions. It would initiate the establishment of the research facilities that the commissioners requested, and it would carry on the work of the Commission when it completed its report.

At the fourth meeting of the Commission, which took place on October 23, 1989, the idea of creating a new entity, later to be named the "Council for New Initiatives in Jewish Education," was agreed upon. The Council would be responsible for the implementation of the Commission's decisions.



The staff was asked to bring together the various elements that had been discussed in the first four meetings of the Commission and in the many interviews that had taken place between these meetings with commissioners and other experts.

At the fifth meeting of the commission it became clear that a concrete plan for change had emerged, ~~from the Commission's work~~ and that implementation could begin immediately.

The plan deals with personnel and the community, with the programmatic areas and with research. In addition, by the time the Commission issues its report in the Fall of 1990, the following initial steps will have been taken:

1. **Funding:** Substantial funds will be available to *help* launch the plan. This is now being arranged through the generosity of family foundations.
2. **Implementation:** The Council for New Initiatives in Jewish Education will be established -- to be a facilitating mechanism for the implementation of the Commission's recommendations.
3. **Lead Communities:** First steps to establish several Lead Communities will be taken. They will be places where Jewish education at its best will be developed, demonstrated and tested.

~~However,~~ for significant across-the-board change to take place, a long-term effort is required. The lessons learned in Lead Communities will need to be applied in many communities, gradually changing standards of Jewish education throughout North America. The available pool of qualified personnel will be increased. The profession of Jewish education will be developed as the number of qualified educators increases, as training programs are developed and as job opportunities, terms and conditions for employment are improved. Gradually, major program areas will be addressed. A research capability will be developed.

#### **The Continuing Role of the Commission on Jewish Education in North America**

It was agreed that with the issuing of this report the Commission will be reconstituted as a representative body of the North American Jewish community concerned with Jewish education.

It will plan to meet once a year in order to assess the progress being made in the implementation of its plan. Its continuing role will demonstrate the determination of the leadership of all facets of the Jewish community to achieve a fundamental change in Jewish education through the course of this new undertaking.

## Chapter 5:

### A Blueprint for the Future

To fulfill its mission, ~~of issuing a report and implementing its plan and to mobilize community support for its recommendations,~~ the Commission designed a blueprint for the future.

Its elements are:

- I. Establishing The Council for New Initiatives in Jewish Education
- II. Establishing Lead Communities
- III. Developing National Strategies for Personnel and the Community
- IV. Developing Programmatic areas
- V. Establishing a Research Capability
- VI. Spreading the Word -- The Diffusion of Innovation

\* \* \* \* \*

- I. Establishing The Council for New Initiatives in Jewish Education

The Commission recognized that a new entity would have to be created to assume responsibility for the follow-

up and implementation of its plan.

Commissioners expressed different views of this entity. One Commissioner said "The most practical thing we could do would be to build some kind of an Institute where the best minds in the Jewish world, and the best minds of Jews who are <sup>not</sup> involved in Jewish education - social scientists, humanists, etc. - would sit together and deliberate on the values that we want Jewish children and their parents to internalize."

Another Commissioner described it thus: "the Council should be the conscience of American Jewry in the Jewish education field. For example, it should make a periodic report on the state of Jewish Education in North America. It should have a high-powered research function to evaluate programs. It should be able to offer authoritative information to American Jewish leadership on Jewish education proposals and undertakings."

There <sup>were</sup> ~~are~~ no precise parallels that the Commission had in mind when conceiving of the idea of the Council, but there were parallels that were useful when thinking through its functions and roles. ~~These parallels ranged from the Manhattan Project, which brought together the leading scientific minds in the world to achieve a breakthrough in splitting the atom, to the Radiation Laboratory of MIT, which pioneered the development of~~

~~radar, to NASA, which has been responsible for America's~~  
~~space program~~ The American Assembly at Columbia University, founded by President Eisenhower as a center for the development of new thinking in key segments of American life, is <sup>one such</sup> ~~another~~ useful model.

The difference between the Council and ~~these~~ other similar enterprises is that the Council is designed to be a significant <sup>yet</sup> ~~but~~ small undertaking. It will ~~have the~~ <sup>have</sup> strive to ~~responsibility to generate~~ new initiatives ~~to be~~ carried out by existing organizations. It will bring together ~~all~~ the necessary talents and resources to make sure the overall plan of action is being carried out, but it will turn to existing institutions to undertake specific assignments, ~~as part of the overall plan.~~

There was considerable discussion <sup>about</sup> whether the role envisioned <sup>for the new Council</sup> ~~could not~~ be undertaken by existing organizations. ~~for the commissioners were determined to avoid establishing an unnecessary bureaucracy to accomplish their purpose. However~~ It was decided that the prospects for success would be strengthened <sup>considerably</sup> by the creation of a new entity which had this program as its sole responsibility.

In establishing the Council, the commissioners knew that they would be supported and helped by those organizations that are playing a leading role in Jewish

education in North America today. <sup>IP</sup> JESNA, ~~which had made~~  
~~enormous strides since its creation in 1981~~ would be  
called upon to intensify its work with communities  
around the country in the on-going effort to place  
Jewish education higher on the agenda of the Jewish  
Community. It ~~will~~ <sup>would</sup> continue to gather significant data  
about Jewish education and continue to offer its  
expertise in consultations. As work progresses, it will  
need to play a major role in diffusing the lessons  
learned through the initiatives of the Council.

~~It was also agreed that~~ <sup>(formerly JWB)</sup> The JCC Association ~~would~~ have  
to intensify the vital role it has played in the  
development of informal settings for Jewish education.  
Since it serves the <sup>total</sup> needs of <sup>all the</sup> ~~individual~~ Jewish Community  
Centers <sup>in North America</sup>, and offers a broad range of direct and indirect  
services, the JCC Association <sup>would</sup> ~~will~~ be able to integrate  
new educational developments ~~that may arise out of the~~  
~~commission's plan~~ into the arena of informal education.

CJF, the umbrella organization for Jewish federations in  
North America, will be asked to intensify the  
recruitment of and communications with community  
leaders, encourage the development of supporting  
structures (such as local commissions on Jewish  
education), and encourage a significant increase in the  
allocation for Jewish education throughout North  
America.

The Commission developed its plan, fully appreciating the centrality of those who deliver the services of Jewish education: the denominations, their schools, their training institutions and commissions on Jewish education, and above all, the front line educators and their professional organizations. One of the functions of the Council will be to learn how their contributions can aid in the implementation of the Commission's plan. With the help of these institutions, the Council could become a driving force for innovation and change, serving as a catalyst to help bring about the necessary transformation of Jewish education in North America.

It was decided that the Council would be ~~located in New York City,~~ as an independent entity with its own Board of Trustees. Its charter will call for a Board of (20) Trustees, to be chosen by the sponsors of the North American Commission on Jewish Education (the Mandel Associated Foundations, JCC Association, JESNA, and CJF). ~~together with the Foundations that have agreed to provide initial funding.~~ Trustees will include principals of foundations that have committed major funds as well as educators, scholars and community leaders.

~~The first director of the Council will be Stephen H. Hoffman, an outstanding professional who has for some years been Executive Director of the Jewish Community Federation of Cleveland.~~ The initial annual operating budget of the Council will cover the cost of staff and facilities to carry out its work. ~~The supporting foundations have made available an additional~~ (520) million to be used over the next five years to implement the Commission's plan.

The Council's staff may consist of specialists in the following fields:

1. A creative educator with experience in the field who will be able to play a central role in educational planning.
2. A researcher who will help gather and analyze the necessary data and help establish procedures for monitoring and evaluating the implementation.
3. A staff person who will be a liaison with Foundations as well as other individuals and institutions interested in working with the Council.
4. A staff planner who will be in charge of strategic planning for the development of the Commission's program and will work with each Lead Community.



In addition to these specialists, consultants will also be used, and work will be commissioned from existing institutions.

The Director of the Council will present to the Board of Trustees by January 1, 1991 a five-year schedule of activities with a timetable and budget. At the end of each subsequent year, the Council will issue an annual report that will be distributed to all segments of the Jewish community concerned with Jewish education and Jewish continuity.

The Commission's recommendations and plans require that the Council work simultaneously on the local and national scene. On the local scene it will work through Lead Communities. On the national level it will develop strategic plans to advance the profession of Jewish education and to involve more community leaders in the enterprise of Jewish education.

## II. Establishing Lead Communities

A Lead Community will ~~be a place -- a whole community --~~  
~~that will~~ engage in the process of re-designing and  
improving the delivery of Jewish education. The focus  
will be on <sup>seeking and preparing</sup> ~~the shortage of~~ qualified personnel and on  
<sup>developing</sup> ~~securing~~ communal support -- with the goal of  
effecting and inspiring change in the various

programmatic areas of Jewish education, through a wide array of intensive programs. ~~Initially, three to five~~ *Several* Lead Communities will be chosen in North America.

~~The selection process of these Lead Communities will be proposed by the staff of the Council and decided upon by the Board.~~ A number of cities have already expressed their interest. These and ~~possibly~~ other cities will be considered by the Council. The goal will be to choose those that provide the strongest prospects for success and ~~will~~ *would* be able to serve as models for other communities in the future. ~~With this in mind, the following criteria for selection are being considered:~~

- o It will be important to choose communities in various geographic locations.
- o They should be of different sizes.
- o Some should be relatively new communities and others well-established.
- o There may be other differences including level of Jewish involvement. The object therefore will not be simply to select communities that are most eager to participate in the program or even offer the greatest promise of leadership and financial support, but rather those that will provide the most significant lessons for a broad national program to be undertaken in the future.

## The Council

~~To make this determination, the staff will have to~~  
produce an analysis of ~~the structure of~~ the different  
communities that have offered to participate in the  
program, and then make suggestions as to how best to  
select the ~~three to five~~ sites that will provide the  
most fruitful settings, as well as the most  
representative spread. ~~The staff will also make on-site~~  
~~visits to those communities most likely to be selected.~~

after

~~When~~ the recommendations are acted upon by the Board, a  
public announcement will be made so that the Jewish  
community as a whole will know which cities will be  
selected as Lead Communities. Commissioners have  
suggested that for each Lead Community, the following  
conditions should be met:

- \* There must be credible demonstration that the  
leadership of the Community is willing to undertake  
a significant program of change in Jewish  
education.
- \* A large percentage ~~(possibly 75%)~~ of all the  
educational institutions and settings in the  
community must agree to join the endeavor.
- \* The leaders of the Community must agree to  
participate in ~~orientation and training programs~~  
*appropriate ways.*

- \* The key professionals in communal and educational institutions will establish on-the-job education and training for all professionals in the community.

- \* The community must undertake to raise <sup>substantial</sup> ~~sufficient~~ funds for the program. ~~This does not mean that only wealthy communities will be eligible, what is required is a significant increase in allocation and not an absolute sum of money.~~

Among the first steps to be taken in each Lead Community <sup>could</sup> ~~will~~ be the creation of a local planning committee consisting of the leaders of the organized Jewish community, the rabbis, the educators and lay leaders in all the organizations involved in Jewish education. ~~The Council will help each local committee recruit a staff of professionals to work on the program. It will be the staff's responsibility to prepare~~ <sup>A</sup> ~~written~~ report <sup>would be prepared</sup> on the state of Jewish education in <sup>the</sup> ~~the~~ community, <sup>that would</sup> ~~this report will~~ form the basis for ~~the preparation of~~ a plan of action, including recommendations for new programs. ~~The Council will offer whatever assistance is needed in this process.~~

~~Once this report is completed, the local staff will work with the National Council to determine the steps to be~~

~~taken to implement the action plan.~~ Though detailed plans will have to be prepared for Lead Communities, the following could serve as examples of what might be done:

- \* ~~Every~~ <sup>Members</sup> of the educational institutions in Lead Communities will join in an ongoing collective effort of study and self improvement.
- o On-the-job training programs will be developed for all educators - both formal and informal.
- o Training programs will be established for principals and teachers, involving weekends, summers and vacation periods with experts and scholars from the denominations and institutions of higher learning, both in the U.S. and in Israel.
- \* Each local school, community center, camp, youth program, etc. will consider adopting elements from the inventory of best practices, ~~maintained at the Council. This will lead to the immediate expansion and enhancement of their current educational program.~~

After deciding what form of best practice they want to adopt, the community will develop the appropriate training program so that this practice can be introduced into the relevant institutions. An important function of the local planning group and <sup>the</sup> ~~national~~ Council will be to monitor and evaluate these innovations, and to study

their effect.

- \* Cultivating new sources of personnel will be a major area of activity. Some of it will be planned and implemented at the <sup>continental</sup> ~~national~~ level. However, each Lead Community will be a testing-ground for the recruitment of new and talented people into the system.

The injection of new personnel into a Community will be made for several purposes; to introduce new programs; to offer new services, such as family education; to provide experts in areas such as the Bible and Jewish history, and to fill existing but vacant positions.

These new positions <sup>could</sup> ~~are going to~~ be filled in innovative and creative ways, so that new sources of personnel are developed. For example, it has been suggested that the Council establish a Fellowship program <sup>and a Jewish</sup> ~~and a Jewish~~ Education Corps to enlist the services of young talented Jews who might not otherwise consider the field of Jewish education as a career choice. *These are discussed here as emerging ideas only.*

- o Fellows of the Council - There is a reservoir of young Jews who are outstanding people in general education as well as in other fields (philosophy, psychology, etc.) who would welcome the opportunity to make contributions to Jewish life in a Lead

Community. The Council and the local planning committee will <sup>seek to</sup> recruit ~~at least two~~ such individuals ~~per Lead Community~~ as Fellows, for a period of <sup>two -</sup> three years. These fellows <sup>could</sup> ~~will~~ bring the best of general education into Jewish education, serving as educator of educators, and working <sup>on</sup> monitoring and evaluation.

- o <sup>A</sup> ~~The~~ Jewish Education Corps. Another source of talent for the system could be outstanding college students who have good Jewish backgrounds (such as graduates of day schools, of Hebrew speaking camps and students specializing in Judaica at colleges and Universities). These students might not be planning a career in Jewish education, but many are deeply committed to Judaism and have the potential to be good educators. The Council <sup>could</sup> ~~will~~ attract these people through a program modelled after the concept of the Peace Corps. Multi-year agreements <sup>might</sup> ~~will~~ be made in which <sup>young people</sup> ~~they~~ will commit themselves to devote <sup>a fixed number of</sup> ~~eight~~ hours a week for <sup>a number of</sup> ~~two~~ years to Jewish education in a Lead Community, and to be trained for the assignment. During this time they <sup>could</sup> ~~will~~ continue with their general studies at the University. In exchange for their teaching services, the Lead Community <sup>might</sup> ~~will~~ offer appropriate remuneration.

- o Fast-Track Programs. <sup>can</sup> Efforts ~~will~~ be made to build fast-track programs for young men and women majoring in Judaica at colleges and universities. It is ~~currently~~ estimated that there are hundreds of potential candidates. These people ~~now have few job opportunities, and~~ might well be excited about working in Lead Communities.
- o Career Changers. Another source of new personnel could be people who are looking to make a career change. Many such individuals are currently in the general education system. Often they are in their thirties or forties and are looking for new challenges.

If each Lead Community succeeds in recruiting ~~twenty~~ people from these <sup>or other</sup> ~~various~~ sources, it could have a tremendous impact on the quality of Jewish education. <sup>Such</sup> ~~These~~ newly recruited educators <sup>would</sup> ~~will~~ choose to participate in this endeavor because they believe that they will be making a difference. They <sup>would</sup> ~~will~~ be highly motivated, and their enthusiasm <sup>would</sup> ~~will~~ be transmitted to their students.

\* All the Lead Communities <sup>might</sup> ~~will~~ work together in an Association of Lead Communities, similar to the Association of Effective Schools. It will be the responsibility of the Council to make sure that the



local committees and professional staffs meet together and network, *appropriately*.

\* Lead Communities will also serve as pilot programs for *continental* ~~national~~ efforts in the areas of recruitment, the improvement of salaries and benefits, the development of ladders of advancement and generally of building the profession.

For example, a program *might* ~~will~~ be developed to allow senior educators in Lead Communities to be given a prominent role in determining policy and in deciding which best practices to adopt, thereby playing a more important role in the education process. The issue of empowerment may be one of the most significant keys for attracting a high caliber of educator, ~~and~~ *While* the Council will develop ways to give teachers nationally a greater voice and creative input, this will be applied early on and experimentally in Lead Communities. One commissioner suggested: "a society of master teachers should be created, not only to recognize excellence, but to allow these individual to make recommendations, develop innovations and serve as models. Regular meetings of such a group would provide encouragement to the members themselves." "

In this process, a new ladder of advancement for teachers *could* ~~will~~ be established. Lead Communities will be creating new positions and alternative career paths.

Advancement will not only be linear from teacher to assistant principal to principal. A talented teacher will be able to specialize and play a leading role in his or her field of expertise throughout the community. For example, a teacher who became a Bible specialist might become a leading figure in this field for an entire community.

### *Continental*

### III. Developing ~~National~~ Strategies for Personnel and the Community

In addition to the work with Lead Communities, the ~~commission's~~ recommendations <sup>call for</sup> ~~necessitate that~~ the Council <sup>to</sup> develop a ~~national~~ <sup>continental</sup> strategy consisting of a number of major initiatives. A detailed plan ~~for the national strategy will be presented to the Board of the Council by March 1, 1991. It will include personnel and the community, but there will also be programmatic components, and the establishment of a research capability.~~

#### A. Personnel

A broad scale effort will be undertaken to introduce changes in the personnel structure of Jewish education in North America. These efforts will be related to profession building and will focus specifically in the

areas of recruitment, training, determination of salaries and benefits, career track development, and teacher empowerment.

### 1. Recruitment

A major marketing study will be conducted to identify those segments of the population that are potential candidates for Jewish education careers, and what motivations or incentives would most likely attract them to the field. Thus, for instance, ~~that~~ while salary levels are important, there is some evidence that empowerment (the opportunity to make a difference in the lives of students and parents) may be the primary factor.

Among the issues the marketing study will explore is what the key target groups for recruitment are -- i.e. graduates of day schools, students participating in Hebrew speaking camps, college students on campuses with serious Judaica departments, students participating in Israel Experience programs and professionals at mid-career who are looking to make career changes. Following the market study, ~~which should be completed by the summer of 1991,~~ <sup>comprehensive</sup> a ~~several pronged~~ communications effort will be developed to create a sense of excitement and anticipation among those who might consider a career in Jewish education. This may involve, for instance, visits

to the major colleges and universities that have large Jewish populations by educational consultants and talented recruiters. A key resource for these visits will be individuals in Lead Communities who are actually working on innovative programs. They could visit nearby colleges and universities to convey to students the exciting changes that are taking place in their communities.

In addition, public relations efforts will be undertaken to focus attention on the Council's work and the progress in Lead Communities. This special emphasis on the media will reach those key target groups who should be encouraged to enter the field of Jewish education. Also, a series of promotional materials (a newsletter, brochures, videos, etc.) may be produced to maintain a constant flow of information.

While it is clear that there will be career opportunities in Lead Communities for a number of candidates, the recruitment efforts will extend *across North America,* ~~nationally,~~ to fill vacant positions and to attract students to the training programs.

## 2. Training -- the Education of Educators

The number of students graduating from training programs must be substantially increased. The immediate target will be to increase the number of graduates from the current level of 100 annually to 400. *a number approaching*

To accomplish this, the Council will first work with the institutions of higher Jewish learning to expand the full time Jewish education faculty, ~~from 15 to 50~~. This will involve the endowment of fellowships for the training of new faculty. Likely candidates for these faculty positions are outstanding practitioners in the field, scholars from Yeshivot, academics from universities in the areas of general education, Judaica, the social sciences and the humanities.

With the faculty in place to handle a <sup>larger</sup> ~~quadrupled~~ student body, plans will be designed to both recruit students and, to provide an extensive program of support through grants and fellowships. Encouraging first steps in this regard have already been taken by <sup>others</sup> ~~the Wever Foundation~~ to attract outstanding candidates to training programs.

New programs to prepare students for different educational roles (e.g., early childhood, special education, informal education, family education) will be established at institutions of higher Jewish learning and universities.

The Council will encourage the development of innovative leadership programs where candidates for key roles in Jewish education can be provided with special educational experiences.

### 3. Salaries and Benefits

It is clear that salaries and benefits for educational personnel must be substantially increased. The Lead Communities will provide a model as to how the desired salary level can be obtained. Salary levels and benefits are a function of both the budgets available for schools and other educational environments, and a determination of what should be fair and equitable remuneration for valued professional services. To achieve appropriate levels, a determination will be made as to what proper remuneration should be, and funds ~~will have to~~ <sup>must</sup> be raised to cover the additional cost<sup>s</sup>.

On a <sup>continental</sup> ~~national~~ level, a parallel effort, ~~albeit more slow moving,~~ will be encouraged by the Council, working through local federations. ~~One of the most direct ways in which community leaders can demonstrate their belief that a higher priority should be given to Jewish education will be to provide the necessary additional funds.~~ The role of federations ~~is key,~~ <sup>is key, and they will be the primary basis of support.</sup> ~~purpose will be carefully considered.~~ The Lead Communities will <sup>help develop</sup> ~~provide~~ standards as to what ~~these~~ salaries and benefits should be, and ~~since these will be widely publicized throughout the Jewish community,~~ local federations <sup>will be encouraged to move toward these</sup> ~~can seek to emulate the levels that are being set~~ <sup>standards.</sup>

The Council ~~will establish an economic task force to study this topic, and to offer guidelines. The task force~~ may issue reports periodically ~~to keep the community as a whole informed~~ about the progress being made in regard to salary and benefits, not only in Lead communities, but throughout North America.

#### 4. Empowerment

The empowerment of teaching personnel has to do with ~~creating new functions for teachers, which will~~ encourage <sup>ing</sup> greater input on the curriculum, teaching methods, administration and the educational philosophy of the schools in which they work. This too represents a reorientation of educational thinking, and in order to prepare the foundation for this approach, the Council will encourage schools to develop incentives for teachers who show special promise in this respect. This may involve awards or bonuses, or increases in title and stature for teachers who show initiative in regard to the educational direction of their schools. <sup>Efforts are</sup> ~~The Crown~~ <sup>now underway by others to</sup> ~~Family Foundation has taken leadership in this area by~~ establishing ~~the~~ <sup>an</sup> awards <sup>ed</sup> for educators who have ~~demonstrated creative leadership by developing~~ outstanding projects and programs.

Educational administrators will be encouraged to welcome these new initiatives. The Council will seek to work with various organizations to project messages to

administrators about this concept, urging them to encourage their faculties to exercise greater influence and power over the character and nature of their schools.

### B. The Community

The work of the Commission is itself evidence of the growing concern on the part of the Jewish community for the quality and effectiveness of Jewish education. The Council will work to maintain this momentum, in order to secure a leading place for Jewish education on the agenda of the organized Jewish community.

The goal is clear, as one Commissioner observed: a majority of ~~the estimated 500~~ community leaders ~~of the approximately 30 communities in which the North American Jewish population is concentrated~~ must rally to the cause of Jewish education. "The chances are," he said, "that in 1980, only <sup>a few</sup> ~~20~~ of these leaders thought Jewish education was the burning issue, <sup>many</sup> ~~100~~ thought it was important, and the rest didn't spend much time thinking about it. In 1990, it may well be that there are ~~100~~ <sup>more</sup> community leaders who think that education is a burning issue; <sup>more</sup> ~~100~~ who think it is important, and <sup>fewer</sup> ~~100~~ don't give it too much attention. The challenge is that by the year 2000, <sup>most</sup> ~~200~~ of these community leaders should see Jewish

*the vast majority*



*the rest*  
education as the burning issue and ~~so~~, should think it is important. "When this is achieved," the Commissioner said, "money will be available to finance the massive program envisioned by the Commission."

Although the bulk of the necessary funds will come from local communities, the Council will be able to launch the program immediately through the generosity of six family foundations:

1. *A number of family foundations have*
2. *indicated a willingness to invest substantial*
3. *sums in Jewish education, and indeed,*
4. *are already doing so.*
- 5.
- 6.

97  
The ~~directors of the~~ Council ~~and its Board~~ will sustain this effort by recruiting additional family foundations to support specific elements of the action plan. A major new resource for funding may well be found in the federation endowment funds, currently estimated at, at least \$2 billion. ~~These funds are not for the most part being utilized for educational purposes, but they could be, as part of the Commission's effort.~~ Also, the Council will work with CJF to encourage federations in developing new fundraising initiatives for specific aspects of this educational plan.

The possibility of developing new structures that will enable the various elements concerned with Jewish education to work more effectively together will be explored. This process will include the federations, bureaus of Jewish education, the denominations, JCCs, communal schools and congregations, ~~along with the~~ <sup>along with the</sup> ~~relationship~~ <sup>continental</sup> ~~among these groups and national~~ organizations (the JCC Association, JESNA and CJF), ~~will have to be carefully worked out. It is likely that the federations will be~~ the center of the new local alliance and will play a key role in planning, budgeting and financing Jewish education. This new structure will in effect mirror the planning committees in the Lead Communities.

#### IV. Developing Programmatic areas

The major thrust of the work of the Council, <sup>initially</sup> will be related to the building blocks of Jewish education -- establishing a teaching profession and building local community support. However, there is a strong interrelationship between these building blocks and programmatic areas. Teachers are trained for particular age groups -- early childhood, elementary school, high-school. Educators work in particular settings: summer camps, trips to Israel, JCCs, a classroom where Bible or Hebrew is taught. Educational personnel is always involved in programmatic areas.

The creation of innovative and effective programs in the various areas of education will be crucial for the success of the Commission's educational plan. Therefore, the Council, ~~and its staff~~, as part of <sup>its</sup> ~~their~~ long range strategy, will develop an inventory of successful programs in the various programmatic areas. This inventory will be offered to the planning committees of the Lead Communities, who will choose among them, adapting and modifying the programs for their local settings. The Council will also advise regional and national organizations and local communities on how they might benefit from these programs.

The Council will build upon the work already undertaken in programmatic areas by several ~~of the~~ family Foundations: the Charles R. Bronfman Foundation (CRB) for programs relating to the Israel experience; the Crown Family Foundation which encourages outstanding educators to further develop best practices; the work of the Wexner Foundation in the area of the training of educators; the work of the Revson Foundation which is expanding its efforts in the area of the the media and other means of communication; the work of the Melton Foundation in the area of adult education; the Blaustein Foundation in the area of research; the Riklis Foundation in early childhood education; and the work of the Mandel Associated Foundations which supports the

processes likely to lead to systemic change in Jewish education

The Council will function as a broker between ~~these~~ foundations and Lead Communities, between Foundations and creative educators in the field, and between institutions which want to develop specialization in programmatic areas and potential funders.

#### IV. Establishing a Research Capability

The Council will facilitate the establishment of a research capability in North America. This will enable the development of the theoretical and practical knowledge base that is indispensable for change and improvement. It will require the creation of settings, where scholars and practitioners can think together systematically about the goals, the content and the methods of Jewish education. It will also include procedures for the evaluation of each component of the Commission's plan as well as gathering new information concerning the state of Jewish education generally.

This research will be carried out by professional research organizations by departments at universities and by individuals. The results will be disseminated

throughout the Jewish community, for use in short-term and long-term planning. Data on Lead Communities will be gathered and analyzed to ensure that their individual programs are educationally sound and are meeting with success.

This endeavour will also encourage innovative research projects that will test out new approaches to Jewish education. These will involve frameworks in which data can be collected and analyzed on key educational issues, ranging from the effectiveness of the supplementary school to the impact of camping, to alternative methods for the teaching of Hebrew as well as other subjects in the curriculum, to the assessment of educational methods in various settings.

A forum will be create to bring together individuals from various institutions dealing with research in Jewish education and to encourage them to create a national research agenda.

#### VI. Spreading the Word -- The Diffusion of Innovation

Although the main thrust of the Council will be to work with Lead Communities and to develop national strategies over the next several years, another focus of attention will be to set up a process whereby other communities

around the country will be able to learn, adapt and replicate the ideas, findings and results of the Lead Communities. In this phase of the Council's work, ~~continental~~ <sup>continental</sup> organizations -- especially JESNA, JCC Association, CJF and the denominations -- will play a critical role, since they will be the means by which this process can be effected.

The Council will encourage these organizations to develop procedures that will accomplish this objective through such means as published reports, seminars, publicity in the Jewish and general media, and eventually through training programs for communities around the country. The national organizations will also arrange for on-site visits by community leaders and educators to observe what is taking place in the Lead Communities.

As Lead Community programs begin to bear fruit, a plan will be developed by the Council to initiate new Lead Community programs. At the end of the first five years, it is expected that the initial Lead Communities will have matured to the point where they will have developed a momentum of their own towards a continually improving educational system. By that time, another three or four lead communities may be added to the plan. These communities will be able to move forward at a more rapid pace because of the lessons learned in the first

communities.

The process of adding new communities should be a continuing one, so that in time there will be a growing network of communities in North America that will be active participants in the program. It also may be possible to establish a new category of Lead Communities that will function as associates or satellites of the original communities. These will not require the same kind of intensive effort that will be necessary in the founding communities, and they will help the Council provide the level of support necessary for building the entire effort into a nationwide program. The program will thus have a ripple effect, and as time goes, on be extended to an increasing number of communities throughout North America.

## CHAPTER I

### RECOMMENDATIONS

#### OF THE COMMISSION ON JEWISH EDUCATION IN NORTH AMERICA

The Commission on Jewish Education in North America decided to undertake a ten-year plan for change in Jewish education. Implementation of the first phase of the plan will begin immediately.

The Commission calls on the North American Jewish community, on its leadership and institutions, to adopt this plan and provide the necessary resources to assure its success.

1. The Commission recommends the establishment of The Council for New Initiatives in Jewish Education to implement the Commission's decisions and recommendations. It will be a driving force in the attempt to bring about across-the-board, systemic change for Jewish education in North America.

\* The Council will initiate a cooperative effort among individuals and organizations concerned with Jewish education, as well as the funders who will help support the entire activity. Central communal organizations -- CJP, JCC Association and JESNA -- will be full partners in the work. Federations will be invited to play a central role and the religious denominations will be fully



involved.

\* The Council will be charged with gaining acceptance for the action plan decided upon by the Commission and bringing about implementation of the Commission's recommendations. It will be devoted to initiating and promoting innovation in Jewish education. As such, it should be a center guided by vision and creative thinking. It will be a driving force for systemic change.

\* It will help to design and revise development strategies in concert with other persons, communities and institutions. It will be a catalyst for development efforts in Jewish education. It will work with and through existing institutions and organizations and help them rise to their full potential.

2. The Commission urges a vigorous effort to involve more key community leaders in the Jewish education enterprise. It urges local communities to establish comprehensive planning committees to study their Jewish education needs and to be proactive in bringing about

improvements. The Commission recommends a number of sources for additional funding to support improvements in Jewish education, including federations and private foundations.

In order for this to happen:

- \* The Commission encourages the establishment of additional local committees or commissions on Jewish education, the purpose of which would be to bring together communal and congregational leadership in wall-to-wall coalitions to improve the communities' formal and informal Jewish education programs.

- \* The Commission also encourages each community to include top community leadership in their local Jewish education planning committee and in the management of the schools, the Jewish Community Centers and local Jewish education programs.

- \* The Commission recommends that federations provide greater sums for Jewish education, both in their annual allocations and by special grants from endowment funds and/or special fundraising efforts on behalf of Jewish education.

\* Private foundations and philanthropically-oriented families will be urged to set aside substantial sums of money for Jewish education for the next five to ten years. In this connection the Commission urges that private foundations establish a fund to finance the Council, and subsidies for Lead Communities and other projects.

3. The Commission recommends that a plan be launched to build the profession of Jewish education in North America. The plan will include the development of training opportunities; a major effort to recruit appropriate candidates to the profession; increases in salaries and benefits; and improvements in the status of Jewish education as a profession.

To accomplish this, the North American Jewish community will be encouraged to undertake a program to significantly increase the quantity and enhance the quality of pre-service and in-service training opportunities in North America and in Israel. Increasing and improving training opportunities will require investing significant funds to expand

existing training programs and develop new programs in training institutions and general universities in North America and in Israel.

4. The Commission recommends the establishment of several Lead Communities, where excellence in Jewish education can be demonstrated for others to see, learn from and, where appropriate replicate. Lead Communities will be initiated by local communities that will work in partnership with the Council. The Council will help distill the lessons learned from the Lead Communities and diffuse the results to the rest of North America.

5. The Commission identified several programmatic areas, each of which offer promising opportunities for new initiatives. The Council will encourage the development of these areas in Lead Communities and will act as a broker between Foundations and institutions that wish to specialize in a programmatic area. The Council will assist in the provision of research, planning and monitoring for these efforts.

The Commission has identified the following programmatic areas, each of which offers promising opportunities for intervention.

Target populations: Early childhood, the child, the adolescent the college-age youth, the adult, the family, the retired and elderly, the new immigrant.

Settings and frameworks: Early childhood education and child care, the supplementary school (elementary and high school), the day school (elementary and high school), the synagogue, the Jewish community center, camping, the Israel Experience

Content. Resources and Methods: Curriculum, Hebrew language education, the arts, the media and new technologies

6. The Commission recommends the establishment of a research capability in North America to develop the knowledge base for Jewish education, to gather the necessary data and to undertake monitoring and evaluation. Research and development should be supported at existing institutions and organizations, and at specialized research facilities that may need to be established.

MASTER

## CHAPTER 4

## Coming to Grips With the Problem: The Commission Process

~~Develops Its Plan~~

The Commission faced several major challenges in determining how to come to grips with the problems facing Jewish education.

First, the Commission consisted of individuals of ~~many~~ <sup>volunteer</sup> different backgrounds: outstanding ~~community~~ leaders who ~~had succeeded in the world of industry and business; men of affairs who~~ were serving the Jewish community with great distinction; <sup>important philanthropists;</sup> ~~A~~ leaders of institutions of higher Jewish learning; world renowned scholars, creative educators and distinguished rabbis.

It was inevitable that these commissioners would bring to the table diverse and sometimes conflicting approaches to analyzing the nature of the task. This was an advantage in that it brought together the different perspectives <sup>existing in the North American Jewish community</sup> ~~A~~ that would be needed to develop ~~a~~ realistic and comprehensive solutions. But it posed a ~~potential~~ <sup>challenge</sup> ~~problem~~ in the search for common ground for discussion.

In view of this, the setting of the agenda for each of the Commission's sessions and ~~the orchestration of the~~ <sup>planning for</sup> discussions ~~themselves so~~ that ~~they~~ would be

constructive and result-oriented required a great deal of advanced planning.

Secondly, the <sup>subject</sup>~~problem~~ was so vast that it was unclear how the Commission should focus its work so that it would achieve the greatest impact. There were no clear~~ly~~ ~~set~~ guidelines <sup>on</sup> ~~as to~~ how to establish priorities among the multitude of issues that needed to be addressed.

To meet <sup>this</sup> ~~these~~ challenges, a method of operation was decided upon that was to characterize the work of the Commission throughout. Before its first meeting on August 1, 1988, and <sup>between each</sup> ~~even then on, before and after each~~ of the six Commission meetings, <sup>was maintained</sup> ~~a procedure for maintaining personal contact~~ <sup>and on the policy advisors,</sup> between the staff <sup>personal</sup> and each of the commissioners through <sup>personal</sup> interviews <sup>was agreed upon</sup>. In this way, <sup>there</sup> ~~every meeting of the Commission was a consistent culmination of dialogue~~ <sup>between staff</sup> among professionals and the Commissioners, and <sup>almost</sup> ~~all~~ the Commissioners provided input into the process.

It became evident <sup>In</sup> interviewing the commissioners before the first meeting <sup>that</sup> they would suggest a large number of areas ~~and problems~~ in Jewish education that were in need of improvement (e.g. the supplementary school, programs for the college age, early childhood

programs). In fact, at the first meeting the following 23 options were suggested by the Commissioners as areas that should be the focus of the Commission's work:

#### THE OPTIONS

1. ~~To focus efforts on~~ The early childhood age group.
2. ~~To focus efforts on~~ The elementary school age group.
3. ~~To focus efforts on~~ the high school age group.
4. ~~To focus efforts on~~ The college age group.
5. ~~To focus efforts on~~ Young adults.
6. ~~To focus efforts on~~ The family.
7. ~~To focus efforts on~~ Adults.
8. ~~To focus efforts on~~ The retired and the elderly.
9. ~~To develop and improve~~ The supplementary school.
10. ~~To develop and improve~~ The day school.
11. ~~To develop~~ Informal education.
12. ~~To develop~~ Israel Experience programs.
13. ~~To develop~~ Integrated programs of formal and informal education.
14. ~~To focus efforts on the widespread acquisition of~~ The Hebrew language, with special initial emphasis on the leadership of the Jewish community.
15. ~~To develop~~ Curriculum and methods.
16. ~~To enhance~~ the use of the media and technology (computers, videos, etc.) for Jewish education.
17. ~~To deal with~~ The shortage of qualified personnel for Jewish education.
18. ~~To deal with~~ The Community - its leadership and its structures - as major agents for change in any area.



19. ~~To reduce or eliminate~~ Tuition assistance.
20. ~~To improve~~ The physical plant (buildings, laboratories, gymnasias).
21. ~~To create~~ A knowledge base for Jewish education (research of various kinds; evaluations and impact studies; assessment of needs; client surveys; etc.).
22. ~~To encourage~~ Innovation in Jewish education.
23. ~~To generate significant~~ Additional funding for Jewish education.

HS - Believes new  
want that many  
ideas were  
suggested but  
that the Commission  
developed an  
orderly & compre-  
hensive approach  
to the subject

~~It was obvious to all that~~ The Commissioners suggested more ideas than any one Commission could undertake. ~~In~~ fact, <sup>Many</sup> ~~each~~ of the <sup>subjects</sup> ~~areas~~ suggested could warrant a commission of its own. Together they could easily form the agenda for Jewish education in North America for several decades. At the end of the ~~Commission's~~ first Commission meeting, the staff was ~~given the assignment of~~ asked to develop methods that would help the Commission narrow its focus so that it could agree upon an agenda for study and action.

AK - would state  
info on  
process & steps

In the personal interviews that preceded the second meeting of the Commission, the staff learned that there were compelling reasons to undertake ~~many of~~ the ideas suggested: all of the population groups were important; all of the settings of education were important. ~~It~~ ~~became obvious that~~ A deeper analysis of the problem would have to be made if the Commissioners were to be able to decide on the indispensable first steps. Indeed,

at the second meeting on December 13, 1988 it became clear that some needs had to be addressed that were pre-conditions to any across-the-board improvements in Jewish education. <sup>These</sup> ~~There~~ are "building blocks" upon which the entire Jewish educational system rests. They are:

- \* Personnel for Jewish education; and
- \* The community -- its leadership, funding and structures.

~~It was clear that~~ <sup>is</sup> there ~~was~~ a shortage of talented, dedicated, trained educators for every ~~single~~ area of Jewish education. This <sup>is</sup> ~~was~~ true for all age groups, for all types of schools, all types of educational settings, JCCs, trips to Israel, the preparation of curricular materials, and the training of educators.

<sup>Further,</sup> ~~It was also clear that~~ <sup>were</sup> if the Commission ~~was~~ to make a difference, the community ~~attitude~~ <sup>improve.</sup> towards Jewish education would have to ~~change~~. A new environment for Jewish education <sup>could</sup> ~~must~~ be created if outstanding community leaders were to grant Jewish education ~~the~~ a highest <sup>r</sup> priority on the local and national scenes. Only then ~~could~~ the funds necessary for a program of <sup>major</sup> ~~change~~ be obtained.

Recognizing personnel and community as the building blocks upon which all else rests, the Commission, ~~at its~~ ~~second meeting,~~ agreed on its agenda. It was ~~going~~ to

As -  
ambiguous -  
clearly how  
we are using  
community

devote its efforts to developing a comprehensive plan to recruit, train and retain large numbers of dedicated, talented educators for the field of Jewish education. It was ~~going~~ to develop a plan to involve a large number of outstanding community leaders ~~for the work~~ in Jewish education. They, in turn, in their local communities, and on the <sup>continental</sup> ~~national~~ scene would be able to take the steps that would raise Jewish education to the ~~very~~ top of the agenda, ~~of the North American Jewish community and consequently begin the process of creating a new~~ environment, a <sup>better</sup> ~~new~~ ambience for Jewish education.

MG -  
we don't  
have such  
plans. We  
have an  
agreement to  
create a  
mechanism to  
develop plans.

The Commissioners <sup>felt</sup> ~~determined~~ that personnel and the community were interrelated. Outstanding community leaders <sup>could</sup> only be recruited to the cause of Jewish education if they believed it would be possible to recruit talented and dedicated educational personnel. At the same time, outstanding educators would not be attracted to the cause of Jewish education unless they felt that the Jewish community would give them the necessary resources to make a difference. They must believe that the community is embarking on a new era in Jewish education in which there will be ~~reasonable~~ ~~salaries~~, a secure career line, ~~and~~ an opportunity to have an impact on the quality of the curriculum and methods of education, <sup>and reasonable salaries and personnel practices.</sup>

These two building blocks would be essential in order to build a <sup>true</sup> ~~genuine~~ profession of Jewish education. ~~When~~ <sup>With</sup> ~~such a profession is established, and there is~~ an infusion of dedicated and qualified personnel to the field, parents would recognize that Jewish education can make a decisive contribution to the lives of their children and the lifestyles of their families. This would establish a <sup>basis</sup> ~~groundswell~~ of support that would enable community leaders to achieve the level of funding ~~and to generate the energy~~ necessary for a renewed system of education, ~~to flourish.~~

Though the Commission agreed on <sup>this</sup> ~~the~~ agenda at this second meeting, a <sup>some</sup> ~~significant number of~~ Commissioners were reluctant to omit the programmatic areas, ~~from the agenda.~~

One Commissioner asked "how is it possible for this Commission to ignore the revolution that the developments in the area of the media have made available for Jewish education? Is it conceivable that a plan for Jewish education could be developed at the close of the 20th century that would not take advantage of the contributions of television, video cassettes, computers and ~~the~~ museums?"

MG -  
do we want to  
so blatantly  
identify Jews  
as outside of  
the mainstream?

Another Commissioner reminded us that ~~so much of our~~ experience and research indicate that unless we encourage the family to adopt a more vigorous role in Jewish education, the formal and informal settings for Jewish education are not likely to have a significant <sup>enough</sup> impact on children.

Though the Commission <sup>established</sup> ~~agreed~~ that the first items on its agenda would indeed be the building blocks, it ~~also~~ agreed to address some ~~of the important~~ programmatic ideas at ~~some~~ <sup>6</sup> later date.

At the conclusion of the second <sup>Commission</sup> ~~meeting of the~~ ~~Commission~~ the staff was instructed to prepare ~~the an~~ outline of a plan of action. Commissioners urged that the plan be comprehensive. There had been notable attempts in the past to deal with the problem of personnel by raising salaries or by concentrating on the development of a specialized area of training. But these efforts had not met with major success. It was ~~the Commission's assumption~~ <sup>felt</sup> that unless the problem ~~was~~ <sup>there</sup> ~~were~~ dealt with comprehensively, ~~this Commission~~ would not <sup>be</sup> ~~make~~ any substantial ~~difference~~ improvement.

JW -  
What attempt  
are we  
referring to?

In interviewing commissioners before the third meeting and consulting with other experts, the staff was reminded time and again that bringing about change in

the area of personnel and <sup>would be so</sup> ~~the community is~~ vast and complex, <sup>a task that it</sup> ~~and~~ would be difficult to address ~~at once~~ and across-the-board throughout North America. How would it be possible to achieve concrete results within a foreseeable period of time. Retraining many of the 30,000 teachers to meet the standards contemplated by the Commission would take years, perhaps even decades, to accomplish. In addition, finding the personnel for new programs in informal educational settings, for study trips to Israel and for the effective use of the media, would require ~~a~~ long-range efforts. The Commission was searching for a way to begin <sup>the</sup> ~~the~~ process.

~~with this in mind,~~ It was decided to ~~begin by~~ demonstrating <sup>e</sup> in a small group of communities what could happen if sufficient numbers of outstanding personnel were recruited and trained; if their efforts were supported by the community and its leadership; and if the necessary funds were secured to maintain such an effort over a <sup>multi-</sup> ~~two~~-year period. These sites <sup>would later</sup> ~~were to~~ be called "Lead Communities."

Fundamental to the success of the Lead Communities would be the <sup>desire</sup> ~~determination~~ of the community itself to become a model for the rest of the country. This <sup>needed to</sup> ~~must~~ be a "bottom-up" rather than a "top-down" effort if <sup>were</sup> ~~it is~~ to succeed. ~~It should be understood that~~ the Lead

Communities would have to provide <sup>real life</sup> ~~a living~~ demonstration of how <sup>effective Jewish education</sup> ~~the new ideas that grew out of the Commission's plan~~ can be implemented.

~~Basic to the idea of Lead Community is the assumption that significant questions concerning innovation and implementation can only be resolved in real life situations.~~ Lead Communities would provide the laboratories in which to discover the policies and practices that work best. ~~The lessons learned could then be replicated elsewhere.~~ They

~~Lead Communities~~ would become the testing places for "best practices" -- exemplary or excellent programs -- in all fields of Jewish education. <sup>Thus</sup> ~~We would learn of~~ <sup>happen</sup> ~~these best practices~~ through the combined efforts of the key continental educational institutions and organizations, and above all, the creative front-line educators who have developed innovative, successful programs in their classrooms, community centers, summer camps, adult education programs and trips to Israel. As ideas are tested, they would be carefully monitored and subjected to critical analysis. A combination of openness and creativity with continuing monitoring and clear-cut accountability would be vital to the success of the Lead Community program. Although the primary focus of each Lead Community would be local, the

transformations that would take place would have an effect on national institutions that are playing a key role in Jewish education. Thus, the institutions of higher Jewish learning would need to expand their education faculties to train additional personnel for the Lead Communities and to offer on-the-job training for the personnel that <sup>are</sup> ~~is~~ presently working in existing institutions.

At its third meeting on June 14th, 1989 the Commission adopted the strategy of implementing its ideas through the establishment of several Lead Communities. Because <sup>this</sup> ~~the~~ concept ~~of Lead Community~~ requires local initiative and involvement as well as the expertise of <sup>continental</sup> ~~national~~ institutions and organizations, the staff was requested to develop the elements of a ~~national or~~ continental strategy ~~necessary~~ for ~~the~~ implementation, ~~of the Commission's plan.~~

<sup>and supervise</sup> ~~substantial~~ Time was devoted at this third Commission meeting to the importance of educational research, of monitoring and evaluation, of learning about the impact of various programs. Commissioners thought it would be ~~appropriate, possibly even wasteful, to undertake~~ <sup>Carefully monitor</sup> ~~significant new initiatives without carefully monitoring~~ <sup>and the work with</sup> ~~and supervising their introduction into~~ Lead Communities.



Also,

~~As the meeting was about to conclude,~~ commissioners raised the crucial issue of who was going to implement this ambitious plan - who would do the work? The staff was asked to prepare materials that would deal with the following questions:

- 1) who would assume responsibility for continuing the work of the Commission <sup>after</sup> ~~when~~ it issued its report and recommendations;
- 2) who would ~~be responsible for the implementation of~~ <sup>were</sup> the plan that ~~was~~ emerging;
- 3) who would initiate the establishment of Lead Communities;
- 4) how would the necessary research, ~~the~~ evaluation and monitoring be introduced into the plan that the Commission was preparing?

In the interviews that followed the third meeting, the staff was referred to successful programs in the field, and found that there were many excellent ideas that could be incorporated into the work of the Lead Communities. They also learned that several ~~of the~~ prominent family foundations had <sup>already</sup> undertaken pioneering work in programmatic areas.

MG-  
what were they? will we list them somehow?

<sup>that had arisen because we were dealing only with</sup>  
The ~~dichotomy, the tension between the concept of~~ the "building blocks" and <sup>not</sup> ~~that of~~ programmatic areas

diminished as it became clear that personnel would <sup>invariably</sup> ~~always have~~ to be recruited and trained <sup>to work in</sup> ~~for~~ specific <sup>niche areas</sup> ~~programs and for specific ages or settings~~ (e.g. <sup>educators</sup> ~~teachers~~ for early childhood, ~~for~~ the supplementary school, <sup>and</sup> ~~for~~ the day school, ~~communities~~ ~~for~~ the community center).

Responding to the issues of implementation, Commissioners recommended that ~~a mechanism~~, an entity, be established to carry out the work. This entity would be responsible for initiating the establishment of the Lead Communities; it would begin a dialogue between the work of the family foundations and the work undertaken in Lead Communities, between the foundations and national institutions such as the training institutions. It would initiate the establishment of <sup>a crucially needed</sup> ~~the~~ research <sup>capability</sup> ~~facilities~~, ~~that the commissioners requested~~, and it would carry on the work of the Commission when it completed its report.

At the fourth meeting of the Commission, ~~which took place~~ on October 23, 1989, the idea of creating a new entity, later ~~to be~~ named the "Council for New Initiatives in Jewish Education," was agreed upon. The Council would be responsible for the implementation of the Commission's decisions.

- HS -  
new &  
initiative is  
redundant.

GW & HS -  
don't believe  
"Council" is a good  
choice

The staff was asked to bring together the various elements that had been discussed in the first four meetings of the Commission and in the many interviews that had taken place between these meetings with commissioners and other experts.

At the fifth meeting of the commission it became clear that a concrete plan for change had emerged, ~~from the Commission's work~~ and that implementation could begin ~~immediately~~ to be planned.

The plan deals with personnel and the community, with the programmatic areas and with research. In addition, ~~by the time the Commission issues its report in the fall of 1990,~~ the following initial steps ~~will~~ have been taken:

3 ➤ Funding: Substantial funds will <sup>have</sup> been <sup>solicited and made available</sup> ~~available~~ to <sup>to help</sup> launch the plan. <sup>The "quick start" funds are</sup> ~~This is now being arranged~~ <sup>largely</sup> through the generosity of family foundations.

1 ➤ Implementation: The Council for New Initiatives in Jewish Education will <sup>have</sup> been established -- to be a facilitating mechanism for the implementation of the Commission's recommendations.

2 ➤ Lead Communities: First steps to establish several Lead Communities ~~will be taken~~ <sup>as</sup> ~~They will be~~ places where Jewish education at its best will be developed, demonstrated and tested, ~~will have been taken~~.

It was recognized that ~~However~~, for significant across-the-board change ~~to take~~ <sup>would require</sup> place, a long-term effort ~~is required~~. The lessons learned in Lead Communities will need to be applied in many communities, gradually changing standards of Jewish education throughout North America. The available pool of qualified personnel will <sup>gradually</sup> be increased. The profession of Jewish education will <sup>begin to be</sup> developed as the number of qualified educators increases, as training programs are developed and as job opportunities ~~terms~~ and conditions ~~for~~ <sup>of</sup> employment are improved. Gradually, major program areas will be addressed <sup>and an education</sup> ~~research~~ capability will be developed.

#### The Continuing Role of the Commission on Jewish Education in North America

It was agreed that with the issuing of this report the Commission <sup>itself</sup> will be <sup>discontinued. However</sup> ~~reconstituted~~ as a representative body of the North American Jewish community concerned with Jewish education <sup>will be convened on the model of the Commission.</sup>

~~It will plan to meet once a year in order to~~ <sup>monitor</sup> ~~assess~~ the progress being made in the implementation of <sup>the Commission's</sup> ~~its~~ plans. <sup>This body</sup> ~~Its continuing role~~ will <sup>exemplify</sup> ~~demonstrate~~ the <sup>Jewish community's</sup> ~~determination~~ ~~of the leadership of all facets of the Jewish community~~ to achieve <sup>improvements</sup> ~~a~~ fundamental change in Jewish education, ~~through the course of this new undertaking.~~

## Chapter 3:

### A Blueprint for the Future

To fulfill its mission ~~of issuing a report and implementing its plan and to mobilize community support for its recommendations~~, the Commission designed a blueprint for the future.

Its elements are:

- I. Establishing The Council for ~~New~~ Initiatives in Jewish Education
- II. Establishing Lead Communities
- III. Developing <sup>Continental</sup> ~~National~~ Strategies for Personnel and the Community
- IV. Developing Programmatic areas
- V. Establishing a Research Capability
- VI. Spreading the Word -- The Diffusion of Innovation

HS -  
new &  
initiatives  
or redundant.

\* \* \* \* \*

- I. Establishing The Council for New Initiatives in Jewish Education

The Commission recognized that a new entity <sup>should</sup> ~~would have~~ be created to assume responsibility for the follow-

up and implementation of its plan. *This entity would be independent of, but work in direct collaboration with local communities, JCRNA, JCCA and CJE, as well as the denominational groups and other national agencies and institutions.* Commissioners expressed different views of this entity.

One Commissioner said "The most practical thing we could do would be to build some kind of an Institute where the best minds in the Jewish world, and the best minds of Jews who are <sup>not</sup> involved in Jewish education - social scientists, humanists, etc. - would sit together and deliberate on the values that we want Jewish children and their parents to internalize."

Another Commissioner described it thus: "the Council should be the conscience of American Jewry in the Jewish education field. For example, it should make a periodic report on the state of Jewish Education in North America. It should have a high-powered research function to evaluate programs. It should be able to offer authoritative information to American Jewish leadership on Jewish education proposals and undertakings."

*The Commission had*

~~There are no precise parallels that the Commission had in mind when <sup>projecting</sup> ~~conceiving~~ of the idea of the Council, but there were parallels that were useful when thinking through its functions and roles. These parallels ranged from the Manhattan Project, which brought together the leading scientific minds in the world to achieve a breakthrough in splitting the atom, to the Radiation Laboratory of MIT, which pioneered the development of~~

~~radar, to NASA, which has been responsible for America's space program. The American Assembly at Columbia University, founded by President Eisenhower as a center for the development of new thinking in key segments of American life, is another useful model.~~

*Continue from last #1*

~~The difference between the Council and these other enterprises is that the Council is designed to be a significant <sup>yet</sup> small undertaking. It <sup>should strive to</sup> ~~will~~ have the responsibility to generate <sup>have</sup> new initiatives ~~to be~~ carried out by existing organizations. It <sup>should</sup> ~~will~~ bring together <sup>appropriate</sup> ~~all the~~ talents and resources ~~to make sure the overall plan of action is being carried out, but it will~~ turn to existing institutions to undertake specific assignments, ~~as part of the overall plan.~~~~

There was considerable discussion <sup>about</sup> whether the role envisioned <sup>for the new Council</sup> ~~could not~~ be undertaken by existing organizations. ~~for the commissioners were determined to avoid establishing an unnecessary bureaucracy to accomplish their purpose. However~~ <sup>It</sup> was decided that the prospects for success would be strengthened <sup>considerably</sup> ~~by~~ the creation of a new entity which had this program as its sole responsibility.

In establishing the Council, the commissioners <sup>are</sup> ~~knew that they would be~~ supported and helped by those organizations that are playing a leading role in Jewish

education in North America today. ~~JESNA, which had made~~  
~~tremendous strides since its creation in 1981 would be~~  
 called upon to intensify its work with communities  
 around the country in the on-going effort to place  
 Jewish education higher on the agenda of the Jewish  
 Community. It will continue to gather significant data  
 about Jewish education and continue to offer its  
 expertise in consultations. As work progresses it will  
 need to play a major role in diffusing the lessons  
 learned through the initiatives of the Council.

It was also agreed that the JCC Association would have  
 to intensify the vital role it has played in the  
 development of informal settings for Jewish education.  
 Since it serves the needs of individual Jewish Community  
 Centers, and offers a broad range of direct and indirect  
 services, the JCC Association will be able to integrate  
 new educational developments that may arise out of the  
 Commission's plan into the arena of informal education.

CJF, the umbrella organization for Jewish federations in  
 North America, will be asked to intensify the  
 recruitment of and communications with community  
 leaders, encourage the development of supporting  
 structures (such as local commissions on Jewish  
 education), and encourage a significant increase in the  
 allocation for Jewish education throughout North  
 America.

*The Council of Jewish Federations, Jewish Education Service of North America,  
 and Jewish Community Center Association have all committed their institu-  
 tional support and resources to aid in the implementation of the Commission's  
 report. Each is expected to play a significant role in the implementation  
 process providing continuity of leadership and support.*



The Commission developed its plan, fully appreciating the centrality of those who deliver the services of Jewish education: the denominations, their schools, their training institutions and commissions on Jewish education, and above all, the front line educators and their professional organizations. One of the functions of the Council will be to learn how <sup>these various players can</sup> ~~their contributions~~ <sup>help</sup> ~~can aid in the implementation of~~ the Commission's plan. With the help of these institutions, the Council could become a driving force for innovation and change, serving as a catalyst to help bring about the necessary transformation of Jewish education in North America.

<sup>is recommended</sup>  
It ~~was decided~~ that the Council ~~would~~ be ~~located in New~~  
~~York City,~~ as an independent entity with its own Board of Trustees. Its charter will call for a Board of ~~Trustees~~ <sup>Trustees</sup> to be chosen by the sponsors of the North American Commission on Jewish Education (the Mandel Associated Foundations, JCC Association, JESNA, and CJF). ~~together with the~~ <sup>(6)</sup> ~~Foundations that have~~ <sup>should</sup> ~~agreed to provide initial funding.~~ Trustees will include principals of foundations that have committed major funds as well as educators, scholars and community leaders.

*add to previous #* [ ~~The first director of the Council will be Stephen H. Hoffman, an outstanding professional who has for some years been Executive Director of the Jewish Community Federation of Cleveland. The initial annual operating budget of the Council <sup>should</sup> will cover the cost of staff and facilities to carry out its work. ~~The supporting Foundations have made available an additional~~ (520) ~~million to be used over the next five years to implement the Commission's plan.~~~~

The Council's staff may consist of specialists in the following fields:

1. A creative educator with experience in the field who will be able to play a central role in educational planning.
2. A researcher who will help gather and analyze the necessary data and help establish procedures for monitoring and evaluating the implementation.
3. A staff person who will be a liaison with Foundations as well as other individuals and institutions interested in working with the Council.
4. A staff planner who will be in charge of strategic planning for the development of the Commission's program and will work with each Lead Community.

In addition to these specialists, consultants will also be used, and work will be commissioned from existing institutions.

The Director of the Council will present to the Board of Trustees by January 1, 1991 a five-year schedule of activities with a timetable and budget. At the end of each subsequent year, the Council will issue an annual report that will be distributed to all segments of the Jewish community concerned with Jewish education and Jewish continuity.

The Commission's recommendations and plans require that the Council work simultaneously on the local and national scene. On the local scene it will work through Lead Communities. On the national level it will develop strategic plans to advance the profession of Jewish education and to involve more community leaders in the enterprise of Jewish education.

## II. Establishing Lead Communities

A Lead Community will be ~~a place -- a whole community --~~ ~~that will~~ engage in the process of re-designing and improving the delivery of Jewish education. The focus <sup>should</sup> ~~will~~ be on <sup>seeking and preparing</sup> ~~the shortage of~~ qualified personnel and on <sup>developing</sup> ~~recruiting~~ communal support -- with the goal of effecting and inspiring change in the various

programmatic areas of Jewish education, ~~through a wide~~  
~~array of intensive programs. Initially, three to five~~ Several  
Lead Communities <sup>should</sup> ~~will~~ be chosen in North America.

~~The selection process of these Lead Communities will be~~  
~~proposed by the staff of the Council and decided upon by~~  
~~the Board.~~ A number of cities have already expressed  
their interest. These and ~~possibly~~ other cities <sup>should</sup> ~~will~~ be  
considered by the Council. The goal <sup>should</sup> ~~will~~ be to choose  
those <sup>which</sup> ~~that~~ provide the strongest prospects for success  
and <sup>would</sup> ~~will be able to~~ serve as models for other  
communities in the future. ~~With this in mind, the~~  
~~following criteria for selection are being considered:~~

AR  
don't  
differentiate  
between these  
communities which  
have made  
contact +  
those which  
have not.

- o It will be important to choose communities in various geographic locations.
- o They should be of different sizes.
- o Some should be relatively new communities and others well-established.
- o There may be other differences including level of Jewish involvement. The object therefore will not be simply to select communities that are most eager to participate in the program or even offer the greatest promise of leadership and financial support, but rather those that will provide the most significant lessons for a broad national program to be undertaken in the future.

### *The Council should*

~~To make this determination, the staff will have to produce an analysis<sup>es</sup> of the structure of the different communities that have offered to participate in the program, <sup>as well as others,</sup> and then ~~make suggestions as to how best to select the three to five sites that will provide the most fruitful settings, as well as the most representative spread. The staff will also make on-site visits to those communities most likely to be selected.~~~~

*After such determination has been made*

~~When the recommendations are acted upon by the Board, a public announcement <sup>should</sup> will be made so that the Jewish community as a whole will know which cities will be selected as Lead Communities. Commissioners have suggested that for each Lead Community, the following conditions should be met:~~

- \* There must be credible demonstration that the leadership of the Community is willing to undertake a significant program of change in Jewish education.
- \* A large percentage (possibly 75%) of all the educational institutions and settings in the community must agree to join the endeavor.
- \* The leaders of the Community must agree to participate in orientation and training programs.

*should be left to the Council to determine.*

- \* ~~The key professionals in communal and educational institutions will establish on-the-job education and training for all professionals in the community.~~
- \* ~~The community must undertake to raise sufficient funds for the program. This does not mean that only wealthy communities will be eligible; what is required is a significant increase in allocation and not an absolute sum of money.~~

Among the first steps to be taken in each Lead Community <sup>could</sup> ~~will~~ be the creation of a local planning committee consisting of the leaders of the organized Jewish community, the rabbis, the educators and lay leaders in all the organizations involved in Jewish education. ~~The Council will help each local committee recruit a staff of professionals to work on the program. It will be the staff's responsibility to prepare~~ A written report <sup>would be prepared</sup> on the state of Jewish education in <sup>the</sup> its community, <sup>which</sup> ~~this~~ <sup>would</sup> ~~report will~~ form the basis <sup>for</sup> ~~for the preparation of~~ a plan of action, including recommendations for new programs.

~~The Council will offer whatever assistance is needed in this process.~~ <sup>Collaboration between local lead community</sup>

<sup>leadership and the Council</sup> ~~shall~~ <sup>should</sup> be encouraged in the preparation and <sup>operation of local efforts.</sup>

~~Once this report is completed, the local staff will work with the national Council to determine the steps to be~~

~~taken to implement the action plan. Though detailed plans will have to be prepared for Lead Communities, the following could serve as examples of what might be done.~~

*ideas which should be considered by lead communities*

- \* ~~Every~~ <sup>Encourage</sup> members of the educational institutions in Lead Communities ~~will~~ <sup>to</sup> join in an ongoing collective effort of study and self improvement.

- o ~~On-the-job training programs will be developed for all educators - both formal and informal.~~
- o <sup>Develop</sup> ~~Establish~~ Training programs ~~will be established for principals and teachers, involving weekends, summers and vacation periods with experts and scholars from the denominations and institutions of higher learning, both in the U.S. and in Israel.~~

- \* Each local school, community center, camp, youth program, etc. <sup>should</sup> ~~will~~ consider adopting elements from the inventory of best practices maintained at the Council. ~~This will lead to the immediate expansion and enhancement of their current educational program.~~

After deciding what form of best practice they want to adopt, the community <sup>would</sup> ~~will~~ develop the appropriate training program so that this practice <sup>could</sup> ~~can~~ be introduced into the relevant institutions. ~~An important function of the local planning group and national Council will be to monitor and evaluate these innovations, and to study~~



their effect.

- \* Cultivating<sup>l</sup> new sources of personnel, ~~will be a major area of activity. Some of it will be planned and implemented at the national level. However,~~ <sup>should</sup> each Lead Community ~~will~~ be a testing-ground for the recruitment of new and talented people into the system.

The injection of new personnel into a Community will be made for several purposes; to introduce new programs; to offer new services, such as family education; to provide experts in areas such as <sup>Hebrew,</sup> ~~the~~ Bible, and Jewish history, and to fill existing but vacant positions.

These new positions <sup>could</sup> ~~are going to~~ be filled in innovative and creative ways, so that new sources of personnel are developed. For example, ~~it has been suggested that~~ the Council <sup>might</sup> establish a Fellowship program and <sup>a Jewish</sup> ~~an~~ Education Corps to enlist the services of young talented Jews who might not otherwise consider the field of Jewish education as a career choice. *These are discussed here as only as emerging ideas.*

- o Fellows of the Council - There is a reservoir of young Jews who are outstanding people in general education as well as in other fields (philosophy, psychology, etc.) who would welcome the opportunity to make contributions to Jewish life, in a Lead

*JW  
When & how will  
they learn something  
about Jewish education.*



Community. The Council and the local planning committee will <sup>seek to</sup> recruit ~~at least two~~ such individuals ~~per lead community~~ as Fellows<sup>x</sup> for a <sup>two-</sup> period of <sup>three</sup> years. These fellows <sup>would</sup> ~~will~~ bring the best of general education into Jewish education, serving as educator of educators, and work <sup>in</sup> ~~in~~ monitoring and evaluation.

- o A The Jewish Education Corps. Another source of talent for the system could be outstanding college students who have good Jewish backgrounds (such as graduates of day schools, of Hebrew speaking camps and students specializing in Judaica at colleges and Universities). These students might not be planning a career in Jewish education, but many are deeply committed to Judaism and have the potential to be good educators. The Council <sup>could</sup> ~~will~~ attract these people through a program modelled after the concept of the Peace Corps. Multi-year agreements <sup>might</sup> ~~will~~ be made in which <sup>young people</sup> ~~they~~ ~~will~~ commit themselves to devote <sup>a fixed number of</sup> ~~eight~~ hours a week for <sup>a number of</sup> ~~four~~ years to Jewish education in a Lead Community, and to be trained for the assignment. During this time they <sup>could</sup> ~~will~~ continue with their general studies at their own University. In exchange for their teaching services, the Lead Community <sup>could</sup> ~~will~~ offer appropriate remuneration.

JW -  
excellent concept -  
Need to flesh  
out details  
through some kind  
of process before  
this just appears  
as a full blown  
program.

- JW-  
What is estimate  
based on?*
- o Fast-Track Programs. Efforts <sup>might</sup> ~~will~~ be made to build fast-track programs for young men and women majoring in Judaica at colleges and universities. It is ~~currently~~ estimated that there are ~~hundreds~~ <sup>many</sup> ~~of~~ potential candidates. These people ~~now have few job opportunities, and~~ might well be excited about working in Lead Communities.

- o Career Changers. Another source of new personnel could be people who are looking to make a career change. Many such individuals are currently in the general education system. Often they are in their thirties or forties and are looking for new challenges.

If each Lead Community succeeds in recruiting ~~twenty~~ <sup>or other</sup> people from these ~~various~~ sources, it could have a tremendous impact on the quality of Jewish education. <sup>Such</sup> ~~These~~ newly recruited educators <sup>would</sup> ~~will~~ choose to participate in this endeavor because they believe that they will be making a difference. They <sup>would</sup> ~~will~~ be highly motivated, and their enthusiasm <sup>would</sup> ~~will~~ be transmitted to their students.

- need to  
define the  
reform*
- \* All the Lead Communities <sup>might</sup> ~~will~~ work together in an Association of Lead Communities, similar to the Association of Effective Schools. It will be the responsibility of the Council to make sure that the

local committees and professional staffs meet together and network *appropriately*.

\* Lead Communities will also serve as pilot programs for ~~national~~ <sup>continental</sup> efforts in the areas of recruitment, the improvement of salaries and benefits, the development of ladders of advancement and generally of building the profession.

*GW - Why does this require a program? If people are placed in policy making roles, then they will have that role.*

For example, a program ~~will~~ <sup>might</sup> be developed to allow senior educators in Lead Communities to be given a prominent role in determining policy and in deciding which best practices to adopt, thereby playing a more important role in the education process. The issue of empowerment may be one of the most significant keys for attracting a high caliber of educator, ~~and~~ While the Council will develop ways to give teachers nationally a greater voice and creative input, this will be applied early on and experimentally in Lead Communities. One commissioner suggested: "a society of master teachers should be created, not only to recognize excellence, but to allow these individuals to make recommendations, develop innovations and serve as models. Regular meetings of such a group would provide encouragement to the members themselves."

In this process, a new ladder of advancement for teachers ~~will~~ <sup>could</sup> be established. Lead Communities will be creating new positions and alternative career paths.

Advancement will not only be linear from teacher to assistant principal to principal. A talented teacher will be able to specialize and play a leading role in his or her field of expertise throughout the community. For example, a teacher who became a Bible specialist might become a leading figure in this field for an entire community.

### III. Developing <sup>Continental</sup> ~~National~~ Strategies for Personnel and the Community

In addition to the work with Lead Communities, the ~~Commission's~~ recommendations <sup>call for</sup> ~~necessitate~~ that the Council <sup>to</sup> develop a <sup>Continental</sup> ~~national~~ strategy consisting of a number of major initiatives. A detailed plan ~~for the national strategy will be presented to the Board of the Council by March 1, 1991.~~ <sup>should</sup> It will include personnel and the community, ~~but there will also be~~ programmatic components, and the establishment of a research capability. <sup>These initiatives should be implemented in close collaboration with JESNA, JCAP, and other existing Jewish organizations, agencies, and institutions working in the area of Jewish education.</sup>

#### A. Personnel

A broad scale effort <sup>should</sup> ~~will~~ be undertaken to introduce changes in the personnel structure of Jewish education in North America. These efforts will be related to profession building and will focus specifically in the



areas of recruitment, training, determination of salaries and benefits, career track development, and teacher empowerment.

### 1. Recruitment

A major marketing study <sup>is recommended</sup> ~~will be conducted~~ to identify those segments of the population that are potential candidates for Jewish education careers, and what motivations or incentives would most likely attract them to the field. Thus, for instance, ~~that~~ while salary levels are important, there is some evidence that empowerment (the opportunity to make a difference in the lives of students and parents) may be the primary factor.

Among the issues the marketing study <sup>should</sup> ~~will~~ explore is what the key target groups for recruitment are -- i.e. graduates of day schools, students participating in Hebrew speaking camps, college students on campuses with serious Judaica departments, students participating in Israel Experience programs and professionals at mid-career who are looking to make career changes. ~~Following the market study, which should be completed by the summer of 1991, A~~ <sup>comprehensive</sup> ~~comprehensive~~ communications effort <sup>should also</sup> ~~will~~ be developed to create a sense of excitement and anticipation among those who might consider a career in Jewish education. This may involve, for instance, visits

to the major colleges and universities that have large Jewish populations by educational consultants and talented recruiters. A key resource for these visits <sup>would</sup> ~~will~~ be individuals in Lead Communities who are actually working on innovative programs. They could visit nearby colleges and universities to convey to students the exciting changes that are taking place in their communities.

In addition, public relations efforts <sup>should</sup> ~~will~~ be undertaken to focus attention on the Council's work and the progress in Lead Communities. This special emphasis on the media will reach those key target groups who should be encouraged to enter the field of Jewish education. Also, a series of promotional materials (a newsletter, brochures, videos, etc.) may be produced to maintain a constant flow of information.

While it is clear that there <sup>could</sup> ~~will~~ be career opportunities in Lead Communities for a number of candidates, the recruitment efforts will extend <sup>across</sup> ~~nationally~~ <sup>North America</sup> to fill vacant positions and to attract students to the training programs.

## 2. Training -- the Education of Educators

The number of students graduating from training programs must be substantially increased. The immediate target will be to increase the number of graduates from the current level of 100 annually to <sup>a number approaching</sup> 400.

*JW*  
*It's in the action*  
*unrealistic*

To accomplish this, the Council <sup>should</sup> ~~will~~ first work with the institutions of higher Jewish learning to expand the full time Jewish education faculty, ~~from 15 to 60~~. This <sup>should</sup> ~~will~~ involve the endowment of fellowships for the training of new faculty, <sup>and of new faculty positions.</sup> Likely candidates for these faculty positions are outstanding practitioners in the field, scholars from Yeshivot, academics from universities in the areas of general education, Judaica, the social sciences and the humanities.

<sup>Hand in hand with efforts to increase faculty,</sup>  
~~With the faculty in place to handle a quadrupled student~~  
<sup>body,</sup> ~~plans will~~ <sup>should</sup> be designed to ~~then~~ recruit students and ~~to~~ provide an extensive program of support through grants and fellowships. Encouraging first steps in this regard have already been taken by the ~~Wexner Foundation~~ <sup>others</sup> to attract outstanding candidates to training programs.

New programs to prepare students for different educational roles (e.g., early childhood, special education, informal education, family education) <sup>should</sup> ~~will~~ be established at institutions of higher Jewish learning and universities.

The Council <sup>should</sup> ~~will~~ encourage the development of innovative leadership programs where candidates for key roles in Jewish education can be provided with special educational experiences.

### 3. Salaries and Benefits

It is clear that salaries and benefits for educational personnel must be substantially increased. ~~The~~ Lead Communities <sup>should</sup> ~~will~~ provide <sup>for</sup> ~~a~~ model ~~as to~~ how the desired salary levels can be obtained. ~~Salary levels and benefits are a function of both the budgets available for schools and other educational environments, and a determination of what should be fair and equitable remuneration for valued professional services.~~ To achieve appropriate levels, a determination will be made as to what proper remuneration should be, and funds <sup>must</sup> ~~will have to~~ be raised to cover the additional costs.

On a <sup>Continental</sup> ~~national~~ level, a parallel effort, ~~albeit more slow moving,~~ <sup>should</sup> ~~will~~ be encouraged by the Council, working through local federations. ~~One of the most direct ways in which community leaders can demonstrate their belief that a higher priority should be given to Jewish education will be to provide the necessary additional funds.~~ The role of federation allocations for this purpose <sup>is key, as they are in a position to provide basic support, and leverage additional support from school institutions</sup> ~~will be carefully considered.~~ The Lead Communities will <sup>help develop</sup> ~~provide~~ standards <sup>for</sup> ~~as to~~ what these salaries and benefits should be, and ~~since these will be widely publicized throughout the Jewish community, local federations can seek to emulate the levels that are being set~~ <sup>should be encouraged to move toward these standards.</sup>



The Council <sup>might</sup> ~~will establish an economic task force to study this topic, and to offer guidelines. The task force may issue reports periodically to keep the community as a whole informed about~~ <sup>on</sup> the progress being made in regard to salary and benefits, not only in Lead communities, but throughout North America.

#### 4. Empowerment

The empowerment of teaching personnel has to do with ~~creating new functions for teachers, which will encourage~~ <sup>my</sup> greater input on ~~the~~ curriculum, teaching methods, administration and the educational philosophy of the schools in which they work. This too represents a reorientation of educational thinking, and in order to prepare the foundation for this approach, the Council will encourage schools to develop incentives for teachers who show special promise in this respect. This may involve awards or bonuses, or increases in title and stature for teachers who show initiative in regard to the educational direction of their schools. <sup>Efforts are now</sup> ~~The Crown~~ <sup>underway by others to</sup> ~~Family Foundation has taken leadership in this area by establishing~~ ~~the~~ awards for educators who have ~~demonstrated creative leadership by developing~~ <sup>ed</sup> outstanding projects and programs.

Educational administrators <sup>should</sup> ~~will~~ be encouraged to welcome these new initiatives. The Council <sup>would</sup> ~~will seek to~~ work with various organizations to project messages to

administrators about this concept, urging them to encourage their faculties to exercise greater influence and power over the character and nature of their schools.

## B. The Community

The work of the Commission is itself evidence of the growing concern on the part of the Jewish community for the quality and effectiveness of Jewish education. The Council will work to maintain this momentum, in order to secure a leading place for Jewish education on the agenda of the organized Jewish community.

The goal is clear, as one Commissioner observed: a majority of ~~the estimated 300~~ community leaders ~~of the~~ ~~approximately 30 communities in which the North American Jewish population is concentrated~~ must rally to the cause of Jewish education. "The chances are," he said, "that in 1980, only <sup>a few</sup> ~~25 of these~~ leaders thought Jewish education was the burning issue, <sup>many</sup> ~~100~~ thought it was important, and the rest didn't spend much time thinking about it. In 1990, it may well be that there are ~~200~~ <sup>significantly more</sup> community leaders who think that education is a burning issue; <sup>more</sup> ~~200~~ who think it is important, and <sup>fewer</sup> ~~200~~ don't give it too much attention. The challenge is that by the year 2000, <sup>the vast majority</sup> ~~250~~ of these community leaders should see Jewish



*the rest*

education as the burning issue and, ~~so~~ should think it is important. "When this is achieved," the Commissioner said, "money will be available to finance the massive program envisioned by the Commission."

~~Although the bulk of the necessary funds will come from local communities, the Council will be able to launch the program immediately through the generosity of six family foundations:~~

1. ~~1.~~ *Long term support for Jewish education must continue to be provided by current sources: tuition income, congregational and organizational budgets and fundraising, and gradually increasing federation allocations. ~~Relatively~~ new and critically important sources ~~are~~ <sup>are</sup> the family foundations and federation endowments. These sources can allow a quick start on initiatives while traditional sources gradually increase.*
2. ~~2.~~
3. ~~3.~~
4. ~~4.~~
5. ~~5.~~
6. ~~6.~~

*A number of foundations, some represented on the Commission, have indicated a willingness to invest substantial sums in Jewish education, and <sup>indeed we already doing so.</sup> The ~~director of the Council and its Board~~ will sustain*

this effort by recruiting additional family foundations to support specific elements of the <sup>Commission's</sup> action plan. ~~A major new resource for funding may well be found in the federation endowment funds, currently estimated at, at least \$2 billion. These funds are not for the most part being utilized for educational purposes, but they could be, as part of the Commission's effort. Also, the Council will work with CJF to encourage federations in developing new fundraising initiatives for specific aspects of this educational plan.~~

The possibility of developing new structures that will enable the various elements concerned with Jewish education to work more effectively together will be explored. This process will include the federations, bureaus of Jewish education, the denominations, JCCs, communal schools and congregations, <sup>along with the continental</sup> ~~The relationship~~ ~~among these groups and national organizations~~ (the JCC Association, JESNA and CJF), ~~will have to be carefully worked out. It is likely that the federations will be the center of the new local alliance and will play a key role in planning, budgeting and financing Jewish education. This new structure will in effect mirror the planning committees in the Lead Communities.~~

#### IV. Developing Programmatic areas

The major thrust of the work of the Council, <sup>initially</sup> will be related to the building blocks of Jewish education -- establishing a teaching profession and building local community support. However, there is a strong interrelationship between these building blocks and programmatic areas. Teachers are trained for particular age groups -- early childhood, elementary school, high-school. Educators work in particular settings: summer camps, trips to Israel, JCCs, a classroom where Bible or Hebrew is taught. Educational personnel is always involved in programmatic areas.

The creation of innovative and effective programs in the various areas of education will be crucial for the success of the Commission's educational plan. Therefore, the Council ~~and its staff~~, as part of ~~their~~ <sup>its</sup> long range strategy, will develop an inventory of successful programs in the various programmatic areas. This inventory will be offered to the planning committees of the Lead Communities, who will choose among them, adapting and modifying the programs for their local settings. The Council will also advise regional and national organizations and local communities on how they might benefit from these programs.

GW  
This is  
a 10 year  
program!

The Council will build upon the work already <sup>beginning</sup> ~~undertaken~~ in programmatic areas by several ~~of the~~ family Foundations; <sup>One foundation will specialize in</sup> ~~the Charles R. Bronfman Foundation (CRB)~~ <sup>for</sup> programs relating to the Israel experience; ~~the~~ <sup>another</sup> ~~Grown Family Foundation~~ <sup>wants to</sup> which encourages outstanding educators to ~~develop~~ <sup>develop</sup> best practices; ~~the work of~~ <sup>a third is concerned</sup> ~~the Wexner Foundation is the area of~~ <sup>chiefly with the recruitment and</sup> the training of educators; ~~the work of the Nevo Foundation which is~~ <sup>another is beginning to do excellent work</sup> ~~expanding its efforts~~ in the area of ~~the~~ the media and other means of communication; ~~the work of the Melton Foundation in the area of adult education; the Blaustein Foundation in the area of research; the Riklis Foundation in early childhood education; and the work of the Mandel Associated Foundations which supports the~~

~~processes likely to lead to systemic change in Jewish education~~

The Council <sup>should</sup> ~~will~~ function as a <sup>bridge</sup> ~~broker~~ between these foundations <sup>and other foundations</sup> and Lead Communities, between <sup>to</sup> ~~foundations~~ and creative educators, ~~in the field~~, and between institutions which want to develop ~~specialisation in~~ <sup>programs</sup> ~~programmatic areas~~ and potential funders.

#### IV. Establishing a Research Capability

NS - not clear [ The Council <sup>should</sup> ~~will~~ facilitate the establishment of a research capability <sup>for Jewish education</sup> in North America. This <sup>would</sup> ~~will~~ enable the development of the theoretical and practical knowledge base that is indispensable for change and improvement. It <sup>would</sup> ~~will~~ require the creation of settings where scholars and practitioners can think together systematically about the goals, the content and the methods of Jewish education. It <sup>would</sup> ~~will~~ also include procedures for the evaluation of each component of the Commission's plan as well as gathering new information concerning the state of Jewish education generally.

This research will be carried out by professional research organizations by departments at universities and by individuals. The results will be disseminated



throughout the Jewish community, for use in short-term and long-term planning. Data on Lead Communities will be gathered and analyzed to ensure that their individual programs are educationally sound and are meeting with success.

This endeavour <sup>would</sup> ~~will~~ also encourage innovative research projects that will test out new approaches to Jewish education. These will involve frameworks in which data can be collected and analyzed on key educational issues, ranging from the effectiveness of the supplementary school to the impact of camping, to alternative methods for the teaching of Hebrew as well as other subjects in the curriculum, to the assessment of educational methods in various settings.

A forum <sup>should</sup> ~~will~~ be created to bring together individuals from various institutions dealing with research in Jewish education and to encourage them to create a national research agenda.

#### VI. Spreading the Word -- The Diffusion of Innovation

Although the main thrust of the Council will be to work with Lead Communities and to develop national strategies over the next several years, another focus of attention will be to set up a process whereby other communities

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fact is  
only in  
NY next  
week. Has  
been only for  
4 years.

around the country will be able to learn, adapt and replicate the ideas, findings and results of the Lead Communities. In this phase of the Council's work, <sup>Continental</sup> ~~national~~ organizations -- especially JESNA, JCC Association, CJF and the denominations -- will play a critical role, since they will be the means by which this process can be effected.

The Council will encourage these organizations to develop procedures that will accomplish this objective through such means as published reports, seminars, publicity in the Jewish and general media, and eventually through training programs for communities around the country. The national organizations will also arrange for on-site visits by community leaders and educators to observe what is taking place in the Lead Communities.

As Lead Community programs begin to bear fruit, a plan will be developed by the Council to initiate new Lead Community programs. At the end of the first five years, it is expected that the initial Lead Communities will have matured to the point where they will have developed a momentum of their own towards a continually improving educational system. By that time, another three or four lead communities may be added to the plan. These communities will be able to move forward at a more rapid pace because of the lessons learned in the first



communities.

The process of adding new communities should be a continuing one, so that in time there will be a growing network of communities in North America that will be active participants in the program. It also may be possible to establish a new category of Lead Communities that will function as associates or satellites of the original communities. These will not require the same kind of intensive effort that will be necessary in the founding communities, and they will help the Council provide the level of support necessary for building the entire effort into a nationwide program. The program will thus have a ripple effect, and as time goes, on be extended to an increasing number of communities throughout North America.

MG -  
not  
necessarily  
true.

## CHAPTER I

## RECOMMENDATIONS

## OF THE COMMISSION ON JEWISH EDUCATION IN NORTH AMERICA

The Commission on Jewish Education in North America decided to undertake a ten-year plan for change in Jewish education. Implementation of the first phase of the plan <sup>should</sup> ~~will~~ begin immediately.

The Commission calls on the North American Jewish community, on its leadership and institutions, to <sup>support</sup> ~~adopt~~ this plan and provide the necessary resources to assure its success.

1. The Commission recommends the establishment of The Council for New Initiatives in Jewish Education to implement the Commission's decisions and recommendations. It <sup>should</sup> ~~will~~ be a driving force in the attempt to bring about across-the-board, systemic change for Jewish education in North America.

\* The Council <sup>should</sup> ~~will~~ initiate a cooperative effort among individuals and organizations concerned with Jewish education, as well as the funders who will help support the entire activity. Central communal organizations -- CJF, JCC Association and JESNA -- <sup>should</sup> ~~will~~ be full partners in the work. ~~Federations will be invited to play a central role and the religious denominations will be fully~~

improvements. The Commission recommends a number of sources for additional funding to support improvements in Jewish education, including federations and private foundations.

In order for this to happen:

\* The Commission encourages the establishment of additional local committees or commissions on Jewish education, the purpose of which would be to bring together communal and congregational leadership in wall-to-wall coalitions to improve the communities' formal and informal Jewish education programs.

\* The Commission also encourages each community to include top community leadership in their local Jewish education planning committee and in the management of the schools, the Jewish Community Centers and local Jewish education programs.

\* The Commission recommends that federations provide greater sums for Jewish education, both in their annual allocations and by special grants from endowment funds and/or special fundraising efforts on behalf of Jewish education.

*JW*  
- Add leadership  
development process  
in local or lead  
communities.

~~involved.~~

\* The Council <sup>should</sup> ~~will be charged with gaining acceptance for the action plan decided upon by the Commission and bringing about implementation of the Commission's recommendations~~ It ~~will~~ be devoted to initiating and promoting innovation in Jewish education. As such, it should be a center guided by vision and creative thinking. It will be a driving force for systemic change.

\* It <sup>should</sup> ~~will~~ help to design and revise development strategies in concert with other persons, communities and institutions. ~~It will be a catalyst for development efforts in Jewish education~~ It <sup>should</sup> ~~will~~ work with and through existing institutions and organizations and help them rise to their full potential.

2. The Commission urges a vigorous effort to involve more key community leaders in the Jewish education enterprise. It urges local communities to establish comprehensive planning committees to study their Jewish education needs and to be proactive in bringing about

\* Private foundations and philanthropically-oriented families ~~will be~~<sup>are</sup> urged to set aside substantial sums of money for Jewish education for the next five to ten years. In this connection the Commission urges that private foundations establish a fund to finance the Council, and subsidies for Lead Communities and other projects.

3. The Commission recommends that a plan be launched to build the profession of Jewish education in North America. The plan will include the development of training opportunities; a major effort to recruit appropriate candidates to the profession; increases in salaries and benefits; and improvements in the status of Jewish education as a profession.

To accomplish this, the North American Jewish community will be encouraged to undertake a program to significantly increase the quantity and enhance the quality of pre-service and in-service training opportunities in North America and in Israel. Increasing and improving training opportunities will require investing significant funds to expand

existing training programs and develop new programs in training institutions and general universities in North America and in Israel.

4. The Commission recommends the establishment of several Lead Communities, where excellence in Jewish education can be demonstrated for others to see, learn from and, where appropriate replicate. Lead Communities will be initiated by local communities that will work in partnership with the Council. The Council will help distill the lessons learned from the Lead Communities and diffuse the results to the rest of North America.

5. The Commission identified several programmatic areas, each of which offer promising opportunities for new initiatives. The Council will encourage the development of these areas in Lead Communities and will act as a broker between Foundations and institutions that wish to specialize in a programmatic area. The Council will assist in the provision of research, planning and monitoring for those efforts.

~~The Commission has identified the following programmatic areas, each of which offers promising opportunities for intervention.~~



Target populations: Early childhood, the child, the adolescent the college-age youth, the adult, the family, the retired and elderly, the new immigrant.

Settings and frameworks: Early childhood education and child care, the supplementary school (elementary and high school), the day school (elementary and high school), the synagogue, the Jewish community center, camping, the Israel Experience

Content, Resources and Methods: Curriculum, Hebrew language education, the arts, the media and new technologies

6. The Commission recommends the establishment of a research capability in North America to develop the knowledge base for Jewish education, to gather the necessary data and to undertake monitoring and evaluation. Research and development should be supported at existing institutions and organizations, and at specialized research facilities that may need to be established.

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DATE

Mark - Sent to  
SF+AH - 6/19/90

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MESSAGE PLEASE TRANSMIT THESE

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June 18, 1990

MEMORANDUM

TO: Seymour Fox and Annette Hochstein

FROM: David S. Ariel

RE: Comments on Commission Document of June 12

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The following are suggestions concerning the draft document presented at the June 12 meeting:

Page 3-4 [first three paragraphs]: These paragraphs are the transition from the previous chapter [as yet unwritten] to the description of the commission. It makes several different statements about the current crisis but needs a sharper focus and delineation of ideas. This might wait until the first chapter is complete or we might use something like the following:

The Jewish community of North America is the first in Jewish history to become successfully integrated into the mainstream of society while still being able to preserve its religion, values and traditions. The opportunity of living in an open society has made Judaism a matter of choice not fate. Because assimilation into modern society is possible, Jews have experienced a new challenge of living in two cultures.

Many Jews have responded to this challenge by turning their backs on Judaism and embracing other philosophies and ways of life. The Jewish community today is witnessing an erosion of common belief and values and experiencing diminishing patterns of affiliation. These changes have profound consequences for the integrity of Jewish life and pose a grave threat to the future of the Jewish people. In fact, the greatest threat to the North American Jewish community today is internal rather than external.

The primary goal of the Jewish community in the last fifty years has been to promote the integration of Jews into the majority culture. This has often meant that the Jewish community was ambivalent about its relationship with its own religion and culture. In the area of Jewish education, the Jewish community has wanted to promote the Jewish



identity of its children but was unsure of the content of that identity. Jewish education came to reflect the very ambivalence which Jews had in relation to their own heritage.

Jewish education in North America has reflected the uncertainties and ambiguities of modern Jewish life. Jewish leaders, parents and educators were often uncertain about what they wanted to transmit to the next generation and, consequently, transmitted too little of substance. It is not surprising that many Jews who have grown up with little understanding of Jewish values have weak ties to Jewish life.

Judaism will undoubtedly survive because it remains intellectually, emotionally and spiritually compelling. But the quality of Jewish survival is threatened unless the depth and power of Judaism is conveyed from one generation to another. Jewish education is the means by which this living tradition is transmitted. The challenge facing the Jewish community today is to rebuild a system of Jewish education which successfully engages Jews emotionally, intellectually and spiritually.

Page 4-7 [until "It was to meet these challenges..."]: This section needs to be copy-edited. This section is meant to identify the challenges facing Jewish education which led to the formation of the commission. The focus should be on challenges. This section just needs clearer focus and tighter editing. The writing itself needs to be compelling.

The challenges identified are: (1) lack of vision, status, resources, funds for Jewish education, (2) lack of clarity about whether the mission of Jewish education should be informative or transformative, (3) the need to raise Jewish education as a priority within the community, (4) the need to address this crisis at the same as other crises e.g. resettlement, (4) the declining rates of Jewish affiliation as evident in intermarriage rates, (5) the intermittent nature of student enrollment in Jewish education, (6) the loss of natural means of transmitting Jewish education through close-knit neighborhoods and multi-generational families.

At the same time, it is important to state the positive developments which give encouragement: (1) strength of Jewish community and ability to move mountains, (2) growth of Jewish identity among younger Jews, (3) increased support among leaders, (4) growth of Jewish studies and scholarship, (5) recent successes in Jewish education.

Page 11 ["The joining together..."]: This begins to lay out



a specific strategy for private foundation funding in relation to federation funding. I don't know that it belongs here in the description of the commission composition. It might be more appropriate on p. 65. Wherever it does appear, the idea needs to be spelled out clearly since it is an important new approach.

Page 15 ["The commissioners felt..."]: This is not part of the methodology of the commission. It is really part of the description of the current state of affairs facing the Jewish community. It should be mentioned as part of the "challenges" and opportunities. [pages 4-7] Here it is appropriate to describe the commissioners as the men and women who have built the organized Jewish community, who are major American "success stories" and have built companies, organizations and institutions and are now turning to Jewish education.

Page 17: This section on where things stand today should be merged with pp. 25ff. where a more detailed picture emerges. The current description needs the brief introduction on the history of Jewish education and why it assumed the forms which it did which begins on p. 25. Without this, the explanation of the current system is not as clear.

Page 19 ["It is estimated..."]: I don't know the answer, but are there so few communal schools left that they don't bear mention? Historically, they have been important so they should be mentioned either in a brief history and/or included among the types of supplementary schools.

Page 19-21: More needs to be said about each type of institution including how they are financed, how they are governed, where they draw their curriculum, what is their relationship to the synagogue movement. I think that very few people understand how these settings work. If the document is being written for wide circulation, it needs more flesh about how things work. It is part of the descriptive process.

Page 21ff: The descriptions of institutional settings switch occasionally from being descriptive to evaluative. The evaluative statements are most noticeable when talking about JCCs, retreat centers and educational visits to Israel. The language switches to "far-reaching," "embarked on major campaign," "significant positive impact," and "important." While I certainly don't think we have great news to share about all settings, I am concerned about a certain asymmetry: If we are going to use "evaluative statements," we should do so for all settings. If we are going to be descriptive, we must be consistent and state only the facts. Otherwise, we state that some things are better and more important than others. This is a bias which seems to come through in this section.



The need to be more descriptive is evident in the discussion of adult education. Hebrew colleges are mentioned in a series of locations where adult education takes place. Very few people have heard of Hebrew colleges and the term itself is a misnomer. No mention is made of CLAL, Wexner, Melton Adult mini school and other adult ed programs. More needs to be said about these and about other structures including bureaus and institutions of higher learning..

Page 25-32: This narrative includes descriptive, evaluative and prescriptive statements. If ideas for growth and improvement are included in some (e.g. re Israel: "This practice could become a model..."), then they should be offered for all settings. Otherwise, the reader is left with the impression that supplementary schools are doomed and JCCs and Israel are the only hope. This subtle bias comes through in the nuances of what is said and not said about each setting.

I would like to see the prescriptive elements developed in a separate section which might belong at the end of this chapter. This would include elements of Jon Woocher's paper on what a model Jewish learning community might look like, elements of your description to the commissioners of a model lead community as well a blueprint of what it would mean if Jewish education were developed so that a seamless program of formal and nonformal education for children, parents and adults were developed. I think this visionary description is needed to sell the idea of change. It may belong here or elsewhere (e.g. on lead communities) but I think it is needed.

Page 27: There is an inconsistency between the order in which the settings are listed in the chart on p. 18 and the order in which they are discussed on pp. 18-24 and 25-32. New settings not mentioned on the chart are introduced (retreat centers, family education) on pp. 19-25 and still others are introduced on pp. 30 (early childhood) with no previous mention while others (adult education, youth movements) are dropped completely.

31: While no other discussion regarding training programs appears in this section, the discussion of training programs in early childhood is mentioned by institution.

The entire issue of training programs needs to be introduced in this section as a separate heading. After discussing the settings of education, the problem of educator training needs separate treatment. It is a glaring omission in the description of Jewish education today. It would also provide a needed transition to the issue of profession-building on p. 33.



P. 40 ["The increasing involvement.."]: The issues raised in this paragraph should either be elaborated or dropped. The issues themselves will be unclear to the reader unless more is said. Each issue should be discussed in a separate paragraph.

P. 56 ["A number of cities..."]: Omit the first two sentences. This will be obsolete in three months.

P. 66 [programmatic areas]: This discussion should elaborate on the vision of Jewish education which brings together many of the programmatic areas in a comprehensive whole. At the very least, this should be the vehicle for stressing the relation between formal and nonformal and education for children, families and parents.



## CHAPTER 2: THE CREATION OF THE COMMISSION

### The Crucial Importance of Jewish Education in Contemporary Life

There is a deep and wide-spread concern in the Jewish community today that the commitment to basic Jewish values, ideals and behavior may be diminishing at an alarming rate. There is considerable evidence that a high percentage of Jews have come to feel that Judaism does not address 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 the Jewish people. Throughout history Jews have faced dangers from without with courage and steadfastness; now a new kind of commitment is required.

The Jews in North America live in an open society which presents an unprecedented range of opportunities and choices. This extraordinary environment confronts us with what is proving to be an historic dilemma; while we cherish our freedom as individuals to explore new horizons, we recognize that this very freedom poses a dramatic challenge to the future of the Jewish way of life. There is an urgent need to find better ways to ensure that Jews maintain and strengthen the commitments that are central to Judaism.

In our uniquely pluralistic society, where there are so many philosophies and ideologies competing for attention, and where the pursuit of Judaism increasingly in-

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matters - i.e.  
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involves a conscious choice, the burden of preparation for such a decision resides with education. Jewish education must be compelling, emotionally, intellectually and spiritually, so that young people will say to themselves: "I have decided to remain engaged, to continue to investigate and grapple with these ideas and to choose an appropriate Jewish way of life." Jewish education must be vastly improved if it is to achieve this objective. It must become an experience that inspires Jews to learn, feel and act in a way that reflects a deep understanding of Jewish values.

The difficulties facing Jewish education bear some resemblance to the problems of education in general in the U.S. Well known reports have documented the serious lack of teaching talent as well as other problems facing the educational system. A severe lack of funds, resources, status and vision is causing the system to strain and crack. Jewish education is also impoverished in regard to these basic requirements.

In North America today, Jewish education is often limited in scope: at times it is confined simply to facts about Jewish history and holidays and some study of the Hebrew language. Many additional elements that should be central to the mission of Jewish education—such as the teaching of Jewish values and ideals, the concern for the State of Israel and for Jews throughout the world, the meaning of prayer, the relationship with God and community—are often lacking. It is imperative that at this moment in history Jewish education again become a transformative rather than merely an informative experience. Without this change in the educational experience, it will be increasingly difficult to pass on to future generations a strong identity with and commitment to Judaism.

The core of Jewish education must be character education. Its goal must be no less than shaping the inner lives of people. It must find a way to transmit the essence of

*Need to  
redefine*

what Jewish life is all about, so that future generations of Jews will be impelled to search for meaning through their own rich traditions and institutions. Judaism must present itself as a living entity and give the Jews of today the resources to find answers to the fundamental questions of life as readily as it did for their ancestors through the centuries. Otherwise it could eventually be overtaken in the minds of young people by other systems of thought that they feel are more meaningful for the modern world.

*at  
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This dangerous state of affairs is in no small measure the result of the historically low priority that the Jewish community as a whole has given to Jewish education. At the beginning of the federation movement at the turn of the century, the chief emphasis was on financial support for the indigent newcomers and on their Americanization. Federations generally ignored Jewish education, which was left to those people who had Jewish education as a special interest. While many outstanding schools, community centers, and summer camps were established by committed leaders and parents, overall the field met with indifferent support by the leaders of the community.

In the '20s and the '30s, the situation began to improve, but federations tended to give community support priority to the health and social service fields, and to dealing with problems of anti-Semitism. In the immediate post-War period, the highest community priority was the lifesaving work of Jewish relief, rehabilitation and reconstruction, and the upbuilding of Israel. At the same time, Jewish education became a higher priority and received increased support from federations and from the religious denominations. Today federation leaders attach a higher priority to Jewish education.



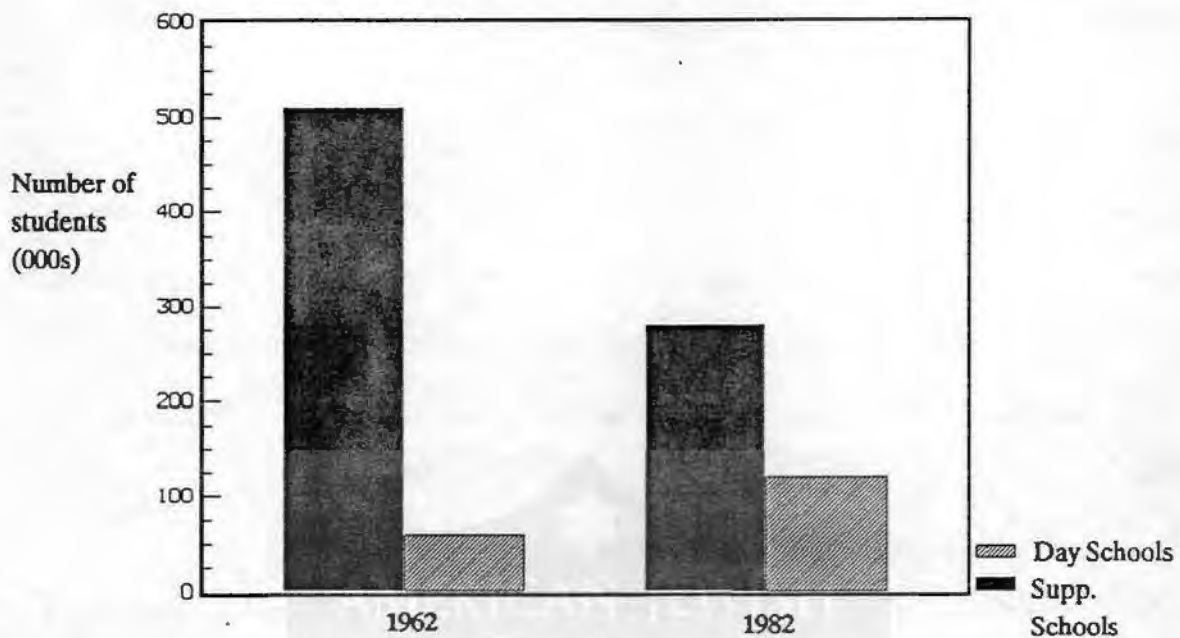
Currently, federations are urgently involved with the rescue and resettlement of Soviet Jewry, and this is emerging as the need which overshadows all other federation concerns.

In the face of such life-and-death issues, the needs of education seem to be less urgent, less insistent, more diffused; a problem that can be dealt with at some point in the future when more pressing problems have been solved. This is an illusion. We may continue to live with emergencies indefinitely, and we can no longer postpone addressing the needs of Jewish education lest we face an irreversible decline in the vitality of the Jewish people.

An obvious symptom of the inadequacy of Jewish education is the rise in intermarriage and the consequent turning away from Jewish traditions in the search for fulfillment and meaning in life. According to a recent Gallup (Israel) Poll of American Jews, carried out in December 1989, the number of intermarriages has sharply increased in the past couple of decades, growing from 16% of Jews between the ages of 40 and 59, to 28% of Jews under the age of 40. These figures are consistent with studies of individual communities in North America undertaken in recent years. Today, nearly one out of every three married Jews under the age of 40 is married to a non-Jew. A number of studies indicate that Jews who intermarry are significantly less likely to provide their children with a Jewish education. A study of children of intermarriages shows that only 24% of children in dual faith households identify themselves as Jews.

Another symptom of the problem is that while a large majority of Jewish children have at one time or another received some form of Jewish education, it has often been so sporadic that it has had little impact on their lives. A recent study found that

FIG. 3: ENROLLMENT U.S.: 1962 & 1982



Of the many important settings for Jewish education outside the schools, the most far-reaching are the **Jewish Community Centers (JCCs)** with close to one million members throughout North America. JCCs were first established in the middle of the 19th century and are the oldest form of informal Jewish educational settings in North America. In the mid-1980s, the JCC Association – formerly known as the JWB, embarked on a major campaign to upgrade the Jewish educational activities of JCCs around the country.

**Camping** is considered to have significant educational impact, particularly when used to complement the work of schools, youth movements or JCCs. There are two types of camps: day camps and residential camps, ranging in duration from several days to a full summer. In 1988/89 there were approximately 120,000 children in day camps and 85,000 children in residential camps. Camps are sponsored either by JCCs, by national denominational groups (e.g. Ramah, National Federation of Temple Youth, and Yeshiva University camps) or by B'nai B'rith, Zionist Youth

movements and others. There are also specialized camps serving special needs or interests, such as camps for older adults or camps for college age men and women.

**Youth movements** have played an important role in the preparation of the leadership of the American Jewish community. There are some 75,000 members of youth movements, with another 25,000 or so attending on different occasions. Youth groups serve adolescents and are usually sponsored by national organizations (e.g., BBYO), the religious denominations, (e.g., USY, NCSY, NFTY), and Zionist movements (e.g., Bnei Akiva, Betar, Habonim Dror, Young Judea).

It is estimated that approximately 25,000 young Americans participate annually in a variety of organized educational visits to Israel. There has been a steady increase in the number of young people participating in these programs over the past two decades, however it is estimated that close to 65% of the American Jewish population has never visited Israel, a percentage that is probably higher among the 15-to-25 year-olds. There is strong evidence that these educational programs have a significant positive impact on participants, but it is also agreed that their potential is still largely untapped, both in terms of number of participants and the quality of the programs.

In recent years there has been increasing awareness of the importance of **adult education**. There are today both formal and informal adult education programs. Formal adult education programs take place in synagogues, JCCs or Hebrew colleges. Demographic studies indicate a level of participation of between 5% and 10% of the Jewish population. Informal programs (e.g., *havurot*, *minyanim*, study groups) are often unstructured, and there is little reliable information about the number of people involved.

**Retreat or conference centers** are increasingly popular. They exist today in about 50 cities in North America and provide a setting for family camping, *shabbatonim* for Jewish schools, specialized weekends, conferences on different subjects and leadership programs for boards and staff groups.

Finally, **family education** is considered one of the developing frontiers for informal Jewish education in North America. Although data is not available at this time as to the extent of family education programs, many communities in the U.S. have undertaken these recently or plan to undertake them.

\* \* \* \* \*

The conventional audience for general education in North America consists of individuals between the ages of 3 (pre-school training) and 22 (college graduation). However in accordance with traditional Jewish thinking the audience for Jewish education includes all age groups, the affiliated as well as the non-affiliated — in other words the entire Jewish population.

Thus, while there are many different forms of Jewish education, only a fraction of the Jewish population of North America currently participates in any type of program:

- less than half of Jewish children currently attend any type of Jewish school;
- only about one in three Jews has ever visited Israel;
- it is estimated that only one in ten Jewish adults are involved in any type of Jewish learning.

If Jewish education is to achieve its objectives its reach must be extended to include the majority of Jews of North America.

## **The Need for Reliable Data**

As the Commission began its work, it realized that there was a paucity of data on the facts and scope of Jewish education. The data available was often approximate, incomplete, and frequently not dependable. In addition, there was almost no research on the impact of the various forms of Jewish education. Clearly, the gaps in knowledge could not be filled by the time the Commission would need to take decisions. The Commission therefore undertook the following steps:

- a. Every attempt was made to gather available data and assess its reliability;
- b. a series of research papers were commissioned (see Appendix A);
- c. for the second meeting of the Commission, the staff prepared a series of papers that described 23 areas of Jewish education (e.g., the supplementary school, the JCC, the media, curriculum) in terms of their current state, their importance to the field, and their potential (see background materials for the meeting of December 13, 1988). When analyzing the papers a number of major issues emerged that cut across all forms and settings of Jewish education. In the section that follows we will summarize a selection of these materials.

# A Closer Look at Six Major Forms of Jewish Education

## 1. The Supplementary School

The supplementary school is the most extensive form of formal Jewish education in the United States. Although at one time it served over half a million children, it is estimated today that about 300,000 are enrolled in these schools.

Based on a concept brought to America from European communities around the turn of the century, supplementary schools seemed ideally suited to an immigrant population that wanted to become part of the mainstream of American society while maintaining its own tradition. The theory was that these twin objectives could best be accomplished by sending Jewish children to public schools along with other American students, and enrolling them as well in an after school program where they would learn Jewish subjects. The early supplementary schools were under communal or neighborhood sponsorship. After World War II these schools experienced a rapid growth under the direction and supervision of the three major denominational movements — the Orthodox, the Conservative and the Reform. Some of the schools were limited to as little as one or two hours on Sundays, while others involved as much as twelve to fifteen hours per week in four afternoon classes and a full Sunday morning of study.

In a number of congregations the supplementary school was at the heart of the synagogue's activities. Rabbis played a leadership role along with principals and staffs of knowledgeable teachers who served as role models for students. Some of

the graduates of these schools became the following generations' rabbis, community leaders, communal workers and Judaic scholars.

Over the past several decades, however, there has been a significant decline in the role and quality of the supplementary school. Today there are practically no full-time jobs to attract qualified teachers, and few to attract principals. Many of the best educators have left their positions to join faculties of day schools. Congregations are having difficulty providing adequate resources for their supplementary schools. Part-time teachers are often poorly trained or not trained at all. They receive low salaries and no fringe benefits. The curricula and the educational impact are very uneven. Articles have appeared in the press about this unfortunate condition, and this in turn has contributed to poor morale and reduced communal support.

As a result, there is a perception among American Jews that supplementary school education is not succeeding. Few people can make a career, or even support themselves, teaching ten or twelve hours-a-week. Almost by definition these part-time teachers cannot make the professional commitment that is required. Moreover, the teachers are often frustrated by the difficulty of making a serious impact on the lives of students in the limited amount of teaching time that is available, and they see no possibility of improving their own skills or advancing their careers through self-improvement programs. As one Commissioner put it, "as long as Sunday school is something you have to live through rather than enjoy, it cannot be valuable. So many of Jewish Americans have had an impoverished Sunday school experience as their only Jewish education."

continue unless there is a major effort to develop Jewish education as a serious profession. Students today often enter training programs with insufficient knowledge of Judaica, and with little interest in achieving teacher certification.

It is clear that many of the 30,000 teachers who presently hold positions in Jewish schools do not provide positive role models for outstanding college age students who might otherwise be attracted to careers in Jewish education. Moreover, throughout the United States, supplementary Jewish education experiences a high rate of teacher turnover. According to the Jewish Community Federation of Cleveland's Report on Jewish Continuity, in 1986 there was an annual teacher turnover rate in Cleveland schools of approximately 20%.

Another problem is that often the best teachers in the schools find themselves promoted to the role of school principals. The ladder of advancement in Jewish education is essentially linear — from teacher to assistant principal to principal. There is almost no opportunity for advancement that would enable talented teachers to assume leadership roles in crucial areas of education — such as specialists in the teaching of Hebrew, the Bible, Jewish history, early childhood, family education, and special education.

As one considers these problems, it becomes obvious that the salaries, training, working conditions and status of Jewish educators have an important bearing on the problems of the recruitment and retention of qualified personnel for the field of Jewish education. For Jewish education to become an attractive profession it will have to develop clearly defined standards, appropriate terms of employment, a high level of training and a network of collegial support.



## 2. The Need to Improve Curriculum and Methods

A great deal of energy and thought is being invested in the preparation and implementation of curriculum, educational materials and methods. This work has been undertaken at national centers such as the various denominational commissions on Jewish education, at the Melton Center for Research in Jewish Education at the Jewish Theological Seminary, at JESNA, through the CAJE curriculum bank, at bureaus of Jewish education, by individual schools and by commercial publishers.

Sometimes the needs of the field have been met through these efforts — as is the case for many of the subjects taught in the supplementary school. However, for the day school there is a serious shortage of available material. Early childhood, adult education, informal education and family education all suffer from the lack of a curriculum and educational materials. Even more serious is the shortage of trained personnel necessary for the introduction of these materials and methods.

The successful implementation of a curriculum requires that teachers participate in training programs to learn how to effectively use the materials. There are very few on-the-job training programs available for Jewish educators that could make this possible.

*important?*  
*needed!*  
Though Jewish education employs many of the methods that are used in general education, there is one area where significant untapped potential exists — in the use of the media and educational technology.

necessary communal planning and funding priority for Jewish education. Indeed, the involvement of top community leadership is the key to raising the quality of Jewish education in North America.

Top community leadership must be recruited to lead the educational effort on the local and national level as well as in individual institutions. They will make it possible to change the priorities of the Jewish community and to provide the appropriate support for Jewish education.

## 5. The Need to Reconsider the Structure of Jewish Education

The structure of Jewish education is complex and is in need of serious rethinking in the light of recent developments. A structure that might have been appropriate for the 1930s may well be inappropriate for the important developments that have taken place in Jewish education since then. Thus, the almost complete separation which exists today between formal and informal education, between the preparation of educators and on-the-job training, the role of the synagogues, denominational organizations, the federations, the local Bureaus of Jewish Education, makes it difficult to plan an integrated educational approach for the future.

As Walter Ackerman has indicated in *The Structure of Jewish Education*, Jewish education is without a compelling framework, and it is essentially a volunteer effort consisting of autonomous units. There is at best a loose relationship between schools and parent bodies of their affiliated denominations. This is effected through the Commission on Education of the Union of American Hebrew Congregations for the Reform movement, the United Synagogue Commission on Jewish Education for the Conservative movement, the National Commission on Torah Education at Yeshiva University, and Torah U'Mesora for the Orthodox movement. Final authority for

### **3. The Need for Additional Funding**

Funding for Jewish education currently comes from a variety of sources, including tuition payments by parents, fund-raising by the schools, by congregations, and federation support. There are no concrete figures available as to how much in total is currently being spent on Jewish education (estimates range from \$500 million to \$1 billion annually). There is a consensus among Jewish leaders that the combined resources provide far less than is needed to effect a major change in the whole spectrum of Jewish education in North America. Some have estimated that budgets of two or three times present levels will have to be established if real progress is to be made. It is clear that these levels will only be reached if the Jewish community as a whole makes a conscious decision to give Jewish education the highest priority in its plans for the future.

A survey of federation allocations to Jewish education in the 1980s reveals that although a few communities have made education a high priority (i.e. Toronto and Montreal) and allocate as much as 50% of their federation's budget to education, the average contribution of federations is little more than 25% of local allocations.

### **4. The Need for Strong Lay-Leadership**

Though Jewish education is not seen by many key lay-leaders as a top community priority, most believe that there is a decisive trend toward the involvement of more and more top leaders.

The North American Jewish community has proved to have an excellent capacity to deal with major problems when they are addressed by the very top community leaders. This same highest level of community leadership is needed to establish the

## CHAPTER 4: COMING TO GRIPS WITH THE PROBLEM: THE COMMISSION DEVELOPS ITS PLAN

*Chronological approach  
to Commission with unnecessary  
& probably of little interest to  
general reader. Process  
and conclusions important  
not sequence of meetings.*

The Commission faced several major challenges in determining how to come to grips with the problems facing Jewish education.

First, the Commission consisted of individuals of different backgrounds: outstanding volunteer leaders who were serving the Jewish community with great distinction; important philanthropists; leaders of institutions of higher Jewish learning; world renowned scholars, creative educators and distinguished rabbis.

It was inevitable that these commissioners would bring to the table diverse and sometimes conflicting approaches to analyzing the nature of the task. This was an advantage in that it brought together the different perspectives that would be needed to develop realistic and comprehensive solutions. But it posed a challenge in the search for common ground for discussion.

In view of this, the setting of the agenda for each of the Commission's sessions, and planning for discussions that would be constructive and result-oriented, required a great deal of preparation.

Secondly, the subject was so vast that it was unclear how the Commission should focus its work so that it would achieve the greatest impact. There were no clear

guidelines as to how to establish priorities among the multitude of issues that needed to be addressed.

To meet this challenge, a method of operation was decided upon that was to characterize the work of the Commission throughout. Before its first meeting on August 1, 1988, and before and after each of the six Commission meetings, contact was maintained between the staff and senior policy advisors and each of the commissioners through personal interviews. In this way, there was constant dialogue between senior policy advisors and the commissioners, and all the commissioners provided input into the process.

In interviewing the commissioners before the first meeting it became evident that they would suggest a large number of areas in Jewish education that were in need of improvement (e.g., the supplementary school, programs for the college age, early childhood programs). In fact, at the first meeting the following 23 options were suggested by the commissioners as areas that should be the focus of the Commission's work:

### **The Options**

1. The early childhood age group.
2. The elementary school age group.
3. The high school age group.
4. The college age group.
5. Young adults.
6. The family.
7. Adults.
8. The retired and the elderly.
9. The supplementary school.

transformations that would take place would have an effect on national institutions that are playing a key role in Jewish education. Thus, the institutions of higher Jewish learning would need to expand their education faculties to train additional personnel for the Lead Communities and to offer on-the-job training for the personnel that are presently working in existing institutions.

*At its third meeting on June 14, 1989 the Commission adopted the strategy of implementing its ideas through the establishment of several Lead Communities. Because this concept requires local initiative and involvement as well as the expertise of continental institutions and organizations, the staff was requested to develop the elements of a continental strategy for implementation.*

*Time was devoted at this third Commission meeting to the importance of educational research, of monitoring and evaluation, of learning about the impact of various programs. Commissioners thought it would be appropriate to carefully monitor and supervise new initiatives and the work with Lead Communities. Also, commissioners raised the crucial issue of who was going to implement this ambitious plan—who would do the work? The staff was asked to prepare materials that would deal with the following questions:*

- 1) Who would assume responsibility for continuing the work of the Commission after it issued its report and recommendations;
- 2) who would implement the plans that were emerging;
- 3) who would initiate the establishment of Lead Communities;
- 4) how would the necessary research, evaluation and monitoring be introduced into the plan that the Commission was preparing?

and for the effective use of the media, would require a long-range effort. The Commission was searching for a way to begin this process.

It was decided to demonstrate in a small group of communities what could happen if sufficient numbers of outstanding personnel were recruited and trained; if their efforts were supported by the community and its leadership; and if the necessary funds were secured to maintain such an effort over a multi-year period. These sites would later be called "Lead Communities."

Fundamental to the success of the Lead Communities would be the desire of the community itself to become a model for the rest of the country. This needed to be a "bottom-up" rather than a "top-down" effort if it were to succeed. The Lead Communities would have to provide real-life demonstration of how effective Jewish education can be implemented.

Lead Communities would provide the laboratories in which to discover the policies and practices that work best. They would become the testing places for "best practices"—exemplary or excellent programs—in all fields of Jewish education. This would happen through the combined efforts of the key continental educational institutions and organizations, and above all, the creative front-line educators who have developed innovative, successful programs in their classrooms, community centers, summer camps, adult education programs and trips to Israel.

As ideas are tested, they would be carefully monitored and subjected to critical analysis. A combination of openness and creativity with continuing monitoring and clear-cut accountability would be vital to the success of the Lead Community program. Although the primary focus of each Lead Community would be local, the

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visits by community leaders and educators to observe what is taking place in the Lead Communities.

As Lead Community programs begin to bear fruit, a plan will be developed by the Council to initiate new Lead Community programs. At the end of the first five years, it is expected that the initial Lead Communities will have matured to the point where they will have developed a momentum of their own towards a continually improving educational system. By that time, another three or four Lead Communities may be added to the plan. These communities will be able to move forward at a more rapid pace because of the lessons learned in the first communities.

The process of adding new communities should be a continuing one, so that in time there will be a growing network of communities in North America that will be active participants in the program. It also may be possible to establish a new category of Lead Communities that will function as associates or satellites of the original communities. These will not require the same kind of intensive effort that will be necessary in the founding communities, and they will help the Council provide the level of support necessary for building the entire effort into a nationwide program. The program will thus have a ripple effect, and as time goes on, be extended to an increasing number of communities throughout North America.



- It should help to design and revise development strategies in concert with other persons, communities and institutions. It should work with and through existing institutions and organizations and help them rise to their full potential.

**2. The Commission urges a vigorous effort to involve more key community leaders in the Jewish education enterprise. It urges local communities to establish comprehensive planning committees to study their Jewish education needs and to be proactive in bringing about improvements. The Commission recommends a number of sources for additional funding to support improvements in Jewish education, including federations and private foundations.**

In order for this to happen:

- The Commission encourages the establishment of additional local committees or commissions on Jewish education, the purpose of which would be to bring together communal and congregational leadership in wall-to-wall coalitions to improve the communities' formal and informal Jewish education programs.
- The Commission also encourages each community to include top community leadership in their local Jewish education planning committee and in the management of the schools, the Jewish Community Centers and local Jewish education programs.
- The Commission recommends that federations provide greater sums for Jewish education, both in their annual allocations and by special grants

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## CHAPTER 6: RECOMMENDATIONS

The Commission on Jewish Education in North America decided to undertake a ten-year plan for change in Jewish education. Implementation of the first phase of the plan should begin immediately.

*Appropriate  
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community  
in time*

The Commission calls on the North American Jewish community, on its leadership and institutions, to <sup>have</sup> adopt this plan and provide the necessary resources to assure its success.

**1. The Commission recommends the establishment of *The Council for Initiatives in Jewish Education* to implement the Commission's decisions and recommendations. It should be a driving force in the attempt to bring about across-the-board, systemic change for Jewish education in North America.**

- The Council should initiate a cooperative effort among individuals and organizations concerned with Jewish education, as well as the funders who will help support the entire activity. Central communal organizations — CJF, JCC Association and JESNA — should be full partners in the work.
- The Council should be devoted to initiating and promoting innovation in Jewish education. As such, it should be a center guided by vision and creative thinking. It will be a driving force for systemic change.

distill the lessons learned from the Lead Communities and diffuse the results to the rest of North America.

5. The Commission identified several programmatic areas, each of which offer promising opportunities for new initiatives. The Council will encourage the development of these areas in Lead Communities and will act as a <sup>broker</sup> ~~broker~~ between Foundations and institutions that wish to specialize in a programmatic area. The Council will assist in the provision of research, planning and monitoring for those efforts.

6. The Commission recommends the establishment of a research capability in North America to develop the knowledge base for Jewish education, to gather the necessary data and to undertake monitoring and evaluation. Research and development should be supported at existing institutions and organizations, and at specialized research facilities that may need to be established.

from endowment funds and/or special fundraising efforts on behalf of Jewish education.

- Private foundations and philanthropically-oriented families are urged to set aside substantial sums of money for Jewish education for the next five to ten years. In this connection the Commission urges that private foundations establish a fund to finance the Council, and subsidies for Lead Communities and other projects.

3. The Commission recommends that a plan be launched to build the profession of Jewish education in North America. The plan will include the development of training opportunities; a major effort to recruit appropriate candidates to the profession; increases in salaries and benefits; and improvements in the status of Jewish education as a profession.

To accomplish this, the North American Jewish community will be encouraged to undertake a program to significantly increase the quantity and enhance the quality of pre-service and in-service training opportunities in North America and in Israel. Increasing and improving training opportunities will require investing significant funds to expand existing training programs and develop new programs in training institutions and general universities in North America and in Israel.

4. The Commission recommends the establishment of several Lead Communities, where excellence in Jewish education can be demonstrated for others to see, learn from and, where appropriate replicate. Lead Communities will be initiated by local communities that will work in partnership with the Council. The Council will help

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