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Subseries 5: Communication, Publications, and Research Papers, 1991–2003.

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Mandel, Morton L. "The Role of Community and Philanthropy",  
1996-1997.

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RHEA HIRSCH SCHOOL OF EDUCATION

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*Nessa.  
want see want  
his piece  
included in  
new publication.*

*Tell me what  
it needs and  
how so you  
can get it done?*

July 25, 1996

Mr. Alan Hoffman  
Council for Initiatives in Jewish Education  
15 East 26th Street  
New York, NY 10010

Dear Alan:

I hope your summer is going well and you are relishing being at home. As we discussed previously, I am sending you the *verbatim* transcription of Mort's address at the Hirsch Colloquium. After you read it, please let me know if you or Nessa can render it as an essay for publication. It can retain the personal, "talk" quality, but coherence is an objective. We would want the finished product by late September.

I anticipate that your CIJE staff in New York will forward the transcription and this letter to you, as you indicated. Please let me know what you think after you have looked it over.

Best regards.

B'Shalom,

*Sara*

Sara S. Lee

*ch.  
8/6/96  
I want to see  
back to her  
before I  
leave or  
8/15*

*ch.*

!

Morton Mandel

Hirsch Colloquium on "Jewish Schooling and the Jewish Future"

May 5, 1996

Washington, DC

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Before I start and try and share with you whatever it is that I can that might be helpful, I don't know whether Deborah Meier is in the room, but I will say my head is really filled with both those very challenging talks. But in the case of Deborah Meier... I saw a movie not too long ago starring Melanie Griffith -- no, seriously. And I meant to ask her about how this substitute -- or new teacher -- it's showing now. I saw it on an airplane very recently. This new teacher moves into an urban city school where they practically murder her and ignore her, and she decides to get their attention. And she does, 'cause she's a former Marine and she teaches them karate. Anyway, by the end of the movie, she has transformed this class. Am I right, or am I dreaming? And I wonder if Deborah Meier was what inspired that, because that's exactly what the movie was.

If you read the program, you see that it says "the role of community and philanthropy." I don't know that I am an expert and can give you deep insights into that. I *can* tell you about myself and some other colleagues of mine -- and I'm going to try and do that. I'm going to give you two case histories today. One, is what's happened where Jewish education takes place, where Jewish schooling takes place in the community. Jewish schooling takes

place in cities like Cleveland or your city. So, I'm going to share with you what has happened in Cleveland over the last ten years, and I think there's something there that might be instructive to you -- it certainly fills me personally, laboring generally in the same vineyard you are with lots of hope. Second case history is going to be about me, because I think what the American Jewish community -- the North American Jewish community needs (and Belgium and the UK needs) are more people like me. More people who have a ... you know, I could say a burning desire. I don't want to use "hype," but a burning desire to preserve and strengthen the Jewish community and see Jewish education as a way -- maybe it's the way -- but it's a way to cut into that. And, let's see by the time I finish my remarks whether I can make that a little more clear.

I start first with two basic assumptions, and these have developed in my head over the last 15 or 16 years. The first, I've shared with you, that a high quality Jewish education is a key factor for success in our efforts to lead toward a more fulfilling, more meaningful Jewish life on the one hand, and enhance the likelihood that future generations of Jews will choose to be Jewish. That in our efforts to deal with that, a high quality Jewish education system is a key. And my second basic assumption is that it is possible and within our eventual reach to build a system of Jewish education that can compete with the best in public and private education. It is possible for us to do that. That is my basic assumption -- those two basic assumptions.

A little bit about me. My career essentially has been in the business community. Some of the...if you read the paragraph or so, in the program, I am a co-founder of a company that has, by normal standards, done extremely well. I was the chief executive officer for thirty-some years. The company is in the distribution essentially of electronic parts. I am now the deputy chairman. It is a worldwide company in the distribution of electronic parts. I say this modestly: Premier Farnell is the premier, considered by our competition, to be the best most profitable in the world. It is the third largest in the world and absolutely sets the standard. Just take that as a given for today.

Looking around, none of you knows anything about the company, so I know I'm safe. And I've learned a lot in that process, and I have brought a lot of what I've learned into my communal work. And I have brought a lot of what I learned in my communal life into Premier. And I say that all the time, and very proudly. I have not been a do-gooder who stole time away from his responsibility to his company and his shareholders to make himself feel good. It has been a learning experience for me and it has worked two ways. And I want to give you some of the principles that helped build Premier that may be useful, but certainly will help you understand me:

First, find superior people. Bring them into your work and invest heavily in developing them. That's what we did to Premier. I mean there's no *metzia* for doing that. We just did it!

Match your best people with your biggest opportunities. The way to grow your business or your institution is to match your best people with your biggest opportunities.

And third, is to build, strengthen, communicate -- hopefully, keeping it simple -- a strong, deep, culture.

And I want to tell you what our value system is, then I'm going to get on with it.

Three core values in Premier: One is respect for the individual; the second is superior customer service. Kill yourself for your customer (read that as, "kill yourself for your client"). And the third is pursuit of excellence or "Be the best you can be." All of which fits every one of your institutions.

That's a lot of what has been built into Premier Industrial Corporation which has enabled me and my family to accumulate more money than we ever dreamed we would, and as a result we have created a larger foundation than we ever dreamed we would create. And the challenge to us is to fix the world by giving it away thoughtfully and intelligently. Not giving it away; not giving it away thoughtfully; not giving it away thoughtfully and intelligently; but to repair the world. And we feel very lucky. I'm starting the third trimester of my life and that's what my job is going to be. And, here again, in our philanthropy, we have tried to bring in superior people, invest in their development, match the best people we can find with the biggest opportunities and stand for something -- create a culture that stands for

something.

So, let me tell you a little bit about my experience in trying to shape a new climate for Jewish education, which is what I'm trying to do. I'm not trying to come up with how to make the best school, how to teach, how to learn, because we have rich assets who can do that, and some of you or a lot of you, or all of you in this room, and others. I am focusing a lot of my time and my thought along with others in this room I'm sure, and not exclusively to me, to creating a climate in which excellent Jewish schooling can flourish. We want it. Fill a need, fill a perceived need, not be shoved down reluctant throats, but pulled, demanded by enlightened people in your communities -- in our communities.

Fred touched on a little of my background. I go back to 1979 when I went to the Board of Governors in the Jewish Agency, absolutely not the least bit interested in Jewish education, not knowing the words "Jewish continuity" (which I think I helped invent, by the way). Now, I don't know what they mean anymore. I grew up in the organized Jewish community: Federations -- The Council of Jewish Federations -- the national organization. I've been very active, probably spent half my extra-curricular time in the general community. And Jewish education was the farthest thing from my mind. I mean I'm the most surprised guy in the world to be standing here, to be standing here today, if you go back to 1979. I mean I would have bet heavily that this would not be the case. And it was in the Jewish Agency, which is a whole other story which I don't know you well enough to tell you about, that I became exposed to the world Jewish condition -- just to oversimplify -- and certainly saw

Jewish education were awide in a state of disarray. As a matter of fact, not feeling too good about the Jewish communities, either, and their likelihood for success as Jewish communities. And I became convinced in 1980, 1981, that Jewish education as a way to cut into it ought to be something that I got into, and I have been in it ever since. And in North America that led to what I think is fair to say is going to be a major transformation of the Jewish community center movement with a commission that I led that did its work early in 1983 and 4, leading to the Commission On--it was called the Commission on Maximizing Jewish Education Effectiveness of Community Centers. I don't know how familiar you folks are with community centers, perhaps very well, but what came of that was that community centers should see themselves as important centers for Jewish education for transforming the Jewish community in different ways -- in ways suited to Jewish community centers. And whereas there were maybe two or three directors of education assigned to community centers in 1986, there are 65 community centers in 1996, and some of them are Jerusalem Fellows, and some of them are rabbis. And these are people who are trying to utilize the Jewish community center platform for strengthening the Jewish community. Fred referred to the North American Commission on Jewish Education which was started in 1986, lasted two years, produced as its report, "*A Time To Act*," and by the way, Reform Movement commissioners included. Fred Gottschalk, Richard <sup>SCHUEER</sup> Shroyer, Melvin Merians, Sara Lee, and maybe I left off some others...I probably did. But those are names that are well-known to you, and all of these folks at our first meeting had their own ideas of how to cut into Jewish education, and I remind you, I should remind you that the reason that this commission was formed is because there were a lot of people, a lot of friends of mine and others who were

people, a lot of friends of mine and others who were interested in moving into Jewish education. My family was interested in investing in Jewish education; didn't have a clue as to how to cut into it. Just no idea, except hearing a lot of stuff! And we wanted to see if we could develop a blueprint for systemic reform of Jewish education in North America, no less. *Modest.* And all of the commissioners had their own pet ideas. There were -- by the way, I should tell you -- there were 46 commissioners, and this is what I want you to hear: We invited 51 and 46 said yes. Now that was a real signal! I'm not sure we understood it at the time, but the fact that 46 of the kinds of people I mentioned to you from all the denominations: lay people, academics, and so on...46 said yes out of 51 who were asked. All had pet ideas. What emerged two years later was that it wasn't that early childhood was more important than family education or adult education; or supplementary schools versus day schools...all of those various cuts into Jewish education. It wasn't any or all of those as much as there were two necessary conditions, two building blocks without which none of this could work, and they are -- and I'm going to talk more about them later.

Building the profession, so that when parents stand up at their local whatever, and all the parents talk about what their kids are doing, and one says, "My kid is a doctor at the hospital," and the other parent says, "Mine is a lawyer at this big prestigious firm," and the third one says, "My daughter is a partner at Goldman-Sachs, and the fourth one is silent, we want the fourth one to say, "And my child is a Jewish educator!"

So, building the profession is one, and secondly, mobilizing the community so that the

community supports this, was the second. And these two ideas really have been the major part -- working on them has been the major part of my agenda. I'm going to talk to you in a few minutes about the Cleveland community, but let me tell you first that coming out of the North American Commission was the Council on Initiatives in Jewish Education. Our director is in the room, Alan Hoffman, which is acting as an intermediary, really trying to be a catalyst, trying to force things, trying to do pilot projects that lead to the profession and mobilizing the community support. I'm going to give you my conclusion, now, as to what I think is happening, and then I'll try and work backwards to explain it. My opinion, this is all my opinion, a lot of people with whom I work.

The climate for Jewish education reform world is steadily improving worldwide. It's on everybody's agenda. Whether it's in the UK or whether it's in France, even in Israel. I mean the old Israel comfort with "We don't need Jewish education in Israel 'cause we're Israelis" is being debunked! It's probably already debunked. It's dead! I don't know that all the Israelis know it's dead, but it's dead! And the recent report -- the Shenhar Commission report on the public school system really smeared - no, smeared is the wrong word - blasted the public education system for not teaching about the Jewish community worldwide: Jewish history, Jewish values, and so on. So, the climate, in my judgement, is improving. I would say to you that if you went into any of the twenty-three, twenty-four largest communities in America - North America - and asked Jewish leadership to tell you what the top two or three concerns -- what keeps them up nights -- what do they worry about -- they'll tell you Jewish continuity, Jewish education; strengthening the Jewish people. Whatever words they

use, that's one of the top three -- it's probably one in most of these communities. That's different; that was not true ten years ago.

Second, there are serious efforts aimed at Reform underway in many North American communities. Serious! No baloney! Lead by people who have passion. I'm gonna give you one other case history: Cleveland. But there are serious efforts at trying to strengthen the whole Jewish education system underway now, and more are seeking ways to enter the fray. And I would predict that some year out in the future every community will be seriously engaged.

Here's something that surprised me. This may surprise you. The people, the lay and professional academic leaders we need are out there. They're not in the business, but the people -- the potential people are out there and we are now working on seeking better ways to recruit and train them. And I might add, that one of our discoveries, and this is Alan Hoffman's I think discovery, that in terms of leadership for Jewish education reform, the universities, the academics, the Jewish academics, who either want to get involved with our work when they learn about us, particularly Jewish academics, in general education in universities, or we think potentially can and will is a rich gold mine. And I think the same thing is true of lay leadership. There are a lot of lay leaders not now on fire that could be. I think the people are there. We have the Jewish men and women - just got to get them involved.

Lately, my last point is that we are the richest Jewish community in the history of the Jewish people. The financial resources to do everything we need to do are there. Doesn't mean we've plugged into them right. Doesn't mean that we've raised the level of commitment and interest sufficiently for people to be willing to put their money where their mouth is, but we've got Step 1 in place.

Communal leaders throughout America, Jewish communal leaders throughout America are talking and thinking about Jewish education and Jewish continuity. Now we have to get them to put their money where their...Do you know how to finish that? ... where their mouth is, and I think that will happen. And we have to seek ways to get more potential funders - not just funders of large scale - but in our work. More to support that. If it's true that the Jewish educator is the key to our future, to the kind of future we want, we will only have the right kind of teachers if people of quality enter the profession (in sufficient numbers, obviously), and find fulfilling satisfying careers. So, the surroundings, all the conditions have to be right. And the reforms that need to take place will only happen when the community thinks that what the teachers are teaching is important. When the community - I don't know whether it's uppercase "C", or lowercase "c", I got into a little discussion in my little breakout group - but whatever community we're talking about - when the community thinks that what the teacher is teaching is of vital importance, we'll have the kind of teachers we want.

Lastly, let me say that our success will depend heavily on people - lay and professional - and on content and ideas. For example, one of the ideas that has come out of the CIJE deliberations is a whole notion that institutions should be vision-driven; goal-driven. Jewish communal day school, supplementary school, congregational school... Jewish education for what? I mean, what are we trying to turn out? Those were the questions I think that both Arnie Eisen and Deborah Meier were asking. To stuff their heads full of facts and rituals and holidays? Or to turn out -- an expression I used earlier -- a Jewish *mensch*? (However you define a *mensch*.) Whether you're *haredi*, or left reform, or even secular. What is the point of the Jewish educational process? So we need the intersection of ideas with people. The two necessary conditions that I touched before - just to review them - to make systemic reform a reality: Building the profession so we can attract and retain our fair share of outstanding people. And mobilizing community support to the point where community priorities and financial support reflect a deep commitment to Jewish continuity.

I was telling some people at lunch I worked on Operation Moses. If that took place in your community - I'm sure it did - to bring Jews out of the former Soviet Union when the gates were open wide. It's the only campaign in the Jewish or general community I have ever been in that was easy. An American Jewish community produced several hundred million dollars overnight! Because there was a chance to bring the Soviet Jews out of the former Soviet Union. That proved a lot of things. It proved how beautiful we are as a people, but it proved to me how much money there is out there. When the cause is a compelling cause, we have to make our cause - this cause - a compelling cause. Case history: Cleveland. I,

I admit I helped launch the Cleveland Commission on Jewish Continuity in 1986. And here, again, I will tell you we invited about 60 people, and 55 - my numbers are approximately right. Mark Gurvis, who helped run it, is here from Cleveland. About 55 out of 60 - it doesn't matter if I'm precise - but that's how many people said yes. We wanted 30. Having asked people to serve on committees before, we figured we'd better ask 60. We got a committee way bigger than we wanted. We got a *commission* bigger than we wanted, too. But that was a signal to us. And this is back in 1986. And here were the four key strategies that drove this commission. And by the way, it was co-chaired by an appointee of the organized Jewish community - the Federation - and an appointee of our rabbinical group, which we call the plenum in Cleveland. So there were co-chairs because we wanted these two to work together, which has not always occurred in our city, and possibly in yours, probably in yours.

First, and foremost, we wanted to strengthen our core of Jewish education teachers and administrators. It isn't that everybody was a "shlepper," it's that (do you understand what that word means)? Okay. It's that we had untrained people - a lot of them dedicated - but either untrained or untrained in Jewish things, or both. Strengthen our core of Jewish education teachers and administrators.

The second thing we wanted to do was to work with congregations as the prime gateway through which most families could be reached. Third, to seek to integrate the family into the Jewish educational experience. And fourth, integrate informed educational programming

into the Jewish educational experience.

Now, what's happened? This is 1986 when we started -- this is 1996. There have been fact - facts. There have been dramatic changes in the Jewish community in Cleveland which we directly attribute to the increased emphasis on Jewish education. Here are some concrete results, and you can judge whether this is important or not.

Enrollment in all Jewish schools (I'm going to use before and now):

Before: One-half of school age children

Now: Ten years later, two-thirds of school age children

Enrollment in day schools:

Before: Fifteen percent of total enrollment

Now: Twenty-eight percent of total enrollment

Number of professionally trained educators in congregational and supplementary school settings only:

Before: Four full-time directors

Now: Seven full-time directors, plus eight graduate fellows working full-time, some of which came from you folks.

What was the trigger? Why did all this happen? How were we able to do this? Local

families, from which we were one, were motivated to create a fund for the Jewish future, quite apart from the normal campaign fundraising process. And we've now had two four year waves -- four year chunks. The first four year wave was 1989-1993. Three families committed 1.85 million dollars over four years. I'm going to tell you what else happened. The second four year wave, three families went to eight families, and they committed three million, one hundred ten thousand dollars versus 1.85 million. The first four year wave went to three million, one hundred ten thousand; the second four year wave. Federation...there were three partners in this federation. In the first year (this was 1989) the federation campaign increased its allocation by one hundred thousand dollars. That's foundation money over and above whatever other money was given to Jewish education enterprise. This has grown by agreement each year, and by year eight, which is 1997, it will be 1.05 million additional per year from the campaign.

Third: Federation endowment fund; separate source of money. First four year wave: 1.29 million; second four year wave, 1.60 million. And let me give you what that adds up to; total additional funds, over and above the run rate. The starting run rate in 1989 in Cleveland, Ohio, over eight years, total additional funds will be twelve million dollars. The annual rate of increased funds in 1997: What will the run rate be next year? It will be plus 2.25 million per year to the Jewish educational enterprise. It has built up steadily. I've given you averages, but the run rate in 1997 will be plus 2.25 million per year...community of 60,000 Jews. Not the richest community in America; not the poorest. I don't know, but a willingness to -- and I don't have it, maybe Mark Gurvis has it, but I don't know the base

which is under that is. But half of that 2.25 million will now come from our annual campaign.

Here is a statistic that I think, to me, boggles the mind: In 1989, the Jewish education establishment -- all sources -- this new money, plus the old money -- Jewish education received 23.69% of the total federation allocation; (1989). 1994-1995, that's the last year; never mind the next year, Jewish education went from 23.69 to 33.2. That's real money! That is real money!! And I believe Cleveland is either one of very few or maybe the only large community to have done this. You shaking your head, Mark. Okay, the only large community to have done this. Because leadership in Cleveland has forced it! The money is there. Lesson? Teachers. Lay leaders. Lay leaders can't work without the educators. Lay leaders can't work without the rabbinate. Lay leaders can't work in a vacuum. But that marriage, that partnership is the key. There was passion, there was demand from the Cleveland leadership, and it is happening. I think these things have happened in Cleveland. We have shifted community priorities, obviously, in our funding. We are making continuing education a norm. We have multiplied the number of professionally trained educators working in congregational settings. We have radically expanded family and informal educational opportunities, just quantitatively and qualitatively. And we have increased the number and percentage of students in day schools. And what made the Cleveland story possible was the willingness of philanthropic families to partner with champions of Jewish education; champions of Jewish continuity, or whatever expression you want. And there was in place -- there were people like me and others who could overcome the obstacle, the big,

big, obstacle of inadequate community support. All these wonderful ideas. Where's the money coming from? Obstacle. I mean what's the obstacle to all this stuff we want to do? One of them is inadequate community support, and my case is, there is plenty of money there. Regardless of what you know, you're told. And it was the emergence and development of lay people and professional academic educators, together with the rabbinate, who made this happen.

Well I've really given you my overall summary. That I think very good things are happening. I think improvement, steady improvement is within our reach. I don't know if one ever gets their perfection, the top of the mountain. There's no question in my mind that the Jewish educational system can be made vastly better than it is, that the ideas are there, the people are there, both academic, professional educators. Maybe they are not all in this business yet, maybe some of them are practicing law; don't know that we need them in Jewish education. I believe the people are existent in North America, whether they're with us or not, both lay and potential educators, principals, whatever. I believe we have the money to do this job, and frankly, in a nutshell, what we need to do is continue to involve people like you and get more of them, and continue to get more people like me!

8/27/96 HUC Colloquium

Self-publication - proceedings of colloquium

Sao Lee - intro

Arnie Eisen

Des Meyer

Mort

2 tour projects

look into future - Eric, Linda Thul, Schrage

Philly 2 - conclusion

distribution

everyone there - 60

lot of friends - mentoring book (3 little replications)

on decision beyond that: every Return robber. All of it

all slumped - 260

development purposes - so-called Based at HUC

When deadline

for mid-Oct.

title

J. Schelling 2 + J. future

NR: J. learning 2 + J. future

September 26, 1996

Dear Mort:

As you know, Sara Lee has decided to publish the proceedings of the Hirsch colloquium held in May. She has sent each participant the verbatim transcript of his or her address and asked that it be rendered as an essay for publication. She says: "It can retain the personal, 'talk' quality."

Attached is a copy of the transcript and of the draft I have created, with helpful suggestions from Alan. I have tried to offer the dynamism of your talk while taking out the "asides" that work best for a live audience.

Please review the draft and cut, change, or expand whatever feels right to you. I have inserted a couple of minor questions, which I've underlined, in instances where I did not understand the meaning.

I am available at any time to work with you by phone or in person; you can also dictate your changes and I'll insert them into the manuscript. Sara Lee has asked that we get this back to her in mid-October.

I found the talk lively and inspiring--and believe it will be a distinctive contribution.

Shanah Tovah,

*Nessa*

Nessa

*NESSA,  
Hope you can read  
this!*

*Mort  
9/26*

Morton Mandel

Hirsch Colloquium on "Jewish Schooling and the Jewish Future"

May 5, 1996

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Before I start and try and share with you whatever it is that I can that might be helpful, I don't know whether Deborah Meier is in the room, but I will say my head is really filled with both those very challenging talks. But in the case of Deborah Meier... I saw a movie not too long ago starring Melanie Griffith -- no, seriously. And I meant to ask her about how this substitute -- or new teacher -- it's showing now. I saw it on an airplane very recently. This new teacher moves into an urban city school where they practically murder her and ignore her, and she decides to get their attention. And she does, 'cause she's a former Marine and she teaches them karate. Anyway, by the end of the movie, she has transformed this class. Am I right, or am I dreaming? And I wonder if Deborah Meier was what inspired that, because that's exactly what the movie was.

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something.

So, let me tell you a little bit about my experience in trying to shape a new climate for Jewish education, which is what I'm trying to do. I'm not trying to come up with how to make the best school, how to teach, how to learn, because we have rich assets who can do that, and some of you or a lot of you, or all of you in this room, and others. I am focusing a lot of my time and my thought along with others in this room I'm sure, and not exclusively to me, to creating a climate in which excellent Jewish schooling can flourish. We want it. Fill a need, fill a perceived need, not be shoved down reluctant throats, but pulled, demanded by enlightened people in your communities -- in our communities.

Fred touched on a little of my background. I go back to 1979 when I went to the Board of Governors in the Jewish Agency, absolutely not the least bit interested in Jewish education, not knowing the words "Jewish continuity" (which I think I helped invent, by the way). Now, I don't know what they mean anymore. I grew up in the organized Jewish community: Federations -- The Council of Jewish Federations -- the national organization. I've been very active, probably spent half my extra-curricular time in the general community. And Jewish education was the farthest thing from my mind. I mean I'm the most surprised guy in the world to be standing here, to be standing here today, if you go back to 1979. I mean I would have bet heavily that this would not be the case. And it was in the Jewish Agency, which is a whole other story which I don't know you well enough to tell you about, that I became exposed to the world Jewish condition -- just to oversimplify -- and certainly saw

Jewish education were awide in a state of disarray. As a matter of fact, not feeling too good about the Jewish communities, either, and their likelihood for success as Jewish communities. And I became convinced in 1980, 1981, that Jewish education as a way to cut into it ought to be something that I got into, and I have been in it ever since. And in North America that led to what I think is fair to say is going to be a major transformation of the Jewish community center movement with a commission that I led that did its work early in 1983 and 4, leading to the Commission On--it was called the Commission on Maximizing Jewish Education Effectiveness of Community Centers. I don't know how familiar you folks are with community centers, perhaps very well, but what came of that was that community centers should see themselves as important centers for Jewish education for transforming the Jewish community in different ways -- in ways suited to Jewish community centers. And whereas there were maybe two or three directors of education assigned to community centers in 1986, there are 65 community centers in 1996, and some of them are Jerusalem Fellows, and some of them are rabbis. And these are people who are trying to utilize the Jewish community center platform for strengthening the Jewish community. Fred referred to the North American Commission on Jewish Education which was started in 1986, lasted two years, produced as its report, "*A Time To Act*," and by the way, Reform Movement commissioners included. Fred Gottschalk, Richard <sup>SCHAEVER</sup> Shroyer, Melvin Merians, Sara Lee, and maybe I left off some others...I probably did. But those are names that are well-known to you, and all of these folks at our first meeting had their own ideas of how to cut into Jewish education, and I remind you, I should remind you that the reason that this commission was formed is because there were a lot of people, a lot of friends of mine and others who were

people, a lot of friends of mine and others who were interested in moving into Jewish education. My family was interested in investing in Jewish education; didn't have a clue as to how to cut into it. Just no idea, except hearing a lot of stuff! And we wanted to see if we could develop a blueprint for systemic reform of Jewish education in North America, no less. *Modest.* And all of the commissioners had their own pet ideas. There were -- by the way, I should tell you -- there were 46 commissioners, and this is what I want you to hear: We invited 51 and 46 said yes. Now that was a real signal! I'm not sure we understood it at the time, but the fact that 46 of the kinds of people I mentioned to you from all the denominations: lay people, academics, and so on...46 said yes out of 51 who were asked. All had pet ideas. What emerged two years later was that it wasn't that early childhood was more important than family education or adult education; or supplementary schools versus day schools...all of those various cuts into Jewish education. It wasn't any or all of those as much as there were two necessary conditions, two building blocks without which none of this could work, and they are -- and I'm going to talk more about them later.

Building the profession, so that when parents stand up at their local whatever, and all the parents talk about what their kids are doing, and one says, "My kid is a doctor at the hospital," and the other parent says, "Mine is a lawyer at this big prestigious firm," and the third one says, "My daughter is a partner at Goldman-Sachs, and the fourth one is silent, we want the fourth one to say, "And my child is a Jewish educator!"

So, building the profession is one, and secondly, mobilizing the community so that the

community supports this, was the second. And these two ideas really have been the major part -- working on them has been the major part of my agenda. I'm going to talk to you in a few minutes about the Cleveland community, but let me tell you first that coming out of the North American Commission was the Council on Initiatives in Jewish Education. Our director is in the room, Alan Hoffman, which is acting as an intermediary, really trying to be a catalyst, trying to force things, trying to do pilot projects that lead to the profession and mobilizing the community support. I'm going to give you my conclusion, now, as to what I think is happening, and then I'll try and work backwards to explain it. My opinion, this is all my opinion, a lot of people with whom I work.

The climate for Jewish education reform world is steadily improving worldwide. It's on everybody's agenda. Whether it's in the UK or whether it's in France, even in Israel. I mean the old Israel comfort with "We don't need Jewish education in Israel 'cause we're Israelis" is being debunked! It's probably already debunked. It's dead! I don't know that all the Israelis know it's dead, but it's dead! And the recent report -- the Shenhar Commission report on the public school system really smeared - no, smeared is the wrong word - blasted the public education system for not teaching about the Jewish community worldwide: Jewish history, Jewish values, and so on. So, the climate, in my judgement, is improving. I would say to you that if you went into any of the twenty-three, twenty-four largest communities in America - North America - and asked Jewish leadership to tell you what the top two or three concerns -- what keeps them up nights -- what do they worry about -- they'll tell you Jewish continuity, Jewish education; strengthening the Jewish people. Whatever words they

use, that's one of the top three -- it's probably one in most of these communities. That's different; that was not true ten years ago.

Second, there are serious efforts aimed at Reform underway in many North American communities. Serious! No baloney! Lead by people who have passion. I'm gonna give you one other case history: Cleveland. But there are serious efforts at trying to strengthen the whole Jewish education system underway now, and more are seeking ways to enter the fray. And I would predict that some year out in the future every community will be seriously engaged.

Here's something that surprised me. This may surprise you. The people, the lay and professional academic leaders we need are out there. They're not in the business, but the people -- the potential people are out there and we are now working on seeking better ways to recruit and train them. And I might add, that one of our discoveries, and this is Alan Hoffman's I think discovery, that in terms of leadership for Jewish education reform, the universities, the academics, the Jewish academics, who either want to get involved with our work when they learn about us, particularly Jewish academics, in general education in universities, or we think potentially can and will is a rich gold mine. And I think the same thing is true of lay leadership. There are a lot of lay leaders not now on fire that could be. I think the people are there. We have the Jewish men and women - just got to get them involved.

Lately, my last point is that we are the richest Jewish community in the history of the Jewish people. The financial resources to do everything we need to do are there. Doesn't mean we've plugged into them right. Doesn't mean that we've raised the level of commitment and interest sufficiently for people to be willing to put their money where their mouth is, but we've got Step 1 in place.

Communal leaders throughout America, Jewish communal leaders throughout America are talking and thinking about Jewish education and Jewish continuity. Now we have to get them to put their money where their...Do you know how to finish that? ... where their mouth is, and I think that will happen. And we have to seek ways to get more potential funders - not just funders of large scale - but in our work. More to support that. If it's true that the Jewish educator is the key to our future, to the kind of future we want, we will only have the right kind of teachers if people of quality enter the profession (in sufficient numbers, obviously), and find fulfilling satisfying careers. So, the surroundings, all the conditions have to be right. And the reforms that need to take place will only happen when the community thinks that what the teachers are teaching is important. When the community - I don't know whether it's uppercase "C", or lowercase "c," I got into a little discussion in my little breakout group - but whatever community we're talking about - when the community thinks that what the teacher is teaching is of vital importance, we'll have the kind of teachers we want.

Lastly, let me say that our success will depend heavily on people - lay and professional - and on content and ideas. For example, one of the ideas that has come out of the CIJE deliberations is a whole notion that institutions should be vision-driven; goal-driven. Jewish communal day school, supplementary school, congregational school... Jewish education for what? I mean, what are we trying to turn out? Those were the questions I think that both Arnie Eisen and Deborah Meier were asking. To stuff their heads full of facts and rituals and holidays? Or to turn out -- an expression I used earlier -- a Jewish *mensch*? (However you define a *mensch*.) Whether you're *haredi*, or left reform, or even secular. What is the point of the Jewish educational process? So we need the intersection of ideas with people. The two necessary conditions that I touched before - just to review them - to make systemic reform a reality: Building the profession so we can attract and retain our fair share of outstanding people. And mobilizing community support to the point where community priorities and financial support reflect a deep commitment to Jewish continuity.

I was telling some people at lunch I worked on Operation Moses. If that took place in your community - I'm sure it did - to bring Jews out of the former Soviet Union when the gates were open wide. It's the only campaign in the Jewish or general community I have ever been in that was easy. An American Jewish community produced several hundred million dollars overnight! Because there was a chance to bring the Soviet Jews out of the former Soviet Union. That proved a lot of things. It proved how beautiful we are as a people, but it proved to me how much money there is out there. When the cause is a compelling cause, we have to make our cause - this cause - a compelling cause. Case history: Cleveland. I,

I admit I helped launch the Cleveland Commission on Jewish Continuity in 1986. And here, again, I will tell you we invited about 60 people, and 55 - my numbers are approximately right. Mark Gurvis, who helped run it, is here from Cleveland. About 55 out of 60 - it doesn't matter if I'm precise - but that's how many people said yes. We wanted 30. Having asked people to serve on committees before, we figured we'd better ask 60. We got a committee way bigger than we wanted. We got a *commission* bigger than we wanted, too. But that was a signal to us. And this is back in 1986. And here were the four key strategies that drove this commission. And by the way, it was co-chaired by an appointee of the organized Jewish community - the Federation - and an appointee of our rabbinical group, which we call the plenum in Cleveland. So there were co-chairs because we wanted these two to work together, which has not always occurred in our city, and possibly in yours, probably in yours.

First, and foremost, we wanted to strengthen our core of Jewish education teachers and administrators. It isn't that everybody was a "shlepper," it's that (do you understand what that word means)? Okay. It's that we had untrained people - a lot of them dedicated - but either untrained or untrained in Jewish things, or both. Strengthen our core of Jewish education teachers and administrators.

The second thing we wanted to do was to work with congregations as the prime gateway through which most families could be reached. Third, to seek to integrate the family into the Jewish educational experience. And fourth, integrate informed educational programming

into the Jewish educational experience.

Now, what's happened? This is 1986 when we started -- this is 1996. There have been fact - facts. There have been dramatic changes in the Jewish community in Cleveland which we directly attribute to the increased emphasis on Jewish education. Here are some concrete results, and you can judge whether this is important or not.

Enrollment in all Jewish schools (I'm going to use before and now):

Before: One-half of school age children

Now: Ten years later, two-thirds of school age children

Enrollment in day schools:

Before: Fifteen percent of total enrollment

Now: Twenty-eight percent of total enrollment

Number of professionally trained educators in congregational and supplementary school settings only:

Before: Four full-time directors

Now: Seven full-time directors, plus eight graduate fellows working full-time, some of which came from you folks.

What was the trigger? Why did all this happen? How were we able to do this? Local

families, from which we were one, were motivated to create a fund for the Jewish future, quite apart from the normal campaign fundraising process. And we've now had two four year waves -- four year chunks. The first four year wave was 1989-1993. Three families committed 1.85 million dollars over four years. I'm going to tell you what else happened. The second four year wave, three families went to eight families, and they committed three million, one hundred ten thousand dollars versus 1.85 million. The first four year wave went to three million, one hundred ten thousand; the second four year wave. Federation...there were three partners in this federation. In the first year (this was 1989) the federation campaign increased its allocation by one hundred thousand dollars. That's foundation money over and above whatever other money was given to Jewish education enterprise. This has grown by agreement each year, and by year eight, which is 1997, it will be 1.05 million additional per year from the campaign.

Third: Federation endowment fund; separate source of money. First four year wave: 1.29 million; second four year wave, 1.60 million. And let me give you what that adds up to; total additional funds, over and above the run rate. The starting run rate in 1989 in Cleveland, Ohio, over eight years, total additional funds will be twelve million dollars. The annual rate of increased funds in 1997: What will the run rate be next year? It will be plus 2.25 million per year to the Jewish educational enterprise. It has built up steadily. I've given you averages, but the run rate in 1997 will be plus 2.25 million per year...community of 60,000 Jews. Not the richest community in America; not the poorest. I don't know, but a willingness to -- and I don't have it, maybe Mark Gurvis has it, but I don't know the base

which is under that is. But half of that 2.25 million will now come from our annual campaign.

Here is a statistic that I think, to me, boggles the mind: In 1989, the Jewish education establishment -- all sources -- this new money, plus the old money -- Jewish education received 23.69% of the total federation allocation; (1989). 1994-1995, that's the last year; never mind the next year, Jewish education went from 23.69 to 33.2. That's real money! That is real money!! And I believe Cleveland is either one of very few or maybe the only large community to have done this. You shaking your head, Mark. Okay, the only large community to have done this. Because leadership in Cleveland has forced it! The money is there. Lesson? Teachers. Lay leaders. Lay leaders can't work without the educators. Lay leaders can't work without the rabbinate. Lay leaders can't work in a vacuum. But that marriage, that partnership is the key. There was passion, there was demand from the Cleveland leadership, and it is happening. I think these things have happened in Cleveland. We have shifted community priorities, obviously, in our funding. We are making continuing education a norm. We have multiplied the number of professionally trained educators working in congregational settings. We have radically expanded family and informal educational opportunities, just quantitatively and qualitatively. And we have increased the number and percentage of students in day schools. And what made the Cleveland story possible was the willingness of philanthropic families to partner with champions of Jewish education; champions of Jewish continuity, or whatever expression you want. And there was in place -- there were people like me and others who could overcome the obstacle, the big,

big, obstacle of inadequate community support. All these wonderful ideas. Where's the money coming from? Obstacle. I mean what's the obstacle to all this stuff we want to do? One of them is inadequate community support, and my case is, there is plenty of money there. Regardless of what you know, you're told. And it was the emergence and development of lay people and professional academic educators, together with the rabbinate, who made this happen.

Well I've really given you my overall summary. That I think very good things are happening. I think improvement, steady improvement is within our reach. I don't know if one ever gets their perfection, the top of the mountain. There's no question in my mind that the Jewish educational system can be made vastly better than it is, that the ideas are there, the people are there, both academic, professional educators. Maybe they are not all in this business yet, maybe some of them are practicing law; don't know that we need them in Jewish education. I believe the people are existent in North America, whether they're with us or not, both lay and potential educators, principals, whatever. I believe we have the money to do this job, and frankly, in a nutshell, what we need to do is continue to involve people like you and get more of them, and continue to get more people like me!

Sara Lee 10/1/96 Hirsch Colloquium

1200 copies = 83000

cannot be ext. imposed - must be internal (both ideas & texts)

M1 - 9 people + Seymour; Danny

New great : of our day: Chall. was: Creation of an integr. Amer. by it home in sec society w/ some form of ID as a Jew

Watched for next 2 decades: A differentiated identity as Americans and as J. Consci. of ways in wh.

one's ID as a J is dissident fr. America; conf. w/ that and a positive force; a powerful differentiated ID - aware/sanguine of how we're separate...

Core: Profound J learning

Practice



TO NESSA



CIJE

Council  
for  
Initiatives  
in  
Jewish  
Education

Chair  
Morton Mandel

October 7, 1996

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Bennett Yanowitz

Executive Director  
Alan Hoffmann

Morton L. Mandel  
CIJE

Dear Mort:

Here is the final version of your talk, incorporating your (excellent) editorial changes. Please read through it one more time, just to be certain you're satisfied. (I have included a copy of your changes if you have any questions; I have only one remaining underlined question, about the term "run rate" on p. 6.)

*see my suggestion*

If you have any additional changes, send them to me and I'll incorporate. If you think it's done, please send word--and we'll move on to the next stage!

Best,

*Nessa*

Nessa Rapoport

*10-12-96  
NESSA,*

*① OK - THANKS  
② I DID A BIT MORE  
"POLISHING!"  
— Mort*

October 7, 1996

Morton L. Mandel  
CIJE

Dear Mort:

Here is the final version of your talk, incorporating your (excellent) editorial changes. Please read through it one more time, just to be certain you're satisfied. (I have included a copy of your changes if you have any questions; I have only one remaining underlined question, about the term "run rate" on p. 6.)

If you have any additional changes, send them to me and I'll incorporate. If you think it's done, send word.

Best,

Nessa Rapoport

"The Role of Community and Philanthropy"  
Morton L. Mandel

Hirsch Colloquium on "Jewish Schooling and the Jewish Future"  
May 5, 1996  
Washington, DC

I will present today a case history of a place and a case history of some people--a portrait of myself and some colleagues that expresses our dreams and what motivates and inspires us.

So case histories are my starting point. First is the story of what happened in a place where Jewish schooling occurs. Education is, as they say, local; it takes place in cities like Cleveland--or like your own city. And so I'd like to share with you what has happened in Cleveland over the last ten years, because I think it's instructive. I labor in the same vineyard as you do, and the story of Jewish education in Cleveland has filled me with lots of hope.

The second story will be about me, because what the American Jewish community needs are people who have a burning desire to preserve and strengthen the Jewish people. People who see Jewish education as a way--perhaps *the way*--to cut into the problem of creating a flourishing, meaningful existence for North American Jews, and for all Jews.

I begin with two basic assumptions: The first is that a high-quality Jewish education is a key factor for success in our efforts to lead a more fulfilling Jewish life--as well as our determination to enhance the likelihood that future generations of Jews will choose to be Jews. My second assumption is that it is possible and within our eventual reach to build a system of Jewish education that can compete with the best in public and private education.

Let me give you <sup>some</sup> ~~a little~~ background about myself. My career has been in the business community. Beginning as co-founder, I was for thirty years the chief executive officer of a worldwide company in the distribution of electronic parts. I mention this because I've learned a lot in the process of building that company--and I've brought a lot of what I learned into my communal work.

I can also say that I have brought a lot of what I learned as a communal leader into my company. I make this declaration often, and very proudly. I have not been a "do-gooder" who stole time from his responsibility to his company. My communal commitments have been a learning experience for me that have contributed to the success of my business.

And so, I'd like to share some of my business principles that may be applicable to the subject of Jewish education. <sup>As well,</sup> <sup>(UNIVERSAL, AND YHUS)</sup>

First, find superior people. Bring them into your work and invest heavily in developing them. That's what we did. This idea was a cornerstone of our accomplishment.

Second, match your best people with your biggest opportunities. The way to grow your business--or your institution--is to match your most talented people with your ~~most important~~ <sup>9 MOST</sup> opportunities.

And third: Build a <sup>STIM 2</sup> deep institutional culture.

<sup>over the years we developed my company</sup> There are three core values at Premier: One is respect for the individual. The second is superior customer service. And the third is the pursuit of excellence, or "Be the best you can be." These principles apply to any Jewish educational institution as well.

Now let me tell you ~~about~~ <sup>STIM 2</sup> my experience in attempting to shape a new climate for Jewish education. While we try to come up with how to make the best school, how best to teach, or how best to learn--and we have rich assets to address those challenges, some of whom are in this room--I am focusing a lot of my time and thought on creating a climate in which excellent Jewish schooling can indeed flourish. That is, to meet a need that will be demanded by enlightened people in our communities. <sup>HOPEFULLY</sup>

My personal commitment to Jewish education goes back to 1979, when I was on the Board of Governors of the Jewish Agency. I grew up as a leader in the organized Jewish community--<sup>LOCALLY</sup> in the Cleveland Federation and the Council of Jewish Federations, the <sup>NATIONALLY</sup> national organization. Jewish education was the farthest thing from my mind.

<sup>AT THE SAME TIME</sup> In the Jewish Agency, I became exposed to the world Jewish condition and came to understand that Jewish education was in a state of disarray. I became convinced that Jewish education was a way to cut into the problems of Jewish communities and Jewish life--and I have been at it ever since. In North America, that conviction led to a major transformation of the Jewish Community Center movement, through COMJEE--the Commission on Maximizing Jewish Educational Effectiveness of JCCs, which issued its report in 1984. <sup>CONTINUITY</sup>

<sup>WHICH I CHAINED, AND</sup> What emerged from that commission was the idea that JCCs should see themselves as important centers in transforming the Jewish community through education, in ways uniquely suited to JCCs. Whereas in 1986 there were two or three directors of education working in community centers, ten years later there are 65.

<sup>A SECOND</sup> Another commission was the Commission on Jewish Education in North America, which began in 1988, lasted for two years, and produced as its report *A Time to Act*. The commission was the first continental, transdenominational setting to deliberate about Jewish education; and the Reform movement was well represented in that process by Alfred Gottschalk and Sara Lee, among others. All of the 46 participants had their own ideas about how to cut into Jewish education. My family was interested in investing in Jewish education, but we had no idea how to

evaluate the many ideas that were being floated. The purpose of the commission, then, was to see if we could develop a blueprint for systemic reform of Jewish education in North America. Nothing less than that. To give you an idea of the interest in this ambitious dream, let me add that of the 51 people we invited to participate--lay, academic, communal professionals, etc.--46 said yes immediately.

What emerged after an intensive two-year process was that there were two necessary conditions to effect change in any area of Jewish education.

The first was building the profession of Jewish education. Today, when parents talk about what their kids are doing, one says, "My kid is a doctor at a major research center," and the other says, "Mine is a lawyer at a big, prestigious firm," and the third one says, "My daughter is a partner at Goldman Sachs," but the fourth, the parent of a Jewish teacher, is silent. In the future, we want that fourth to declare, with pride, "My child is a Jewish educator!"

The second is mobilizing community support for Jewish education, developing a growing number of community leaders who are passionate and knowledgeable about Jewish education, and an increasing number of Jewish communities who have placed Jewish education at the center of their vision and resources.

One concrete result of the commission was the establishment of the Council for Initiatives in Jewish Education (CIJE) to bring these two recommendations to life. CIJE has been a catalyst for change, through pilot projects that lead to building the profession and mobilizing community support for Jewish education. Working on these two aspects of the systemic reform effort has been a major part of my own agenda.

From the vantage point of change, I can say that the climate of Jewish educational reform is steadily improving worldwide. The subject is on everyone's agenda, whether in the United Kingdom, in France--or Israel. The recent report of the Shenhar Commission on the public school system in Israel criticized that system for not teaching Israeli children about the Jewish community worldwide: Jewish history; Jewish values; and so on.

I think that if you asked Jewish leadership in the 25 largest North American communities what two or three concerns keep them up at night, they would say: Jewish continuity; Jewish education; strengthening the Jewish people. Those issues are the top priority. And that's different from the situation ten years ago.

The good news is that there are serious educational reform efforts underway in many North American communities, efforts led by dedicated people. And, surprisingly, there are leaders who are eager to contribute. One of CIJE's "discoveries," for example, has been Jewish academics at American universities whose expertise is reform in general education. When they hear about our work, they want to get involved--to bring their own knowledge base to Jewish education. I think this expanding group will be a gold mine.

The same is true of lay leadership. There are a lot of lay leaders who are not on fire about Jewish education--but they could be. So I think the people are there. Outstanding Jewish men and women: Our challenge is to bring them into our ~~own~~ work.

Also, I want to note that we are the richest Jewish community in the history of the Jewish people. The financial resources to do everything we need are here. We have raised the level of commitment and interest sufficiently <sup>THAT</sup> <sup>SHOULD</sup> for people to be willing to put their money where their mouths are, and we have articulated the ideas and identified some critical people. That's step one. Now we have to seek ways to get more potential funders involved in our work.

If it's true that the Jewish educator is the key to the kind of future we want, we will only have the right kind of teachers and educational leaders if people of quality enter the profession in sufficient numbers and find fulfilling careers. And that will happen only when the ~~surrounding~~ <sup>SUPPORTING</sup> conditions are right--when the community believes that what the teachers are teaching is indeed important, vitally important. Then we'll have the kind of teachers we want and need.

As I've said, our success will depend heavily on people--lay and professional. It will equally depend on content and ideas. For example, one of the ideas that has come out of CIJE's deliberations is that educational institutions should be vision-driven. Day schools and congregational schools need to be able to answer the question: "Jewish education for what? What kind of Jew do we want to nurture, do we want to graduate from this institution? Do we want to stuff the heads of our students with facts and rituals unconnected to a larger purpose? Or do we want to turn out a *mensch*?"

We need the intersection of outstanding people with outstanding ideas to make ~~the~~ systemic reform of Jewish education a reality.

What will it take? <sup>when</sup> ~~If~~ Operation Moses took place in your community--the extraordinary effort to bring Jews out of the former Soviet Union--you know that American Jews produced several hundred million dollars virtually overnight. It's the only campaign I ever worked on--Jewish or general--that was easy. Because when American Jews saw that there was an opportunity to help Soviet Jews, they leaped at the chance. That proved a lot of things. It proved how beautiful we are as a people, but it also proved how much money there is out there when the cause is a compelling one.

Our challenge is to make it clear that Jewish education is a compelling cause. And so to my next case history: Cleveland. I helped launch the Cleveland Commission on Jewish Continuity in 1986. Again, we invited about 60 people and nearly all of them said yes. We thought we'd ask 60 in order to get 30; instead we ended up with a bigger commission than we wanted. But that was a <sup>STRONG</sup> <sup>POSITIVE</sup> signal to us.

The commission was co-chaired by an appointee of the Federation and by an appointee of our city's rabbinical group. We wanted those two ~~kinds of~~ groups to work together, which does not

always happen.

Four key strategies drove the commission. First and foremost, we wanted to strengthen our core of Jewish educators and administrators. The myth is that <sup>everybody</sup> everyone in the profession is a *shlepper*, but we knew that wasn't so. What is true is that many of our educators were dedicated but untrained--either in Jewish studies, in education, or in both. And so we needed to strengthen the core.

Second, we wanted to work with congregations as the prime gateway through which most families could be reached.

Third, we wanted to integrate the family into the Jewish educational experience.

And fourth, we wanted to integrate informal educational programming into the Jewish educational experience.

Today, ten years later, there have been dramatic changes in the Jewish community of Cleveland, which we attribute directly to the increased emphasis on Jewish education.

Here are some concrete results:

Enrollment in all Jewish schools:

Before:	One-half of school-age children
Now:	Two-thirds of school-age children

Enrollment in day schools:

Before:	15% of total enrollment
Now:	28% of total enrollment

Number of professionally trained educators in congregational and supplementary settings only:

Before:	Four full-time directors
Now:	Seven full-time directors, plus eight graduate fellows working full-time.

What was the trigger? Why did this happen?

Local families, including my own, were motivated to create a fund for the Jewish future, quite apart from the normal campaign fundraising process. We've now had two four-year waves. In the first four years, 1989-1993, three families committed \$1.85 million. In the second four-year wave, three families went to eight families; these eight families committed \$3.11 million, in contrast to the original \$1.85 million.

In addition to the families, there were two other partners. In the first year, 1989, the Federation increased its allocation by \$100,000. This sum has grown by agreement each year; by year eight,

1997, it will be \$1.05 million additional per year from the Federation. *now to Annual Campaign.*

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What are the lessons? Lay leaders can't work without educators. Lay leaders can't work without rabbis. Lay leaders can't work in a vacuum. ~~The~~ <sup>Partnership</sup> is the key.

*Partnership*  
What else have we done? We have shifted communal priorities, as reflected in our funding. We are making continuing education a norm. We have multiplied the number of professionally trained educators working in congregational settings. We have ~~radically~~ expanded family and informal education opportunities, both quantitatively and qualitatively. And we have increased the number and percentage of students in day schools.

*Has*  
What made the Cleveland story possible was the willingness of philanthropic families to partner with champions of Jewish education. Those families were determined to overcome the large obstacle of inadequate community support for Jewish education.

To conclude: Good things are happening in Jewish education, and steady improvement is within our reach. There's no question in my mind that the Jewish educational system can be made vastly better than it is, that the ideas are there, the people are there, waiting to be tapped to contribute their talent and ideas. With passion, time, creativity and leadership, we'll see a transformation in the coming years. Count on it!



# CIJE

Council  
for  
Initiatives  
in  
Jewish  
Education

Sent out 11/13  
w/ disk & hard  
copy

Chair  
Mort

30, 1996

Vice  
Billie

Ann

Matthew Marvles  
Maynard Wishner

Honorary Chair  
Max Fisher

Board

David Arnow  
Daniel Bader  
Mandell Berman  
Charles Bronfman  
John Coiman  
Maurice Corson  
Susan Crown  
Jay Davis  
Irwin Field  
Charles Goodman  
Alfred Gottschalk  
Neil Greenbaum  
Lee M. Hendler  
David Hirschhorn  
Gershon Kekst  
Henry Koschitzky  
Mark Lainer  
Norman Lamm  
Marvin Lender  
Norman Lipoff  
Seymour Martin Lipset  
Florence Melton  
Melvin Merians  
Lester Pollack  
Charles Ratner  
Esther Leah Ritz  
William Schatten  
Richard Scheuer  
Isamar Schorsch  
David Teutsch  
Isadore Twersky  
Bennett Yanowitz

Executive Director  
Alan Hoffmann

Sara S. Lee  
HUC-JIR  
Rhea Hirsch School of Education  
3077 University Avenue  
Los Angeles, CA 90007-3796

Dear Sara:

I am pleased to enclose a hard copy and disc (WP 6.1) of Mort's address at the Hirsch Colloquium, as you requested. I understand from our recent call that your publication may be delayed. If the finished volume will be published later than Spring 1997, I would like to give Mort the opportunity to look at this essay once more, should he choose to do so. (When a certain amount of time has elapsed, new circumstances may suggest changes.)

In addition, please fax me the final pages or galleys for my review. (I will not make editorial changes but like to check final copy.) I will turn them around as quickly as your production schedule dictates.

As we get closer to your pub date, let's be sure to talk about copies and/or offprints of this essay for CIJE's distribution, per our September conversation.

Hope all your enterprises continue to thrive--and look forward to seeing you soon.

Best,

Nessa

Nessa Rapoport

Dear Mort:

Here is a "blind" copy FYI.

Nessa

# FAX TRANSMISSION

## CIJE

15 EAST 26TH STREET  
NEW YORK, NY 10010  
(212) 532-2360  
FAX: (212) 532-2646

**To:** Morton L. Mandel

**Date:** October 30, 1996

**Fax #:** (216) 361-9962

**Pages:** 2, including this cover sheet.

**From:** Nessa Rapoport

**Subject:**

COMMENTS:

Please see enclosed.

## MEMO

**To:** Karen Barth  
Gail Dorph  
Alan Hoffmann  
Barry Holtz  
Daniel Pekarsky

**From:** Nessa Rapoport

**Date:** November 11, 1996

---

Attached is the edited version of the talk Mort gave last spring at the Hirsch Colloquium. It will be published in a volume of the conference proceedings in 1997. I thought it would be interesting for you to read his thoughts. (He has edited it twice, very skillfully.)

*Nessa*

“The Role of Community and Philanthropy”  
Morton L. Mandel

Hirsch Colloquium on “Jewish Schooling and the Jewish Future”  
May 5, 1996  
Washington, DC

I will present today a case history of a place and a case history of some people--a portrait that expresses our dreams and what motivates and inspires us.

So case histories are my starting point. First, I'd like to share with you what has happened in Cleveland over the last ten years, because I think it's instructive. I labor in the same vineyard as you do, and the story of Jewish education in Cleveland has filled me with lots of hope.

The second story will be about me, because what the American Jewish community needs are people who have a burning desire to preserve and strengthen the Jewish people. People who see Jewish education as a way--perhaps *the* way--to cut into the problem of creating a flourishing, meaningful existence for North American Jews, and for all Jews.

I begin with two basic assumptions: The first is that a high-quality Jewish education is a key factor for success in our efforts to lead a more fulfilling Jewish life--as well as our determination to enhance the likelihood that future generations of Jews will choose to be Jews. My second assumption is that it is possible and within our eventual reach to build a system of Jewish education that can compete with the best in public and private education.

Let me give you some background about myself. My career has been in the business community. Beginning as co-founder, for thirty years I was the chief executive officer of a worldwide company in the distribution of electronic parts. I've learned a lot in the process of building that company--and I've brought a lot of what I learned into my communal work.

I can also say that I have brought a lot of what I learned as a communal leader into my company. I make this declaration often, and very proudly. I have not been a “do-gooder” who stole time from his responsibility to his company. My communal commitments have been a learning experience for me that has contributed to the success of my business.

And so, I'd like to share some business principles that may be universal, and thus applicable to Jewish education as well.

First, find superior people. Bring them into your work and invest heavily in developing them. That's what we did. This idea was a cornerstone of our accomplishment.

Second, match your best people with your biggest opportunities. The way to grow your business--or your institution--is to match your most talented people with your most important opportunities.

And third: Build a strong, deep institutional culture.

Over the years, we developed three core values at my company. One is: Respect for the Individual. The second is: Superior Customer Service. And the third is: The Pursuit of Excellence, or "Be the best you can be." These principles apply to any Jewish educational institution as well.

Now let me tell you about my experience in attempting to shape a new climate for Jewish education. While we try to come up with how to make the best school, how best to teach, or how best to learn--and we have rich assets to address those challenges, some of whom are in this room--I am focusing a lot of my time and thought on creating a climate in which excellent Jewish schooling can indeed flourish. That is, to meet a need that hopefully will be demanded by enlightened people in our communities.

My personal commitment to Jewish education goes back to 1979, when I was on the Board of Governors of the Jewish Agency. I grew up as a leader in the organized Jewish community--locally, in the Cleveland Federation, and nationally, in the Council of Jewish Federations. Jewish education was the farthest thing from my mind.

In the Jewish Agency, I became exposed to the world Jewish condition and came to understand that Jewish education was in a state of disarray. At the same time, I became convinced that Jewish education was a way to cut into the problems of Jewish continuity and Jewish life--and I have been at it ever since. In North America, that conviction led to a major transformation of the Jewish Community Center movement, through COMJEE--the Commission on Maximizing Jewish Educational Effectiveness of JCCs, which I chaired, and which issued its report in 1984.

What emerged from that commission was the idea that JCCs should see themselves as important centers in transforming the Jewish community through education, in ways uniquely suited to JCCs. Whereas in 1986 there were two or three directors of education working in community centers, ten years later there are 65.

A second commission was the Commission on Jewish Education in North America, which began in 1988, lasted for two years, and produced as its report *A Time to Act*. The commission was the first continental, transdenominational setting to deliberate about Jewish education; and the Reform movement was well represented in that process by Alfred Gottschalk and Sara Lee, among others. All of the 46 participants had their own ideas about how to cut into Jewish education. My family was interested in investing in Jewish education, but we had no idea how to evaluate the many ideas that were being floated. The purpose of the commission, then, was to see if we could develop a blueprint for systemic reform of Jewish education in North America.

Nothing less than that. To give you an idea of the interest in this ambitious dream, let me add that of the 51 people we invited to participate--lay, academic, communal professionals, etc.--46 said yes immediately.

What emerged after an intensive two-year process was that there were two necessary conditions to effect change in any area of Jewish education.

The first was building the profession of Jewish education. Today, when parents talk about what their kids are doing, one says, "My kid is a doctor at a major research center," and the other says, "Mine is a lawyer at a big, prestigious firm," and the third one says, "My daughter is a partner on Wall Street," but the fourth, the parent of a Jewish teacher, is silent. In the future, we want that fourth to declare, with pride, "My child is a Jewish educator!"

The second is mobilizing community support for Jewish education, developing a growing number of community leaders who are passionate and knowledgeable about Jewish education, and an increasing number of Jewish communities who have placed Jewish education at the center of their vision and resources.

One concrete result of the commission was the establishment of the Council for Initiatives in Jewish Education (CIJE) to bring these two recommendations to life. CIJE has been a catalyst for change, through pilot projects that lead to building the profession and mobilizing community support for Jewish education. Working on these two aspects of the systemic reform effort has been a major part of my own agenda.

From the vantage point of change, I can say that the climate of Jewish educational reform is steadily improving worldwide. The subject is on everyone's agenda, whether in the United Kingdom, in France--or Israel. The recent report of the Shenhar Commission on the public school system in Israel criticized that system for not teaching Israeli children about the Jewish community worldwide: Jewish history; Jewish values; and so on.

I think that if you asked Jewish leadership in the 15 largest North American communities what two or three concerns keep them up at night, they would say: Jewish continuity; Jewish education; strengthening the Jewish people. Those issues are the top priority. And that's different from the situation ten years ago.

The good news is that there are serious educational reform efforts underway in many North American communities, efforts led by dedicated people. And, surprisingly, there are many leaders who are eager to contribute. One of CIJE's "discoveries," for example, has been Jewish academics at American universities whose expertise is reform in general education. When they hear about our work, they want to get involved--to bring their own knowledge base to Jewish education. I think this expanding group will be a gold mine.

The same is true of lay leadership. There are a lot of lay leaders who are not on fire about Jewish

education--but they could be. So I think the people are there. Outstanding Jewish men and women: Our challenge is to bring them into our work.

Also, I want to note that we are the richest Jewish community in the history of the Jewish people. The financial resources to do everything we need are here. We have raised the level of commitment and interest sufficiently that people should be willing to put their money where their mouths are. That's step one. Now we have to seek ways to get more potential funders involved in our work.

If it's true that the Jewish educator is the key to the kind of future we want, we will only have the right kind of teachers and educational leaders if people of quality enter the profession in sufficient numbers and find fulfilling careers. And that will happen only when the supporting conditions are right--when the community believes that what the teachers are teaching is indeed important, vitally important. Then we'll have the kind of teachers we want and need.

As I've said, our success will depend heavily on people--lay and professional. It will equally depend on content and ideas. For example, one of the ideas that has come out of CIJE's deliberations is that educational institutions should be vision-driven. Day schools and congregational schools need to be able to answer the question: "Jewish education for what? What kind of Jew do we want to nurture, do we want to graduate from this institution? Do we want to stuff the heads of our students with facts and rituals unconnected to a larger purpose? Or do we want to turn out a *mensch*?"

We need the intersection of outstanding people with outstanding ideas to make systemic reform of Jewish education a reality.

What will it take? When Operation Moses took place in your community--the extraordinary effort to bring Jews out of the former Soviet Union--you know that American Jews produced several hundred million dollars virtually overnight. It's the only campaign I ever worked on, Jewish or general, that was easy. Because when American Jews saw that there was an opportunity to help Soviet Jews, they leaped at the chance. That proved a lot of things. It proved how beautiful we are as a people, but it also proved how much money there is out there when the cause is a compelling one. Our challenge is to make it clear that Jewish education is a compelling cause.

And so to my next case history: Cleveland. I helped launch the Cleveland Commission on Jewish Continuity in 1986. Again, we invited about 60 people and nearly all of them said yes. We thought we'd ask 60 in order to get 30; instead we ended up with a bigger commission than we wanted. But that was a strong, positive signal to us.

The commission was co-chaired by an appointee of the Federation and by an appointee of our city's rabbinical group. We wanted those two groups to work together, which does not always happen.

Four key strategies drove the commission. First and foremost, we wanted to strengthen our core of Jewish educators and administrators. The myth is that almost everyone in the profession is a *shlepper*, but we knew that wasn't so. What is true is that many of our educators were dedicated but untrained--either in Jewish studies, in education, or in both. And so we needed to strengthen the core.

Second, we wanted to work with congregations as the prime gateway through which most families could be reached.

Third, we wanted to integrate the family into the Jewish educational experience.

And fourth, we wanted to integrate informal educational programming into the Jewish educational experience.

Today, ten years later, there have been dramatic changes in the Jewish community of Cleveland, which we attribute directly to the increased emphasis on Jewish education.

Here are some concrete results:

Enrollment in all Jewish schools:

Before:	One-half of school-age children
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To conclude: Good things are happening in Jewish education, and steady improvement is within our reach. There's no question in my mind that the Jewish educational system can be made vastly better than it is, that the ideas are there, the people are there, waiting to be tapped to contribute their talent and ideas. With passion, time, creativity and leadership, we'll see a transformation in the coming years. Count on it!

January 16, 1997

Morton Mandel  
CIJE

Dear Mort:

I called Sara Lee yesterday to inquire about the progress of the book in which your talk will appear. She plans to publish in May, timed for the anniversary of the conference. And she knows that we need to see page proofs, which I will send along to you when I receive them.

Shortly you will receive my update on CIJE publications and communications. But this letter is to you in your role as a CIJE author!

See you soon.

Nessa Rapoport

5/21/97 Sara Lee

Outside editor: consistency in format of papers. ~~Show to MLN.~~

3 major papers

Eisen, Meyer, Mandel

Wucher context. Eisen, Meyer

Lee writing an intro to MLN.

Zimmerman: End of June.

Then: proofs

G: I read by fedex.

Send to MLN. How many people do we want?

Bill 1997. + cover letter.

Your  
Version

"The Role of Community and Philanthropy"  
Morton L. Mandel

Hirsch Colloquium on "Jewish Schooling and the Jewish Future"  
May 5, 1996  
Washington, DC

I will present today a case history of a place and a case history of some people--a portrait that expresses our dreams and what motivates and inspires us.

So case histories are my starting point. First, I'd like to share with you what has happened in Cleveland over the last ten years, because I think it's instructive. I labor in the same vineyard as you do, and the story of Jewish education in Cleveland has filled me with lots of hope.

The second story will be about me, because what the American Jewish community needs are people who have a burning desire to preserve and strengthen the Jewish people. People who see Jewish education as a way--perhaps *the* way--to cut into the problem of creating a flourishing, meaningful existence for North American Jews, and for all Jews.

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"The Role of Community and Philanthropy"  
Morton L. Mandel

Hirsch Colloquium on "Jewish Schooling and the Jewish Future"  
May 5, 1996  
Washington, DC

I don't know that I am an expert with deep insights into something as broad as "the Jewish community and philanthropy." I can give you a case history of a place; and a case history of some people--a portrait of myself and some colleagues that expresses our dreams and what motivates and inspires us.

So case histories are my starting point. One is the story of what happened in a place where Jewish schooling occurs. Education is, as they say, local; it takes place in cities like Cleveland--or like your own city. And so I'd like to share with you what has happened in Cleveland over the last ten years, because I think it's instructive. I labor in the same vineyard as you do, and the story of Jewish education in Cleveland has filled me with lots of hope.

The second story will be about me, because what the American Jewish community needs are more people like me! That is, people who have a burning desire to preserve and strengthen the Jewish people. People who see Jewish education as a way--perhaps *the* way--to cut into the problem of creating a flourishing, meaningful existence for North American Jews, and for all Jews.

I begin with two basic assumptions that have developed in my mind over the last fifteen years. The first is that a high-quality Jewish education is a key factor for success in our efforts to lead a more fulfilling Jewish life--as well as our determination to enhance the likelihood that future generations of Jews will choose to be Jews. My second assumption is that it is possible and within our eventual reach to build a system of Jewish education that can compete with the best in public and private education.

Let me give you a little background about the person who is making these proclamations. My career has been in the business community. Beginning as co-founder, I was for ~~over~~ thirty years the chief executive officer and am now deputy chairman of a worldwide company in the distribution of electronic parts. Premier Farnell is considered by our competition to be the best, most profitable company in the world. It is the third largest and absolutely sets the standard. I mention this because I've learned a lot in the process of building that company--and I've brought a lot of what I've learned into my communal work.

I can also say that I have brought a lot of what I learned as a communal leader into ~~Premier~~ <sup>my own work</sup>. I make this declaration often--and very proudly. I have not been a do-gooder who stole time from

his responsibility to his company and his shareholders just to make himself feel terrific. My communal commitments have been a learning experience for me that have contributed to my business success.

And so, I'd like to give you some of the principles that helped build Premier and may be applicable to the subject of Jewish education.

First, find superior people. Bring them into your work and invest heavily in developing them. That's what we did at Premier. This is not a radical idea, but it was a cornerstone of our accomplishment.

Second, match your best people with your biggest opportunities. The way to grow your business--or your institution--is to match your most talented people with your most important opportunities.

And third: Build, strengthen, and communicate, keeping it simple, a powerful, deep institutional culture.

There are three core values at Premier: One is respect for the individual. The second is superior customer service: Kill yourself for your customer or client. And the third is the pursuit of excellence, or "Be the best you can be." All these principles apply to any Jewish educational institution as well.

Our building these principles into Premier Industrial Corporation has blessed my family with the capacity to help make a difference in Jewish life. Our challenge now is to "repair the world" by giving away those funds thoughtfully and intelligently. In our philanthropy, as in our business, we have tried to bring in superior people, invest in their development, match the best people we can find with the biggest opportunities--and, above all, to stand for something. To create a culture of giving that stands for something.

Now let me tell you a bit about my experience in trying to shape a new climate for Jewish education. I'm starting the third trimester of my life, and that's what my job is going to be. My goal is not to come up with how to make the best school, how best to teach [Mort Teller is in some ways about "how best to teach"], or how best to learn, because we have rich assets to address those challenges, some of whom are in this room. Rather, I, along with many others, am focusing a lot of my time and thought on creating a climate in which excellent Jewish schooling can flourish. That is, to meet a need that is demanded by enlightened people in our communities.

My commitment to Jewish education goes back to 1979, when I was part of the Board of Governors of the Jewish Agency. I was not--I have publicly confessed--the least bit interested in Jewish education or "continuity." I grew up as a leader in the organized Jewish community--in the Cleveland Federation and the Council of Jewish Federations, the national organization. I had been very active, to the point of spending half my extra-curricular time in Jewish and general

~~communal work~~. Jewish education was the farthest thing from my mind. If ~~in 1979~~ you had told me that I would be standing here in 1996 addressing a colloquium on Jewish education I would have been the ~~most surprised guy in the world~~.

In the Jewish Agency, I became exposed to the world Jewish condition and came to understand that Jewish education was in a ~~wide~~ state of disarray. ~~Around 1980~~, I became convinced that Jewish education was a way to cut into the problems of Jewish communities and Jewish life--and I have been at it ever since. In North America, that conviction led to ~~what I believe will be~~ a major transformation of the Jewish community center movement, through ~~a commission that~~ ~~early in 1983-4, resulting in~~ COMJEE--the Commission on Maximizing Jewish Educational Effectiveness of JCCs.

What emerged from that ~~process~~ was the idea that JCCs should see themselves as important centers in transforming the Jewish community through education, in ways uniquely suited to JCCs. Whereas in 1986 there were two or three directors of education working in community centers, ten years later there are 65. These educators ~~are people trying to utilize the JCC platform to strengthen the Jewish community~~.

Another commission that ~~was influential~~ was the Commission on Jewish Education in North America, which began in 1988, lasted for two years, and produced as its report *A Time to Act*. The commission was the first continental, transdenominational setting to deliberate about Jewish education, and the Reform movement was well represented in that process, by Alfred Gottschalk and Sara Lee, among others. ~~[More, I don't see Mel Merians or Richard Scher in the official "roster in A Time to Act, but you did name them in the speech.]~~ All of the 46 participants had their own ideas about how to cut into Jewish education, ~~and none were the same~~. My family ~~and many of my friends were~~ interested in investing in Jewish education, but we had no idea how to evaluate the many ideas that were being floated. The purpose of the commission, then, was to see if we could develop a blueprint for systemic reform of Jewish education in North America. Nothing less than that. To give you an idea of the interest in this ambitious dream, let me add that of the 51 people we invited to participate--lay, academic, communal professionals, etc.--46 said yes. ~~And that's~~

What emerged after an intensive two-year process was that ~~early childhood wasn't more or less important than adult education or family education; supplementary schools weren't more or less important than day schools; but that~~ there were two necessary conditions to effect change in any area that ~~seemed critical~~.

The first was building the profession of Jewish education. Today, when parents talk about what their kids are doing, one says, "My kid is a doctor at a major research center," and the other says, "Mine is a lawyer at a big, prestigious firm," and the third one says, "My daughter is a partner at Goldman Sachs," but the fourth is silent. In the future, we want that fourth to declare, with pride, "My child is a Jewish educator!"

*in front of a Jewish teacher*  
3

The second is mobilizing community support for Jewish education, developing a growing number of community leaders who are passionate and knowledgeable about Jewish education, and an increasing number of Jewish communities who have placed Jewish education at the center of their vision and resources.

The concrete result of the commission was the establishment of the Council for Initiatives in Jewish Education (CIJE) to bring these two recommendations to life. CIJE has been a catalyst for change, through pilot projects that lead to building the profession and mobilizing community support for Jewish education. Working on these two aspects of the systemic reform effort has been a major part of my own agenda.

From the vantage point of change, I can say that the climate of Jewish educational reform is steadily improving worldwide. The subject is on everyone's agenda, whether in the United Kingdom, in France--or even in Israel. The old Israeli statement that "We don't need Jewish education in Israel because we're Israelis" is being debunked. In fact, it's dead! I don't know that all the Israelis know it's dead, but I believe it is. The recent report of the Shenhar Commission on the public school system in Israel criticized that system for not teaching Israeli children about the Jewish community worldwide: Jewish history; Jewish values; and so on.

I think that if you asked Jewish leadership in the 25 largest North American communities what two or three concerns keep them up at night, they would say: Jewish continuity; Jewish education; strengthening the Jewish people. Those issues ~~may even be~~ the top priority. And that's different from the situation ten years ago.

There are serious educational reform efforts underway in many North American communities, efforts led by ~~intensely~~ dedicated people. ~~There are entire communities focused on these efforts; I'll give the case history of Cleveland in a moment.~~ And, surprisingly, there are leaders ~~who may not even have considered~~ who are eager to contribute. One of CIJE's discoveries, for example, has been Jewish academics at American universities whose expertise is reform in general education. When they hear about our efforts, they want to get involved--to bring their own knowledge base to Jewish education. I think this expanding group will be a gold mine. ~~In many cases, those people simply have not been approached.~~

The same is true of lay leadership. There are a lot of lay leaders who are not on fire about Jewish education--but they could be. So I think the people are there. Outstanding Jewish men and women: Our challenge is to bring them in.

I want to note that we are the richest Jewish community in the history of the Jewish people. The financial resources to do everything we need are available. ~~That doesn't mean we have plugged into them in the right way.~~ We ~~may not~~ have raised the level of commitment and interest sufficiently for people to be willing to put their money where their mouths are, but we have articulated the ideas and identified some critical people: That's step one. Now we have to seek ways to get more potential funders involved in our work.

If it's true that the Jewish educator is the key to the kind of future we want, we will only have the right kind of teachers and educational leaders if people of quality enter the profession in sufficient numbers and find fulfilling careers. And that will happen only when the surrounding conditions are right--when the community believes that what the teachers are teaching is indeed important, vitally important. Then we'll have the kind of teachers we want and need.

As I've said, our success will depend heavily on people--lay and professional. It will equally depend on content and ideas. For example, one of the ideas that has come out of CIJE's deliberations is that educational institutions should be vision-driven. Day schools and congregational schools need to be able to answer the question: "Jewish education for what? What kind of Jew do we want to nurture, do we want to graduate from this institution? Do we want to stuff the heads of our students with facts and rituals unconnected to a larger purpose? Or do we want to turn out a *mensch*?"

We need the intersection of outstanding people with outstanding ideas to make the systemic reform of Jewish education a reality.

What will it take? If Operation Moses took place in your community--the extraordinary effort to bring Jews out of the former Soviet Union--you know that American Jews produced several hundred million dollars virtually overnight. It's the only campaign I ever worked on--Jewish or general--that was easy. Because when American Jews saw that there was an opportunity to help Soviet Jews, they leaped at the chance. That proved a lot of things. It proved how beautiful we are as a people, but it also proved how much money there is out there when the cause is a compelling one.

Our challenge is to make Jewish education a compelling cause. And so to my next case history: Cleveland. I helped launch the Cleveland Commission on Jewish Continuity in 1986. Again, we invited about 60 people and nearly all of them said yes. We thought we'd ask 60 in order to get 30; instead we ended up with a commission bigger than we even wanted. But that was a signal to us. ~~Even in 1986, the issue of the Jewish future was a rallying cause.~~

The commission was co-chaired by an appointee of the Federation and by an appointee of our city's rabbinical group. We wanted those two ~~kinds of leadership~~ to work together, which does not always happen.

Four key strategies drove the commission. First and foremost, we wanted to strengthen our core of Jewish educators and administrators. The myth is that everyone in the profession is a *shlepper*, but we knew that wasn't so. What is true is that many of our educators were dedicated but untrained--either in Jewish studies, in education, or in both. And so we needed to strengthen the core.

Second, we wanted to work with congregations as the prime gateway through which most families could be reached.

Third, we wanted to integrate the family into the Jewish educational experience.

And fourth, we wanted to integrate informal educational programming into the Jewish educational experience.

Today, ten years later, there have been dramatic changes in the Jewish community of Cleveland, which we attribute directly to the increased emphasis on Jewish education.

Here are some concrete results:

Enrollment in all Jewish schools:

Before: One-half of school-age children

Now: Two-thirds of school-age children

Enrollment in day schools:

Before: 15% of total enrollment

Now: 28% of total enrollment

Number of professionally trained educators in congregational and supplementary settings only:

Before: Four full-time directors

Now: Seven full-time directors, plus eight graduate fellows working full-time.

What was the trigger? Why did this happen? ~~How were we able to make change?~~

Local families, including my own, were motivated to create a fund for the Jewish future, quite apart from the normal campaign fundraising process. We've now had two four-year waves. In the first four years, 1989-1993, three families committed \$1.85 million. In the second four-year wave, three families went to eight families; these eight families committed \$3.11 million, in contrast to the original \$1.85 million.

In addition to the families, there were two other partners. In the first year, 1989, the Federation ~~campaign~~ increased its allocation by \$100,000, ~~foundation money over and above whatever other money was given to the Jewish education enterprise.~~ This sum has grown by agreement each year; by year eight, 1997, it will be \$1.05 million additional per year from the campaign. ~~I don't understand this last phrase.~~

The third component was the Federation endowment fund, a separate source of money. In the first four-year wave: \$1.29 million; in the second four-year wave, \$1.60 million. What does that add up to in total additional funds ~~above the run rate? Incoming??~~ Over eight years, the total additional funds will be \$12 million. What will the run rate be next year? It will be plus \$2.25 million per year ~~half from the annual campaign~~ to the Jewish educational enterprise of Cleveland, a community of 60,000 Jews.

Here's a statistic that is striking. In 1989, Jewish education received 23.69% of the total Federation allocation. In 1994-95, the allocation went from 23.69% to 33.2% That's real money! I believe that Cleveland is perhaps the only community to have done this. Why? Because leadership in Cleveland insisted on making Jewish education a top priority.

What are the lessons? Lay leaders can't work without educators. Lay leaders can't work without rabbis. Lay leaders can't work in a vacuum. The partnership is the key.

What else have we done? We have shifted communal priorities, as reflected in our funding. We are making continuing education a norm. We have multiplied the number of professionally trained educators working in congregational settings. We have radically expanded family and informal education opportunities, both quantitatively and qualitatively. And we have increased the number and percentage of students in day schools.

What make the Cleveland story possible was the willingness of philanthropic families to partner with champions of Jewish education. Those families were determined to overcome the large obstacle of inadequate community support for Jewish education. There are so many wonderful ideas: Where is the money going to come from? One of the chief obstacles is inadequate support. With the emergence and development of lay people and professional academic educators, together with the rabbinate, a dramatic change could happen.

To conclude: I think that ~~very~~ good things are happening in Jewish education, and ~~that~~ steady improvement is within our reach. Perhaps you never get achieve a state of perfection, the top of the mountain. But there's no question in my mind that the Jewish educational system can be made vastly better than it is. that the ideas are there, the people are there, ~~Maybe not all the~~ terrific talent is in this business--yet! But they're out there in all kinds of professions in North America, waiting to be tapped to contribute their talent and ideas. As you know, I believe we have the money to do the job. With passion, time, creativity and leadership, we'll see a transformation in the coming years.

July 8, 1997

Mort Mandel  
CIJE

Dear author!

Enclosed please find:

1. A document marked "original" in the upper-right corner. This is the version of your HUC essay that you edited and approved.
2. A document marked "edited" in the upper-right corner. This version incorporates those suggestions of the HUC editor that I thought were worthwhile, and some additional suggestions from me. (I also raise two very small points of clarification in bold type on p. 11.)

All the changes are minor, but I do believe that document #2 is clearer and slightly less colloquial for a printed version. The book should be lovely, and the company is great: Deborah Meier, Arnold Eisen, and Mort Mandel.

My editorial suggestion is that you read through document #2 first. If anything seems "off" to you, check it against document #1 to see if you prefer your earlier version of that particular phrase or sentence.

HUC is now in the design phase and should be going to press fairly soon. Please return your changes and/or sign-off to me in whatever fashion is easiest. (You can fax me changes written directly onto the page, mail me back your changes on either version, or we can set a time to talk.)

Now that I know you were an English major I'm duly intimidated. But since I thought the original version was very good and I think the new version is even better, I'm not too worried.

Yours,

Nessa Rapoport

## The Role of Community and Philanthropy

Morton L. Mandel

I will present today a case history of a place and a case history of some people -- a portrait that expresses our dreams and what motivates and inspires us. <sup>So case histories are my starting point. First,</sup> I'd like to share with you what has happened in Cleveland over the last ten years, <sup>I think it's instructive. I labor in the same vineyard as you do, and</sup> because the story of Jewish education in Cleveland has filled me with lots of hope. <sup>The second story will about me, because what the American Jewish community needs are people</sup> I'd also like to share with you my personal story, because <sup>who</sup> I have a burning desire to preserve and strengthen the Jewish people. [What the American Jewish community needs are more and more] people who see Jewish education as a way -- perhaps the way -- <sup>cut into the problem of creating</sup> to [create] a flourishing, meaningful existence for North American Jews, and for all Jews.

I begin with two basic assumptions: The first is that a high-quality Jewish education is a key factor for success in our efforts to lead a more fulfilling Jewish life -- <sup>as well as our determination</sup> [and] to enhance the likelihood that future generations of Jews will choose to be Jews. My second assumption is that it is possible and within our eventual reach to build a system of Jewish education that can compete with the best in public and private education.

Let me give you some background about myself. My career has been in the business community. Beginning as co-founder, for thirty years I was the chief executive officer of a worldwide company <sup>in the distribution of</sup> [distributing] electronic parts. I have learned a lot in the process of building that company -- and I have brought ~~a lot of~~ what I learned into my communal work. I can also say that I have brought <sup>a lot of</sup> what I learned as a communal leader into my company. I make this declaration often, and very proudly. I have not been a "do-gooder" who stole time from his responsibility to his company. My communal commitments

have been a learning experience for me that has contributed to the success of my business.

And so, I'd like to share some business principles that may be universal, and thus applicable to Jewish education as well.

First, find superior people. Bring them into your work and invest heavily in developing them. That's what we did. This idea was a cornerstone of our accomplishment.

Second, match your best people with your biggest opportunities. The way to grow your business -- or your institution -- is to match your most talented people with your most important opportunities.

And third: Build a strong, deep institutional culture.

Over the years, we developed three core values at my company. <sup>One is:</sup> respect for the <sup>The second is:</sup> individual <sup>third is: The</sup> superior customer service, and the pursuit of excellence, or "be the best you can be." These principles apply to any Jewish educational institution as well.

### Shaping a New Climate for Jewish Education

Now let me tell you about my experience in attempting to shape a new climate for Jewish education. While we <sup>try to come up with</sup> work on how to make the best school, how best to teach, or how best to learn -- and we have rich assets to address those challenges <sup>some of whom are in the room --</sup> -- I am focusing a lot of my time and thought on creating a climate in which excellent Jewish schooling can indeed flourish. That is, [we need] to meet a need that hopefully will be demanded by enlightened people in our communities.

My personal commitment to Jewish education goes back to 1979, when I was on the Board of Governors of the Jewish Agency. I grew up as a leader in

the organized Jewish community -- locally, in the Cleveland Federation, and nationally, in the Council of Jewish Federations. [In those roles,] Jewish education was the farthest thing from my mind.

In the Jewish Agency, I became exposed to the world Jewish condition and came to understand that Jewish education was in a state of disarray. At the same time, I became convinced that Jewish education was a way to <sup>cut into</sup> [address] the problems of Jewish continuity and Jewish life -- and I have been at it ever since. In North America, that conviction led to a major transformation of the Jewish Community Center movement, through COMJEE -- the Commission on Maximizing Jewish Educational Effectiveness of JCC's, which I chaired, and which issued its report in 1984.

What emerged from that commission was the idea that JCC's should see themselves as important centers in transforming the Jewish community through education, in ways uniquely suited to JCC's. Whereas in 1986 there were two or three directors of education working in community centers, ten <sup>65</sup> years later there are sixty-five.

A second commission was the Commission on Jewish Education in North America, which began in 1988, lasted for two years, and produced as its report *A Time to Act*. The commission was the first continental, transdenominational setting to deliberate about Jewish education; and the Reform movement was well represented in that process by Alfred Gottschalk and Sara Lee, among others. All of the <sup>46</sup> ~~forty-six~~ participants had their own ideas about how to <sup>cut into</sup> [improve] Jewish education. My family was interested in investing in Jewish education, but we had no idea how to evaluate the many ideas that were being floated. The purpose of the commission, then, was to see if we could develop a blueprint for systemic reform of Jewish education in North America. Nothing less than that. To give you an idea of the interest

in this ambitious dream, let me add that of the fifty-one<sup>51</sup> people we invited to participate -- lay, academic, communal professionals, etc. -- forty-six<sup>46</sup> said yes immediately.

What emerged after an intensive two-year process was that there were two necessary conditions to effect change in any area of Jewish education<sup>g</sup>

The first was building the profession of Jewish education. Today, when parents talk about what their kids are doing, one says, "My kid is a doctor at a major research center," and the other says, "Mine is a lawyer at a big, prestigious firm," and the third one says, "My daughter is a partner on Wall Street," but the fourth, the parent of a Jewish teacher, is silent. In the future, we want that fourth to declare, with pride, "My child is a Jewish educator!"

The second is mobilizing community support for Jewish education,<sup>[by]</sup> developing a growing number of community leaders who are passionate and knowledgeable about Jewish education, and an increasing number of Jewish communities who have placed Jewish education at the center of their vision and resources.

One concrete result of the commission was the establishment of the Council for Initiatives in Jewish Education (CIJE) to bring these two recommendations to life. CIJE has been a catalyst for change, through pilot projects that lead to building the profession and mobilizing community support for Jewish education. Working on these two aspects of the systemic reform effort has been a major part of my own agenda.

### The Winds of Change

From the vantage point of change, I can say that the climate of Jewish educational reform is steadily improving worldwide. The subject is on

everyone's agenda, whether in the United Kingdom, in France, or in Israel.

The recent report of the Shenhar Commission on the public school system in Israel criticized that system for not teaching Israeli children about the <sup>Jewish community worldwide: Jewish</sup> history, <sup>Jewish and so on.</sup> and values of the Jewish community worldwide.]

15  
I think that if you asked Jewish leadership in the fifteen largest North American communities what two or three concerns keep them up at night, they would say: Jewish continuity, Jewish education, strengthening the Jewish people. Those issues are the top priority. And that's different from the situation ten years ago.

The good news is that there are serious educational reform efforts underway in many North American communities, efforts led by dedicated people. And, surprisingly, there are many leaders who are eager to contribute. One of CIJE's "discoveries," for example, has been Jewish academics at American universities whose expertise is reform in general education. When they hear about our work, they want to get involved <sup>to</sup> [and] bring their own knowledge base to Jewish education. I think this expanding group will be a gold mine.

The same is true of lay leadership. There are a lot of lay leaders who are not on fire about Jewish education -- but they could be <sup>So I think the people are there.</sup> if our work

<sup>to bring them</sup> inspires them.]] Our challenge is to bring <sup>to</sup> outstanding Jewish men and women: <sup>Our challenge is</sup> into our work.

<sup>Also, I want to note that</sup>  
We are the richest Jewish community in the history of the Jewish people. The financial resources to do everything we need are here. We have raised the level of commitment and interest sufficiently that people should be willing to put their money where their mouths are. That's step one. Now we have to seek ways to get more potential funders involved in our work.

If it's true that the Jewish educator is the key to the kind of future we want, we will only have the right kind of teachers and educational leaders if people of quality enter the profession in sufficient numbers and find fulfilling careers. And ~~that~~ will happen only when the supporting conditions are right -- when the community believes that what the teachers are teaching is indeed important, vitally important. Then we'll have the kind of teachers we want and need.

As I <sup>I've</sup> said, our success will depend heavily on people, <sup>the</sup> lay and professional. It will equally depend on content and ideas. For example, one of the ideas that has come out of CIJE's deliberations is that educational institutions should be vision-driven. Day schools and congregational schools need to be able to answer the question: "Jewish education for what? What kind of Jew do we want to nurture, do we want to graduate from this institution? Do we want to stuff the heads of our students with facts and rituals unconnected to a larger purpose? Or do we want to turn out a *mensh*?"

We need the intersection of outstanding people with outstanding ideas to make systemic reform of Jewish education a reality.

What will it take? When Operation Moses took place in <sup>your community,</sup> our communities] -- the extraordinary effort to bring Jews out of the former Soviet Union -- <sup>you</sup> we know that American Jews produced several hundred million dollars virtually overnight. It's the only campaign I ever worked on, Jewish or general, that was easy. Because when American Jews saw that there was an opportunity to help Soviet Jews, they leaped at the chance. That proved a lot of things. It proved how beautiful we are as a people, but it also proved how much money is available when the cause is a compelling one. Our challenge is to make it clear that Jewish education is a compelling cause.

## Concrete Results in Cleveland

And so to my next case history: Cleveland. I helped launch the Cleveland Commission on Jewish Continuity in 1986. Again, we invited about <sup>60</sup>sixty people and nearly all of them said yes. We thought we'd ask <sup>60</sup>sixty in order to get <sup>30</sup>thirty; instead we ended up with a bigger commission than we wanted. But that was a strong, positive signal to us.

The commission was co-chaired by an appointee of the Federation and by an appointee of our city's rabbinical group. We wanted those two groups to work together, which does not always happen.

Four key strategies drove the commission. First and foremost, we wanted to strengthen our core of Jewish educators and administrators. The myth is that almost everyone in the profession is a *shlepper*, but we knew that wasn't so. What is true is that many of our educators were dedicated but untrained — either in Jewish studies, in education, or in both. And so we needed to strengthen the core.

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In addition to the families, there were two other partners. In the first year, 1989, the Federation increased its allocation by \$100,000. This sum has grown by agreement each year; by year eight, 1997, it will be \$1.05 million additional per year from the Federation's annual campaign. The third component was the Federation Endowment Fund, a separate source of money. In the first four-year wave, it contributed \$1.29 million; in the second four-year wave, \$1.6 million. What does that add up to in total additional funds? Over eight years, the total additional funds will be \$12 million. What

will the total be next year? It will be <sup>plus</sup> [more than] \$2.25 million per year to the Jewish educational enterprise of Cleveland, a community of 60,000 Jews.

What are the lessons? Lay leaders can't work without educators. Lay leaders can't work without rabbis. Lay leaders can't work in a vacuum. <sup>NEW!</sup> [And educators and rabbis can't do the work without lay leaders.] A good partnership is the key.

What else have we done? We have shifted communal priorities, as reflected in our funding. We are making continuing education a norm. We have multiplied the number of professionally trained educators working in congregational settings. We have expanded family and informal education opportunities, both quantitatively and qualitatively. And we have increased the number and percentage of students in day schools.

What has made the Cleveland story possible was the willingness of philanthropic families to partner with champions of Jewish education. Those families were determined to overcome the large obstacle of inadequate community support for Jewish education.

To conclude: Good things are happening in Jewish education, and steady improvement is within our reach. There's no question in my mind that the Jewish educational system can be made vastly better than it is, that the ideas are there, the people are there, waiting to be tapped to contribute their talent and ideas. With passion, time, creativity and leadership, we'll see a transformation in the coming years. Count on it!

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To: Fax No.:	(212) 532-2646	From: Fax No.:	(216) 361-9962
Name:	Nessa Rapoport	Name:	Kathy Nagy
Company:	CIJE	Company:	Parkwood Corporation
Street Address:		Telephone No.:	(216) 361-4803
City, State, Zip	New York		

Dear Nessa,

Attached please find the edited version of the HUC essay. I will attempt to send it again by Airborne, and hopefully this time you will receive it.

I am also faxing a copy of the document I returned to Karen Jacobson. Could you please make sure she receives it.

Thanks, and please call me if you have any questions.



Kathy Nagy

(Edited)

## The Role of Community and Philanthropy

Morton L. Mandel

Today I would like to present a case history of a place and of some people -- a portrait that expresses our dreams and what motivates and inspires <sup>some of</sup> us. I will share with you what has happened in Cleveland over the last ten years, because the story of Jewish education in Cleveland has filled me with <sup>lots of</sup> hope. I'd also like to offer my personal story as <sup>one who has</sup> ~~Jew~~ with a burning desire to preserve and strengthen the Jewish people. I am one of a growing number of people who see Jewish education as a way -- perhaps *the* way -- to create a flourishing, <sup>more</sup> meaningful existence for North American Jews, <sup>MAYBE</sup> and for all Jews.

*DO NOT UNDERLINE*  
I begin with two basic assumptions: The first is that a high-quality Jewish education is a key factor for success in our efforts to build a more fulfilling Jewish life ~~here~~ and to enhance the likelihood that future generations of Jews will choose to be <sup>Jewish</sup> Jews. My second assumption is that it is possible and within our eventual reach to build a system of Jewish education that can compete with the best in public and private education.

<sup>personal</sup>  
Let me give you some background. Beginning as co-founder, I was for thirty years the chief executive officer of a worldwide <sup>MULTI-DIVISION</sup> company <sup>LISTED on the NYSE</sup> that distributes electronic parts. I learned a lot in the process of building that company -- and I have brought <sup>MUCH OF</sup> what I learned into my

communal work. I can also say that I <sup>some of</sup> ~~have~~ brought what I learned as a communal leader <sup>BACK TO</sup> ~~into~~ my company. I make this declaration often, and very proudly. I have not been a <sup>I HAVE NO DOUBT THAT</sup> ~~"do-gooder"~~ who stole time from his responsibility to his company. My communal commitments have educated me in a way that has contributed to the success of ~~my own~~ <sup>my own</sup>.

~~Business~~ COMPANY

<sup>I HAVE USED IN BOTH SETTINGS</sup>  
And so, I'd like to share some ~~business~~ principles that may be universal and therefore apply to the world of Jewish education.

First, find superior people. Bring them into your work and invest heavily in developing them. This idea was a cornerstone of our accomplishment.

Second, match your best people with your biggest opportunities. The way to grow ~~your~~ <sup>any</sup> ~~business~~ <sup>the</sup> ~~for~~ your institution <sup>is</sup> to match ~~your~~ <sup>the</sup> most talented people with ~~your~~ <sup>the</sup> most important opportunities.

And third: Build a strong, deep institutional culture. <sup>WORK DELIBERATELY AT THIS.</sup>

Over the years, we developed three core values at my company: respect for the individual; superior customer service; and the pursuit of excellence, or <sup>"be the best you can be"</sup> ~~"be the best you can be"~~. These principles are simpler to say than to implement. They <sup>EASIER ARTICULATE</sup> ~~transformed and~~ <sup>transformed and</sup>.

sustained the way we did business, and they ~~still~~ apply to any Jewish educational institution.

### Shaping a New Climate for Jewish Education

Now let me tell you about my experience in attempting to shape a new climate for Jewish education. While the Jewish community <sup>IS WORKING</sup> works on how to make the <sup>BEST</sup> best school, how best to teach, or how best to learn -- and we have rich assets to address those challenges -- I am focusing a lot of my time and thought on creating a climate in which excellent Jewish schooling can <sup>indeed</sup> flourish. That is, on helping the system of Jewish education set a <sup>HIGHER</sup> standard that I hope will be <sup>JEWISH LEADERS</sup> demanded by enlightened people in our communities.

My commitment to Jewish education goes back to 1979, when I was on the Board of Governors of the Jewish Agency. I <sup>STARTED COMMUNITY WORK</sup> grew up as a leader in the organized Jewish community -- locally, in the Cleveland Federation, and nationally, in the Council of Jewish Federations. In the sixties and early seventies, Jewish education was the farthest thing from my mind.

But at the Jewish Agency, I became exposed to the world Jewish condition and came to understand that Jewish education was in a state of disarray. At the same time, I became

convinced that Jewish education was a way to address the problems of Jewish continuity and Jewish life -- and I have been at it ever since. In North America, that conviction led to a major transformation of the Jewish Community Center movement, through COMJEE, the Commission on Maximizing Jewish Educational Effectiveness of JCCs, which I chaired, and which issued its report in 1984.

What emerged from that commission was the idea that JCCs should see themselves as important centers in transforming the Jewish community through education, in ways uniquely suited to JCCs. As a result, whereas in 1986 there were two or three directors of Jewish education working in community centers, ten years later there are sixty-five. *such full time persons.*

A second commission<sup>experience</sup> was the Commission on Jewish Education in North America, which began in 1988, lasted for two years, and produced as its report *A Time to Act*. The commission was the first continental, transdenominational setting to deliberate about Jewish education. ~~(The Reform movement was well represented in that process by Alfred Gottschalk and Sara Lee, among others.)~~ <sup>Commissioner</sup> All of the forty-six participants had their own ideas about how to improve Jewish education. My family was interested in investing in Jewish education, but we had no <sup>clear way</sup> ~~idea how~~ to evaluate the many ideas that were being floated. The purpose of the commission, then, was to see if we could develop a blueprint for systemic reform of Jewish education in North America. Nothing less than that. To give you an idea of the interest in <sup>keen</sup> ~~this ambitious dream, let me add that~~ <sup>commission</sup> of the fifty-one

people we invited to participate -- lay, academic, communal professionals, etc. -- forty-six said yes ~~immediately~~

*When the Commission finished its work, it was clear*  
 What emerged after an intensive two-year process ~~was~~ that there were two necessary conditions to effect change in any area of Jewish education.

*OMIT UNDERLINE (EVERYWHERE)*

The first was building the profession of Jewish education. Today, when parents talk about what their children are doing, one says, "My son is a doctor at a major research-center," ~~and~~ <sup>ON ANOTHER</sup> the other says, "Mine is a lawyer at a big, prestigious firm," and <sup>a</sup> ~~the~~ third one says, "My daughter is a partner on Wall Street," but the fourth, the parent of a Jewish teacher, is silent. In the future, we want that fourth to declare with pride, "My child is a Jewish educator!"

*Necessary Condition* *Largely*  
 The second is mobilizing community support for Jewish education by developing a growing number of community leaders who are passionate and knowledgeable about Jewish education, and <sup>34</sup> ~~an~~ <sup>the</sup> increasing number of Jewish communities who have placed Jewish education at the center of their vision and resources.

One concrete result of the commission was the establishment of the Council for Initiatives in Jewish Education (CIJE) to bring these two recommendations to life. <sup>and several others</sup> CIJE has been a catalyst for change through pilot projects that lead to building the profession

and mobilizing community support for Jewish education. Working on these two aspects of the ~~systemic~~ reform effort has been a major part of my ~~own~~ agenda.

### The Winds of Change

*IN TALKING TO MEASUR*

From the vantage point of change, I can say that the climate of Jewish educational reform

is steadily improving worldwide. The subject is on <sup>ALMOST</sup> everyone's agenda, whether in the

United Kingdom, in France, or in Israel. The recent report of the Shenhar Commission *ABOUT*

*on* the public school system in Israel criticized that system for not teaching Israeli

children about the history and values of the Jewish community worldwide.

I think that if you asked Jewish leadership in the fifteen largest North American

communities what two or three concerns keep them up at night, they would say: Jewish *one of them is*

continuity, Jewish education, strengthening the Jewish people. *this* Those issues *are* now the *A*

top priority -- and that's different from *the situation* ten years ago.

The good news is that there are serious educational reform efforts underway in many

North American communities, efforts led by dedicated people. And *surprisingly* there

are many leaders who are eager to contribute. One of CJE's "discoveries," for example,

has been Jewish academics at American universities whose expertise is reform in general

education. When they hear about our work, they want to get involved, to bring their own

knowledge base to Jewish education. I think this expanding group will be a gold mine. "

The same is true of lay leadership. There are a <sup>MANY</sup> lot of lay leaders who are not on fire about

Jewish education -- but they could be, if our work inspires them. <sup>A MAJOR</sup> Our challenge is to <sup>CARRING</sup> bring outstanding Jewish men and women into this work.

We are the <sup>WEALTHIEST</sup> richest Jewish community in the history of the Jewish people. The financial resources to do everything we need are here. We have raised the level of commitment and interest sufficiently that people should be <sup>EVEN MORE</sup> willing to put their money where their <sup>HEARTS</sup> mouths are. That's step one. Now we have to seek ways to get more potential <sup>LARGE</sup> funders involved.

If it's true that the Jewish educator is <sup>? a on</sup> the key to the kind of future we want, we will have <sup>used out?</sup> the right kind of teachers and educational leaders only if people of quality enter the <sup>IN PLACE</sup> profession in sufficient numbers and find fulfilling careers. And <sup>ARE ABLE TO</sup> that will happen only when the supporting conditions are right -- when the community believes that what the teachers are teaching is indeed important, vitally important. <sup>only will we</sup> Then we'll have the kind of teachers we want and need.

<sup>AND WHILE</sup> As I have said, our success will depend heavily on people, lay and professional. It will equally depend on content and ideas. For example, one of the ideas that has come out of

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 CJE deliberations is that educational institutions should be vision-driven. Day schools  
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What will it take? When Operation Moses took place in our communities -- the  
 extraordinary effort to bring Jews out of the former Soviet Union -- American Jews  
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 money is available when the cause is a compelling one. Now we must make it clear that  
 Jewish education is <sup>also</sup> a compelling cause.

### Concrete Results in Cleveland

And so to my next case history: Cleveland. I helped launch the Cleveland Commission

on Jewish Continuity in 1986. <sup>AGAIN</sup> ~~Again~~ we invited about sixty people and nearly all of them said yes. We thought we'd ask sixty in order to get thirty; instead, we ended up with a bigger commission than we wanted. <sup>56</sup> But that was a strong, positive signal to us. <sup>of deep</sup>

## INTEREST IN THIS SUBJECT

The commission was <sup>LATER</sup> co-chaired by an appointee of the <sup>Jewish</sup> Federation and by an appointee of <sup>Cleveland's</sup> our city's rabbinical group. We wanted those two groups to work together, which does not always happen.

Four key strategies drove the commission. First and foremost, we wanted to strengthen our core of Jewish educators and administrators. <sup>CONVENTIONAL WISDOM HAS IT MANY TEACHERS</sup> ~~The myth is that almost everyone in the~~ profession is a <sup>one</sup> ~~shlepper~~, but we knew that wasn't so. What is true is that many of our educators <sup>will</sup> are dedicated, <sup>and</sup> but untrained — either in Jewish studies, in education, or in both. And so we needed to strengthen the core.

Second, we wanted to work with congregations as the prime gateway through which most families could be reached.

Third, we wanted to integrate the family into the Jewish educational experience.

And fourth, we wanted to integrate informal educational programming into the Jewish educational experience.

What does this bracket mean?  
To combine the paragraphs?

Today, ten years later, there have been dramatic changes in the Jewish community of Cleveland, which we attribute directly to <sup>the</sup> increased emphasis on Jewish education.

Here are some concrete results:

Enrollment in all Jewish schools:

Before: One-half of school-age children

Now: Two-thirds of school-age children

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Number of professionally trained educators in congregational and supplementary settings only:

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Now: Seven full-time directors, plus eight graduate fellows working full-time.

What was the trigger? Why did this happen? Local families, including my own, were motivated to create a fund for the Jewish future, quite apart from the normal campaign fundraising process. We've now had two four-year waves. In the first four years, 1989-1993, three families committed \$1.85 million. In the second four-year wave, the three families grew to eight families; those families committed a total of \$3.11 million.

In addition to the families, there were two other partners. In the first year, 1989, the Federation increased its allocation by \$100,000. This sum has grown by agreement each year; by year eight, 1997, it will be \$1.05 million additional per year from the Federation's annual campaign. The third component was the Federation Endowment Fund, a separate source of money. In the first four-year wave, it contributed \$1.29 million; in the second four-year wave, \$1.6 million. What does that add up to in total additional funds? Over eight years, the total additional funds will be \$12 million. What will the total be next year? It will be <sup>more than</sup> ~~plus~~ [Mort: Does this mean "more than"? I think "plus" is confusing.] <sup>11/ EXTRA FUNDS</sup> \$2.25 million per year to the Jewish educational enterprise of Cleveland, a community of 60,000 <sup>+</sup> Jews. <sup>Symbol or written out?</sup>

<sup>Some of</sup> What are the lessons? Lay leaders can't work without educators. Lay leaders can't work without rabbis. Lay leaders can't work in a vacuum. And educators and rabbis can't do the work without lay leaders. [HUG added this last sentence:] <sup>working</sup> A good partnership is the <sup>Real</sup> key.

What else have we done? We have shifted communal priorities, as reflected in our funding. We are making continuing education a norm. We have multiplied the number of professionally trained educators working in congregational settings. We have expanded family and informal education opportunities, both quantitatively and qualitatively. And we have increased the number and percentage of students in day

schools.

What has made the Cleveland story possible was the willingness of philanthropic families

to partner with champions of Jewish education. Those families were determined to *CHANGE*  
*THE SYSTEM, TO INVOLVE THE RIGHT PEOPLE, AND TO*  
overcome the large obstacle of inadequate community support for Jewish education.

To conclude: Good things are happening in Jewish education, and steady improvement is within our reach. There's no question in my mind that the Jewish educational system can be made vastly better than it is. The ideas are there and the people are there, waiting to be tapped to contribute their talent and commitment. With passion, time, creativity and leadership, we'll see *CONTINUED IMPROVEMENT -- MAYBE EVEN A* transformation in the coming years. Count on it!



PREMIER

7/15/97

Dear Nessa,

I kept a copy of the edited version. Please call me when you have received it, and we can go over it by phone.

Kathy Nagy

(214) 361-4803

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4900 EUCLO AVE. • CLEVELAND, OH 44103 • (216) 381-8300

G-80572

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I begin with two basic assumptions: The first is that a high-quality Jewish education is a key factor for success in our efforts to build a more fulfilling Jewish life here -- and to enhance the likelihood that future generations of Jews will choose to be Jews. My second assumption is that it is possible and within our eventual reach to build a system of Jewish education that can compete with the best in public and private education.

Let me give you <sup>personal</sup> some background. Beginning as co-founder, I was for thirty years the chief executive officer of a worldwide company that distributes electronic parts. I learned a lot in the process of building that company -- and I have brought <sup>MUCH OF</sup> what I learned into my

communal work. I can also say that I <sup>some or</sup> have brought what I learned as a communal leader <sup>BACK TO</sup> into my company. I make this declaration often, and very proudly. I have not been a "do-gooder" who stole time from his responsibility to his company. <sup>I HAVE NO DOUBT THAT</sup> My communal commitments have educated me in a way that has contributed to the success of my own business. <sup>COMPANY</sup>

<sup>I HAVE USED IN BOTH SETTINGS</sup> And so, I'd like to share some business principles that may be universal and therefore apply to the world of Jewish education.

First, find superior people. Bring them into your work and invest heavily in developing them. This idea was a cornerstone of our accomplishment.

Second, match your best people with your biggest opportunities. The way to grow <sup>any</sup> business -- or your institution -- <sup>the</sup> is to match your most talented people with your most <sup>the</sup> important opportunities.

And third: Build a strong, deep institutional culture. <sup>WORK DELIBERATELY AT THIS.</sup>

Over the years, we developed three core values at my company: respect for the individual; superior customer service; and the pursuit of excellence, or "be the best you can be." <sup>EASIER ARTICULATE</sup> These principles are simpler to say than to implement. They transformed and

sustained the way we did business, and they, too, apply to any Jewish educational institution.

### Shaping a New Climate for Jewish Education

Now let me tell you about my experience in attempting to shape a new climate for Jewish education. While the Jewish community <sup>IS WORKING</sup> works on how to make the best school, how best to teach, or how best to learn -- and we have rich assets to address those challenges -- I am focusing a lot of my time and thought on creating a climate in which excellent Jewish schooling can indeed flourish. That is, on helping the system of Jewish education set a <sup>NOTE</sup> ~~a~~ <sup>HIGHER</sup> standard <sup>S</sup> that I hope will be demanded by enlightened <sup>JEWISH LEADERS</sup> people in our communities.

My commitment to Jewish education goes back to 1979, when I was on the Board of Governors of the Jewish Agency. I <sup>STARTED COMMUNITY WORK</sup> grew up as a leader in the organized Jewish community -- locally, in the Cleveland Federation, and nationally, in the Council of Jewish Federations. In the sixties and early seventies, Jewish education was the farthest thing from my mind. ↗

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<sup>experience</sup> A second commission was the Commission on Jewish Education in North America, which began in 1988, lasted for two years, and produced as its report *A Time to Act*. The commission was the first continental, transdenominational setting to deliberate about Jewish education. (The Reform movement was well represented in that process by Alfred Gottschalk and Sara Lee, among others.) All of the forty-six <sup>COMMISSIONERS</sup> participants had their own ideas about how to improve Jewish education. My family was interested in investing in Jewish education, but we had no <sup>clear way</sup> idea how to evaluate the many ideas that were being floated. The purpose of the commission, then, was to see if we could develop a blueprint for systemic reform of Jewish education in North America. Nothing less than that. To give you an idea of the <sup>been</sup> interest in this <sup>commission</sup> ambitious dream, ~~let me add that~~ of the fifty-one

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What emerged after an intensive two-year process was that there were two necessary conditions to effect change in any area of Jewish education.

*omit underline (everywhere)*

The first was building the profession of Jewish education. Today, when parents talk about what their children are doing, one says, "My son is a doctor at a major research-center," *on another* and the other says, "Mine is a lawyer at a big, prestigious firm," and *a* the third one says, "My daughter is a partner on Wall Street," but the fourth, the parent of a Jewish teacher, is silent. In the future, we want that fourth to declare with pride, "My child is a Jewish educator!"

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CIJE's deliberations is that educational institutions should be vision-driven. Day schools and congregational schools need to be able to answer the question: "Jewish education for what? What kind of Jew do we want to nurture, do we want to graduate from this institution? Do we want to stuff the heads of our students with facts and rituals <sup>unconnected</sup> to a larger purpose? Or do we want to turn out a <sup>Jew</sup> ~~mensh~~?"

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## The Role of Community and Philanthropy

Morton L. Mandel

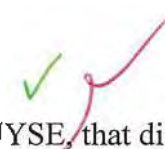
Today I would like to present a case history of a place and of some people -- a portrait that expresses our dreams and what motivates and inspires some of us. I will share with you what has happened in Cleveland over the last ten years, because the story of Jewish education in Cleveland has filled me with hope. I'd also like to offer my personal story as one who has a burning desire to preserve and strengthen the Jewish people. I am one of a growing number of people who see Jewish education as a way -- perhaps *the* way -- to create a flourishing, more meaningful existence for North American Jews, and maybe for all Jews.

I begin with two basic assumptions: The first is that a high-quality Jewish education is a key factor for success in our efforts to build a more fulfilling Jewish life, and to enhance the likelihood that future generations of Jews will choose to be Jewish. My second assumption is that it is possible and within our eventual reach to build a system of Jewish education that can compete with the best in public and private education.

Let me give you some personal background. Beginning as co-founder, I was for thirty years the chief executive officer of a worldwide multi-division company listed on the

to whom does this refer?  
- The Jews  
- lay leaders  
- those interested in Jewish ed

Is this paragraph inverted?  
First he describes his personal experience and then the case history of Cleveland



NYSE, that distributes electronic parts. I learned a lot in the process of building that company -- and I have brought much of what I learned into my communal work. I can also say that I brought some of what I learned as a communal leader back to my company. I have no doubt that my communal commitments have educated me in a way that has contributed to the success of our company.

And so, I'd like to share some principles I have used in both settings that may apply to the world of Jewish education.

First, find superior people. Bring them into your work and invest heavily in developing them. This idea was a cornerstone of our accomplishment.

Second, match your best people with your biggest opportunities. The way to 'grow' any institution is to match the most talented people with the most important opportunities.

And third: Build a strong, deep institutional culture. Work deliberately at this.

Over the years, we developed three core values at my company: respect for the individual; superior customer service; and the pursuit of excellence. These principles are easier to articulate than to implement. They sustained the way we did business, and they apply to any Jewish educational institution.

## Shaping a New Climate for Jewish Education

Now let me tell you about my experience in attempting to shape a new climate for Jewish education. While the Jewish community is working on how to make better schools, how best to teach, <sup>and</sup> <sup>using the</sup> <sup>we have</sup> or how best to learn -- ~~and we have~~ rich assets to address those challenges, <sup>5</sup>

I am focusing on creating a climate in which excellent Jewish schooling can flourish.

That is, <sup>my focus is</sup> on helping the system of Jewish education set higher standards that I hope will be demanded by enlightened Jewish leaders in our communities.

never  
mind!

I started communal work in the organized Jewish community <sup>6</sup> locally, in the Cleveland Jewish Federation, and nationally, in the Council of Jewish Federations. In the sixties and early seventies, Jewish education was the farthest thing from my mind. My commitment to Jewish education goes back to 1979, when I was on the Board of Governors of the Jewish Agency.

At the Jewish Agency, I came to understand that Jewish education everywhere was in a state of disarray. At the same time, I became convinced that Jewish education was a way to address the problems of Jewish continuity and Jewish life -- and I have been at it ever since. In North America, that conviction led to a major transformation of the Jewish Community Center movement, through the Commission on Maximizing Jewish

Educational Effectiveness of JCCs (COMJEE), which I chaired, and which issued its report in 1984.

What emerged from that commission was the idea that JCCs should see themselves as important centers in transforming the Jewish community through education, in ways uniquely suited to JCCs. As a result, whereas in 1986 there were two or three heads of

Jewish education in community centers, ten years later there are sixty-five such full time professionals persons.

A second commission experience was the Commission on Jewish Education in North America, which began in 1988, lasted for two years, and produced as its report *A Time to Act*. The commission was the first continental, transdenominational setting to deliberate about Jewish education. All of the forty-six Commissioners had their own ideas about how to improve Jewish education. My family was interested in investing in Jewish education, but we had no clear way to evaluate the many ideas that were being floated. The purpose of the commission, then, was to see if we could develop a blueprint for systemic reform of Jewish education in North America. Nothing less than that. To give you an idea of the keen interest in this commission, of the fifty-one people we invited to participate -- lay, academic, communal professionals, etc. -- forty-six said yes.

When the commission finished its work, it was clear that there were two necessary

conditions to effect change in any area of Jewish education.

The first was building the profession of Jewish education. Today, when parents talk about what their children are doing, one says, “My son is a doctor at a major research center,” or another says, “Mine is a lawyer at a big, prestigious firm,” and a third one says, “My daughter is a partner on Wall Street,” but the fourth, the parent of a Jewish teacher, is silent. In the future, we want that fourth to declare with pride, “My child is a Jewish educator!”

The second necessary condition is mobilizing community support for Jewish education, largely by developing a growing number of community leaders who are passionate and knowledgeable about Jewish education, and by increasing the number of Jewish communities who have placed Jewish education at the center of their vision and resources.

One concrete result of the commission was the establishment of the Council for Initiatives in Jewish Education (CIJE) to bring these two recommendations and several others to life. CIJE has been a catalyst for change through pilot projects that lead to building the profession and mobilizing community support for Jewish education. Working on these two aspects of the reform effort has been a major part of my agenda.

## The Winds of Change

In trying to measure change, I can say that the climate of Jewish educational reform is steadily improving worldwide. The subject is on almost everyone's agenda, whether in the United Kingdom, in France, or in Israel. <sup>Just one example: / For example,</sup> The recent report of the Shenhar Commission <sup>is</sup> about the public school system in Israel criticized ~~that system for~~ not teaching Israeli children about the history and values of the Jewish community worldwide.

I think that if you asked Jewish leadership in the fifteen largest North American communities what two or three concerns keep them up at night, they would say: <sup>(3)</sup> one of them is Jewish continuity, Jewish education, strengthening the Jewish people. This issue is now a top priority -- and that's different from ten years ago. ✓ —

The good news is that there are serious educational reform efforts underway in many North American communities, efforts led by dedicated people. And there are many leaders who are eager to contribute. One of CIJE's "discoveries," for example, has been Jewish academics at American universities whose expertise is reform in general education. When they hear about our work, they want to get involved, to bring their own knowledge base to Jewish education. I think this expanding group will be a "gold mine."

The same is true of lay leadership. There are many lay leaders who are not on fire about Jewish education -- but they could be, if our work inspires them. A major challenge is to continue bringing outstanding Jewish men and women into this work.

We are the wealthiest Jewish community in the history of the Jewish people. The financial resources to do everything we need are here. We have raised the level of commitment and interest sufficiently that people should be even more willing to put their money where their hearts are. We have to seek ways to get more potential large funders involved.

If it's true that the Jewish educator is a key to the kind of future we want, we will have the right kind of teachers and educational leaders in place only if people of quality enter the profession in sufficient numbers and are able to find fulfilling careers. And that will happen only when the supporting conditions are right -- when the community believes that what the teachers are teaching is indeed important, vitally important. Only then will we have the kind of teachers we want and need.

And while our success will depend heavily on people, lay and professional, it will equally depend on content and ideas. For example, one of the ideas that has come out of CIJE deliberations is that educational institutions should be vision-driven. Day schools and congregational schools must be able to answer the question: "Jewish education for what?"

✓ What kind of Jew do we want to nurture, to graduate from this institution? How do we want to turn out a Jewish mensch?"

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We need the intersection of outstanding people and outstanding ideas to make systemic reform of Jewish education a reality.

What will it take? When Operation Moses took place in our communities ~~the~~ extraordinary effort to bring Jews out of the former Soviet Union, ~~the~~ American Jews produced several hundred million dollars virtually overnight. It's the only campaign I ever worked on, Jewish or general, that was really easy. <sup>16</sup> Because when American Jews saw that there was an opportunity to truly help Soviet Jews, they almost leaped at the chance. That proved to me again how wonderful we are as a people, and how much money is available when the cause is a compelling one. Now we must make it clear that Jewish education is a compelling cause.

#### Concrete Results in Cleveland

Isn't this the only case history - the one mentioned in the intro?

the Jewish community in / Jewish ed efforts in

And so to my next case history: Cleveland. I helped launch the Cleveland Commission on Jewish Continuity in 1986. We invited about sixty people and again nearly all of them said yes. We <sup>had planned to</sup> thought we'd ask sixty in order to get thirty; instead, we ended up with a bigger commission than we wanted ~~&~~ but that was a strong, positive signal to us of deep

interest in this subject.

The commission was <sup>later</sup> co-chaired by an appointee of the Jewish Federation and by an appointee of Cleveland's rabbinical group. Four key strategies drove the commission.

7) First and foremost, we wanted to strengthen our core of Jewish educators and administrators. Conventional wisdom has it many teachers are *shleppers*, but we knew that wasn't so. What is true is that many of our educators, while dedicated, are untrained

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either in Jewish studies, in education, or in both. And so we needed to strengthen <sup>the</sup> ~~the~~ <sub>core.</sub>

Second, we wanted to work with congregations as the prime gateway through which most families could be reached.

Third, we wanted to integrate the family into the Jewish educational experience.

And fourth, we wanted to integrate informal educational programming into the Jewish educational experience.

Today, ten years later, there have been dramatic changes in the Jewish community of Cleveland, which we attribute directly to this increased emphasis on Jewish education.

Here are some concrete results:

- Enrollment in all Jewish schools:
  - Before: One-half of school-age children
  - Now: Two-thirds of school-age children
- Enrollment in day schools:
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- Number of professionally trained educators in congregational and supplementary settings only:
  - Before: Four full-time directors
  - Now: Seven full-time directors, plus eight graduate fellows working full-time.

What was the trigger? <sup>How/</sup> ~~Why~~ did this happen? Local families, including my own, were motivated to create a fund for the Jewish future, quite apart from the normal campaign fundraising process. We've now had two four-year waves. <sup>of fundraising efforts</sup> In the first four years, 1989-1993, three families committed \$1.85 million. In the second four-year <sup>5</sup> wave, the three families grew to eight families; those families committed a total of \$3.11 million.

In addition to <sup>these</sup> the families, there were two other partners. In the first year, 1989, the Federation increased its allocation by \$100,000. This sum has grown by agreement each year; by year eight, 1997, it will be \$1.05 million additional per year from the

Federation's annual campaign. The third component was the Federation Endowment Fund, a separate source of money. In the first four-year wave, it contributed \$1.29 million; in the second four-year wave, \$1.6 million. What does that add up to in total additional funds? Over eight years, the total additional funds will be \$12 million. What will the total be next year? It will be more than \$2.25 million per year in extra funds to the Jewish educational enterprise of Cleveland, a community of 60,000+ Jews.

plus

What are some of the lessons? Lay leaders can't work without educators. Lay leaders can't work without rabbis. Lay leaders can't work in a vacuum. And educators and rabbis can't do the work without lay leaders. A good working partnership is the real key.

~~Cleveland?~~

~~What else have we~~ done? We have shifted communal priorities, as reflected in our funding. We are making continuing education a norm. We have multiplied the number of professionally trained educators working in congregational settings. We have expanded family and informal education opportunities, both quantitatively and qualitatively. And we have increased the number and percentage of students in day schools.

was made by

What has made the Cleveland story possible was the willingness of philanthropic families to partner with "champions" of Jewish education. Those families were determined to change the system, to involve the right people, and to overcome the large obstacle of

inadequate community support for Jewish education.

To conclude: Good things are happening in Jewish education, and steady improvement is within our reach. There's no question in my mind that the Jewish educational system can be made vastly better than it is. The ideas are there and the people are there, waiting to be tapped to contribute their talent and commitment. With passion, time, creativity and leadership, we'll see continued improvement -- maybe even a transformation in the coming years. Count on it!

7/29/97  
Final revisions

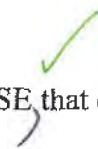
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
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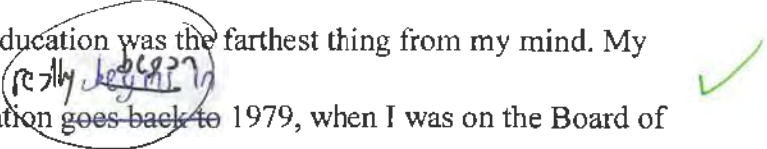
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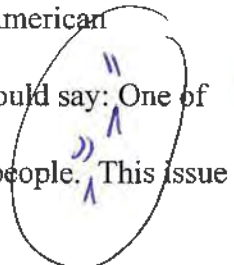
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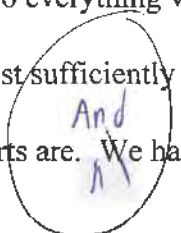

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*Chair*

Morton Mandel

July 29, 1997

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Ann Kaufman

Matthew Maryles

Maynard Wishner

*Honorary Chair*

Max Fisher

*Board*

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Melvin Merians

Lester Pollack

Charles Ratner

Esther Leah Ritz

William Schatten

Richard Scheuer

Ismar Schorsch

David Teutsch

Isadore Twersky

Bennett Yanowitz

Sara S. Lee

HUC-JIR

Rhea Hirsch School of Education

3077 University Avenue

Los Angeles, CA 90007-3796

Dear Sara:

Here, I am delighted to say, is a hard copy and a disc in WP 6.1 of Mort Mandel's final corrections. He made changes on every page with great care, so I must ask that at this final stage not a word nor a comma be changed--for the sake of your own deadline.

I look forward to your brief paragraph, when you can. (Feel free to fax it at 212-532-2646.) And be sure to let me know your deadline for my response, as I'll be out of New York until Tuesday August 5 on vacation and out of the office on a staff retreat until Thursday August 7. If it's urgent, my assistant can fax it to me wherever I am.

Again, thanks for your dedication. Just a formal reminder that we'll need 50 copies, at least initially....

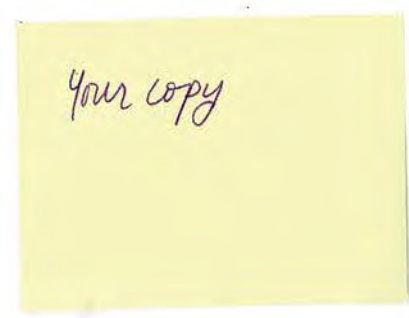
All best,

*Nessa*

Nessa Rapoport

*Executive Director*

Alan Hoffmann



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I started communal work in the organized Jewish community -- locally, in the Cleveland Jewish Federation, and nationally, in the Council of Jewish Federations. In the sixties and early seventies, Jewish education was the farthest thing from my mind. My commitment to Jewish education really began in 1979, when I was on the Board of Governors of the Jewish Agency.

At the Jewish Agency, I came to understand that Jewish education everywhere was in a state of disarray. At the same time, I became convinced that Jewish education was a way to address the problems of Jewish continuity and Jewish life -- and I have been at it ever since. In North America, that conviction led to a major transformation of the Jewish Community Center movement, through the Commission on Maximizing Jewish

Educational Effectiveness of JCCs (COMJEE), which I chaired, and which issued its report in 1984.

What emerged from that commission was the idea that JCCs should see themselves as important centers in transforming the Jewish community through education, in ways uniquely suited to JCCs. As a result, whereas in 1986 there were two or three heads of Jewish education in community centers, ten years later there are sixty-five such full-time professionals.

A second commission experience was the Commission on Jewish Education in North America, which began in 1988, lasted for two years, and produced as its report *A Time to Act*. The commission was the first continental, transdenominational setting to deliberate about Jewish education. All of the forty-six commissioners had their own ideas about how to improve Jewish education. My family was interested in investing in Jewish education, but we had no clear way to evaluate the many ideas that were being floated. The purpose of the commission, then, was to see if we could develop a blueprint for systemic reform of Jewish education in North America. Nothing less than that. To give you an idea of the keen interest in this commission, of the fifty-one people we invited to participate -- lay, academic, communal professionals, etc. -- forty-six said yes.

When the commission finished its work, it was clear that there were two necessary

conditions to effect change in any area of Jewish education.

The first was building the profession of Jewish education. Today, when parents talk about what their children are doing, one says, “My son is a doctor at a major research center,” or another says, “Mine is a lawyer at a big, prestigious firm,” and a third one says, “My daughter is a partner on Wall Street,” but the fourth, the parent of a Jewish teacher, is silent. In the future, we want that fourth to declare with pride, “My child is a Jewish educator!”

The second necessary condition is mobilizing community support for Jewish education, largely by developing a growing number of community leaders who are passionate and knowledgeable about Jewish education, and by increasing the number of Jewish communities who have placed Jewish education at the center of their vision and resources.

One concrete result of the commission was the establishment of the Council for Initiatives in Jewish Education (CIJE) to bring these two recommendations and several others to life. CIJE has been a catalyst for change through pilot projects that lead to building the profession and mobilizing community support for Jewish education. Working on these two aspects of the reform effort has been a major part of my agenda.

## The Winds of Change

In trying to measure change, I can say that the climate of Jewish educational reform is steadily improving worldwide. The subject is on almost everyone's agenda, whether in the United Kingdom, in France, or in Israel. The recent report of the Shenhar Commission about the public school system in Israel criticized that system for not teaching Israeli children about the history and values of the Jewish community worldwide.

I think that if you asked Jewish leadership in the fifteen largest North American communities what two or three concerns keep them up at night, they would say: "One of them is Jewish continuity, Jewish education, strengthening the Jewish people." This issue is now a top priority -- and that's different from ten years ago.

The good news is that there are serious educational reform efforts underway in many North American communities, efforts led by dedicated people. And there are many leaders who are eager to contribute. One of CIJE's "discoveries," for example, has been Jewish academics at American universities whose expertise is reform in general education. When they hear about our work, they want to get involved, to bring their own knowledge base to Jewish education. I think this expanding group will be a "gold mine."

The same is true of lay leadership. There are many lay leaders who are not on fire about Jewish education -- but they could be, if our work inspires them. A major challenge is to continue bringing outstanding Jewish men and women into this work.

We are the wealthiest Jewish community in the history of the Jewish people. The financial resources to do everything we need are here. We have raised the level of commitment and interest sufficiently that people should be ever more willing to put their money where their hearts are. And we have to seek ways to get more potential large funders involved.

If it's true that the Jewish educator is a key to the kind of future we want, we will have the right kind of teachers and educational leaders in place only if people of quality enter the profession in sufficient numbers and are able to find fulfilling careers. And that will happen only when the supporting conditions are right -- when the community believes that what the teachers are teaching is indeed important, vitally important. Only then will we have the kind of teachers we want and need.

And while our success will depend heavily on people, lay and professional, it will equally depend on content and ideas. For example, one of the ideas that has come out of CIJE deliberations is that educational institutions should be vision-driven. Day schools and congregational schools must be able to answer the question: "Jewish education for what?"

What kind of Jew do we want to nurture, to graduate from this institution? How do we turn out a Jewish *mensch*?”

We need the intersection of outstanding people and outstanding ideas to make systemic reform of Jewish education a reality.

What will it take? When Operation Moses took place in our communities -- the extraordinary effort to bring Jews out of the former Soviet Union -- American Jews produced several hundred million dollars virtually overnight. It's the only campaign I ever worked on, Jewish or general, that was really easy. Because when American Jews saw that there was an opportunity to truly help Soviet Jews, they almost leaped at the chance. That proved to me again how wonderful we are as a people, and how much money is available when the cause is a compelling one. Now we must make it clear that Jewish education is a compelling cause.

### Concrete Results in Cleveland

And so to my next case history: Cleveland. I helped launch the Cleveland Commission on Jewish Continuity in 1986. We invited about sixty people and again nearly all of them said yes. We thought we'd ask sixty in order to get thirty; instead, we ended up with a bigger commission than we wanted -- but that was a strong, positive signal to us of deep

interest in this subject.

The commission was later co-chaired by an appointee of the Jewish Federation and by an appointee of Cleveland's rabbinical group. Four key strategies drove the commission.

First and foremost, we wanted to strengthen our core of Jewish educators and administrators. Conventional wisdom has it many teachers are *shleppers*, but we knew that wasn't so. What is true is that many of our educators, while dedicated, are untrained -- either in Jewish studies, in education, or in both. And so we needed to strengthen the core.

Second, we wanted to work with congregations as the prime gateway through which most families could be reached.

Third, we wanted to integrate the family into the Jewish educational experience.

And fourth, we wanted to integrate informal educational programming into the Jewish educational experience.

Today, ten years later, there have been dramatic changes in the Jewish community of Cleveland, which we attribute directly to this increased emphasis on Jewish education.

Here are some concrete results:

Enrollment in all Jewish schools:

Before: One-half of school-age children

Now: Two-thirds of school-age children

Enrollment in day schools:

Before: 15% of total enrollment

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Before: Four full-time directors

Now: Seven full-time directors, plus eight graduate fellows working full-time.

What was the trigger? Why did this happen? Local families, including my own, were motivated to create a fund for the Jewish future, quite apart from the normal campaign fundraising process. We've now had two four-year waves. In the first four years, 1989-1993, three families committed \$1.85 million. In the second four-year wave, the three families grew to eight families; those families committed a total of \$3.11 million.

In addition to the families, there were two other partners. In the first year, 1989, the Federation increased its allocation by \$100,000. This sum has grown by agreement each year; by year eight, 1997, it will be \$1.05 million additional per year from the

Federation's annual campaign. The third component was the Federation Endowment Fund, a separate source of money. In the first four-year wave, it contributed \$1.29 million; in the second four-year wave, \$1.6 million. What does that add up to in total additional funds? Over eight years, the total additional funds will be \$12 million. What will the total be next year? It will be more than \$2.25 million per year in extra funds to the Jewish educational enterprise of Cleveland, a community of 60,000+ Jews.

What are some of the lessons? Lay leaders can't work without educators. Lay leaders can't work without rabbis. Lay leaders can't work in a vacuum. And educators and rabbis can't do the work without lay leaders. A good working partnership is the real key.

What else have we done? We have shifted communal priorities, as reflected in our funding. We are making continuing education a norm. We have multiplied the number of professionally trained educators working in congregational settings. We have expanded family and informal education opportunities, both quantitatively and qualitatively. And we have increased the number and percentage of students in day schools.

What has made the Cleveland story possible was the willingness of philanthropic families to partner with "champions" of Jewish education. Those families were determined to change the system, to involve the right people, and to overcome the large obstacle of

inadequate community support for Jewish education.

To conclude: Good things are happening in Jewish education, and steady improvement is within our reach. There's no question in my mind that the Jewish educational system can be made vastly better than it is. The ideas are there and the people are there, waiting to be tapped to contribute their talent and commitment. With passion, time, creativity and leadership, we'll see continued improvement -- maybe even a transformation in the coming years. Count on it!



## HEBREW UNION COLLEGE—JEWISH INSTITUTE OF RELIGION

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3077 UNIVERSITY AVENUE • LOS ANGELES, CALIFORNIA 90009-3788  
(213) 749-0424 • FAX (213) 747-6128FACSIMILE

TO:

Hessa Rappaport

FROM:

Sara Lee

FAX #:

(212) 532-2646

DATE:

8/8/97

PAGE(S):

1

RETURN FAX: 213-747-6128 (Administration) or  
213-749-1192 (Faculty Offices)

## NOTES:

Mary Boys' Telephone  
number is 662-1948  
Sorry.



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TO:

Nessa Rappaport

FROM:

Sara Lee

FAX #:

(212) 532-2646

DATE:

August 8, 1997

PAGE(S):

2 (including cover)

RETURN FAX:

213-747-6128 (Administration) or  
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Here is the intro to Mont's essay.  
Can you call me on Monday, Aug. 11  
at Mary Boys' apartment in New  
York and tell me what you think?  
I could make changes and get it  
to the editor before I leave for  
Israel on Wednesday.

## REFLECTIONS ON MORTON L. MANDEL

*"The one who causes a good deed to be performed is as meritorious as the one who performs it (Talmud: Sanhedrin, 99b)." For 45 years Morton L. Mandel has been the moving force behind significant achievements in the Jewish community, locally in Cleveland, nationally, and throughout the world. Through his leadership in the Jewish Centers movement, the Jewish Federations, and the Jewish Agency Mort Mandel has enabled institutions, professionals and lay leaders to create new visions and programs, and to shape thereby contemporary Jewish life in creative and imaginative ways. Jewish education, in particular, has been enriched by Mort Mandel's leadership and philanthropy. In 1988 he convened the Commission on Jewish Education in North America, setting forth an agenda for change, innovation and transformation throughout the Jewish educational world. The legacy of his efforts has been the experimental programs his philanthropy has enabled; the founding of the Council for Initiatives in Jewish Education to carry out the recommendations set forth in the report of the Commission, A Time to Act; and the energizing of Federations and Foundations to follow his lead in enhancing the contribution of Jewish education to building a compelling Jewish community in North America and Israel. We are proud to include in this volume Morton L. Mandel's essay, "The Contribution of Community and Philanthropy," delivered at the Hirsch Colloquium. Mr. Mandel exemplifies the ideal of our tradition - a man who brings together wisdom, deeds and tzedakah in the service of the Jewish people.*

Nessa-

Here are the design  
proofs. I would love  
to have them back  
from you by the end  
of next week.

Thanks

Sara



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(213) 746-3424 • FAX (213) 747-6128**FACSIMILE****TO:**

Chava

**FROM:**

Sara Lee

**FAX #:****DATE:****PAGE(S):****RETURN FAX:**213-747-6128 (Administration) or  
213-749-1192 (Faculty Offices)**NOTES:**

## REFLECTIONS ON MORTON L. MANDEL

**"T**he one who causes a good deed to be performed is as meritorious as the one who performs it" (Talmud: Sanhedrin 99b). For forty-five years, Morton L. Mandel has been the moving force behind significant achievements in the Jewish community: in his home community of Cleveland, nationally and throughout the Jewish world. Through his leadership in the Jewish Community Center movement, the Jewish Federations and the Jewish Agency, Mort Mandel has enabled institutions, professionals and lay leaders to create new visions and programs, thereby shaping contemporary Jewish life in creative and imaginative ways. Jewish education, in particular, has been enriched by Mort Mandel's leadership and philanthropy. In 1988 he convened the Commission on Jewish Education in North America, setting forth a bold agenda for change, innovation and transformation throughout the Jewish educational world. The legacy of his efforts has been experimental programs made possible by his philanthropy, the founding of the Council for Initiatives in Jewish Education to carry out the recommendations set forth in the Commission's report, A Time to Act, and the energizing of Federations and Foundations to follow his lead in enhancing Jewish education's contribution to building a compelling Jewish community in North America and Israel. We are proud to include in this volume Morton L. Mandel's essay, "The Contribution of Community and Philanthropy," delivered at the Hirsch Colloquium. Mr. Mandel exemplifies the ideal of our tradition — a man who brings together wisdom, deeds and tsedakah in the service of the Jewish people.

## THE ROLE OF COMMUNITY AND PHILANTHROPY

MORTON L. MANDEL

**T**oday I would like to present a case history of a place and of some people — a portrait that expresses our dreams and what motivates and inspires some of us. I will share with you what has happened in Cleveland over the last ten years, because the story of Jewish education in Cleveland has filled me with hope. I'd also like to offer my personal story as one who has a burning desire to preserve and strengthen the Jewish people. I am one of a growing number of people who see Jewish education as a way — perhaps the way — to create a flourishing, more meaningful existence for North American Jews, and maybe for all Jews.

I begin with two basic assumptions: The first is that a high-quality Jewish education is a key factor for success in our efforts to build a more fulfilling Jewish life, and to enhance the likelihood that future generations of Jews will choose to be Jewish. My second assumption is that it is possible and within our eventual reach to build a system of Jewish education that can compete with the best in public and private education.

Let me give you some personal background. Beginning as co-founder, I was for thirty years the chief executive officer of a worldwide company multi-division company, listed on the NYSE, that distributes electronic parts. I learned a lot in the process of building that company — and I have brought much of what I learned into my communal work. I can also say that I have brought some of what I learned as a communal leader back to my company. I have no doubt that my communal

## THE ROLE OF COMMUNITY AND PHILANTHROPY

commitments have educated me in a way that has contributed to the success of our company.

And so, I'd like to share some principles I have used in both settings that may apply to the world of Jewish education.

First, find superior people. Bring them into your work and invest heavily in developing them. This idea was a cornerstone of our accomplishment.

Second, match your best people with your biggest opportunities. The way to grow any institution is to match the most talented people with the most important opportunities.

And third: Build a strong, deep institutional culture. Work deliberately at this.

Over the years, we developed three core values at my company: respect for the individual; superior customer service; and the pursuit of excellence. These principles are easier to articulate than to implement. They sustained the way we did business, and they apply to any Jewish educational institution.

### SHAPING A NEW CLIMATE FOR JEWISH EDUCATION

Now let me tell you about my experience in attempting to shape a new climate for Jewish education. While the Jewish community is working on how to make better schools, how best to teach, or how best to learn — and we have rich assets to address those challenges — I am focusing on creating a climate in which excellent Jewish schooling can indeed flourish. That is, on helping the system of Jewish education set higher standards that I hope will be demanded by enlightened Jewish leaders in our communities.

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At the Jewish Agency, I came to understand that Jewish education everywhere was in a state of disarray. At the same time, I became convinced that Jewish education was a way to address the problems of Jewish continuity and Jewish life — and I have been at it ever since. In North America, that conviction led to a major transformation of the Jewish Community Center movement, through the Commission on Maximizing Jewish Educational Effectiveness of JCCs (COMJEE), which I chaired, and which issued its report in 1984.

What emerged from that commission was the idea that JCCs should see themselves as important centers in transforming the Jewish community through education, in ways uniquely suited to JCCs. As a result, whereas in 1986 there were two or three heads of Jewish education in community centers, ten years later there are sixty-five such full-time professionals.

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When the commission finished its work, it was clear that there were two necessary conditions to effect change in any area of Jewish education:

The first was building the profession of Jewish education. Today, when parents talk about what their kids are doing, one says, "My kid is a doctor at a major research center," or another says, "Mine is a lawyer at a big, prestigious firm," and a third one says, "My daughter is a partner on Wall Street," but the fourth, the parent of a Jewish teacher, is silent. In the future, we want that fourth to declare with pride, "My child is a Jewish educator!"

The second necessary condition is mobilizing community support for Jewish education, largely by developing a growing number of community leaders who are passionate and knowledgeable about Jewish education, and by increasing the number of Jewish communities who have placed Jewish education at the center of their vision and resources.

One concrete result of the commission was the establishment of the Council for Initiatives in Jewish Education (CIJE) to bring these two recommendations and several others to life. CIJE has been a catalyst for change through pilot projects that lead to building the profession and mobilizing community support for Jewish education. Working on these two aspects of the reform effort has been a major part of my agenda.

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## THE ROLE OF COMMUNITY AND PHILANTHROPY

I think that if you asked Jewish leadership in the fifteen largest North American communities what two or three concerns keep them up at night, they would say: "One of them is Jewish continuity, Jewish education, strengthening the Jewish people." This issue is now a top priority — and that's different from ten years ago.

The good news is that there are serious educational reform efforts underway in many North American communities, efforts led by dedicated people. And there are many leaders who are eager to contribute. One of CIFE's "discoveries," for example, has been Jewish academics at American universities whose expertise is reform in general education. When they hear about our work, they want to get involved, to bring their own knowledge base to Jewish education. I think this expanding group will be a "gold mine."

The same is true of lay leadership. There are many lay leaders who are not on fire about Jewish education — but they could be, if our work inspires them. Our challenge is to continue bringing outstanding Jewish men and women into this work.

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## THE ROLE OF COMMUNITY AND PHILANTHROPY

of CIJE deliberations is that educational institutions should be vision-driven. Day schools and congregational schools need to be able to answer the question: "Jewish education for what? What kind of Jew do we want to nurture, to graduate from this institution? How do we want to turn out a Jewish mensch?"

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## CONCRETE RESULTS IN CLEVELAND

And so to my next case history: Cleveland. I helped launch the Cleveland Commission on Jewish Continuity in 1986. We invited about sixty people and again nearly all of them said yes. We thought we'd ask sixty in order to get thirty; instead we ended up with a bigger commission than we wanted — but that was a strong, positive signal to us of deep interest in this subject.

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## THE ROLE OF COMMUNITY AND PHILANTHROPY

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In addition to the families, there were two other partners. In the first year, 1989, the Federation increased its allocation by \$100,000. This sum has grown by agreement each year, by year eight, 1997, it will be \$1.05 million additional per year from the Federation's annual campaign. The third component was the Federation Endowment Fund, a separate source of money. In the first four-year wave, it contributed \$1.29 million, in the second four-year wave, \$1.6 million. What does that add up to in total additional funds? Over eight years, the total additional funds will be \$12 million. What will the total be next year? It will be more than \$2.25 million per year in extra funds to the Jewish educational enterprise of Cleveland, a community of 60,000+ Jews.

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## THE ROLE OF COMMUNITY AND PHILANTHROPY

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To conclude: Good things are happening in Jewish education, and steady improvement is within our reach. There's no question in my mind that the Jewish educational system can be made vastly better than it is, that the ideas are there and the people are there, waiting to be tapped to contribute their talent and commitment. With passion, time, creativity and leadership, we'll see continued improvement — maybe even a transformation in the coming years. Count on it!

*Mr. Morton L. Mandel is the Founder and immediate past Chairman of the Council of Initiatives in Jewish Education.*



## HEBREW UNION COLLEGE—JEWISH INSTITUTE OF RELIGION

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FACSIMILE

TO:

NESSA RAPOPORT

FROM:

SARA LEE

FAX #:

(213) 532-2646

DATE:

OCT. 17, 1997

PAGE(S):

9 (including cover)

RETURN FAX:

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NOTES:

I have proofed this.  
Please take one final  
look at the "final"  
version and get back  
to me.

Sara

# FAX TRANSMISSION

CIJE

15 E. 26 St.  
NEW YORK, NY 10010-1579  
(212) 532-2360, EXT. 17  
FAX: (212) 532-2646

**To:** Sara Lee **Date:** September 29, 1997  
**Fax #:** 213-747-6128 **Pages:** 12, including this cover sheet.  
**From:** Nessa Rapoport  
**Subject:** Essay by Morton Mandel

## COMMENTS:

Thanks for your message. Attached is the complete essay, with very minor corrections on pp. 44, 45, 47, 48, 50, 51 and 53.

Please let me know that you received this material; and **please call my voicemail today with the final title, sub-title, and pub date of the book;** we are sending a "forthcoming" announcement to our board. I'm assuming the formal publisher is "HUC." If not, let me know that as well.

I would like to see final corrected proofs as well. Overnight return promised!

Shanah Tovah, and thanks for all your care.

Nessa

## REFLECTIONS ON MORTON L. MANDEL

"T

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title - usually  
set in Roman  
when body of  
text is in italics.

Similarly, if your style  
is to italicize Hebrew  
terms, tsedakah should  
be set in Roman here.

## THE ROLE OF COMMUNITY AND PHILANTHROPY

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**T**oday I would like to present a case history of a place and of some people — a portrait that expresses our dreams and what motivates and inspires some of us. I will share with you what has happened in Cleveland over the last ten years, because the story of Jewish education in Cleveland has filled me with hope. I'd also like to offer my personal story as one who has a burning desire to preserve and strengthen the Jewish people. I am one of a growing number of people who see Jewish education as a way — perhaps the way — to create a flourishing, more meaningful existence for North American Jews, and maybe for all Jews.

I begin with two basic assumptions: The first is that a high-quality Jewish education is a key factor for success in our efforts to build a more fulfilling Jewish life, and to enhance the likelihood that future generations of Jews will choose to be Jewish. My second assumption is that it is possible and within our eventual reach to build a system of Jewish education that can compete with the best in public and private education.

Let me give you some personal background. Beginning as co-founder, I was for thirty years the chief executive officer of a worldwide ~~company~~ multi-division company, listed on the NYSE, that distributes electronic parts. I learned a lot in the process of building that company — and I have brought much of what I learned into my communal work. I can also say that I have brought some of what I learned as a communal leader back to my company. I have no doubt that my communal



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commitments have educated me in a way that has contributed to the success of our company.

And so, I'd like to share some principles I have used in both settings that may apply to the world of Jewish education.

First, find superior people. Bring them into your work and invest heavily in developing them. This idea was a cornerstone of our accomplishment.

Second, match your best people with your biggest opportunities. The way to grow any institution is to match the most talented people with the most important opportunities.

And third: Build a strong, deep institutional culture. Work deliberately at this.

Over the years, we developed three core values at my company: respect for the individual, superior customer service, and the pursuit of excellence. These principles are easier to articulate than to implement. They sustained the way we did business, and they apply to any Jewish educational institution.

## SHAPING A NEW CLIMATE FOR JEWISH EDUCATION

Now let me tell you about my experience in attempting to shape a new climate for Jewish education. While the Jewish community is working on how to make better schools, how best to teach, or how best to learn — and we have rich assets to address those challenges — I am focusing on creating a climate in which excellent Jewish schooling can indeed flourish. That is, on helping the system of Jewish education set higher standards that I hope will be demanded by enlightened Jewish leaders in our communities.

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I started communal work in the organized Jewish community — locally, in the Cleveland Jewish Federation, and nationally, in the Council of Jewish Federations. In the sixties and early seventies, Jewish education was the farthest thing from my mind. My commitment to Jewish education really began in 1979, when I was on the Board of Governors of the Jewish Agency.

At the Jewish Agency, I came to understand that Jewish education everywhere was in a state of disarray. At the same time, I became convinced that Jewish education was a way to address the problems of Jewish continuity and Jewish life — and I have been at it ever since. In North America, that conviction led to a major transformation of the Jewish Community Center movement, through the Commission on Maximizing Jewish Educational Effectiveness of JCCs (COMJEE), which I chaired, and which issued its report in 1984.

What emerged from that commission was the idea that JCCs should see themselves as important centers in transforming the Jewish community through education, in ways uniquely suited to JCCs. As a result, whereas in 1986 there were two or three heads of Jewish education in community centers, ten years later there are sixty-five such full-time professionals.

A second commission experience was the Commission on Jewish Education in North America, which began in 1988, lasted for two years, and produced as its report A Time to Act. The commission was the first continental, transdenominational setting to deliberate about Jewish education. All of the forty-six commissioners had their own ideas about how to improve Jewish education. My family was interested in investing in Jewish education, but we had no clear way ~~how~~ to evaluate the many ideas that were being floated. The purpose of the commission, then, was to see if we could develop a blueprint for systemic reform of Jewish education in North America. Nothing less than that. To give you an idea of the keen interest in this commission, of the fifty-one people we invited to participate — lay, academic, communal professionals, etc. — forty-six said yes.

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When the commission finished its work, it was clear that there were two necessary conditions to effect change in any area of Jewish education:

The first was building the profession of Jewish education. Today, when parents talk about what their kids are doing, one says, "My kid is a doctor at a major research center," or another says, "Mine is a lawyer at a big, prestigious firm," and a third one says, "My daughter is a partner on Wall Street," but the fourth, the parent of a Jewish teacher, is silent. In the future, we want that fourth to declare with pride, "My child is a Jewish educator!"

The second necessary condition is mobilizing community support for Jewish education, largely by developing a growing number of community leaders who are passionate and knowledgeable about Jewish education, and by increasing the number of Jewish communities who have placed Jewish education at the center of their vision and resources.

One concrete result of the commission was the establishment of the Council for Initiatives in Jewish Education (CIJE) to bring these two recommendations and several others to life. CIJE has been a catalyst for change through pilot projects that lead to building the profession and mobilizing community support for Jewish education. Working on these two aspects of the reform effort has been a major part of my agenda.

## THE WINDS OF CHANGE

In trying to measure change, I can say that the climate of Jewish educational reform is steadily improving worldwide. The subject is on almost everyone's agenda, whether in the United Kingdom, in France, or in Israel. The recent report of the Shenhar Commission about the public school system in Israel criticized that system for not teaching Israeli children about the history and values of the Jewish community worldwide <sup>throughout the world.</sup>

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I think that if you asked Jewish leadership in the fifteen largest North American communities what two or three concerns keep them up at night, they would say: "One of them is Jewish continuity, Jewish education, strengthening the Jewish people." This issue is now a top priority — and that's different from ten years ago.

The good news is that there are serious educational reform efforts underway in many North American communities, efforts led by dedicated people. And there are many leaders who are eager to contribute. One of CIJE's "discoveries," for example, has been Jewish academics at American universities whose expertise is reform in general education. When they hear about our work, they want to get involved, to bring their own knowledge base to Jewish education. I think this expanding group will be a "gold mine."

The same is true of lay leadership. There are many lay leaders who are not on fire about Jewish education — but they could be, if our work inspires them. Our challenge is to continue bringing outstanding Jewish men and women into this work.

We are the wealthiest Jewish community in the history of the Jewish people. The financial resources to do everything we need are here. We have raised the level of commitment and interest sufficiently that people should be ever more willing to put their money where their hearts are. And we have to seek ways to get more potential large funders involved.

If it's true that the Jewish educator is a key to the kind of future we want, we will have the right kind of teachers and educational leaders in place only if people of quality enter the profession in sufficient numbers and are able to find fulfilling careers. And that will happen only when the supporting conditions are right — when the community believes that what the teachers are teaching is indeed important, vitally important. Only then will we have the kind of teachers we want and need.

And while our success will depend heavily on people, lay and professional, it will equally depend on content and ideas. For example, one of the ideas that has come out

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of CIJE deliberations is that educational institutions should be vision-driven. Day schools and congregational schools need to be able to answer the question: "Jewish education for what? What kind of Jew do we want to nurture, to graduate from this institution? How do we ~~want to~~ turn out a Jewish mensch?"

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We need the intersection of outstanding people and outstanding ideas to make systemic reform of Jewish education a reality.

What will it take? When Operation Moses took place in our communities — the extraordinary effort to bring Jews out of the former Soviet Union — American Jews produced several hundred million dollars virtually overnight. It's the only campaign I ever worked on, Jewish or general, that was really easy. Because when American Jews saw that there was an opportunity to truly help Soviet Jews, they almost leaped at the chance. That proved to me again how wonderful we are as a people, and how much money is available when the cause is a compelling one. Now we must make it clear that Jewish education is a compelling cause.

### CONCRETE RESULTS IN CLEVELAND

And so to my next case history: Cleveland. I helped launch the Cleveland Commission on Jewish Continuity in 1986. We invited about sixty people and again nearly all of them said yes. We thought we'd ask sixty in order to get thirty; instead we ended up with a bigger commission than we wanted — but that was a strong, positive signal to us of deep interest in this subject.

The commission was later co-chaired by an appointee of the Jewish Federation and by an appointee of our city's rabbinical group. Four key strategies drove the commission. First and foremost, we wanted to strengthen our core of Jewish educators and administrators. Conventional wisdom has it that many teachers are shleppers, but we knew that wasn't so. What is true is that many of our educators, while dedicated,

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are untrained — either in Jewish studies, in education, or in both. And so we needed to strengthen the core.

Second, we wanted to work with congregations as the prime gateway through which most families could be reached.

Third, we wanted to integrate the family into the Jewish educational experience.

And fourth, we wanted to integrate informal educational programming into the Jewish educational experience.

Today, ten years later, there have been dramatic changes in the Jewish community of Cleveland, which we attribute directly to this increased emphasis on Jewish education.

Here are some concrete results:

Enrollment in all Jewish schools:

Before: One-half of school-age children

Now: Two-thirds of school-age children

Enrollment in day schools:

Before: 15% of total enrollment

Now: 28% of total enrollment

Number of professionally trained educators in congregational and supplementary settings only:

Before: Four full-time directors

Now: Seven full-time directors, plus eight graduate fellows working fulltime.

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"Working full time."  
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What was the trigger? Why did this happen? Local families, including my own, were motivated to create a fund for the Jewish future, quite apart from the normal campaign fundraising process. We've now had two four-year waves. In the first four years, 1989-1993, three families committed \$1.85 million. In the second four-year wave, the three families grew to eight families, who committed a total of \$3.11 million.

In addition to the families, there were two other partners. In the first year, 1989, the Federation increased its allocation by \$100,000. This sum has grown by agreement each year; by year eight, 1997, it will be \$1.05 million additional per year from the Federation's annual campaign. The third component was the Federation Endowment Fund, a separate source of money. In the first four-year wave, it contributed \$1.29 million; in the second four-year wave, \$1.6 million. What does that add up to in total additional funds? Over eight years, the total additional funds will be \$12 million. What will the total be next year? It will be more than \$2.25 million per year in extra funds to the Jewish educational enterprise of Cleveland, a community of 60,000+ Jews.

What are the lessons? Lay leaders can't work without educators. Lay leaders can't work without rabbis. Lay leaders can't work in a vacuum. And educators and rabbis can't do the work without lay leaders. A good working partnership is the real key.

What else have we done? We have shifted communal priorities, as reflected in our funding. We are making continuing education a norm. We have multiplied the number of professionally trained educators working in congregational settings. We have expanded family and informal education opportunities, both quantitatively and qualitatively. And we have increased the number and percentage of students in day schools.

What has made the Cleveland story possible was the willingness of philanthropic families to partner with "champions" of Jewish education. Those families were

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determined to change the system, to involve the right people, and to overcome the large obstacle of inadequate community support for Jewish education.

To conclude: Good things are happening in Jewish education, and steady improvement is within our reach. There's no question in my mind that the Jewish educational system can be made vastly better than it is, that the ideas are there and the people are there, waiting to be tapped to contribute their talent and commitment. With passion, time, creativity and leadership, we'll see continued improvement — maybe even a transformation in the coming years. Count on it! —

Mr. Morton L. Mandel is the Founder and immediate past Chairman of the Council ~~of~~ Initiatives in Jewish Education.

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