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Subseries 1: Meetings, 1990–1998.

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Board of Directors and Annual Meeting. 16 January 1992.  
Meeting book, January 1992.

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*Annual  
Mtg - Oct.*

First draft: Suggested guest list for CIJE Annual Meeting:  
Commissioners  
Board of Directors  
Senior Policy Advisors  
former Senior Policy Advisors  
Board of Mandel Institute  
CIJE consultants: Aron, Gameron, Holtz, Ukeles

President, United Synagogue of America  
President, Union of Orthodox Congregations  
President, Reconstructionist Federation of Synagogues

Key educators: Reform movement  
Rabbi Howard Bogot  
Rabbi Jonathan Stein- Chairman, Commission on Reform Jewish  
Education  
Rabbi Kerry Olitsky  
Reform youth movement staff person

Key educators: Conservative Movement  
Dr. Aryeh Davidson  
Dr. Eduardo Rausch  
Rabbi Sheldon Dorph  
Ms. Gail Dorph  
Dr. Hanan Alexander  
Mr. Jules Gutin

Key educators: Orthodox Movement  
Rabbi Haskell Lookstein  
Mr. Dan Ehrlich (YU)  
Dean Karen Bacon (Stern College)  
President, Torah Umesorah

Official positions:  
President, Educators Assembly  
President, National Association of Temple Educators  
President, Educators Council  
President, CAJE

Zionist Education:  
General Amira Dotan  
Dr. David Harman  
Joint Authority staff person in New York  
President/Education Chair of Hadassah

Large Cities:  
Large city executives  
Large city presidents  
Large city heads of Boards of Jewish Education

Professors of Jewish Education at Training Institutions  
- denominational as well as local (Boston, Baltimore etc.)  
Presidents of the various local Hebrew colleges

*11/14/91  
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*Board Members*  
COUNCIL FOR INITIATIVES  
IN JEWISH EDUCATION

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1750 Euclid Avenue  
Cleveland, Ohio 44115  
216/566-9200 Fax 216/861-1230

(Temporary Address)

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Honorary Chair  
Max M. Fisher

Chair  
Morton L. Mandel

Acting Director  
Stephen H. Hoffman

Chief Education Officer  
Dr. Shulamith Elster

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September 27, 1991

prefix    first    last  
title    OB  
company    OB  
street  
address

Dear sal :

The next meeting of the Board of Directors of the CIJE will be on Thursday, January 16, 1992 from 10:00 a.m. to 4:00 p.m. at UJA/Federation of Jewish Philanthropies of New York, 130 East 59th Street. In addition to the regular meeting of the Board, this will be the first annual meeting of the CIJE, to which the original commissioners and other individuals interested in Jewish education will be invited. The CIJE will report on the progress which has been achieved since the issuance last November of the Commission's report. Please mark your calendar and plan to attend.

Enclosed are the minutes of the August 29 meeting of the CIJE Board of Directors. The meeting went very well and I sensed enthusiasm for CIJE's work.

The main business at the August 29 meeting was the discussion about Lead Communities. Lead Communities are intended to be laboratories in which our ideas for improving Jewish education can be explored under optimal conditions. When we know what works under the best of circumstances, we will try to apply these ideas in other communities.

CIJE staff is working to incorporate suggestions made at the Board meeting and to develop materials on the Lead Community approach which can be used as the basis for a request for proposals. We have begun to launch projects to identify best practices, to develop a research capability, and to establish a monitoring and evaluation project. Each of these projects will relate to our work with Lead Communities.

A CIJE staff member or senior policy advisor will contact you in the near future to discuss your reactions to the August 29 meeting and your thoughts on next steps. I hope that you will feel free to share your ideas and to stay in touch with CIJE staff.

I look forward to continuing to work with you in this important endeavor. Warmest personal regards and best wishes for a happy, healthy new year.

Morton L. Mandel  
Chair



*To attendees*



Enclosed is a copy of the "Highlights of the CJF 1990 National Jewish Population Survey" which we distributed at the meeting. I find the statistics on intermarriage particularly troubling.

A CIJE staff member or senior policy advisor will contact you in the near future to discuss the August 29 meeting and your thoughts on next steps. I hope that you will feel free to share your ideas and to stay in touch with CIJE staff.

I look forward to continuing to work with you in this important endeavor. Warmest personal regards and best wishes for a happy, healthy new year.

Morton L. Mandel  
Chair



*To Non-attendees*

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

Mr. Charles Bronfman  
1170 Peel Street  
Montreal, Quebec H3B 4P2  
Canada

Mr. Gerald Cohen  
Central Metals  
950 Marietta Street  
Atlanta, GA

Mr. John Colman  
4 Briar Lane  
Glencoe, IL 60022

Rabbi Maurice Corson  
The Wexner Foundation  
41 S. High Street, Suite 3390  
Columbus, OH 43215

Mr. Charles Goodman  
222 North LaSalle St., Suite 2000  
Chicago, IL 60601

Dr. Arthur Green  
Reconstructionist Rabbinical College  
Church Road and Greenwood Avenue  
Wyncote, PA 19095

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

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

Mr. Norman Lipoff  
Greenberg, Praurig, Hoffman, Lipoff,  
Rosen and Quentel, P.A.  
1221 Brickell Avenue  
Miami, FL 33131

Mr. Matthew Maryles  
Oppenheimer and Company, Inc.  
1 World Financial Center  
200 Liberty Street  
New York, NY 10281

Mrs. Florence Melton  
1000 Urlin Avenue, #1505  
Columbus, OH 43212

Mr. Melvin Merians  
10 Bonnie Briar Lane  
Larchmont, NY 10538

Mr. Lester Pollack  
Lazard Freres & Company  
One Rockefeller Plaza  
New York, NY 10020

Mrs. Esther Leah Ritz  
929 N. Astor Street, #2107-8  
Milwaukee, WI 53202

Dr. Ismar Schorsch  
Jewish Theological Seminary  
3080 Broadway  
New York, NY 10027

Rabbi Isadore Twersky  
Harvard University  
Center for Jewish Studies  
6 Divinity Avenue  
Cambridge, MA 02138

Mr. Bennett Yanowitz  
Kahn, Kleinman, Yanowitz & Arnson  
2600 Erieview Tower  
Cleveland, OH 44114

*Attendees*



Mr. Irwin Field  
Liberty Vegetable Oil Company  
P. O. Box 4236  
Cerritos, CA 90703

Mr. Max Fisher  
Fisher Building, 27th Floor  
3011 Grand Boulevard  
Detroit, MI 48202

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

Mr. Neil Greenbaum  
Sachnoff & Weaver, Ltd.  
30 S. Wacker Drive, 29th Floor  
Chicago, IL 60606-4784

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

Mr. Ludwig Jesselson  
1301 Avenue of the Americas, Suite 4101  
New York, NY 10019

Mr. Mark Lainer  
17527 Magnolia Boulevard  
Encino, CA 91316

Professor S. Martin Lipset  
900 North Stafford Street  
Arlington, VA 22203

*Non-attendees*

Council for Initiatives in Jewish Education

January 16, 1992

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MINUTES  
COUNCIL FOR INITIATIVES IN JEWISH EDUCATION  
AUGUST 29, 1991  
10:00 A.M. - 3:30 P.M.  
UJA/FEDERATION OF JEWISH PHILANTHROPIES  
NEW YORK CITY

Attendance

Board Members: Morton Mandel, Chair, David Arnow, Charles Bronfman, Gerald Cohen, John Colman, Maurice Corson, Charles Goodman, Arthur Green, Thomas Hausdorff, Norman Lamm, Norman Lipoff, Matthew Maryles, Florence Melton, Melvin Merians, Lester Pollack, Esther Leah Ritz, Ismar Schorsch, Isadore Twersky, Bennett Yanowitz

Policy Advisors Shulamith Elster, Seymour Fox, Annette Hochstein,  
Consultants Stephen Hoffman, Barry Holtz, Robert Hirt, Martin Kraar,  
and staff: Virginia Levi, Arthur Rotman, Jonathan Woocher,  
Henry Zucker

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I. Welcome and Progress Report

Mr. Mandel called the meeting to order at 10:10 a.m. He welcomed participants to this second meeting of the CIJE board and introduced first-time attendees Charles Goodman, Norman Lipoff, and Ismar Schorsch and new board members David Arnow, Maurice Corson, Florence Melton, and Melvin Merians.

The chair called board members' attention to the "Highlights of the CJF 1990 National Jewish Population Survey" which was distributed at the meeting, noting especially the troubling statistics on intermarriage. He briefly reviewed the CIJE mission statement which had been approved at the April board meeting, and noted that the agenda for the day would involve a report for each of the major recommendations of the report of the Commission on Jewish Education in North America. He noted that the recommendation to mobilize community support will be a major item on the agenda of the next board meeting.

Stephen Hoffman, acting director of CIJE, reported that since the April board meeting the senior policy advisors group had been expanded to better reflect the educational centrality of the religious movements and to represent the views of national Jewish education leaders whose experience can help CIJE project what will work in the field. That group met in mid-August to work on refining the approach to Lead Communities and best practices. In addition, a seminar in Jerusalem brought together a talented group of American and Israeli Jewish educators and planners to work on the issues CIJE is addressing.



## II. Lead Communities Project

Dr. Shulamith Elster, education officer of CIJE, presented the proposed Lead Communities project, noting the centrality of the concept to the work of CIJE. The Lead Communities project, as proposed, would encompass work on best practices, training, research, community support, monitoring, evaluation and feedback.

A Lead Community is a model community where (1) the importance of Jewish education will be recognized, (2) educational programs and experimental projects will be appropriately funded, and (3) outstanding personnel will be engaged in educational programs in all fields. These models are to serve as laboratories in which to explore educational practices and policies and identify those that work best in formal and informal Jewish education. It is anticipated that 3-5 Lead Communities will be established, each to work with CIJE to develop and implement a specific plan for Jewish education in the community. The plan will be comprehensive and of sufficient scope to impact on Jewish education within the community. It will include programs to build the profession of Jewish education and mobilize key lay leadership. It will use Israel experience programming as an educational resource. In addition, each community will select from a broad range of other program options upon which to focus.

CIJE will provide staff support, consultation concerning programs that have been successful, liaison with resources outside the community, and will facilitate funding for special projects. In addition, CIJE will design and implement a program to monitor and evaluate progress and to provide feedback. This process will offer communities the opportunity for mid-course corrections and will permit CIJE to document the process and disseminate the results.

In the discussion that followed, it was suggested that CIJE staff begin immediately to issue a request for proposals so that the process of identifying Lead Communities can begin. The process will involve a call for proposals, an initial review of applications, an invitation to semi-finalist communities to discuss the concept and clarify expectations, and final selection by the CIJE board by spring 1992. It was suggested that the call for proposal should make very clear the criteria to be used in selecting Lead Communities.

It was noted that among the 3-5 Lead Communities, there should be a mix of size, location, and level of community organization. While one objective of the Lead Community process is to help a particular community improve conditions for Jewish education, our primary goal is to learn what will work in an actual, but optimal setting so that other communities can strive for comparable conditions.

It was suggested that many prospective Lead Communities will need help with the planning necessary to submit a proposal. CIJE may want to be flexible in its requirements, but it will be important for each Lead Community to have a core, quality staff ready to work on planning and implementation.



Concerns were raised about the proposed timetable. In response, it was noted that many communities are already aware of the concept and that those in a position to become Lead Communities already have most of the elements in place. While there can be some flexibility with specific dates, there is a need to progress and to begin to act.

A question was raised about the value of having the local federation serve as convener. It was suggested that federation is in the best position to speak for a community as a whole and to work with each of the different elements within the community which should be a part of the total picture of Jewish education.

It also was suggested that CIJE should be prepared to provide some incentive funding to Lead Communities.

A. The Israel Experience

The chair noted that since the release of "A Time to Act" in November 1990, we have agreed to build an Israel experience into the Lead Community process. The CRB Foundation has been devoting much attention to this area. CIJE has asked CRB to take the lead in developing an approach to the Israel experience for Lead Communities. Charles Bronfman was asked to describe the work of his foundation and its work in this area.

Mr. Bronfman noted that the focus of CRB Foundation work is in two specific directions, one of which is "the unity of the Jewish people, whose soul is in Jerusalem." The other is a major program in Canada. With offices in Montreal and Jerusalem, the foundation supports programs in informal Jewish education, with the Israel experience for youth as a major emphasis. Their interest is in increasing the number of youngsters who travel to Israel, the quality of those trips, staff development, what elements an ideal trip might include, and how to provide every youngster with access to a trip to Israel. Having discovered that each community approaches the Israel experience differently, the CRB Foundation expects to work through the Lead Communities on effective approaches, with a goal toward broad dissemination. Mr. Bronfman reported that the CRB Foundation plans to add to its staff someone to market and coordinate Israel experience programs in North America.

III. Building the Profession

The chair noted that a key element of the work of CIJE is the further development of the profession of Jewish education. Two participants in the meeting were introduced to describe national initiatives being undertaken by their organizations.

- A. Henry Zucker reported that the CIJE had been meeting with the Mandel Associated Foundations (MAF) regarding the need to increase the number of quality personnel for Jewish education. Planning



C. Discussion

In the discussion that followed, several board members congratulated these foundations on their work and suggested that the programs being funded be made available to Lead Communities for the training of professionals. It was noted that other foundations represented on the board are also working in support of Jewish education--the Jim Joseph Foundation with day schools, the Covenant Foundation (the Crown family) in support of effective teachers and schools, and the Melton Foundation on behalf of supplementary schools and adult education. It was noted that these foundations are working in partnership with each other and with continental organizations in a way that is supportive of the future of Jewish education. It was suggested that CIJE consider disseminating information on these and future grants to continental leadership.

IV. Lead Communities

A. The Best Practices Project

The chair noted that "best practices" is a term used in general education to refer to programs and ideas that seem to work well. CIJE has engaged Dr. Barry Holtz to design a process to identify best practices in Jewish education which can be introduced in Lead Communities. The chair introduced Dr. Holtz to review his proposal on best practices.

Dr. Holtz noted that the Commission had recommended that an inventory of best practices be prepared to help guide CIJE in its work in Lead Communities, expecting that these communities would benefit from a list of success stories on which to base their work toward improvement. CIJE will want to know what makes success happen--personnel, funding, etc., and how a successful program can be translated from one location to another. CIJE will analyze successful approaches in one community, noting those aspects which do and do not appear transferable to another environment. The implementation of best practices will provide CIJE with an opportunity to study and document the best of Jewish education, providing the continental community with a serious data base.

Dr. Holtz noted that the best practice approach is one step that can help lead to improvement, and that it should be supplemented in Lead Communities with efforts to explore innovative ideas for educational practice, those ideas which are promising, but which have never been tried.

In the discussion that followed, it was noted that documentation will have to be very detailed in order to permit other communities to make best use of it. It was also suggested that the personnel involved with the project will have a significant impact on how it works.



It was suggested that as effective practices are identified, it would be helpful to publish a list and description for general use. The United States Department of Education's National Diffusion Network may be a model for this approach.

It also was suggested that while effective best practices may take place on the scale of an institution or community, they also occur in individual schools, classrooms, and programs. These, too, should be considered. The winners of the Covenant Award are examples of individuals and schools with best practices.

There was a consensus that board members endorse the approach and that steps will be taken to implement it.

B. Monitoring, Evaluation and Feedback

Annette Hochstein reported that the Lead Community concept requires that as we introduce new programs and ideas, we find out quickly what is and is not working so that fine tuning can take place on a continuing basis. At the same time, it will be important to study what works over the long term. She noted that Dr. Adam Gamoran, Associate Professor of Sociology and Educational Policy Studies at the University of Wisconsin-Madison, is working with CIJE to develop a program (1) to place a field researcher in each Lead Community to monitor and provide ongoing feedback, (2) to gather and analyze data in all Lead Communities, and (3) to evaluate the performance of programs in Lead Communities. It is anticipated that, in time, this process will permit CIJE to prepare an annual report on the outcome of this effort. Dr. Gamoran will work with a team of experts in undertaking this project.

V. Research Capability Update

Mrs. Hochstein reported that one recommendation of "A Time to Act" calls for the establishment of a research capability and agenda to study Jewish education and establish a bank of data. CIJE is beginning to consider what would be required to undertake this effort. It is anticipated that a preliminary proposal will be ready for presentation by the next meeting of the board.

In the discussion that followed, it was suggested that one means of encouraging additional research in Jewish education would be to establish a high level journal for the publication of research projects. It was noted that there are currently publications on Jewish education which might be upgraded to serve this purpose. A newsletter might include brief presentations of ideas for research, as well as research results.



VI. Council Update

A. Director Search

The chair noted that CIJE has engaged Philip Bernstein to serve as a consultant to the Search Committee which is seeking a permanent director. The Search Committee is composed of Charles Bronfman, Max Fisher, Charles Goodman, Neil Greenbaum, Morton Mandel, Matthew Maryles and Lester Pollack. Board members will be contacted for their suggestions of candidates. It is hoped that the search can be concluded by December 1991.

B. Financial Report

Stephen Hoffman reported that CIJE has spent \$68,000 since January 1991. He noted that expenses will increase now that we have a full-time education officer and that projects are being launched. In light of this fact, it is anticipated that fundraising will be stepped up in the near future.

VII. Good and Welfare

- A. It was suggested that papers submitted to board members include executive summaries to simplify their sharing with other community leaders.
- B. It was suggested that a presentation and analysis of the CJF Population Data be scheduled for the first annual meeting of the CIJE board.

VIII. Next Meeting

The next meeting of the CIJE board, and the first CIJE annual meeting, is scheduled for January 16, 1992 from 10:00 a.m. to 4:00 p.m. in New York City.

IX. Concluding Comments

The meeting concluded with thoughtful and sensitive Concluding Comments by Bennett Yanowitz, attorney and past president of JESNA, past vice president of the Jewish Community Federation of Cleveland, and past chairman of the National Jewish Community Relations Advisory Council.



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## LEAD COMMUNITIES

A Project of the  
AMERICAN JEWISH  
ARCHIVES  
Council for Initiatives in Jewish Education

Document #1:

RATIONALE

January 2, 1992

**The Lead Communities Project is a joint continental - local collaboration for excellence in Jewish education. The purpose is to demonstrate that it is possible to significantly improve Jewish education, both formal and informal, in communities in North America with the right combination of leadership, programs, resources, and planning.**

Three to five communities in North America, each with a Jewish population of between 15,000 and 300,000, will be invited to join with the Council for Initiatives in Jewish Education in carrying out the Lead Communities Project.





## **Why a Lead Communities Project**

### Improving Effectiveness

The heart of this effort is a commitment to help Jewish education in North America improve its effectiveness.

Jewish education involves not only acquisition of knowledge but also the development of skills, shaping of values and influencing behavior. It can take place in a day school, a supplementary school, summer camp, congregation or Jewish community center; on a trail in the Galilee or in a living room in Iowa. It happens through study of text, a lecture, film, or discussion.

However it happens, Jewish education must be compelling -- emotionally, intellectually and spiritually. It must inspire greater numbers of Jews, young and old, to remain engaged, to learn, feel and act in a way that reflects an understanding of and commitment to Jewish values.

To achieve this objective, Jewish education must be nurtured, expanded and vastly improved. Both the CIJE and the lead communities will set goals for "improvement." These will take a concrete form, such as:

- More and better Jewish education programs and services;
- Greater participation in Jewish education; and
- Better outcomes (related to Jewish knowledge, skills, behaviors, and values).

The central thesis of the Lead Communities Project is that the best way to generate positive change at the continental scale is to mobilize the commitment and energy of local communities to create successes that stand as testimony to what is possible.

### "Models" as a Strategy for Positive Change

Local efforts that are working well need to be reinforced. Local communities have to be connected to the pockets of excellence across the nation that too often have worked in isolation. Positive change will require a vehicle to encourage visionary approaches and to support innovation and experimentation. This project makes it possible to evaluate, improve and try out a variety of approaches for Jewish education throughout the community, and prepare the groundwork for adoption and expansion of good ideas elsewhere.

Fundamental to the success of this project will be the commitment of the community and its key stakeholders. The community must be willing to set high educational standards, raise additional funding for education, involve all or most of its educational institutions in the program, and, thereby, become a model for the rest of the country.





## Definition of Community

For the purposes of this project, a "community" is an urban or metropolitan geographic area with a communal organization structure and decision-making system in place. The initial focus is on communities with a Jewish population of 15,000 to 300,000<sup>1</sup>.

A cornerstone of the Lead Communities Project is the emphasis on the entire local community, rather than the individual school, program or Jewish camp. The evidence is growing in general education as well as Jewish education that lasting educational reform involves the interaction of school, family and community because there is a continuing interplay among them. One needs to affect the entire system, not just a single setting.

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<sup>1</sup>The 57 communities within this range account for about 3,500,000 out of about 5.5 million Jews nationally. These figures are based on data from the Council of Jewish Federations.

## **What Makes a Lead Community**

A lead community will be characterized by four areas of community commitment: leadership, programs, resources, and planning.

### Leadership

A lead community is expected to chart a course that others can follow. The most respected rabbis, educators, professionals and lay leaders will serve on community-wide Steering Committees to guide the project in a specific community. All sectors of the community -- congregations, schools, community centers and Federations -- will need to be involved. Recruiting top community leaders to the cause of Jewish education and involving all sectors of the community will help raise Jewish education to the top of the communal agenda.

Lead community leadership, both professional and lay, also will participate in the ongoing effort to define and refine the project as it is extended to other communities.

### Programs

Each of the lead communities will engage in the process of redesigning and improving Jewish education through a wide array of intensive programs. The programs of the lead community need to reflect continental as well as local experience and ideas.

Lead communities will benefit from successful experiences across the continent. CIJE is undertaking a systematic effort to identify the best examples of specific programs, projects or institutions in North America, called the "Best Practices Project." In preparing action plans, lead communities will have access to the inventory of the most promising programs.



The report of the Commission on Jewish Education in North America recommends that Lead Communities concentrate on personnel and broadening community support as critical "enabling options." They are necessary for the significant improvement of Jewish education. A promising programmatic option is study and travel in Israel, which has proven to be a very effective motivator for young and old alike. Thus, personnel, community support and educational travel to Israel will be important ingredients in the community's plan of action.

Local initiatives may include improvement or expansion of existing programs or the creation of new ones. Examples of other programs that could be undertaken as part of a Lead Communities program include:

- Replicating good schools and/or establishing model schools;
- Intensifying and improving early childhood programs;
- Designing programs in adult and family education;
- Developing new models of post bar-mitzvah or bat-mitzvah education;
- Developing strategies for outreach;
- Raising the level of Jewish knowledge of communal leaders;
- Integrating formal and informal education (e.g. camping/study programs); and
- Using new technology (video and computers).

Lead community projects are expected to address both scope and quality: They should be comprehensive enough to make an impact on a large segment of the community; and focused enough to insure high standards of excellence.



### Financial Resources

A program of breadth, depth and excellence will require new monies, primarily because the endeavor has long been underfunded. The economic recession and substantial resettlement needs make communal fund-raising more challenging. Nevertheless, a lead community will point a direction in this area as well -- substantially upgrading the local investment in Jewish education. Increased funding will come from federations, private foundations, congregations, tuition and other sources.

An important part of CIJE's role is to mobilize private foundations, philanthropists, and other continental resources to match the financial efforts of local communities.

### Planning

The plan for each lead community will include: an assessment of the state of Jewish education in the community at the present time; an analysis of needs and resources; the development of a strategy and priorities; the design of programs; and the preparation of a multi-year integrated implementation plan for improving educational effectiveness. CIJE can help focus the resources of national agencies -- JESNA, JCC Association, training institutions, and religious movements -- on the needs of local communities.

How will we know the lead communities have succeeded in creating better outcomes for Jewish education? On what basis will the CIJE encourage other cities to emulate the programs developed in lead communities? Like any innovation, the Lead Communities Project requires evaluation to document its efforts and gauge its success. In addition, each lead community needs to know how well it is doing as a basis for making change along the way. CIJE will design and implement a consistent monitoring, evaluation and feedback system for use in each lead community to help answer these questions.



## **Lead Communities: A Continental Enterprise**

Improving Jewish education throughout the continent is the ultimate goal of the Lead Communities project: to re-energize Jewish education, and to demonstrate and validate successful approaches to Jewish education that can be found in and replicated by communities throughout North America.



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## LEAD COMMUNITIES

A Project of the

Council for Initiatives in Jewish Education

ARCHIVES



Document #2: GUIDELINES FOR POTENTIAL PARTICIPANTS

January 2, 1992

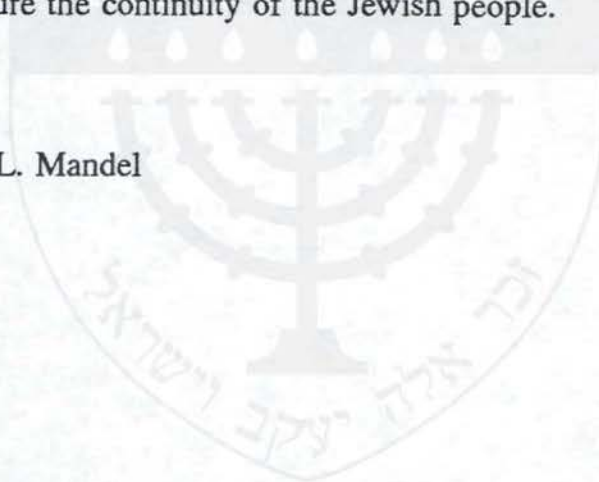


A Message from the  
Chairman, CIJE

The Council for Initiatives in Jewish Education was established as an outgrowth of the Commission on Jewish Education in North America in November 1990. CIJE brings together distinguished educators, professionals, lay leaders and philanthropists of the continental Jewish community.

The Lead Communities Project is intended to demonstrate that it is possible to significantly improve the effectiveness of Jewish education by joining continental and local forces. We invite you to apply to become a participant in a bold and visible experiment to create communities of educated Jews to help insure the continuity of the Jewish people.

Morton L. Mandel  
Chair



These guidelines are designed to help communities answer the questions:

- Should we seek to become a lead community?
- How do we apply?





## **What and Why a Lead Communities Project?**

The Lead Communities Project is a joint continental - local collaboration for excellence in Jewish education. The purpose is to demonstrate that it is possible to significantly improve Jewish education, both formal and informal, in communities in North America with the right combination of leadership, programs, resources, and planning.

Three to five communities in North America, each with a population of between 15,000 and 300,000 will be invited to join with the Council for Initiatives in Jewish Education in carrying out the Lead Communities Project.

The central thesis of the Lead Communities Project is that the best way to generate positive change at the continental scale is to mobilize the commitment and energy of local communities to create successes that stand as testimony to what is possible.

For the purposes of this project, a "community" is an urban or metropolitan geographic area with a communal organization structure and decision-making system in place.

## **What is a Lead Community Expected To Do?**

A lead community is expected to:

- enlist top local leadership representing all aspects of the community;
- mobilize stakeholders from all sectors of the Jewish community in improving programs;
- create programs of educational excellence;
- commit additional financial resources to Jewish education;
- base its programs on a serious planning effort; and
- show results after several years of intense activity.

In short, a lead community is committed to improving Jewish education and to translating its commitment into action.



## **CIJE's Role in the Lead Communities Project**

CIJE will initiate and coordinate continental supports for the benefit of each lead community, including leadership, financial resources, program and planning expertise. CIJE will work with lead communities to:

- identify funders and help obtain financial support;
- replicate successful program ideas and experience through the "Best Practices Project";
- obtain professional assistance for planning and action;
- develop links to continental resources agencies (e.g., JESNA, JCC Association, universities, national training institutes, denominational movements);
- develop a monitoring, evaluation and feedback system;
- provide leadership recruitment assistance; and
- convene lead communities for ongoing seminars during the project.

## Who is Eligible

Any central communal entity within a city or metropolitan area (as recognized by the Council of Jewish Federations) with a Jewish population between 15,000 and 300,000 is eligible. This includes any combination of the following:

- A Federation
- A Federation and a central educational agency
- A Federation and a council of congregations
- A community-wide coalition involving Federation, congregations, educational and other institutions





## How to Apply

To be considered a potential lead community, a central communal entity should submit a four to seven (4 - 7) page preliminary proposal to the CIJE. This should include:

- A cover letter signed by an authorized representative of the central entity. It should identify a committee to guide the project; indicate the criteria for naming a major communal leader to chair such a committee (or provide a name if a chair has already been identified); and briefly describe the probable size and composition of the projected (or actual) committee. The letter should also address the issue of probable (or actual) professional leadership for the project (e.g. do you contemplate a Lead Community Director?).
- A 1 or 2 page statistical profile including Jewish population; number of individuals receiving various types of Jewish education, both formal and informal; a listing of Jewish educational agencies and programs, both formal and informal; current spending on Jewish education; and the number and type of people involved in Jewish education.
- A 1 or 2 page description of current or recent studies of community needs and resources or plans for Jewish education. Please cite examples of innovative efforts in Jewish education already undertaken in your community.
- A 1 or 2 page essay describing the overall approach to educational improvement that your community might use if selected as a lead community. The essay should make the case for why you think that your community would make an outstanding lead community.

Preliminary proposals must be in the CIJE office by March 31, 1992. Proposals received after that date cannot be considered.

## **Review Criteria: Preliminary Proposals**

Preliminary Proposals will be assessed to confirm eligibility and evaluated using three criteria:

- Community Preparedness. Is the community positioned to move forward by virtue of its involvement of key institutions and constituencies, leadership, previous planning and improvement efforts in Jewish education?
- Commitment. How clearly and convincingly has the community expressed its commitment to the improvement of Jewish education?
- Vision. How well has the community articulated its view of the content of Jewish education? Does the community have the beginnings of an improvement strategy?

CIJE seeks the best proposals, reflecting a range of regions and types of communities.



## Full Proposals

Proposals (submitted by those communities selected to be finalists) should include the following elements:

- ▣ A 2 to 3 page summary description or copies of previously prepared documents that address the current view of the educational needs of the community.
- ▣ A 2 to 3 page analysis or copies of previous prepared documents that address the community's capabilities for meeting the commitments outlined in the preliminary proposal.
- ▣ A 3 to 5 page description of the strategy that the community would like to use in implementing its vision of Jewish education. This strategy should address approaches to meeting the personnel needs of Jewish education in the community; increasing community support; and enhancing the role of the Israel experience. It should address both informal and formal education. It should identify priority population groups (e.g. pre-school children; pre-bar/bat mitzvah children; post-bar/bat mitzvah students; college age and young adults; and adults and seniors) and educational settings (e.g. supplementary, day school, college/university degree programs).
- ▣ A 2 to 3 page description of the anticipated planning resources that will be committed if the community is selected to be a lead community.
- ▣ A preliminary projection of the scale or size of the project (e.g. in dollars) and possible local sources of funding.

### **Review Criteria: Full Proposals**

Full proposals will be evaluated in the same terms as preliminary proposals, but with greater depth on the basis of more substantiation. One additional criterion will be employed: the capacity of the community to carry out its commitment and vision.





### Technical Note

Proposals (preliminary and full) should be typed or printed on letter size paper, double-spaced using a full-size type face and normal margins. Please do not submit appendices or supplemental materials to the preliminary proposal. If reviewers need additional information, they will ask for it. Faxed proposals will not be accepted.



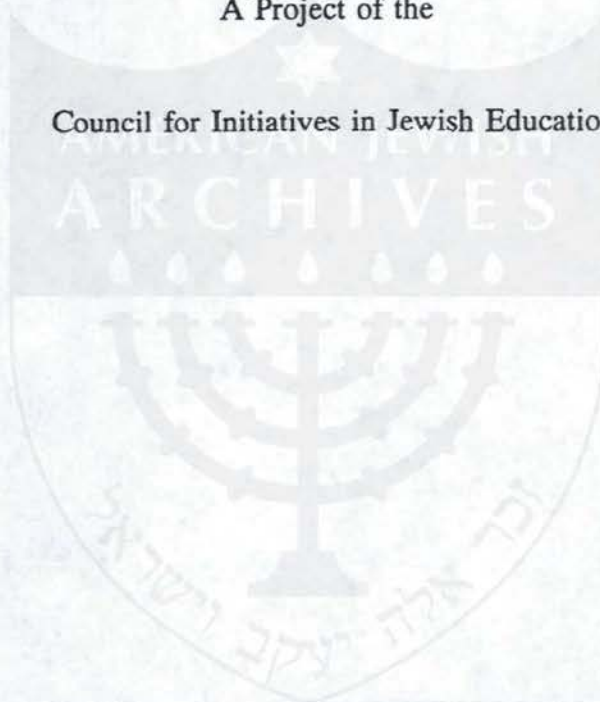
DRAFT

## LEAD COMMUNITIES

A Project of the

Council for Initiatives in Jewish Education

AMERICAN JEWISH  
ARCHIVES



Document #3:

TIMETABLE OF THE PROCESS

January 2, 1992



The creation of the Lead Communities project will proceed according to the following timetable.

<u>Month</u>	<u>Benchmark</u>	<u>CIJE Board Role</u>
Mid-January 1992	Approve lead communities project plan	CIJE Board
End-January	Announce the project & distribute guidelines to local communities <sup>1</sup>	
March	Receive preliminary proposals (4 weeks to prepare)	
April	Select finalists	Lead Communities Committee <sup>2</sup>
May	Receive finalist proposals (4 weeks to prepare)	
May and June	Visit sites and evaluate finalist proposals	
June	Recommend communities	Lead Communities Committee
July	Select and announce Lead Communities	CIJE Board
September	Hold first seminar for Lead Communities	
October	Agree on each CIJE/community joint program; Project begins	
November 1992-July 1993	Lead Communities develop plan and pilot action program	
September 1993	Lead Communities begin full-scale implementation of action program	

<sup>1</sup>Copies of the guidelines will also be circulated to national agencies with local constituents (e.g. religious movements).

<sup>2</sup>Lead Communities Committee of CIJE Board of Directors.



# Education Findings from the Jewish Population Study

## Executive Summary

by Seymour Martin Lipset

The data of the 1990 National Jewish Population Survey (NJPS) suggest serious problems for the future of American Jews. They are less likely to marry than others with similar backgrounds; they have a smaller birthrate than other groups in the population; they have a higher divorce rate; and their rate of intermarriage is high and increasing steadily. These behavioral traits mean, immigration apart, the Jewish population in America is likely to steadily decline.

Education is obviously the principal mechanism to socialize succeeding generations to be Jewish, and to stimulate adult Jews and Gentile spouses to foster the religious and secular interests of the community. To a considerable degree, what the Jewish community of the future will look like occupationally, culturally, and Jewishly, will be a function of education, both non-Jewish and Jewish.

Educational achievement has been one of the great prides of American Jewry. The survey data indicate it is justified. Among those adults 18 and over who identify themselves as Jewish in religious terms, only 23 percent do not have any college education, 51 percent are college graduates, while close to one-third, 32 percent, have gone beyond college to some form of post-graduate education. Ironically, Jewish education achievements may be a major source of the long-term trends that are undermining Jewish continuity. A major source of the extremely high rate of intermarriage is the almost universal pattern of attendance by Jews at colleges and universities, with universalistic norms.

The NJPS data confirm the assumption that the more exposure to Jewish learning, the more likely the recipients are to be involved in the community, and to pass the commitment onto their children. The justified concern for Jewish continuity correctly focuses on Jewish education as the major facility available to the community to stem the hemorrhaging out which is taking place.



Approximately 60 percent of the 2441 respondents in the 1990 National Jewish Population Survey had, at some point, been involved in some formal Jewish education. The content most of these Jews were exposed to, however, was not intensive. More than half, 51 percent, of those that had attended, or 30 percent of the whole sample, took part in part-time programs, followed in magnitude by those who had been to Sunday school, 17 percent. Significantly fewer, 7 and 5 percent, had participated in day schools or private tutoring.

Given the much greater emphasis in traditional Judaism on Synagogue attendance and religious study by men than by women, it is not surprising that men are more likely than women to have had some Jewish education. Close to two-thirds, 64 percent, of day schoolers and part-timers are male. The gender picture reverses sharply, however, for Sunday School, the least stringent form of training.

Assimilation to American society affects Jewish education. Length of family residence in America indicates that temporal distance from immigrant background is inversely associated with exposure to Jewish education. The relationship to national origin is greatest among third or more generation Jews. Slightly over half of the respondents report no grandparents born in the United States. They are the most likely to have had a Jewish education. Those with four native-born report the lowest involvement by far.

Intermarriage is a more decisive variable. The likelihood of having had a Jewish education is greatest when both parents are Jewish, true for roughly two-thirds of the respondents. Four-fifths of these had gone to Jewish schools, compared to 29 percent of those from religiously mixed families.

Denomination of family of origin obviously affects propensity for Jewish education, though less than might be anticipated. Those from Orthodox families show by far the most intense and lengthiest exposure. Four-fifths had some Jewish education, over one-fifth in day school. Surprisingly, a larger proportion from Conservative families had never had any formal Jewish learning than among those of Reform background. Conservative offspring, however, were much more disposed than scions of Reform to have attended day school or afternoon classes. Close to two-thirds, 65 percent, of those of an ethnic secular background had no Jewish education.



Considering the different variables -- gender, denominational background, parental, religious, and communal origins, community of residence -- a clear picture emerges of the factors associated with Jewish educational enrollment. The most likely candidate has the following profile: a male, having foreign born parents and grandparents, a born Jew of practicing non-intermarried parents, raised in one of the three major denominations, preferably the Orthodox, who was born and presumably grew up in the Northeast.

### The Consequences of Formal Jewish Education

In the previous section, measures of Jewish education, whether ever involved or not, type of school, number of years studied, serve as dependent variables, behavior to be related to or explained by independent factors, gender, generations in America, denomination of family, etc. The educational items may also be looked at as independent variables, that is, in relating Jewish education to various attitudes and activity. These indicate that the more education achieved, the more committed the respondents are with respect to a wide range of attitudes and behavior: philanthropy (especially Jewish), involvement in Jewish organizations, synagogue attendance, intermarriage, attachment to Israel, attitudes regarding Jewishness, children's Jewish education, and adult Jewish learning.

A good example of these relationships is furnished by the responses to the question "How important is being a Jew for you?" Only 23 percent of those who had never taken to any Jewish schooling replied "very important." The same answer was given by 72 percent of those who had been to day school, 56 percent of the privately tutored, 52 percent of the former students at part-time/afternoon classes, and 37 percent of respondents whose experience was limited to Sunday school.

The findings from the NJPS challenge the often voiced assumption that most Jews, regardless of their background, are deeply attached to the Jewish state. Only 29 percent said they are "extremely" or "very" attached. Measures of commitment to Israel correlate strongly, however, with intensity of Jewish educational background. Almost half of those without any Jewish education said they felt no attachment.

Depth of Jewish training acts as a barrier to intermarriage, but not strikingly so, except for those with more than 15 years of schooling, presumably largely dedicated



Orthodox. For the rest, more school years reduces their willingness to accept or support intermarriage by their children, but still only minorities are opposed, 31 percent in the 11-15 years of education group, 22.5 percent among the 6-10 years one, 14 percent for the 5 years less, and only 8 percent among those without any formal Jewish education.

The 1990 National Jewish Population Survey includes parental reports on children's education. The questions dealing with education for those under 18 differ from those for adults, reported in the previous sections, in that the former inquired whether the children had received formal Jewish education in the past year, while adults were asked whether their offspring had ever received some. Parents who did not report offspring enrollment were then queried as to whether they expected to register their children in the future.

Given the emphasis on bar/bat mitzvah at age 13, the natural expectation is that enrollment peaks at age 12. It does in fact do so. Almost half, 47 percent of the 12 year olds, are receiving some sort of Jewish education, 12 percent more than among the 11 year old group and eight percent higher than the 13 year old cohort.

What is perhaps most striking is that at every age from six to 13 a majority are not obtaining any form of Jewish training. Further, only two-fifths, 39 percent, of parents with children under 6 years of age said they expect to enroll their children. Almost as many, 37 percent, said no, they do not intend to not send the children to Jewish schools, while the rest were uncertain.

The major factors associated with children's actual or planned attendance are as expected from our knowledge of the correlates of parental education. Family Jewish education background, denomination, Jewish identity, intermarriage, all are strongly associated with whether the children in the households canvassed by the Population Study are involved, or are intended to be sent for, Jewish religious training.

The effects of intermarriage and the nature of Jewish identity are extreme. The proportion attending or intended for enrollment is greatest by far when both parents are Jewish by religion. Among children aged 6 through 13, it rises to an astronomical 90 percent. The percentage falls to 25 in school and 13 expected to be so next year for



intermarried families in which the Jewish parent is religious. They decline much further for mixed marriages involving an ethnic secular Jew, down to five percent enrolled and an equal percentage expecting. The situation is only slightly better when one parent's identity is religious and the other is ethnic secular -- 15 percent enrolled and 20 percent planning to do so. Having two ethnic secular Jewish parents produces a worse outcome than intermarriage between a religious Jew and a non-Jew, 14 percent and seven percent. Single parent Jewishly religious households are more likely to educate their offspring than all other combinations of family backgrounds except for the two Jewish parent ones.

How do the religiously identified explain non-attendance? The most common response by far is lack of interest, either by the parent (11 percent) or by the child (34 percent). Relatively few complain that Jewish schools are too expensive (four percent), too far away (eight percent), or of poor quality (one percent).

Reason analysis, however, is not best done through asking respondents why they do or do not do some things. It is more fruitful to compare indicators of behavior or position which logically may affect propensity for Jewish education. The survey permits examination of some relationships such as region of country lived in, geographic mobility and family income, which are rarely if ever mentioned by respondents. A preliminary analysis suggests recent mobility has a negative effect on enrollment. When the respondent has moved from another community since 1984, the children are less inclined to attend Jewish schools. Similarly to the parental generation, children living in the West and South are less likely to be enrolled than those in the Northeast and Midwest.

Finally, it may be noted, that the evidence indicates that in spite of what the respondents say, economic factors appear to play a role in determining parental behavior and plans with respect to their children's attendance at religious schools. Cost of Jewish education is rarely given as a reason for not sending children to a Jewish school, but more children attend at the higher income levels. Two-thirds of those with a family income of under \$40,000 a year neither send nor expect to send their offspring for Jewish education. Conversely, three-fifths of those with annual incomes of \$80,000 or more do. These findings hold up even when depth of Jewish identity or ritual commitment is held constant.



## Conclusion

The preliminary findings reported here point up both the weakness and power of Jewish education. The weakness refers to the fact that most youth in the sample are not exposed to any form of Jewish education, and even when those whose parents report plans to educate them in the future are included, the figures still do not add up to a majority.

The power of education is reflected in the finding that those who have been trained Jewishly are disposed to seek to transmit their heritage through formal education of their children. The Achilles' heel in this latter generalization is the growth in rates of intermarriage and secularization. Ethnic secular parents appear to create almost as great a problem for Jewish continuity as the intermarried.

There are two "solutions" to these developments. The first is a reduction in the rate of intermarriage, an outcome which has a low probability. Better Jewish education, tuition grants and increased and improved Hillel facilities at institutions of higher education may help. The two most recent national surveys, however, indicate that the great majority of college and graduate students do not participate in Jewish communal or educational programs, facts which attest to their limits as barriers to intergroup dating and mating. The second "solution" is increased efforts to convert non-Jewish spouses and the offspring of Jews who are not Jewish according to *halacha*, as well as outreach programs for the ethnic seculars. Thus far, however, the community is reluctant to engage in large scale conversion efforts, devotes too little attention to college students and does not know how to stimulate the identity of the ethnic-seculars.

**Monitoring, Evaluation, and Feedback in Lead  
Communities:  
A Three-Year Outline**

*Adam Gamoran*  
*University of Wisconsin, Madison*

ARCHIVES

October, 1991





## Monitoring, Evaluation, and Feedback in Lead Communities:

### A Three-Year Outline

In late 1990, the Commission on Jewish Education in North America issued *A Time to Act*, a report calling for radical improvement in all aspects of Jewish education. At the center of the report's strategic plan was the establishment of "lead communities," demonstration sites that would show North American Jews what was possible:

Three to five model communities will be established to demonstrate what can happen when there is an infusion of outstanding personnel into the educational system, when the importance of Jewish education is recognized by the community and its leadership, and when the necessary funds are secured to meet additional costs (p. 67).

One year later the successor to the Commission, the Council for Initiatives in Jewish Education (CIJE), is mobilizing to establish lead communities and to carry out the strategic plan.

How will we know whether the lead communities have succeeded in creating better structures and processes for Jewish education? On what basis will the CIJE encourage other cities to emulate the programs developed in lead communities? Like any innovation, the lead communities project requires a monitoring, evaluation, and feedback component to document its efforts and gauge its success.

This proposal describes a plan for monitoring, evaluation, and feedback in lead communities. It emphasizes two aspects of educational change in lead communities:

- (1) What is the *process* of change in lead communities?

This question calls for field research in the lead communities. It requires a combination of qualitative and quantitative data, and offers formative as well as summative evaluation—that is, feedback as well as monitoring—for the lead communities.

- (2) What are the *outcomes* of change in lead communities?



This question is especially challenging because the desired outcomes have yet to be defined. Hence, addressing the question requires, first, enumeration of possible outcomes, second, development of indicators for measuring selected outcomes, and third, research on the connection between programs in lead communities and the measured outcomes.

### **Field Research in Lead Communities**

Studying the process of change in lead communities should be a major component of the CLJE strategy. Documenting the process is especially important because the effects of innovation may not be manifested for several years. For example, suppose Community X manages to quadruple its number of full-time, professionally-trained Jewish educators. How long will it take for this change to affect cognitive and affective outcomes for students? Since the results cannot be detected immediately, it is important to obtain a qualitative sense of the extent to which the professional educators are being used effectively. Studying the process is also important in the case of unsuccessful innovation. Suppose despite the best-laid plans, Community X is unable to increase its professional teaching force. Learning from this experience would require knowledge of the points at which the innovation broke down.

#### ***Field Researchers.***

At least one half-time field researcher would be hired for each community. Although budgetary and personnel constraints are likely to limit the number of researchers the CLJE is able to hire, we should be aware that the depth of monitoring, evaluation, and feedback will be related to the number of researchers supported by the CLJE. I estimate that one half-time researcher would be able to provide the level of detail described in this memo if the size of the Jewish community is approximately 50,000 or smaller.

Field researchers would have the following responsibilities:

1. Supplement community self-studies with additional quantitative data, as determined following a review of the self-studies in all of the lead communities.
2. Use these data, along with interviews and observations in the field, to gain an understanding of the state of Jewish education in the community at the outset of the lead community process.



3. Attend meetings and interview participants in order to monitor the progress of efforts to improve the educational delivery system, broadly conceived.
4. Prepare informal quarterly briefs which will serve as a source of feedback for participants in the lead communities.
5. Write a nine-month report (May 1993) describing and interpreting the process and products of change to date. An important contribution of the report would be to discuss the operative goals of programs in the lead community. The report would also assess progress toward the Commission's goals, and would speak frankly about barriers to implementing the plans of the local commission. In this way, the report would serve as formative evaluation for the community and the CIJE.
6. Replicate the initial data collection a year later, and continue monitoring progress toward the commission plan.
7. Issue a 21-month report (May 1994), which would describe educational changes that occurred during the first two years, and present an assessment of the extent to which goals have been achieved. Two types of assessment would be included: (a) Qualitative assessment of program implementation. (b) Tabulation of changes in rates of participation in Jewish education, which may be associated with new programs.

It may be possible to compare changes in rates of participation to changes that do or do not occur in other North American Jewish communities. For example, suppose the lead communities show increases in rates of Hebrew school attendance after Bar Mitzvah. Did these rates change in other communities during the same period? If not, one may have greater confidence in the impact of the efforts of the lead communities. (Even so, it is important to remember that the impact of the programs in lead communities cannot be disentangled from the overall impact of lead communities by this method. Thus, we must be cautious in our generalizations about the effects of the programs.)

The 21-month reports would serve as both formative and summative evaluation for the local commissions and the CIJE. In other words, they would not only encourage improvement in ongoing programs, but would also inform decisions about whether programs should be maintained or discontinued.

8. Field researchers would also serve as advisers to reflective practitioners in their communities (see below).



### *Schedule.*

During fall 1991, a job description and list of qualifications would be prepared. The researchers would be hired and undergo training during spring and summer 1992. During this period, further details of the monitoring and feedback system would be worked out. The fieldwork itself would begin in late summer or early fall 1992.

### *Chief field researcher.*

One of the field researchers would serve as chief field researcher. The chief field researcher would work full-time. In addition to studying his or her community, the chief field researcher would be responsible for training the others and coordinating their studies. S/he would also participate in developing a more detailed monitoring and feedback system.

### *Director of monitoring, evaluation, and feedback.*

The chief field researcher would be guided by a director of monitoring, evaluation, and feedback. The director would be responsible for providing leadership, establishing an overall vision for the project. Further responsibilities would include making final decisions in the selection of field researchers; participating in the training of field researchers and in the development of a detailed monitoring and feedback system; overseeing the formal and informal reports from field researchers; and guiding plans for administration of surveys and tests in the lead communities.

### *Reflective practitioners.*

In each lead community, two or more reflective practitioners would be commissioned to reflect on and write about their own educational efforts. The reflective practitioners, who could be selected by their local councils, would be teachers or administrators involved in CIJE programs with reputations for excellent practice, or who are attempting to change their practices substantially. The local field researchers would supervise and advise the reflective practitioners.

### *Collection of achievement and attitudinal data.*

Although specific goals for education in lead communities have yet to be defined, it is essential to make the best possible effort to collect rudimentary quantitative data to use as a baseline upon which to build. Details of this data



collection, and a plan for longitudinal follow-ups, cannot yet be specified. As an example, we might administer a Hebrew test to seventh graders in all educational institutions in the community. Seventh grade would be chosen because it is the grade that probably captures the widest participation of students who study Hebrew. The test would need to be highly inclusive, covering, for example, biblical, prayerbook, and conversational Hebrew. It may not be restricted to multiple-choice answers, in order to allow respondents to demonstrate capacity to use Hebrew as a language. The test would be accompanied by a limited survey questionnaire of perhaps twelve items, which would gauge students' attitudes and participation levels. This data collection effort would be led by a survey researcher, with assistance from the field researchers, from community members who would be hired to help administer the survey, and from specialists who would score the tests.

### Development of Outcomes

It is widely recognized that the question of the outcomes of Jewish education, which was not addressed in the Commission report, cannot be avoided by the CJE. This is not only a practical necessity, but a requirement of the research project: to evaluate the success of programs in the lead communities, one must know the criteria by which they are to be evaluated. Hence, the research project will take up the issues of (a) what are the aims of Jewish education; and (b) how can those aims, once defined, be measured?

Proposed tasks for this component of the project for the first two years are:

1. Commission a thought paper by an experienced professional on the outcomes of Jewish education. Guidelines for the paper would include:
  - (a) The focus would be concrete rather than vague. This might be accomplished by posing the question as, "If you were to evaluate the outcomes of Jewish education, what would you look at?"
  - (b) Outcomes should be addressed in the areas of cognition, attitudes, values/beliefs, practices, and participation.
2. Distribute the paper for comments to national/continental organizations for feedback.
3. Engage the original writer to expand the paper in light of feedback received from the major organizations. The revision should include an analysis of points of agreement and disagreement among the organizations.



4. Present the revised paper to the research advisory group, posing the following questions:

- (a) What do you make of this set of outcomes?
- (b) How might they be measured?

The research advisory group would have two additional sources of information to consider: the operative goals of programs in lead communities, as described by field researchers in their 9-month reports; and conceptions of the educated Jew developed by the Mandel Institute.

5. Commission appropriate experts to begin selecting or creating outcome indicators.

### *Stimulation of Self-Contained Research Projects*

At any time during the process, the CIJE may require urgent attention to specific issues of educational effectiveness. (An example might be the relative effectiveness of supplementary school and summer camp attendance for Jewish identification.) After developing an internal consensus, CIJE would either (1) issue a request for proposals on that topic, or (2) recruit and commission individual to carry out the research project.

#### TIMELINE

<i>Fieldwork</i>		<i>Outcome Development</i>
Fall 1991	create job description	commission paper
Spring 1992	oversee hiring, training	
August 1992		approve first paper
Fall-Spring, 1992-93	fieldwork underway, quarterly briefs, administer surveys/tests	responses to paper from national organizations.
May 1993	9-month reports	revise paper
August 1993		meet with research advisory committee
Fall-Spring, 1993-94	fieldwork continues, quarterly briefs	develop outcome indicators
May 1994	21-month reports	



COUNCIL FOR INITIATIVES IN JEWISH EDUCATION  
1991 ANNUAL REPORT

The Commission on Jewish Education in North America concluded two years of deliberations in November 1990 with the publication of its report: A Time to Act. This report is a call to the Jewish community of North America to improve Jewish education in the belief that education is the chief means of encouraging the continuity of Jewish values, beliefs and behavior for future generations.

The Commission identified a range of problems in Jewish education and developed strategies for addressing them. It concluded that the two basic needs to address are the need to upgrade personnel engaged in Jewish education and to build a profession of Jewish education; and to mobilize community support for Jewish education and develop top-level community leadership for the field.

It created the Council for Initiatives in Jewish Education (CIJE) to implement the recommendations in A Time to Act. This is the first annual report of the CIJE. It reflects the steps taken this year to bring to practice the ideas generated by the Commission.

The CIJE is to be a small organization. The work of its professional staff members is designed to complement and enhance the work of other continental agencies and institutions by providing a planning capability and expertise in education and community organization. The CIJE will serve as a catalyst, bringing together the continental agencies with funders and with local communities. The CIJE will follow the pattern established by the Commission of working closely with JESNA, JCCA and the CJF, as well as with other major organizations and institutions.

The CIJE has six basic roles to fulfil -- initiating action on the Commission's specific recommendations on personnel and community development; advocacy on behalf of Jewish education; forging new connections among communities, institutions and foundations; establishing a new research agenda; helping to facilitate synergism within the emerging foundation community; and energizing new financial and human resources for Jewish education.

A Board of Trustees has been established to govern the CIJE. Its thirty members include representatives of the foundation community, community lay leaders, Jewish educators, and Jewish academicians. A group of twenty Senior Policy Advisors was formed to provide ongoing professional guidance. (Lists of these groups are attached to this report.)

Stephen H. Hoffman, Executive Vice President, Jewish Community Federation of Cleveland, has served during the year as Acting Director. Effective July 1, 1991, Dr. Shulamith Elster assumed the position of Education



Officer. Building on the experience and expertise of Professor Seymour Fox and Annette Hochstein, who have been advising this work since the inception of the Commission, an outstanding team of consultants has supported the CIJE's efforts. The staff is involved in ongoing consultations with a wide range of lay and professional leaders in the fields of Jewish education and Jewish communal service, to ensure that the agenda of CIJE reflects the concerns of the denominations, professional organizations, and training institutions.

A search committee has been established and is working now to identify a full-time director. Our goal is to conclude this search by spring, 1992. The addition of a planner will complete the staff.

With the goal of generating positive change for Jewish education at the continental scale, CIJE has concluded that the best approach is to mobilize the commitment and energy of local communities. Thus, CIJE has focused its programmatic efforts on developing the Lead Communities Project, and is now in the process of recruiting 3-5 communities for this joint continental - local collaboration for excellence in Jewish education. Its purpose is to demonstrate that it is possible to improve significantly formal and informal Jewish education in communities through the right combination of leadership, programs, resources, and planning. Detailed plans have been developed by our consultant Dr. Jacob Ukeles, Ukeles Associates, Inc., for the selection of the Lead Communities and launching of the Lead Communities Project.

The Lead Communities Project was the basis for a CIJE presentation at CJF's General Assembly in Baltimore last November. Dr. Lee Shulman, Professor of Education at Stanford University and President of the National Academy of Education, endorsed the Lead Community approach as an effective and promising model for significant change in education.

In preparation for the Lead Communities Project, a program has been launched to identify and characterize best practices in key areas of Jewish education. Dr. Barry Holtz, Co-Director, Melton Research Center for Jewish Education at the Jewish Theological Seminary of America, directs this project and, working with experienced colleagues in the field, has developed a means to identify best practices. The goal is to develop an inventory of Best Practices for adaptation and experimentation in Lead Communities.

A monitoring and evaluation program has been initiated, designed by our consultant Dr. Adam Gamoran, associate professor of sociology and educational policy studies at the University of Wisconsin. Through the work of field researchers in each of the Lead Communities, the project will offer continuous feedback to educators and planners staffing the various projects, thus facilitating ongoing improvement, change, and fine-tuning of implementation. This program will require a definition of the desired outcomes of projects, as well as the development of indicators for the objective assessment of Jewish education. This effort will yield tools to equip the Jewish community to engage in systematic analysis and planning for Jewish education.

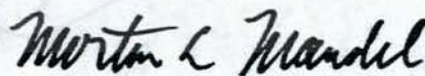


One of the most exciting new developments in Jewish education is the serious entry of strong private foundations into Jewish life. A number of foundations have indicated interest in the work of the CIJE and, particularly, in funding elements of the implementation program in areas of interest to them, first in Lead Communities and then throughout North America. Thus, it is hoped that Lead Communities will become testing grounds for new and experimental programs which can subsequently be diffused to communities across the continent.

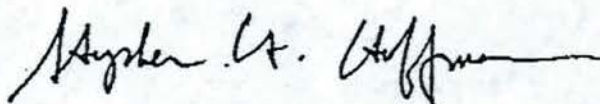
Recognizing the importance of research, the Commission report called for the development of a research agenda. The goal is a true research capability for Jewish education. Our consultant Dr. Isa Aron, associate professor of Jewish education at the Rhea Hirsch School of Education at Hebrew Union College, is designing a plan for the development of a sophisticated research capability for Jewish education in North America. Once this effort is under way, the North American Jewish community will begin to have information and data on which to base decisions regarding Jewish education.

At the same time as the Commission issued its recommendations, noting the centrality of Jewish education for Jewish continuity, CJF issued its 1990 Demographic Study, showing a marked decline in the commitment of North American Jews to their heritage and values. Subsequent analysis of the CJF data for the CIJE by Dr. Seymour Martin Lipset, Professor of Sociology at Stanford University, suggests that those North American Jews with the best experiences in Jewish education are significantly more likely to strengthen their own Jewish identity and transmit their values to their children. This information adds evidence to the urgency of our mission.

We look forward to a year of mounting activity as Lead Communities are identified and launched, the staff is completed, and additional funders are identified to support these efforts. Cooperation already evidenced among the many organizations involved is encouraging as we work to develop coalitions within local communities and bring the strengths of our continental agencies to bear on their efforts. We look forward to continuing progress in the years ahead.



Morton L. Mandel  
Chair



Stephen H. Hoffman  
Acting Director

1/16/92



Council for Initiatives in Jewish Education

Board Members

As of 11/18/91

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Council for Initiatives in Jewish Education

Board of Trustees

January 16, 1992  
1:15 PM - 4:00 PM

AGENDA

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- |   |                                    |
|---|------------------------------------|
| I. Welcome and Introductory Remarks   | Morton L. Mandel                   |
| II. Presentation on Lead Communities  | Jacob Ukeles                       |
| III. Discussion   |                                    |
| IV. Reports on Projects: Best Practices;<br>Research; Monitoring and evaluation | Barry Holtz<br>Shulamith R. Elster |
| V. Search Committee Report  | Morton L. Mandel                   |
| VI. Good and Welfare  |                                    |
| VII. Concluding Comments  | Maurice Corson                     |

*Annual  
mtg*

Council for Initiatives in Jewish Education

Annual Meeting

January 16, 1992  
10:00 AM - 12:00 Noon

AGENDA

- |  |  |
|--|--|
| I. Welcome and Introductions                               | Morton L. Mandel                             |
| II. 1991 Annual Report                                     | Stephen H. Hoffman                           |
| III. Plans for the Israel Experience                       | Charles R. Bronfman                          |
| IV. Education Findings from the Jewish<br>Population Study | Shulamith R. Elster<br>Seymour Martin Lipset |
| V. Discussion  |  |
| VI. Status report on Lead Communities Project              | Jacob Ukeles                                 |
| VII. Luncheon  |  |