

# MS-831: Jack, Joseph and Morton Mandel Foundation Records, 1980–2008. Series C: Council for Initiatives in Jewish Education (CIJE). 1988–2003. Subseries 3: Lead Communities, 1988–1997.

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Milwaukee, Wis. Commission on Visions and Initiatives in Jewish Education planning session. "Five Year Leadership Agenda", November 1993.

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## MILWAUKEE JEWISH FEDERATION

Commission on Visions and Initiatives in Jewish Education Planning Session: Five Year Leadership Agenda Sunday, November 14, 1993 and Monday, November 15, 1993

# AGENDA

Monday, November 15, 1993 - 8:00 a.m.-10:00 p.m.

7:30 a.m.- 8:00 a.m. - Continental Breakfast 8:00 a.m.-10:00 p.m. - Leadership Workshop

# II. Leadership Workshop

	Α.	Process/Ground Rules 900- 800
	в.	Current Condition - Small Group Work (A) $8^{20} - 9^{15}$
	с.	
	D.	Preferred Future - Large Group Work (B) 1045 - 11 30 Preferred Future - Large Group Work (B) 1045 - 11 30 Preferred Future - Large Group Work 12.30 - 14
	E.	Preferred Future - Large Group Work 12.30 - 14
(	F.	Strategies - Small Group Work (C)
(	G.	Strategies - Large Group Work
	H.	Priorities - Large Group Work
	I.	Closure
	Ј.	Next Steps
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# CURRENT CONDITIONS

11:30 a.m. (14 traft)

# Group 1

\* There is a problem of post barmitzvah drop out.

\* We do not have defined goals for Jewish education.

\* There is a question of whether supplementary Hebrew schools achieve a minimal level of education.

\* There is more of a dialog, an awareness of Jewish education, in the country than there was before.

\* There are many Jewish children who receive no or little Jewish education. (2/3 of children are in afternoon school, the sum and substance of their Jewish education is the equivalent of one year, or are in no school.)

\* We have a sociological problem that is being placed at the feet of Jewish education. What about the synagogue? What about the home?

\* We think that our obligation is a pediatric approach to Jewish education. In general, overall Jewish education is geared more to kids than to family or adults.

\* We have insufficient funds to do the kinds of things we think we ought to be doing in Jewish education.

\* In our community we do offer a variety of informal educational programs, but not enough people are motivated to participate in these programs.

\* We judge Jewish education by the number of students involved.

\* Jewish community is dealing with Jewish identity as well as the issue of intermarriage.

\* The Jewish community center has become involved in a new approach to Jewish education and has engaged a resource person in our community.

\* More money is being spent on Jewish education in Milwaukee than ever before.

\* There are more educated Jews in the world today than ev er before. (Jewish educated).

\* Cost of Jewish day school education limits enrollment.

\* There is a prejudice against perocial education. People believe in integrated publicf shcools.

\* Money is available in our community.

\* We do not have data on the activity level of students in Milwaukee. We do not have a way to validate our programs.

\* Many of our teachers lack an Israel experience.

\* Primary conveyor of Jewish education is the home. Jewish homes are not acting as the primary source of Jewish education.

\* We are lacking in candidates for teacher training. We have the training, we don't have enough interested people. We have a shortage of teachers.

\* There is a lack of benefits for teachers in Jewish edcuation.

\* There is a lack of opportunity for Jewish high school education in the community. For the main mass of the community there is no comprehensive program for Jewish education at the high school level..

\* There is no meaningful interaction of the various components of Jewish life. There is segregation between the different organizations.

\* There is a larger mass of Jews who are ignorant of their Jewish heritage than ever before.

\* There is a lack of observance in some Jewish homes.

#### Group 2

\* We have a very stable community of educators that have been here a long time.

\* We have no co-ed high school program. No supplementary high school program.

\* What's currently offered in adult Jewish education is at a dead end. There is no continuity for adults.

page 2

\* There is no coordination for adult education. There is no plan.

\* There is a shortage of trained teachers available.

\* Milwaukee Association for Jewish Education is a strength.

\* Community has shut down what is seen as a very successful high school program.

\* The availability of money in our community is spread too thin among the programs.

\* The community has an excellent interlock, community camp.

\* There are few opportunities for informal Jewish education for teenagers.

\* We have a positive Jewish education environment, a lot of available options.

\* There is a question of whether there is a strong desire of teachers to professionalize.

#### Group 3

\* Milwaukee has good family education programs for young families. (Infancy through six grade, programming for families on how to incorporate Jewish education into the homes.)

\* We have a high proportion of Federaion dollars going toward education.

\* Increased costs and space problems keep kids out of day schools.

\* We have 700 kids in Jewish day schools.

\* There is a lack of effective programming for high school students.

\* BBYO is of high quality.

\* There is not enough quality personnel working with middle school and high school kids.

\* We have lots of Jewish camping experience.

\* There is competition for time of Jewish teenagers.

\* There is a lack of role modelling for Jewish education.(Parents aren't studying, so neither are kids. They are the role models for younger people.)

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\* There are too many early childhood teachers that are non-Jewish teaching Judaica.

\* UW-Madison Jewish studies are improving.

\* There is a high percentage of teachers who teach part time, little motivation to increase their skills.

\* Milwaukee was chosen as a lead community.

\* There is good job satisfaction among Milwaukee Jewish educators as far as their pay. (Focusing on the high percentage of part time teachers)

\* Only 30 percent of day school teachers (Judaica) are full time.

\* We have a fair percentage of teenagers that are involved in synagogues and organizations who could be tapped into for Jewish education. We know where they are and in some ways they are already connected. Infrastructure is in place.

\* Lay leadership in the community supports Jewish education.

\* The Milwaukee Jewish Chronicle does not devote enough time to what is happening educationally in the community.

\* There is poor communication about what exists in our community already.

\* The Bader foundation and its commitment for education is a strength.

\* There is a girls high school in Milwaukee.,

\* Milwaukee enjoys a relatively high synagoge affiliation rate.

\* There is a high commitment of Federation to Jewish education.

\* There is a priority of families towards supplementary education. Parents will remove their children from the programs for sports.

\* There are a large number of supplementary schools and a large number of students involved.

\* The education community has not organized themselves as a group to professionalize themselves.We don't see among the mass of teachers the type of effort to collaborate and professialize themselves. We see it emerge among other groups.

\* There may be a trend downward to tighten up the budgets for supplementary education. There may be a move to reduce the full-time commitment of education directors.

\* The secular world competes with Jewish education for the time of Jewish teens.

page 4

\* We don't know what percentage of teens are getting nothing.

\* There is a wide variety of outreach and programming for adult educaion.

\* UW-Milwaukee Jewish studies are declining.

\* There is teachers support for MAJE.

\* There is a lack of ongoing Jewish education in Jewish life in Madison.

\* JCC movements are moving strongly in Jewish education.

\* It is hard to recruit Jewish educators to Milwaukee.

\* JCC Jewish edcuator is a positive factor.

\* We have a lack of full-time educators.

\* We have a strong core of Jewish educators in Milwaukee.

\* Jewish day school education in Milwaukee is primarily for middle-class and higher. (The camping, the day schools) We aren't sure we are serving lower income families.

\* Many teachers lack Judaic education background.

\* Milwaukee teachers stay for a long time.

\* Salaries lack economic security for Jewish educators.

\* 8% of Jews in Milwaukee are Russian.

\* It is expensive to be Jewish and participate in all things. (Day school, camp and Israel.)

\* We lack a variety of career paths in Jewish education, on different levels.

# Group 4

\* There is alienation from the Federation process by some people, specifically fundraising.

\* Milwaukee has a strong network between various groups, people talk across denominations, informal and formal settings.

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\* There is continued Federation support for education. Historically that has been true.

\* Jewish socialization in the teen years correlates to adult participation later on.

\* Our last demographic study is ten years old.

\* 30 - 35% of preschoolers (?) are in Jewish day schools.

\* There is poor communication to the community about Jewish education.

\* There is a growing gap between the committed and uncommitted young adults.

\* Jewish education is weak post barmitzvah. It's a graduation from formal Jewish education process.

\* There is a limited number of students involved with Israel both in visiting and educational experience.

\* We have many Jewish camps. We have many physical facilities and they are very good.

\* Not enough people participate in going to those camps.

\* There is a heavy emphasis on pre-adolescent education.

\* The post barmitzvah choices that we have are limited.

\* We have a variety of opportunity for parents of Jewish education.

\* Assimilation into open society has brought opportunity and difficulty.

\* A large group of parents bring their children to school to make them Jewish, but not "too Jewish."

\* There is an increased rate of intermarriage.

\* We have had as a history in this community a grass roots development of education. Splintered efforts result in a lack of central planning.

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\* Cost of being Jewish is high. Families are failing to fully participate because of cost.

Group 5

- \* There is a wide variety of doctrines for education.
- \* Institute for early childhood educators is a positive factor.
- \* We have limited options for post barmitzvah education.
- \* There is a teachers institute to train supplementary teachers.
- \* There is no community day high schoool.

\* There is not community-wide ongoing professional development for day school educators.

\* There is wide range of supplementary education available through the synagogues.

\* For supplementary schools there are no city-wide requirements, standards, for teaching.

\* There is an institute for family educators.

\* There is a high percentage of elementary age students enrolled in day schools.

\* There is no community supplementary high shcool.

\* There is a middle income scholarshiop crunch for many Jewish experiences. (school, camping, etc.)

- \* There is a lack of required family education experience.
- \* There is a wide variety of Jewish camping experiences available.
- \* Not every Jewish child or family goes to Israel.
- \* Not every Jewish child attends a Jewish camp.
- \* New team mission to Israel shows great promise.
- \* Passport to Israel program helps plan trips to Israel.

\* Limited cooperation between insitutions regarding fiscal matters. (Day schools.)

\* Limited participation in existing programs for post barmitzvah age students.

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\* Pre school and K4 competition is dollar driven. We have existing programs such as JFS, JCC, Day school, etc. rather than one comprehensive program.

Additional:

\* There are scholarships available for low-income families day schools.

\* Families that are not affiliated with synagogues are not being reached.

\* Children in Milwaukee who are of unaffiliated families are equally eligible to attend schools.

\* Students do not have scholarships available after high school to go to Israel.

\* There is very little room for curricular conversations between schools.

\* In the course of the life of a family 80% particpate. Drop out after barmitzvah.



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# Preferred Future 12:30 p.m November 15, 1993

\* 0% intermarraige rate.

\* Salary, and benefits of Jewish educators raised to a level that we recruit more than it now does.

\* Jewish coffee houses in Milwaukee.

\* Each institution involved in some kind of ongoing goal-setting process.

\* A community resource will exist to assist each institution in this process of goal setting and evaluation.

\* All educators in the community involved in continuing education.

\* A basic standard for Jewish literacy will be defined.

\* Have in place an effective system for recruiting and training Jewish educators.

\* Improved marketing. There are educational opportunities that will be better communicated.

\* Five years from now, post barmitzvah students will continue their education.

\* Five years from now, formal education will be integrated with informal education.

\* Five years from now, there will be a Jewish family institute designed to facilitate family education.

\* An educators round table where educators can routinely discuss matters will be in place.

\* Quality of post-barmitzvah education will improve.

\* Every Jewish child will spend at least two summers in a Jewish camp.

\* Every Jesish child will spend at least one summer in Israel.

\* The community will have in place a Jewish education tax that will provide resources to various educational initiatives.

page 1

\* A Jewish high school will be in place.

\* Scholarship funding will be available for all Jewish educational programs.

\* Members of the Jewish community across various groups will exhibit basic respect despite differing views.

\* Students who emerge from Jewish community will exhibit basic Hebrew literacy.

\* The professional and lay members of Milwaukee Jewish community will be involved in Jewish studies.

 Jewish ceremonies and rituals will be integrated into all aspects of Jewish life.

\* There will be Jewish college guidance counselors.

\* D'vrai Torah will be more routinely introduced into events and functions.

No fighting over Kashrut issues.

\* All segments of community will relate to each other and collaborate around common goals.

\* Any calendar has to be Jewish first. Hebrew month and Hebrew year, followed by secular calendar.

# Group 2

\* There will be a planned sequence of educational Jewish opportunities.

\* It will be financially possible for all Jewish young adults to participate in an Israel experience.

\* Every Jewish teenager will be involved in a substantive Jewish program.

\* There will be a master teacher program in place to train teachers.

\* There will be an accredidation process available for all schools.

\* We will have an evaluation mechanism built into every existing and new program.

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\* We will have an up-to-date community survey of the population and of its needs.

\* Outreach to affiliated Jewish families will be successful.

\* The profession of Jewish educaton will have high status.

\* Jewish educators will receive benefits comparable to those in general education.

\* Community based supplementary high school.

\* Community based supplementary education for students with special needs.

\* Community based day high school.

Families will choose to live Jewishly.

\* Support systems for parents in place to enhance Jewish life.

\* Children and parents studying on parallel lines.

\* Finances will not be impediment to any Jewish program.

Jewish leadership will engage in ongoing study.

\* Community-wide collaborative programming will spand from formal and informal, children through young-adults.

\* All Jewish educators will be trained in methodology and Judaica.

\* We will have enough trained Jewish teachers to fill all Judaic slots.

\* There will be an association of all Judaic teachers.

\* There will be an association of secular teachers in Jewish settings.

\* Make available Jewish education to 100% of Jewish population, financially.

\* Universal Hebrew literacy.

# Group 3

\* Jewish education is a very high priority for all families.

\* There is respected acceptance for all expression of Jewish living.

page 3

\* The diversity of offerings will be sufficiently large as to meet the needs of all people.

\* There are ongoing diverse professional development opportunities for all educators addressing all the different settings, experience levels and needs.

\* There is sufficient coordination and connection between programs/ institutions so that educational offerings can provide a coherent and mutually supporting continuum.

\* Children who complete a course of study will return to teach Jewish eductaion in Milwaukee.

\* There is a college of Jewish studies in Milwaukee.

\* All families will establish a plan for Jewish learning on a long-term basis and implement it.

\* Community recognizes milestone achievements beyond barmitzvahs.

\* Contributions in terms of study and scholarship are highly regarded in selecting our community leaders.

\* We have adequate systems to communicate opportunies to everyone.

\* All programs are adequately funded.

\* Educational offerings are expected to meet standards.

\* There are adult educational offerings for long term study.

\* Barmitzvah is beginning of adult education.

\* Study as an activity will be a life-long highly respected one.

\* There is a vibrant community-wide supplementary high school program.

\* There is a meaningful career path for full-time Jewish educators.

\* All Jewish people are able to participate in any programs regardless of cost.

\* We have trained, highly motivated, competent educators in all informal and formal settings.

page 4

\* Every family will go on a trip to Israel, and every teen will go on a teen trip to Israel.

# Group 4

\* Breaking down the bi-farcation of Jewish and secular subjects. Integrate curriculum and subjects.

Better integration of soviet immigrants.

\* Better programs for people with exceptional needs.

\* Rabbis better trained as educators.

\* No barriers to participation in Jewish education, financial or ideological.

\* Have a way to know if we are succeeding.

\* We will serve Jewish educaton needs of college kids.

\* Community Jewish Educaton Foundation in place, to meet funding needs of programs.

\* Community wide planning, funding, coordinating of Jewish education.

\* Education for inter-marriage families.

\* Mandatory Hebrew education for everyone, leaders, educators, administrators.

\* Mandatory Hebrew language education for every Jew in the community, if you wish to participate in the community.

" There is a menu of Jeansh of the

\* More full time Jewish educators.

\* We will have more professional teachers.

\* Significant Jewish experience for all Milwaukee teens.

\* Meaningful Israel experience for all Jewish Milwaukeeans.

\* Stronger Jewish presence in the home.

\* Cummulative education experience for the "middle group," kids that are in supplementary schools. Multiple educational experience for kids in day schools, as well.

page 5

\* Better recruitment and training of our youth who have potential as Jewish educators to return.

# Group 5

\* Each family celebrates Shabbot in their own fashion.

\* All members of the community will visit Israel at least once every five years.

\* All education programs institution will have defined goals, assessment tools, and take advantage of exemplary practice data.

\* All members of the Jewish community are proud of being Jewish and understand how Judaism makes a unique contribution.

\* People living the tenets of Judaism as learned through their Jewish education. Learning-practice.

\* Each indiviual practices the mitzvah tzedakah.

Community wide planned process for Jewish education.

\* Community wide level integration of formal and informal education.

\* Jewish teenagers are continuing their own Jewish educations by being leaders for younger children.

\* We have adequate day high school opportunities locally.

\* Jews involved in general community as volunteers or in business act according to Jewish ethical requirements.

\* There is a menu of Jewish education opportunities for Jewish teens and college students, formal and informal.

\* Every member of the community takes learning seriously and engages in regular and ongoing Jewish study which is highly regarded in the community.

\* Top community leadership is involved in Jewish enterprise and continues their own learning.

\* There is a significant involvement of lay people in schools and synagogues.

\* All institutions engaged in continuing self-reflecting, thinking about their goals and practices.

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\* Every Jewish educator has passed a local certification process.

\* We have a Jewish teachers council.

\* The majority of Jews in Milwaukee are affiliated with a synagogue which has a school.

\* Jewish curriculum includes some information on Christianity and Islam.

\* Every school has a current events curriculum relating to Israel and on modern Israel history.

 Community sponsors formal classes for children of un-affiliated families.

\* There are many shabbatonin opportunities for young families and adults as well.

\* Post barmitzvah, each adult will develop and pursue an individualized educational plan.

\* There is a serious required in-service education in place for both formal and informal educators in the community for community-wide implementation.

\* Hebrew language is emphasized throughout schools. Hebrew through Hebrew.

\* All Judaica educators are Jewish.

\* Federation dollars for day school education are shared equitably among all day schools.

\* There is a strong connection between day school families and synagogue.

Additional:

Jewish teen groups will have 1,000 participants.

Four-year Hebrew curriculum at Whitefish Bay, Nicolet, Shorewood, and Homestead.

Hebrew, Judaic studies program at UW-M.

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There is a strong emphasis at all levels of Jewish education on concept of chesed, kindness and outreach on part of Jews.

All Jews feel a spiritual spark and continually desire to strengthen their relationship with God.

All the Milwaukee people and children with Hebrew names celebrate Hebrew birthdays, use their Hebrew names, observe Judaism as it is written in the Torah.

Some entity where people can turn for resource and set community goals.

We need an award for learning.

Viable and accepted Jewish singles program.

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**Additional** 

Jervish teen groups will have 1,000 participants.

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HIGHLIGHTS FROM THE 1990 POPULATION STUDY

#### Sociological Changes

#### THE BAD NEWS

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

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

Jewish Neighborhoods

Each successive generation of Jews is increasingly distant from the often

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

#### The Sociological Changes

#### THE GOOD NEWS

Cultural Freedom Most American Jews rejoice in the opportunities and lack of discrimination which they and their children encounter. America's open society, with all of its educational, occupational, and social opportunities, together with diminishing levels of overt prejudice against Jews, have worked to give Jews entry into most schools, places of employment, neighborhoods, and recreational facilities.

The Importance of Jewish Education

The population study indicates that Jewish education is one of the most effective tools for producing Jewishly identified adults. It

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

The Role of Communities In the area of Jewish education, Jewish communities can have substantial impact

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

# Jewish Education and Cultural Life

#### THE BAD NEWS

# Jewish Education Isn't Working

If Jewish education is aimed at increasing Jewish identity, affiliation, and knowledge, it clearly is not working. More than 1 of

every 2 Jews are marrying out. The levels of Jewish practice and participation are deteriorating. 600,000 Jewish children receive no Jewish education at all. Between 1962 and 1982, there was a 35 percent reduction in Jewish school enrollments reflecting both a drop in interest and declining numbers of children (supplementary school enrollments declined by 50 percent). Although half of all Jewish children do, for some time, participate in some form of Jewish education, most drop out at Bar Mitzvah age, poorly prepared for adult Jewish life. Even youth movements, which have the potential for being powerful feeders into Jewish professional life and communal leadership, are declining in membership. Campus programs reach barely 25 percent of Jewish students, most of whom shy away from Hillel programs at precisely the time in their lives they may be making decisions regarding marriage and occupations. Both have implications for identity and affiliation.

There Is No Profession of Jewish Education As many as 30,000 teachers are working in Jewish schools, but 5 of 6 are part timers and most do not expect to remain in the field for long. Salaries are poor and career

opportunities limited. Working conditions and supervision are often substandard. Burnout is high. The 100 or so graduating each year from Jewish education BA or graduate level programs are hardly enough to replace the 8,000+ teachers leaving the field each year. Faculty to teach Jewish educators are in short supply. Little research is conducted on what works in Jewish education. Market studies on what people really want and would be willing to commit money and time to are virtually nonexistent.

#### Content and Curricular Materials

Investment in the development of new teaching materials, the use of gaming and problem solving projects, and computer

based education are minimal, comparing poorly with investments in curriculum and materials development in general education. Even in those areas where demand may be increasing, like early childhood programs, few materials are to be found to support learning and practice.

Innovation Innovations are risky. Too much is at stake and there are too many stakeholders: (1) school boards and administrators who fear offending parents; (2) parents themselves who fear alienating their children (by forcing them to go when things don't work well, or by their inability to accommodate to their children's expectations of them, when things do go well); (3) national organizations with which local schools Page 2

are affiliated or local bureaus and elites who might serve as critics; and (5) the participants themselves -- some willing, others not.

Funding There is never enough.



#### Jewish Education and Cultural Life

#### THE GOOD NEWS

Jewish scholarship is thriving in America. Jewish Scholarship More students study in American yeshivot than American Jews sponsor two major universities ever did in Europe. and many smaller institutions. Among them are Yeshiva University, Orthodox in orientation and Brandeis which, though secular, maintains historical archives and produces many scholars for other Among them are Gratz College, Spertus College, institutions. Baltimore Hebrew University, and the Cleveland Academy which provide other avenues for Jewish scholarship. The Jewish Theological Seminary and the University of Judaism, four branches of Hebrew Union College, a Reconstructionist seminary, Hirsch College and other prepare students for the rabbinate and Jewish education. YIVO and other archival centers support research which is increasingly funded by the National Jewish Cultural Foundation and private foundations.

These are complemented by the enormous growth of Judaic studies programs and Judaic area specialists at 600 private and public universities throughout the country. The membership list of the academic association Jewish scholars has more than 900 names. Nearly 400 students are enrolled in BA and MA programs in Jewish education at 14 institutions: 100 more are working on doctorates, and a growing number of more senior educators are engaged in intensive study in Israeli institutions.

Jewish Education at the Community Level 120,000 children and teens (about 1 of 8) attend 800 day schools. 280,000 more are enrolled in 1,700 supplementary schools.

85,000 attend Jewish residential camps and 120,000 attend day camps under Jewish auspices. Nearly 25,000 teens, young adults and adults, participate yearly in educational visits to Israel. Many local communities sponsor high school in Israel programs. Community sponsored retreat centers exist in 50 locales. Outreach programs by American organizations like CLAL are complemented by Israeli Torah study outposts. Demand for adult learning programs is increasing dramatically.

Jewish community centers have redefined their missions to emphasize "informal" Jewish education. 50,000 children participate in JCC or synagogue sponsored early childhood programs. Several hundred family education programs are in existence and the number is growing rapidly. These range from one time activities to weekend retreats, summer camps, and community or synagogue sponsored family enrichment centers. 75,000 youngsters are regular participants in youth movements (e.g., NCSY, USY, NFTY, BBYO, Hahachar, etc.). Hillels exist on every major campus with sizable Jewish student bodies. Page 2

National Agencies National agencies like JESNA (the Jewish Education Service of North America) promote standards and research in Jewish education. The CAJE conference has become a major source of inspiration, creativity and networking. Recommendations by the North American Commission on Jewish Education has led to establishment of a national Council on Initiatives aimed at promoting innovation and training.



# **Religious and Congregational Life**

#### BAD NEWS

compared to many other Worship Attendance When religious communities in the U.S., Jews can hardly be considered religious activists. Proportionately, fewer Jews participate in congregational life than do adherents to many other religious groups. Only 3 of 5 attend High Holiday services or fast on Yom Kippur. Barely 11 percent of all born Jews report attending synagogues weekly. In contrast, the percentages in most Protestant denominations range from 20 to 80 percent.

Only half of those who define themselves as Jews by religion in the 1990 NJPS list religion as a significant source of their Jewish identity (90 percent list culture or ethnicity). While 1 out of 4 born Jews who practice Judaism (BJRs) were raised in Orthodox homes, only 6.6 percent now consider themselves Orthodox. Although the percentage of BJRs who define themselves as Conservative remains steady at about 38, there is much in and out migration. Identification with Reform Judaism has grown from 28 percent to 42 percent, partly because more Jews by Choice (49.9 percent) affiliate with the Reform movement than with Conservative and Orthodox combined (48.5 percent). Ninety percent of those now Orthodox were raised in observant households, indicating little "in migration", whereas 1/3 of all Conservative Jews were raised There seems to be an erosion of religious affiliation Orthodox. and practice, moving from Orthodox Judaism, to Conservative, to Reform and towards no religion.

# and Spirituality

Practice, Participation On most measures of religious practice, American Jews are found wanting. Although the vast majority of Jewish households

report attending Passover Seders, many are community events that are likely to be far from tradition. They include interfaith or interracial ceremonies, women's seders, and the like. American Jews make up their own Judaism, picking and choosing what is comfortable, convenient, and politically correct, often accepting the superficial. NPR, TV dramas, and the movies all seem to support such (non)practice. Few unaffiliated Jews find or even seek an outlet for their spiritual yearnings in Judaism. While conversion is an option for some, a substantial number just drift away, while a significant number are likely to seek meaning in the spirituality of cults, or Native American and Eastern religions.

The Rabbinate The American rabbinate quality of the has deteriorated dangerously. Many of those preparing for the Reform or Conservative rabbinate are themselves searching for a meaningfully Jewish life, one they did not experience in their families of birth. Cut off from their Jewish roots by a generation or two of assimilation, they may find it difficult to transmit traditions of behavior and erudition. Page 2

**Fragmentation** The pluralistic nature of American Jewish religious life holds the sees of fragmentation. Any group can go it alone, often taking positions that are out of synch with the interests and perceptions of other groups. There is no single body in which serious discussion of *halachic* questions can be debated. Intragroup conflict threatens to replace the search for unity.



# Religious and Congregational Life

# GOOD NEWS

### Synagogue Affiliation and Synagogue Life

Two of every five Jewish households report some synagogue affiliation. Of these, 43 percent are Conservative, 35 percent

Reform, and 16 percent Orthodox, with 4 percent identifying as "other" (including Reconstructionist, Chassidic and Secular/Humanist). Although some large (2,000+ members) may have once seemed impersonal, today many provide a wide variety of youth movements, adult education, etc. Jews by Choice are fully integrated and non-Jewish members of Jewish households find a home in many congregations. More Hebrew and traditional practices are integrated into Reform services than before; the impact of day schools and Ramah and the influx of formerly Orthodox Jews have revitalized worship in many Conservative congregations.

**Religious Practice** Eighty-six percent of all Jewish households participate in a Passover Seder; 77 percent

light Hanukkah candles; 44 percent light Shabbat candles; and 17 percent eat only Kosher meat. Except for kashrut, the percentages in mixed households are not all that different: seder (62 percent); Hanukkah candles (59 percent); Shabbat candles (19 percent). Many young adults, who may not yet belong to synagogues do participate in various forms of Jewish religious practice and observance. Increasing numbers have attend day schools and yeshivot. The chozer b'tshuva movement, growing in Israel, has begun to be felt on the American continent. Non-affiliated chavurot and nontraditional, informal congregations of young Jews and others are found in most urban communities.

The Rabbinate Applications to seminaries (to prepare for the rabbinate or cantorial duties) have doubled in

recent years. Many students, coming from non-traditional backgrounds, are likely to be more sensitive to congregants who may not be grounded in tradition, but who seek a meaningful religious experience, than was the case for earlier cohorts of rabbis and cantors. American religious leaders are largely American born, sensitive to the needs of their congregants and capable of providing leadership adapted to modernity. As important, rabbis have found new partners in an educated, Americanized, and Jewishly committed lay leadership.

Supportive Institutions Synagogue and religious life in America is supported by a panoply of organizations and services: religious courts; local rabbinical councils; kashrut certifying agencies; burial societies; adult yeshivot for those with little Jewish education. The Synagogue Council of America provides a framework where differences and common interests of each denomination can be defined. Denominational councils like the United Synagogue of America and the Union of American Hebrew Page 2

Congregations have provided new opportunities for leadership by the laity.


## FEDERATION PRIORITIES 1992-93

## Milwaukee Jewish Federation Priorities 1992-93

## SUMMARY TABLE

- **Top Priorities =** Those in which groups ranked the goal statement among the highest priorities in a minimum of 5 of 6 groups.
- Goal Statement# 8 -Jewish Teens/College Age# 9 -Identification with Israel#10 -Formal/Informal Jewish Education
- Medium High = Those in which groups ranked the goal statement among the top priority in 3 groups.
- <u>Goal Statement</u> #13 Financial Barriers to Affiliation # 4 - Exceptional Needs # 7 - Intermarriage
- Medium = Those in which a minimum of 4 groups ranked goal statements at least in the medium category.
- Goal Statement #11 Recruitment/Training Jewish Educators

Medium Low = Those in which groups ranked the goal statement among the lowest priorities in at least 3 of the focus groups.

Goal Statement #17 - Communication

### Top Priorities

## Goal Statement #8

To increase the identification with the Jewish community among Jewish teenage and college aged students through increased participation in Jwish education and group activities.

## Indicators of Need and Community Trends:

- 1. Youth movements, nationally, as well as in Milwaukee, which at one time were powerful feeds for community leadership and Jewish professional life, have lost a good deal of their vigor and are suffering from a declining membership.
- 2. Demographic changes over the last decade, such as the dispersion of traditional neighborhood and the scattering of nuclear families away from their extended family units, have resulted in a dissipating sense of Jewish identity previously obtained through experiences in everyday life.
- Student involvement in Jewish activities is increasingly dissipated by time conflict with school pressure, part time employment obligations and the attractions of other social activities.
- 4. A 1989 MAJE Youth Study reported that "over 30 percent of a group of Milwaukee Jewish teens, whose families are affiliated with a synagogue, failed to respond positively to the statements "I'd like my spouse to be Jewish", and "Jewish teenagers feel they are a part of the Jewish community".

### Current Services:

- 1. B'nai B'rith Youth Organizations offer Judaic programming, leadership training and group decision making experiences to approximately 400 teens organized through nine chapters in Wisconsin.
- 2. The Jewish Community Center programs a variety of athletic, recreational, and cultural activities attracting approximately 300 teens annually.
- 3. The Jewish Community Center offers camping services to approximately 280 children between the ages of 12-17 in both a day and residential setting. Scholarships are available and distributed in terms of need.
- 4. The Jewish Community Center participates in the international youth Maccabia games and has sent delegations of 15-20 youth to both regional and continental games.
- 5. The Jewish Community Center Family Park offers year round programming involving approximately 150 teens.

6. B'nai B'rith Hillel Foundations strive to create a sense of Jewish community on campus by providing a physical facility to meet and a professional staff that support a broad spectrum of social and cultural activities.

## Goal Statement #9

To increase a sense of identification with Israel among children, teenagers and younger adults.

## Indicators of Need and Community Trends:

- The 1989 Federation Marketing Study found that donors under age 50 view the needs in Israel as "distant", and that our funding does not have a "significant impact".
- A recent Community Relations Survey sent to approximately 1,500 households in Milwaukee indicated that unconditional support for Israel is wavering.
- Teenagers' time is absorbed by competition for school grades, social activities, job seeking and preparing for college. General participation in youth group activities has eroded over the last five years.
- 4. A general lack of historical knowledge concerning Israel makes present day events difficult to interpret.
  - 5. College students are increasingly confronted by Arab propaganda on campus from both students and faculty.

### Current Activities:

- 1. The Milwaukee Jewish Federation has contracted with American zionist Youth Foundation for a Shaliach to work with agencies an support activities that present a positive image of Israel and encourage visits to the country.
- 2. Scholarships are annually awarded to youth for educational and service oriented experiences in Israel.
- 3. BBYO and the Hillel Foundations in Milwaukee and Madison annually plan and conduct Israel related programs that educate young people about contemporary issues and encourage them to travel and study in Israel.
  - 4. The Jewish Community Foundation has helped initiate the "Passport to Israel" program, a savings incentive plan with congregations and communal agencies, designed to enable teenagers to participate in a peer group Israel learning experience. Last year over 200 students, aged 12-17 took part

in one or more of these programs.

- 5. The Jewish Community Center and the Hillel Foundations in Milwaukee and Madison program an annual celebration of Israel's Independence open to the entire community.
- 6. Each year, four teens from Milwaukee's Project Renewal city, Or Yehuda, spend a week at JCC Camp Interlaken with Milwaukee teens, interacting with their age peers, as well as enhancing the Israel component of the camp program.
- 7. The Milwaukee Jewish Council annually sponsors three cultural exchange programs involving about 20 American and Israeli teens through the Milwaukee Public School System and the Israel Foreign Ministry.

## Goal Statement #10

To increase the effectiveness of formal and informal Jewish education programming through providing a broad spectrum of high quality opportunities to a continuum of age groups in multiple settings.

# Indicators of Need:

- 1. Jewish education is viewed by many as the primary method for ensuring Jewish continuity.
- 2. While 80 percent of the one million Jewish children of school age in North America have attended some form of Jewish schooling at least one time in their lives, attendance is short lived and sporadic. National studies, as well as finding from Milwaukee's experience, show that involvement in the formal education system drops markedly after Bat/Bar Mitzvah.
- 3. The 1988 Mandel Commission Study found that only 25 percent of Jewish students, at the college level, availed themselves of Jewish education services, and only 1 in 10 Jews continue to be involved in any type of organized Jewish learning experience as adults.
- 4. Close to one half of all Jewish children who attend a Jewish day school in Milwaukee are in the primary school age group.
- 5. While enrollment in Milwaukee Jewish day schools has increased over 40 percent in the last four years, two thirds of Jewish children are enrolled in congregation schools.

## Current Services:

- 1. The JCC and Lubavitch Nursery Schools provide preschool education to over 300 children ages 2-5.
- 2. Approximately 26 percent of Jewish elemenatry school aged children are enrolled in the Milwaukee Jewish Day School or Hillel Academy.
- 3. The JCC and Lubavitch provide camping experiences to over 1,000 children, between the ages of 2 1/2 and 16 years old each summer.
- MAJE coordinates a standardized eighth grade curriculum among five congregational schools, and brings these groups together 3 or 4 times annually.
- 5. The JCC sponsors the Florence Melton Adult Mini School, a basic comprehensive approach to Jewish learning, consisting of 120 hours over four semesters. The program has 30 students. The JCC also offers weekly Bible classes, holiday workshops and special events to approximately 1,500 people, of all ages, primarily for those unaffiliated with other Jewish organizations.
- MAJE offers a Hebrew Ulpan for adults. Approximately 30 students enroll each year in 5 classes.
- BBYO sponsors 6-8 weekend retreats/conventions, focusing on a wide variety of Jewish education topics.
- Billel Foundations complement university offerings through weekly informal Jewish education classes and monthly programs in which there is a speaker.

#### Medium High

## Goal Statement #13

To reduce the financial barriers for affiliation and participation in the Jewish community, particularly among middle and lower income families.

## Indicators of Need and Community Trends:

 The 1984 Jewish Community Demographic Study indicated that the majority of Milwaukee Jewish households were concentrated in the middle income category (between \$20,000-\$50,000 per year). This is consistent with the 1980 Federal Census figures for which the median incomes for North Shore neighborhoods ranged between \$26,000 - \$36,000.

- 2. A family of four, two adults and two children, earning \$40,000-\$45,000 would need to pay approximately \$9,500 in 1991, assuming they affiliated with a synagogue and the Jewish Community Center, enrolled one child in a Jewish day school and one session of camp, and enrolled the other child in day care.
- Last year, agency program fees increased between 5-15 percent. Agency scholarship funds have remained the same and in many cases have decreased.
- While many Jews still demonstrate a propensity to utilize Jewish sponsored services, they will not pay non-competitive fees.

### Current Services:

- In 1991/92, approximately one half of the Milwaukee resident children enrolled in a Jewish Day School will receive scholarship assistance.
- \$10,000 of scholarship funding was approved for educational and service oriented experiences in Israel.
- 3. The Jewish community provides \$100,000 in scholarship assistance annually for camps, nursery school, special programs and membership.

## Goal Statement #4

To increase the number and accessibility of support services to individuals diagnosed with developmental disabilities or a chronic mental illness, enabling them to live independently and maximizing their ability to participate in the Jewish community.

## Indicators of Need and Community Trends:

- 1. The number of Exceptional Needs clients has increased from 90 to over 170 in the last three years.
- Approximately 90 percent of Exceptional Needs clients are recipients of public aid.
- 3. According to the 1983/84 Demographic Study, older people are more likely than younger people to report major or chronic illnesses, while those reporting handicaps do not appear to vary by age.
- 4. Loneliness and isolation from the community continues to be a recurring identified need expressed by individuals with exceptional needs. Other needs commonly expressed include low

cost housing, guardianships, the need for sheltered work and greater accessibility to community programming.

## Current Services:

- 1. Jewish Family Services provides social work and volunteer activities to approximately 175 Exceptional Needs clients. Services include: case management, psychotherapy, support groups, social and recreational activity.
- 2. Jewish Family Services manages 17 conservatorship accounts.
- 3. There a eight residents living at the Mohawk Apartments who receive support services through Jewish Family Services and are included in social and recreational activities provided by the Jewish Community Center. Transportation from their homes to the JCC is included.
- 4. The Jewish Community Center provides programming to 61 adults and 18 teens. The programs for adults include: events celebrating Jewish holidays and Israel, day trip experiences and an overnight at one of the Jewish Community Center camps. The Center also offers a Special Olympics training program for 18-22 athletes in the areas of bowling, swimming and track.
- The Jewish Chaplaincy Service coordinates eight programs annually for chronically mentally ill adults living in nursing homes.

Goal Statement #7

To increase outreach efforts to intermarried couples and their families to help them maintain a positive Jewish identity and encourage Jewish communal involvement.

## Indicators of Need and Community Trends:

- A national population survey, conducted by the Council of Jewish Federations in 1990, found that since 1985 less than half of Jewish marriages involved two partners who were born Jewish.
- 28 percent of children of mixed marriages are being raised as Jews. Some 41 percent are being raised in a non-Jewish religion, and 31 percent are being raised with no Jewish religion.
- 3. Research data indicates that Jews who intermarry are significantly less likely to provide their children with a Jewish education and that these children are far less likely to identify themselves as Jews.

4. While the rate of intermarriage has increased in recent years, a study performed by Brandeis University found that the proportion of non-Jews who convert is fairly low. Of the marriages between the Jew and the non-Jew, fewer than 20 percent involve a conversion.

### Current Services:

- 1. Last year, Jewish Family Services conducted a 10 week seminar for Interfaith Couples exploring some of the familial, marital and personal issues inherent in intermarriages, as well as dealing with spiritual and informational subjects. This seminar was funded through a grant from the Jewish Community Foundation.
- 2. The Jewish Community Center offers a number of special programs for parents and mothers of dual faith marriages, such as four holiday workshops annually and an ongoing support group entitled "Being a Wife and Mother in a Dual Faith Marriage".
- 3. Jewish Family Services, the Jewish Community Center and several synagogues are initiating a task force to develop a community response to intermarriage.

#### Medium

## Goal Statement #11

To increase recruitment, training and retention of qualified personnel for the field of Jewish education.

## Indicators of Need:

- The 1988 Madel Commission Study estimates that there are 30,000 positions for Jewish education in North America, of which 5,000 are full time. Only 101 students graduated in 1989 from all Jewish education training programs. Therefore, the vast majority of available teaching positions will be filled by individuals who have not been trained as Jewish educators.
  - Over 70 percent of the 200 Jewish classroom teachers (including preschools) in Milwaukee teach six hours a week or less.
  - 3. A 1988 study, performed in Los Angeles, found that only 14 percent of Jewish educators earned an annual salary over \$20,000. Forty-one percent were part time teachers, earning under \$3,000 per year. Only 20 percent of teachers received health benefits.

4. There is a dearth of appropriate curricular and educational materials for early childhood education, day and congregation school education informal and adult education.

### Current Services:

- 1. Last year MAJE provided 349 consultation visits to individual teachers and community professionals to assist them in lesson planning and development of program materials. The agency also gave 99 consultations to day schools, congregation schools, Federation and community agencies.
- MAJE sponsored 16 training sessions for teachers, with over 400 participants last year and provided over \$21,000 in scholarship assistance for other professional educational opportunities offered locally, nationally and overseas.
- 3. MAJE maintains a Creativity Center and a Library/Media Center which serves as a central repository of updated educational materials/resources for schools, teachers, community groups and the community at large. There are currently 5,300 print and 250 audiovisual materials available for use.
- Madison Hillel helps recruit and train teachers for synagogue schools in the Madison area. It also encourages and helps prepare students to pursue rabbinical and Jewish education careers.

### Medium Low

#### Goal Statement #17

To increase the effectiveness with which information is communicated to the Jewish community.

## Indicators of Need and Community Trends:

- 1. In a recent Community Relations Survey that included 1,500 households in Milwaukee, only 17 percent of the respondents felt that the organized Jewish community was doing an excellent job in keeping the Jewish community informed.
  - Approximately one half of Milwaukee's Jewish households do not receive the Wisconsin Jewish Chronicle.

## Current Services:

 The Wisconsin Jewish Chronicle is distributed to 5,700 subscribers, approximately one half of the Jewish households in Milwaukee.

- 2. The Milwaukee Jewish Council periodically issues "Action Alerts" to the community as major events emerge affecting the Jewish world. Last year, six "Action alerts" were distributed with information on the crisis in the Middle East during the Persian Gulf War, security measures to be taken during that time in Milwaukee and an update on housing loan guarantees to Soviet newcomers in Israel.
- 3. The Jewish Community Foundation has provided "seed" funding to establish a centralized phone line that will provide information about Older Adult services offered through the Jewish community, as well as in the general Milwaukee area.

RC/nm 10/22/93



# EDUCATIONAL SERVICES, ENROLLMENT AND FEDERATION FUNDING 1992-1993

#### Educational Services, Enrollment and Federation Funding 1992-1993

Program	Ages	Agencies	Enrollment	Federation Funding
Nursery School	2-5	JCC, JFS Day Care, Lubavitch Nursery School, two synagogue schools	425	\$232,000
Day School	4-13	Hillel Academy, Milwaukee Jewish Day School, Yeshiva Elementary School*, Wisconsin Institute for Torah Study*	718	\$823,131
Congregation Schools	4-18	Eight congregation schools	1,401	**
Post High School	16-18	Wisconsin Institute for Torah Stu	dy 28	*
Camp	2-16	Jewish Community Center and Lubavitch Gan Israel	1,083	\$141,430
Youth Groups Selected H.S. Activities	13-17	B'nai B'rith Youth Organization (March of Living)	400 E C	\$ 49,925
Campus Groups	17-22	B'nai B'rith Hillel Foundations Madison and Milwaukee	1,100	\$131,000
Israel Programming		Community Shaliach		\$ 34,000
Educational Support Services (Consultation) Teacher Education, Teac Resource Center)		Milwaukee Association for Jewish Education	77% of community teachers participate in one or more programs	\$249,491
Continuing Education	Adult	MAJE Hebrew Ulpan JCC Melton Mini School	36 66	\$ 29,500

\*WITS and YES are not Federation agencies and do not receive Campaign allocations. However, the Federation was able to secure a \$290,000 grant for 1993-94 to support day school scholarships, in which \$41,000 and \$147,000 were awarded to each school respectively.

\*\*Federation does not currently make allocations to synagogues. However, they are the primary service recipients of MAJE, including \$17,500 from the Bader Foundation in teacher grants for professional education. They also receive grants from our Jewish Community Foundation.

RC/nm 10/20/93

DISTRIBUTION OF 1991 AND 1990 FEDERATION FUNDS AVAILABLE IN FIVE COMMUNITIES AND PERCENTAGE OF ALLOCATION FOR EDUCATION

### Distribution of 1991 and 1990 Federation Funds Available in Five Communities and Percentage of Allocation for Education\*

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City and Jewish Population	Total Loca	al Funds	Educa	tion	<pre>% Alloc for Edu</pre>	
1	<u>1990</u>	<u>1991</u>	<u>1990</u>	<u>1991</u>	<u>1990</u>	<u>1991</u>
Milwaukee (28,000)	3,519,053	3,182,831	1,246,676	1,186,076	35%	37%
Minneapolis (22,000)	3,341,483	3,457,376	1,250,577	1,151,204	37%	33%
East Bay, CA (35,000)	1,262,512	1,124,678	245,836	247,564	19%	22%
Cincinnati (25,000)	2,783,013	3,155,356	489,509	573,492	18%	18%
Central NJ (32,000)	1,3871,476	1,151,505	277,200	241,400	20%	21%
			A N TEWIS			

\*These comparisons relate only to three agencies: MJDS, Hillel Academy, and MAJE. When the definition of Jewish Education is broadened to include preschool, BBYO, B'nai B'rith Hillel, camp, and Israel programming the percentage of funding for education increases.

Total Local Funding 1992	Education (day schools, preschool, camp, BBYO campus programming, Israel programming, MAJE, Adult Education)	<pre>% Allocation for Education</pre>
\$2,982,917	\$1,690,977	56%
	A ser and a ser all	
	-223	

# CRITICAL COMMUNITY ISSUES

## Critical Community Issues

Revised 10/25/93

Steering Committee	Commission 2/25/93	MJF Priorities 1992/93	Personal Interviews with Educational Leaders
*Teens/Post Bar Mitzvah Education	*Teen Education	*Teen Education/ College Age	*Teen Education
*Family Education/Adult Education	*Family Education		*Family Education
*Professional Development	*Professional Development	xRecruitment/Training Jewish Educators	*Professional Development
Marketing Jewish Education			
Collaboration and Sharing Resources	xDeveloping a Community-wide Plan	AN JEWISH	
Linking Formal and Informal Education	AKC	*Formal/Informal Jewish Education	
Developing Financial Resources for Education	*Removing Financial Barriers	*Financial Barriers to Affiliation	xFinancial Barriers
Israel Experience		*Israel Experience	
Special Education	15	*Exceptional Needs	xSpecial Needs
	V.	*Intermarriage	

\*High Priority xMedium Priority

## MAJE SCHOOL CENSUS

# MILWAUKEE ASSOCIATION FOR JEWISH EDUCATION ANNUAL SCHOOL CENSUS: 1992-93

	Pre- K	K-4	K-5	1	2	3	4	5	6	7	8	,	10	11	12/13	92/93	91/92	Weekday Program
NURSERY SCHOOLS																		1 1 Ogi dill
Beit Hayeled (CBI)	9															9	(4)	1
JCC	163	40	48													251	(231)	
JFS	43	16					-									59	( 60)	
Kol Yaakov	10															10	( 10)	
Lubavitch	68	27				1					1					95	( 95)	
Subtotals	293	83	48													424	(400)	
DAY SCHOOLS						A	MER	ICA)	N JE	<b>WIS</b>	-1							
Hillel		6	30	19	15	13	19	12	7	12	7					140	(140)	
MJDS		30	37	36	35	38	33	54	34	20	33					350	(355)	
WITS												20	22	15	16/27	100	(102)	
YES		17	21	11	12	16	12	12	9	8	8					126	(103)	
Subtotals		53	88	66	62	67	64	78	50	40	48	20	22	15	16/27	716	(700)	
SUPPLEMENTARY SCHOOLS									5	× 4								
Anshai Lebowitz			5	3	3	5	2	5	4	3	1	1				31	( 34)	13
Beth El Ner Tamid		8	7	13	15	12	7	12	16	4	5	8	6			113	(123)	51
Beth El-Sheboygan	3	1	1	1	3		3	25	13	1	2					15	( 10)	
Beth Israel		6	6	11	16	14	13	14	9	19	14	16	12			150	(172)	69
Emanu-El B'ne Jeshurun		12	26	20	29	35	42	21	49	44	20	22	24			344	(360)	137
Emanu-El/Waukesha		3	4	7	6	1	2	1	3	3	2					32	( 36)	
Menorah		11				13	8	7	7	8	9	7	4			74	( 72)	30
Or Tikvah					1	2	3	1	2	. 1						10		
Shalom		28	33	36	29	36	52	43	52	42	35	24	24			434	(375)	225
Sinai		10	18	24	21	20	25	26	11	9	16	8	10			198	(199)	69
Subtotals	3	79	100	115	123	138	157	130	153	134	103	86	80			1401	(1381)	594
GRAND TOTALS	296	215	236	181	185	205	221	208	203	174	151	106	102	15	16/27	2541	(2481)	594

(2.4% increase)

# MILWAUKEE ASSOCIATION FOR JEWISH EDUCATION ANNUAL SCHOOL CENSUS: 1992-93

	Pre-	K-4							Weekday Hebrew
NURSERY SCHOOLS	ĸ	& K-5	Gr. 1-3	Gr. 4-6	Gr. 7-8	Gr. 9-12	1992-93	(1991-92)	Program
Beit Hayeled (CBI)	9						9	( 4)	
JCC	163	88					251	(231)	
JFS	43	16					59	( 60)	
Kol Yaakov	10						10	( 10)	
Lubavitch	68	27					95	( 95)	
Subtotals	293	131	<b>N</b>				424	(400)	
DAY SCHOOLS									
Hillel Academy		36	47	38	19		140	(140)	
MJDS		67	109	121	53		350	(355)	
WITS					14 0	100*	100	(102)	
YES		38	39	33	16		126	(103)	
Subtotals		141	195	192	88	100	716	(700)	
SUPPLEMENTARY SCHOOLS									
Anshai Lebowitz		5	11	11	3	11	31	(34)	13
Beth El Ner Tamid		15	40	35	9	14	113	(123)	51
Beth El-Sheboygan	3	2	4	3	3		15	( 10)	
Beth Israel		12	41	36	33	28	150	(172)	69
Emanu-El B'ne Jeshurun		38	84	112	64	46	344	(360)	137
Emanu-El/Waukesha		7	14	6	5		32	( 36)	
Menorah		11	13	22	17	11	74	(72)	30
Or Tikvah			3	6	1		10		
Shalom		61	101	147	77	48	434	(375)	225
Sinai		28	65	62	25	18	198	(199)	69
Subtotals	3	179	376	440	237	166	1401	(1381)	594
GRAND TOTALS	296	451	571	632	325	266	2541	(2481)	594

(2.4% increase)

\* This total includes 27 students in post high school.

# COMPARATIVE DATA ON SCHOOL ENROLLMENT



BY AGE

# BY IDEOLOGICAL ORIENTATION



**GRAND TOTAL:** 

2,541

	)		M	NUMBER OF ST					)	
	4	300-	600-	-006	1200-	1500-	1800-	2100-	2400-	- 2700-
Primary: Elementa									141	
ry:	1986-87 SC	Primary 999 = 46%				ementary = 41%		High School 284 = 13%		Pro
Preschool Grades 3-	SCHOOL	-			-					CC
001 - 3-8	1987-88 DL YEAR	Primary 1182 = 54%				ementary 8 = 33%	7	High School 287 = 13%		COMPARATIVE GRADE LEVEL CEN Prepared by The Milwaukee Association for Jewish
Grade	E.			13	1	• <del></del> <u>S</u>				RAT he M
2	1988-89	Primary 1084 = 47%				ementary 6 = 41%		High School 284 = 12%	2304	IVE ( ilwauke
			( .	X III		• - ź				GRADE ee Associ
	1989-90	Primary 1098 = 46%		3		ementary 105 = 42%		High School 300 =	12% 2403	DE LI
				13	1				-	LEVEL tion for J
	1990-91	Primary			E1	ementary		н	igh chool 2473	r Jev
	-91	1109 = 45%			11	04 = 44%		S 2	chool 📅 60 =11%	-
		-								ISUS Educa
	1991-92	Primary 1103 = 45%				lementary 115 = 45%		ł	ligh School 235=10%	ISUS Education
	19	(								N
	1992-93	Primary 1113 = 44%			E 1	lementary 162 = 46%			HighSchool 239=10%	2514

High School: Grades 9-12

THE RECEIPTION OF CALCULAR CONDUCTS

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This report compiled December 1992

# A. BREAKDOWN OF PARTICIPATION BY AGE AND PROGRAM

# FORMAL PROGRAMS

Age Group	Enrollment	Sponsors	hip/Participation	
Pre K-K5	747	3 Day schoo JFS - 59; Lui	ls - 141; Synagogues - 201; JC bavitch - 95	C-251;
Gr. 1-8	1,528		ls - 475 (Hillel 104; MJDS 283; ) ue schools - 1,053	/ES 88)
Gr. 9-12	239	73 in Yeshiva synagogue p	a/WITS; 166 (gr. 9-10 only) in se programs	even
Total Enrollment	2,514			
	IN	IFORMAL/YO	OUTH PROGRAMS	
Age Group	Enrollment	Program	Orientation	Type/Description
14-17	300	BBYO	International movement/ non-denominational	Usually in format of periodic chapter meetings, plus special projects/events, and winter regional conference
		Va. 4	and a regarder has a	and antil country of
Gr. 9-11	30	USY	National movement/ Conservative	Primarily social: meeting regularly-plus special projects

This section updated October 1993

# **B. TEACHER TRAINING PROGRAMS**

Entity/ Institution		Type/Description	<b>Participants</b>	Comments
MAJE	a)	Kenescommunity-wide conferences held in Fall and Winter	100 each	Teachers receive from MAJE a stipend for attending Kenes.
	b)	Focused, on-going:	15 00 +	
		<ul> <li>Institute for Early Childhood Jewish Education</li> </ul>	15-28 *	
		<ul> <li>Teachers Institute</li> </ul>	14	
		- Institute for Family/Parent Education	9	
	c)	Early Childhood Institute forum meets 2-3 times a year	25	
	d)	Sundry (4) MAJE-based workshops designed for particular schools	56	
	e)	MAJE-based "open" workshops	12 5 1	
	f)	School-based workshops	25	
	g)	External study:		
		<ul> <li>Stipends are provided for university courses</li> </ul>		
		<ul> <li>Stipends/scholarships are provided for CAJE and Israel-based study</li> </ul>		
Day Schools		Some form of staff development is taking		Hillel and MJDS received
buy beneois		place. It is not known whether it is		matching grants totalling
		guided by a particular plan-with specific anticipated outcomes.		\$50,000 for providing incentives and stipends to teachers.
Synagogue Sch Preschools	ools/	Most of these institutions/agencies have some type of staff development in	a de la constante de la consta	
		place. The nature and extent of these activities is unknown.		

\* Fall Course 1993

This section updated October 1993

# C. FAMILY EDUCATION

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BENTConservativeIntegrated with school programs offered several times during the yearCBIConservative6th grade parents participate with children in Sunday morning Bible class1 classEBJReform6th grade parents participate with children in Sunday morning Bible class1 classJCC Parenting CenterCommunalOngoing activitieswith partici- pation of children1 classJFS Child Development CenterCommunalFamily holiday parties	
EBJReform6th grade parents participate with children in Sunday morning Bible class1 classJCC Parenting CenterCommunalOngoing activitieswith partici- pation of children-JFS Child Development CenterCommunalFamily holiday parties-Lubavitch NurseryOrthodoxFamily holiday parties-Menorah *ConservativePart of school programming: held on 1-2 Sundays per year Shabbat50	
EBJReform6th grade parents participate with children in Sunday morning Bible class1 classJCC Parenting CenterCommunalOngoing activitieswith partici- pation of children-JFS Child Development CenterCommunalFamily holiday parties-Lubavitch NurseryOrthodoxFamily holiday parties-Menorah *ConservativePart of school programming: held on 1-2 Sundays per year Shabbat50	
JCC Parenting CenterCommunalOngoing activitieswith participation of childrenJFS Child Development CenterCommunalFamily holiday partiesLubavitch NurseryOrthodoxFamily holiday partiesMenorah *ConservativePart of school programming: held on 1-2 Sundays per year Shabbat50	
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JFS Child Development CenterCommunalFamily holiday partiesLubavitch NurseryOrthodoxFamily holiday partiesMenorah *ConservativePart of school programming: held on 1-2 Sundays per year Shabbat50	
Center       Orthodox       Family holiday parties         Menorah *       Conservative       Part of school programming: held on 1-2 Sundays per year Shabbat       50	
Menorah *         Conservative         Part of school programming: held on 1-2 Sundays per year Shabbat         50	
Menorah *         Conservative         Part of school programming: held on 1-2 Sundays per year Shabbat         50	
on 1-2 Sundays per year Shabbat 50	
Or Tikvah Reform Weekly-parents serve as teachers	
Shalom Reform Programming focuses on 4th grade Bible class	
and a second	
Sinal * Reform Ongoing Sunday morning programming as part of school program Passover * 40	
Passover * 40	
Day SchoolsAs part of programming for parents, day schools usually plan periodic or one-time events of an educational nature.	
NEWCOMERS	
KESHER (JCC/MAJE)CommunalChildren meet 3 times per month; parents join periodically with their children20	
REACH (Lubavitch)OrthodoxParents and children meeting separately30	
* Presented by MAJE	

# **D. JEWISH CAMPING**

Institution/ Program	Orientation	Duration/ Sessions	Туре	Age	Enrollment
BBYO	International move- ment/non-denomi- national	2 weeks	Chapter leadership devel- opment: educational/social	15-16	5*
		4 weeks	International leadership development: educational/ social	16-18	5*
Camp JCC	Communal	1-8 weeks	Social/sports-with Jewish programming content	6-12	300
Interlaken/JCC	Communal	Two 4-week sessions	Social/sports-with Jewish programming content	9-13 14-17	255 75
Moshava	Orthodox/national movement	(?)	Socialwith strong religous educational emphasis	9-15	15 (est.)
Olin Sang Ruby Union Institute	Reform	2-7 weeks	Social-with intensive educa- tional/cultural programming	9-17	40 (est.)
Ramah/Wisconsin	National movement/ Conservative (primarily CBI)	8 weeks	Social/sports-with inten- sive ongoing educational component	14-17	15 *
Young Judea/Herzl	Zionist/Traditional (national movements)	8 weeks	Social-with intensive educa- tional/Zionist programming	9-16	20 (est.)

TOTAL 730

Local 630 National sponsorship 100

Part of a much larger national/international group.

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# E. ISRAEL PROGRAMS

Program	Orientation	Duration/ Sessions	Туре	Age	Enrollment
HSI	Non-denominational/ Zionist	8 weeks	Intensive session of study and touring/hiking. (Future of program is in question.)	16-18	1
ISI/BBYO (Israel Summer Institute)	International/ non-denominational	4-6 weeks	Leadership development, opportunities to pursue special interest in study	16-18	3-5
JCC/Federation	Communal	5 weeks	Touring and studying (successor of "WISM")	16-18	15 projected
Osuri (Camp Olin Sang)	Reform	4-8 weeks	Strong educational program	16-18	2
			V 12:3019		States.
Passport to Israel (Federation and synagogues: BENT, , Shalom, Sinai, , ur-Chadash)	Communal		Last "chance" to sign up is 7th grade. Eligible partici- pants may choose any qualified Israel-based program. First group projected in 1999.		100 *

577W

Projected for 1999 - First (3rd grade) eligible group of students to sign up.

# F. ADULT EDUCATION

Institution/. Program	Orientation	Туре	Enrollment
North Shore Institute <sup>(a)</sup>	Conservative/Reform	Ongoing-divided into 3 sessions: Fall, Winter, Spring	<sub>80</sub> (b)
EBJ	Reform	Offered in Fall and Spring sessions, plus special series and one-time events	100 <sup>(b)</sup>
JCC	Communal	Ongoing (i.e., Melton and Bible classes) plus special offerings	160 <sup>(b)</sup>
Lubavitch	Orthodox	Variety of classes/duration: offered at several locations	150
MAJE	Communal	Hebrew Ulpan: offered in 2 semesters	50
		Jewish Education Weekend (usually offered in February)	400
Menorah	Conservative	Ongoing (October-May)	45 <sup>(b)</sup>
Milwaukee Kollel (Cong. Beth Jehudah)	Orthodox	Ongoing-including individual tutoring	60
WITS	Orthodox	Ongoing	20
		TOTA	1065

TOTAL 1065

(a) Includes Congregations Beth Israel, Beth El Ner Tamid, Shalom and Sinai. In addition, these congregations individually program special events, such as Scholar-in-Residence.

(b) Includes non-Jews.

HIGHLIGHTS FROM THE SURVEY OF JEWISH EDUCATORS IN MILWAUKEE 1993

(185 questionnaires returned = 87 percent return rate)

## Introduction

Milwaukee is one of three communities in North America selected to participate in the Council for Initiatives in Jewish Education Lead Community Project. As part of this project, the Milwaukee Jewish Federation has administered an Educators' Survey to obtain information about the professional lives of Jewish educators in Milwaukee.

Questionnaires were distributed to all faculty members in day schools, supplementary schools, and preschool programs.

Efforts of the Federation and the school resulted in 185 questionnaires being returned, an average return rate of 88.6 percent per school.

## I. Religious Affiliation

Milwaukee Jewish teachers represent a variety of religious affiliations.

- o 45% of the teachers are Orthodox
  - o 24% are Reform
  - o 19% are Conservative
  - o 85% belong to a synagogue

 72% of teachers teaching in supplementary schools teach in the synagogue to which they belong

II. Jewish Education Pre/Post Bar/Bat Mitzvah

Jewish teachers have had varied Jewish education schooling through high school.

- o 16% of the teachers have had no formal Jewish education either before age thirteen or after age thirteen.
- o 38% of the teachers have had one day/week Jewish education schooling before and/or after age thirteen.
- o 28% have had two days/week or more Jewish education schooling before thirteen or after thirteen.
- 18% have had full time Jewish education schooling through high school.
- III. Academic Education/Training

Many teachers have training and/or experience in general education.

- o 46.5% of the teachers majored in general education in undergraduate or graduate college.
- 43.8% of the teachers have certification in general education.
- o 56.7% of the teachers have worked in general education.

A small number of teachers have academic education/training in Jewish education.

- o 6% of the teachers majored in Judaica Hebrew or related area in undergraduate or graduate school.
- o 21.6% have certification in Jewish education.

## VI. Retention/Mobility

There is a great deal of continuity among the faculty in Milwaukee.

- 58% of the teachers have lived in Milwaukee for more than 5 years.
- o 71% of the teachers have more than six years experience in Jewish education.
- 36% of the teachers have been in the same work setting over five years.
- 69% of teachers plan to continue teaching at the same setting.
- V. Present Work Settings

Most teachers teach part time.

- o 75% of the teachers work part-time (less than 30 hour per week).
- o 75% of the teachers teach in one school.
- o 55% of the teachers teach in one school for fewer than 10 hours per week.
- Only 33% of the day school teachers work full time (30 hours or more).
- Only 46% of the pre-school teachers work full time.
- Only 3% of the supplementary school teachers work full time.

# EXECUTIVE SUMMARY - A TIME TO ACT

**EXECUTIVE SUMMARY** 

The Jewish community of North America is facing a crisis of major proportions. Large numbers of Jews have lost interest in Jewish values, ideals, and behavior, and there are many who no longer believe that Judaism has a role to play in their search for personal fulfillment and communality. This has grave implications, not only for the richness of Jewish life, but for the very continuity of a large segment of the Jewish people. Over the last several decades, intermarriage between Jews and non-Jews has risen dramatically, and a major proportion of children of such marriages no longer identify themselves as Jews.

It is clear that there is a core of deeply committed Jews whose very way of life ensures meaningful Jewish continuity from generation to generation. However, there is a much larger segment of the Jewish population which is finding it increasingly difficult to define its future in terms of Jewish values and behavior. The responsibility for developing Jewish identity and instilling a commitment to Judaism for this population now rests primarily with education.

The Jews of North America have built an extensive and diverse system of education that takes place in many formal and informal settings. Outstanding educators who are excellent teachers and role models for young people and adults can be found throughout North America in classrooms and community centers, on educational trips to Israel, and in summer camps. However, the system of Jewish education is plagued by many problems, and because of its inadequacies it is failing to engage the

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EXECUTIVE SUMMARY

minds of a critical segment of the Jewish population who have no other way of experiencing the beauty and richness of Jewish life.

Careful study of the current state of Jewish education reveals that much of the system, in its various forms and settings, is beset by these problems — sporadic participation; deficiencies in educational content; an underdeveloped profession of Jewish education; inadequate community support; the absence of a research function to monitor results, allocate resources, and plan improvements.

Recent developments throughout the continent indicate that a climate exists today for bringing about major improvements. However, a massive program will have to be undertaken in order to revitalize Jewish education so that it is capable of performing a pivotal role in the meaningful continuity of the Jewish people. It was to achieve this goal that the Commission on Jewish Education in North America was established.

After analyzing the problems, the Commission decided to focus its effort on the two building blocks upon which the entire system rests — developing the profession of Jewish education and mobilizing community support to meet the needs and goals of Jewish education. In order to secure these essential building blocks, a blueprint for the future consisting of a series of concrete steps was worked out by the Commission. The plan includes both short- and long-range elements, and implementation can begin immediately with initial funding already provided.

The core of the Commission's plan is to infuse Jewish education with a new vitality by recruiting large numbers of talented and dedicated educators. These educators need to work in a congenial environment, sustained by a Jewish community that recognizes Jewish education as the most effective means for perpetuating Jewish identity and creating a commitment to Jewish values and behavior.

The plan developed by the Commission includes the following elements:

1. Building a profession of Jewish education – By creating a North American infrastructure for recruiting and training increasing numbers of qualified personnel; expanding the faculties and facilities of training institutions; intensifying on-the-job training programs; raising salaries and benefits of educational personnel; developing new career track opportunities; and increasing the empowerment of educators.

2. Mobilizing community support – By recruiting top community leaders to the cause of Jewish education; raising Jewish education to the top of the communal agenda; creating a positive environment for effective Jewish education; and providing substantially increased funding from federations, private foundations, and other sources.

3. Establishing three to five Lead Communities – To function as local laboratories for Jewish education; to determine the educational practices and policies that work best; to redesign and improve Jewish education through a wide array of intensive programs; to demonstrate what can happen when there is an infusion of outstanding personnel into the educational system, with a high level of community support and with the necessary d 4. Developing a research capability – By drawing up a comprehensive research agenda for Jewish education; creating the theoretical and practical knowledge base needed to monitor results and make informed decisions; conducting ongoing studies on the state of Jewish education in general, and on the progress of each component of the Commission's plan.

5. Creating the Council for Initiatives in Jewish Education – A new entity that will operate as a catalytic agent, working mainly through the efforts of others to ensure the implementation of the Commission's plan; helping to secure necessary funding; overseeing the establishment of Lead Communities; coordinating research activities; providing a setting in which creative people, institutions, organizations, and foundations can work together to develop new undertakings in Jewish education; and helping to replicate the successful experiences in Lead Communities throughout North America.

The Commission is confident that its blueprint is realistic and feasible, and will indeed provide the foundation for a new era in Jewish education. An enormous investment of resources and energies will be required to bring this about, but the Commission is convinced that the will is there and the time to act is now.

# On the Goals of Jewish Education

"Our goal should be to make it possible for every Jewish person, child or adult, to be exposed to the mystery and romance of Jewish history, to the enthralling insights and special sensitivities of Jewish thought, to the sanctity and symbolism of Jewish existence, and to the power and profundity of Jewish faith. As a motto and declaration of hope, we might adapt the dictum that says, 'They searched from Dan to Beer Sheva and did not find an am ha'aretz!' 'Am ha'aretz,' usually understood as an ignoramus, an illiterate, may for our purposes be redefined as one indifferent to Jewish visions and values, untouched by the drama and majesty of Jewish history, unappreciative of the resourcefulness and resilience of the Jewish community, and unconcerned with Jewish destiny. Education, in its broadest sense, will enable young people to confront the secret of Jewish tenacity and existence, the quality of Torah teaching which fascinates and attracts irresistibly. They will then be able, even eager, to find their place in a creative and constructive Jewish community."

> Presented by Professor Isadore Twersky, Member of the Commission, at the meeting of June 12, 1990

## VISIONING SUMMARY NOTES

Steering Committee Meeting, December 14, 1992 Commission Meetings, June 16, 1993 and August 19, 1993

## Visioning

## SUMMARY NOTES

Steering Committee, December 14, 1992 Commission Meetings, June 16 and August 19, 1993

## I. What Institutions/Practices Would be Prominent in the "Ideal" Jewish Community

- Opportunities that engage people throughout their lifetime
- o Supplemental education with tracks for various denominations
- o Day schools with tracks -- elementary through high school
- o Agencies and schools sharing resources
- o Jewish magnet schools
- o Special education programs
- o A centralized library/museum/resource center
- Jewish adult education "HMO" -- individually designed educational programs, grouping by skills/levels; centrally coordinated
- o Strong JCC program for interfaith families
- o Retreat center for families
- o Advanced teacher training center
- o Residential Jewish camp for year round use
- o Mitzvah projects
- o TV programs (station) with Jewish programs
- Forum for ongoing discussions of values and Jewish concepts
- o Strong Jewish neighborhoods
- o Coffeehouse with art and good books
- Standards/minimum requirements for all educational programs are clearly defined

- II. How Much and What Kind of Jewish Education Would Members of "An Ideal" Community Be Engaged In?
  - o Broad range of educational opportunities
  - o Weekly Torah study
  - o Mandatory Hebrew language education
  - o Community wide youth tzedekah projects
  - Frequent presentations by visiting scholars and cultural events
  - o Family education opportunities
  - o Mandatory Israel experience
  - o More extensive use of computer network

III. In an "Ideal" Community Every Jew ...

- o Will take his/her Judaism seriously
- o Will care about other Jews
- o Will have working knowledge of texts
- o Will attend synagogue regularly
- o Will advocate for Jewish education
- o Will tolerate other Jews
- o Will give money
- o Will visit Israel
- o Will serve as a Jewish role model
- Will be able to access all educational opportunities

RC/nm 10/18/93

## FAMILY EDUCATION THINK TANK REPORT

Commission on Visions and Initiatives in Jewish Education

Family Education Think Tank Summary Report

The Family Education Think Tank, which met four times, shared the wide range of family education programs and experience that currently exist in the community.

They then worked to clarify a definition of Jewish Family Education (JFE).

- Definition: JFE occurs when family members, either parents (care givers) and children together or in parallel are involved in Jewish learning on any topic.
- Goals: Motivate the home to work in concert with Jewish educational agencies in an effort to provide a positive nurturing Jewish environment which supports the efforts of the school.
- Outcomes: Provide participants with the spirit, knowledge, skills and tools for enhanced Jewish experiences and observances inside and outside the home.

Some assumptions about JFE were developed:

- o Need systematic approach
- o Parents need knowledge
- o Families need behavior and attitudes
- Families doing things together is better than child doing something on their own
- o Family is the primary unit in the development of Jewish values

The Think Tank then reviewed three major programs from other communities:

## J.E.F.F. Program-Detroit, MI

Money from grant and Federation supports program. Program coordinator works through synagogues and institutions to develop programs. After three years, synagogues/institutions take over.

### Boston Model

Phase I - Seed money from Federation, BJE and private foundation available to synagogues/institutions on a per grant basis.

Phase II - Funds available to synagogues and institutions to train family educators.

#### SEED

An English program for adults beginning with a retreat and following up with learning seminars. After listening to the program descriptions, the group identified the following elements as important for success:

- o Training family education
- o Ongoing programming
- o Community source of funding
- o Local organizations putting in some finding
- o Accountability
- Menu of options reuse successes
- o Follow-up
- o Partnerships/collaboration
- o Marketing/promotions
- o Long term planning

It was at this point that the group discussion shifted to more deeply rooted philosophical issues:

- o How to change the general culture of Jewish education
- o A systematic approach to Jewish Education
- o Ways to promote Jewish family life
- Ways to get families to choose Jewish lives (need to change communal expectations and requirements)
- Individualized intake process to assess appropriate approach for each and then be able to monitor changes

The Think Tank was adjourned pending the outcome of the general strategic planning process with the knowledge that this summary report to be submitted to the planning group prior to its first meeting.

RC/nm Revised 10/15/93