MS-831: Jack, Joseph and Morton Mandel Foundation Records, 1980–2008.
Series C: Council for Initiatives in Jewish Education (CIJE). 1988–2003.
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JEWISH EXPONENT
September 4, 1992

Three cities set for Jewish education plan

NEW YORK (JTA) — The Jewish communities of Atlanta, Baltimore and Milwaukee have been selected by the Council for Initiatives in Jewish Education for an intensive three- to five-year experiment in improving Jewish education.

The council's endeavor, three years in the making, is to bring to each of the selected communities the best available resources and help them locate funding for innovative programs.

The council's plan is for the three "lead communities" to function as laboratories in which new systems in community-wide collaboration will be tested and refined.

Members of the council say they hope the projects will produce a model for providing top-quality Jewish education that can be replicated in Jewish communities around the country.

The co-sponsors are the Council of Jewish Federations, the Jewish Community Centers Association of North America and the Jewish Education Service of North America.

The council will have a full-time field researcher in each community to "monitor the process of change and provide the feedback that will make for more informed decisions," said Dr. Shulamith Elster, acting director of the council.

CIJE is also in the process of compiling a resource for educators called "The Best Practices Project," whose purpose, said Elster, would be to identify exemplary practices in various educational settings and to make them available, as role models, to educators across the country.

THE JEWISH LEDGER
Rochester, NY
September 8, 1992

Three Jewish Communities Selected For Jewish Education Pilot Project

BY DEBRA NUSSBAUM COHEN

NEW YORK (JTA) — Three Jewish communities — Atlanta, Baltimore and Milwaukee — have been selected by the Council for Initiatives in Jewish Education for an intensive three- to five-year experiment in improving Jewish education.

The council's endeavor, some three years in the making, is to bring to each of the selected communities the best available resources and to help them locate funding for innovative programs.

The council's plan is for the three "lead communities" to function as laboratories, in a sense, in which new systems in community-wide collaboration will be tested and refined.

Members of the council hope the three projects will eventually produce a model for providing top-quality Jewish education that can be replicated in Jewish communities around the country.

"This is a partnership between the local community and CIJE," said Dr. Shulamith Elster, acting director of the council, adding that "each partner has some specific responsibility."

The council will be providing each lead community with access to both a team of consultants and the leadership of national agencies, all of whom will be available to assist with planning and programming.

For example, if a lead community defines as a goal attracting top education professionals and bolstering the training and retention of the professionals they already have in place, the council will bring in advisers from its co-sponsoring agencies to help work out a plan.

The co-sponsors are the Council of Jewish Federations, the Jewish Community Centers Association of North America and the Jewish Education Service of North America.

In addition, the council will have a full-time "field researcher" in each community to "monitor the process of change and provide the feedback that will make for more informed decisions," said Elster.

"We want to document the process of answering the questions 'What does it take to bring about change?' and 'How does change happen?' " she said.

CIJE is also in the process of compiling a resource for educators called "The Best Practice Project."

The goal of the project, according to Elster, is to identify exemplary practices in various educational settings and to make them available, as role models, to educators across the country.

If, for example, Hebrew school principals want to enhance parental involvement in students' education, they could turn to the council to learn where such a project has been successful. The council might then underwrite a trip to that school so that the principals could meet with the project's creators and see them at work.

When asked how much the initial phases of the lead community and best practices programs are expected to cost the council, Elster said she "has no idea," adding that funding is coming from CIJE board members and several major foundations.

According to David Sarnat, executive director of the Atlanta Jewish Federation, the benefit of being one of the three lead communities "is not in terms of dollar resources, but the ability to engage in a process with the best around, which will remain available to us as we chart our course."

But, he added, Atlanta has been working on a major restructuring of its Jewish education system for the last couple of years.

"This puts a sanction on what we're doing. This is a very important kind of stroking that will provide additional momentum" for our plans, he said.

Added Sarnat: "Much of what we're planning to do (as a lead community) we would have done anyhow." ▲

The city's selection is "an honor" and " recognition" of Baltimore's efforts.

Baltimore Is Selected As Education Model

Ours is one of three communities chosen to participate in a national program to improve Jewish education.

BARBARA PASH
Local News Editor

Baltimore has been selected as one of three model communities in a three-to-five year experiment to improve Jewish education in North America.

The Council for Initiatives in Jewish Education (CIJE), a New York-based agency of the Mandel Associated Foundations of Cleveland, has invited Baltimore to join "an exciting new initiative in Jewish education — the Lead Communities Project" to develop innovative educational programs that can be replicated in other communities throughout North America, according to a letter to the Associated: Jewish Community Federation of Baltimore.

Atlanta and Milwaukee were the other two communities chosen to participate after a year-long process that began when CIJE invited 57 North American communities to apply for the project. Of those invited, 23 responded with proposals, and of the 23, nine were finalists in a selection process that included on-site visits by members of CIJE.

The details of the initiative are sketchy at this point in terms of specific projects and funding, but local Jewish leaders were excited and pleased by the announcement that Baltimore had been chosen.

LeRoy Hoffberger, chairman of Baltimore's Commission on Jewish Education, said, "I don't know if we or [CIJE] really have a firm fix on where this is going to lead us, but it creates the atmosphere and the ability to do things in the field of Jewish education that perhaps no community has been able to do before."

Darrell Friedman, president of the Associated, said that being chosen was "not only an honor, but a challenge and a responsibility" since what Baltimore does over the next few years "will have national and international implications for Jewish education."

Alfred Coplan, chairman of the board of the Associated, noted that "to be picked from the entire country as a Lead Community is really an honor." He added that the selection was recognition of Baltimore's efforts in the area of Jewish education.

In recent years, Baltimore has begun a comprehensive strategic plan for Jewish education, which so far has resulted in the creation of the Commission, a community-wide body to evaluate Jewish education, and the Fund for Jewish Education, to seek supplemental funds for educational projects.

Noting the advances made

Continued On Page 32

so far, Mr. Hoffberger said that "now we are going to be assisted by this national organization and so it's very exciting. It really puts us in the spotlight nationally and will cause us to work even harder" on educational issues.

Designation as a Lead Community will undoubtedly have a dramatic impact on Baltimore, according to Dr. Shulamith Elster, chief education officer for CIJE and former headmistress of the Charles E. Smith community day school in Rockville. "What this means is that over the next three to five years, the CIJE and Baltimore will become partners in a collaborative effort to establish in Baltimore a model community for Jewish education that can be used, held up, visited, and examined by Jewish communities in North America as an 'existence proof' — that's an educational term meaning to prove that it is possible with the right combination of people, resources and vision to improve Jewish education."

Dr. Elster added that "we are calling not just for specific improvement in particular programs. We are talking about systemic change —changing the way people think about Jewish education."

There will be several specific ramifications of the designation. Although CIJE will not provide funding for educational programs, it will help Baltimore in identifying and securing funds from national foundations that do.

In addition, CIJE will provide national experts to act as consultants as well as an on-site field researcher who will develop a system to measure the effectiveness of Baltimore's educational programs. Dr. Elster recently met with Baltimore Jewish educators to introduce the "woman who will be moving to Baltimore within a month" to be CIJE's field representative. Dr. Elster declined to give the person's name until a formal announcement could be made.

Baltimore's proposal to CIJE was based on the comprehensive strategic plan for Jewish education begun here in 1988. □

BALTIMORE JEWISH TIMES
September 18, 1992

No Prophet Of Doom

At BHU's fall convocation, Calvin Goldscheider offers some hope on the continuity of the Jewish community.

DANIEL SCHIFRIN
Staff Reporter

Pick up any Jewish publication, and you'll read accounts of the imminent demise of the American Jewish community; of the high rates of assimilation and lack of Jewish education that will doom it within a couple of generations.

Not so, explained Dr. Calvin Goldscheider Sunday night at Baltimore Hebrew University's Fall Convocation, celebrating the start of the academic year. The American Jewish community faces many challenges, he said to a full house of about 150 people, but on balance things are better than people think.

Calvin Goldscheider: Things not so bad.

"Half a century ago, who would have thought that almost all American Jewish children are exposed to some form of Jewish education," asked Dr. Goldscheider, a professor of Judaic Studies and sociology at Brown University. Or that "thousands would be studying in a wide range of Hebrew day schools; that almost 300 American colleges and universities would be offering courses related to Jewish studies as part of their general curriculum; that Jews in America would be the most organized and institution-oriented ethnic-religious group in America."

Dr. Goldscheider, who has been chairman of the department of demography at

Dr. Norma Fields Furst: BHU and the Baltimore Jewish community can continue to lead the nation.

Hebrew University in Jerusalem and is currently a research associate at the Rand Corporation in Santa Monica, Calif., has published extensively in the field of sociology and demography, especially in connection with Jewish communities in Israel and the Diaspora. He is completing a book on the changing patterns of Jewishness in the United States, based partly on the widely cited national Jewish census taken in 1990.

During his lecture, entitled "The Role of Jewish Education in the Survival of Diaspora Jewry," Dr. Goldscheider explained that over the last few generations American Jews have romanticized the Judaic component of their ancestors, even of those living in the last century, and have consequently misunderstood the current state of Jewish life in this country.

"One hundred years ago, the threats of pogroms and disenfranchisement, of blocked economic opportunity and discrimination, anti-Semitism and race hatred, of immigration, uprootedness, and foreignness, of poverty and financial uncertainty, of political revolution and displacement were central features of Jews and their communities," said Dr. Goldscheider. Things were so bad then, he continued, "Jews a century ago thought they were the last surviving generation."

Looking at history more closely, he said, yields some strategies for planning the Jewish education of the future. Of paramount importance is the re-evaluation of what it means to have a "community" in America, 1992.

"Playing golf in a Jewish country club, swimming at a Jewish community center or using day care facilities in a Jewish institutional setting do not seem on the surface to be very Jewish, but they are," said Dr. Goldscheider. These "'secular' activities enhance the values of Jewish life, intensify shared secular-religious commitments, increase the social, family and economic networks that sustain the continuity of the Jewish community."

Also, he said, since formal Jewish education now supplants the more segregated Jewish community of the past, "community level education for all parts of the life cycle" must be the basis of the quality of Jewish life at the end of the 20th century."

Dr. Goldscheider also explained that the type and quality of Jewish education in this country is responsible for many intra-community problems, more so than conflict over Zionism, or between Sephardim and Ashkenazim, or rich and poor.

"The diversity of Jewish educational background and religious expression has often resulted in exclusionary attitudes of some Jews toward others," he said, "and the lack of tolerance and respect for the legitimacy of diverse expressions of Jewishness and Judaism."

Dr. Norma Fields Furst, the interim president of Baltimore Hebrew University, delivered a short lecture on the challenges of Jewish higher education and the role the school would play in that evolution.

Among other things, Dr. Furst discussed the need for community leaders to be more Jewishly knowledgeable, for local teachers to take better advantage of the opportunity to improve their skills, and for the Baltimore community to work together as one of the nation's three "lead cities", as designated last month by the Council for Initiatives in Jewish Education. □

NCJW Journal

National Council of Jewish Women

Fall 1992, Vol. 15 No. 2

THE COST
– of –
JEWISH EDUCATION

by Lisa Hostein

"This letter," begin the parents of five-year-old Arielle Wernick, "is extremely difficult to write as it marks the end of a dream, the dream of our children receiving a Jewish day school education.

"Even with tuition aid, our daughter's first year at Solomon Schechter would still cost us $5,500," they write in a letter sent this summer to Dr. Steven Brown, the headmaster of the Solomon Schechter Day School in Philadelphia.

"With a second child beginning school next year, a commitment to even an elementary day school education for our children is financially impossible," the Wernicks write in the letter, a mere piece of paper that beneath the surface brims with anger, frustration and disappointment.

The letter is written to a headmaster in Philadelphia, but it could have been written to virtually any headmaster at virtually any day school across the country, where rapidly rising tuitions preclude a growing number of children of Jewishly-committed parents from participating in the most intensive Jewish experiences they could ever have.

Educators, parents and Jewish communal planners alike agree that the cost of providing an intensive Jewish education poses a problem for many middle class families and the Jewish community as a whole.

What they often disagree about, however, is where to lay the blame, and most important, how to solve the problem.

An estimated 130,000 to 160,000 children, from kindergarten to high school age, attend over 500 Jewish day schools across the country, according to the most recent figures available. This number represents approximately one-third of the number of children receiving some form of Jewish education.

The tuitions at these schools, the majority of which are Orthodox-run, range anywhere from $3,500 to $10,000, depending on location of the school; however, most of the schools fall in the range of $4,000 to $6,500 per student.

At a time when Jewish education is increasingly touted by the movers and shakers in the Jewish community as a critical — perhaps *the* critical — vehicle with which to help stem the tide of assimilation and intermarriage, the question of cost is particularly troubling.

"As a Jewish community, we have a limited number of means and opportunities to intervene" in the trend toward assimilation, said Dr. Jonathan Woocher, executive vice president of the Jewish Education Service of North America (JESNA), which provides education-related services and informational resources to organized community agencies. "Jewish education is the best we've got."

Woocher's analysis is born out by the findings of the 1990 Council of Jewish Federation's National Jewish Population Study, whose startling statistics about the current rate of intermarriage — measured at 52 percent — served as a wake-up call to many in the Jewish world.

In analyzing the study, prominent sociologist Seymour Martin Lipset concluded that the data "confirm the assumption that the more exposure to Jewish learning, the more likely the recipients are to be involved in the community and to pass the commitment onto their children.

"The justifiable concern for Jewish continuity," he wrote in his evaluation, "correctly focuses on Jewish education as the major facility available to the community to stem the hemorrhaging which is taking place."

Or, as Shulamith Elster, the chief education officer of the Council for Initiatives in Jewish Education, put it when asked why Jewish education is getting so much attention these days, "Maybe it's that we may in fact become some sort of endangered species."

In the past, Elster said, when one spoke of issues of Jewish continuity, it was often defined in "lovely terms" having to do with the continuity between the past and the present, of Jewish knowledge transmitted through the generations.

For many Jews today, the question of continuity is much more basic, she suggested. "It simply means having Jewish grandchildren."

Given the importance of Jewish education, "it's a problem whenever there are parents who want their children to have a better Jewish education and cost is the barrier to that," according to Woocher.

The high cost of Jewish educational experiences extend beyond the day schools to Israel programs, summer camps and even supplemental Hebrew schools — where the cost of the education is often part of overall synagogue membership fees and can, in some communities, exceed $2,000 or $3,000 per year.

Yet while all these programs pose a potential financial problem for Jewish parents struggling to balance their budgets, there is a general consensus that it is the day school which presents the biggest budget-busting threat for many Jewish families.

For Millie and Ande Taub, the decision to halt their son's day school education just as he was looking forward to high school was a painful but, they believed, a necessary one.

"It is unrealistic for the school to assume that someone who makes $50,000 to $70,000 a year...will be able to afford to pay $10,000 a year in tuition," said Millie Taub of Richboro, Pennsylvania.

Ian Taub had attended Jewish day schools since the first grade, with tuition increasing every year until, by the eighth grade, his parents were paying close to $5,000 — double what they had paid for his first grade.

Just how many Taubs are out

continued on next page

Cost *continued from previous page* there withdrawing their children is difficult, if not impossible, to determine due to the lack of hard data.

Though much of the evidence is anecdotal, there is a general consensus that the drop-out phenomenon is becoming increasingly common.

Dr. Leora Isaacs, a parent and member of the board of the Solomon Schechter School of Essex and Union Counties in New Jersey, says she has seen a number of students who have left her school.

Though expense is not always the reason families opt to go elsewhere, "finance is the reason being given more and more," said Isaacs, who also serves as director of research at JESNA.

Gail Teicher Fellus, the Union of American Hebrew Congregations' liaison to the 15 Reform day schools, said that her movement's four schools in Los Angeles are struggling this year, for the first time, to maintain enrollment as the recession takes its toll.

For the most part, enrollment at day schools has increased in recent years, despite the cost, but that is attributed to the larger number of Jewish children of school age.

However many Jewish youth are registered, the big question is how many more would be if parents felt the option was more financially feasible?

It's what some have called the "invisible factor."

As Taub herself said with some sense of anger and resentment, "unfortunately, our statistics won't show up in any study because those of us who know we don't quality for scholarships and cannot afford $10,000 don't even apply."

Dr. Robert Abramson, director of the 63 Solomon Schechter Day Schools, which are affiliated with the Conservative movement, sees an additional problem that is hard to measure. "What's happening is that people don't present themselves for scholarships because they think they won't qualify and they aren't ready to really stretch by using nearly all of their discretionary income," he said.

The question of priorities is a touchy one—often viewed differently depending on where one sits.

Among the Orthodox, nearly everyone agrees, there is generally no question whether to send a child to day school or not.

"It's an imperative; parents have no choice," said Rabbi Joshua Fishman, executive vice president of Torah Umesorah, the umbrella organization for Orthodox day schools and *yeshivot* in the United States and Canada.

Because intensive education is obligatory, the schools and parents, in conjunction with the community, work together to enable all children to attend.

"They sweat, they run at deficits, they sacrifice," Fishman said.

Among the non-Orthodox, however, day school education is a choice, with the decision resting largely on values and priorities — and financial possibilities.

From the perspective of the non-Orthodox day school director, "there's always going to be a gap between what the day school thinks and what the parents think they should pay," said Dr. Brown. "My heart aches for the parent who really wants to send his child for all the right reasons and just can't make the sacrifices required."

While Brown's school allocates 18 percent of its budget to tuition aid, the reality is, "there is only so much to go around."

Many parents like the Taubs and the Wernicks believe that communities should do more to help parents with tuition costs.

The problem is that financially strapped Jewish communities must contend with a host of competing needs — at home and abroad — at a time when many fundraising campaigns are coming up flat.

Though allocations to Jewish education — both formal and informal programs — have increased as a percentage of the overall pie in many communities over the past decade, the actual dollars available have not.

"There is a shrinking pie of community funds in general," said Abramson. "This is happening at a time when Jewish education has achieved a clear rhetorical priority. If it's going to achieve a programmatic priority, it will require addi-

tional funds."

In communities like Los Angeles, the day schools have come to depend on private foundations and individual philanthropists to supplement funds, according to Dr. Gil Graff, associate director of the Bureau of Jewish Education in Los Angeles.

Schools across the country are mounting significant fundraising drives to help close the gap between what they bring in in tuition, what they receive from contributions and what they need to run their schools and pay their teachers — whose salaries are generally far below those of their colleagues at public schools.

Some believe that the time has come to take drastic action.

With one set of data showing that the current institutions are not succeeding in stemming the tide of assimilation and intermarriage, and another set of data showing that Jewish education might just help, "we cannot afford to have a population wanting to take advantage of those opportunities and being foreclosed from doing so," said Dr. Graff. ❦

Lisa Hostein is news editor of the Jewish Exponent in Philadelphia and co-author of "The High Cost of Jewish Living," a recent publication of the American Jewish Committee.

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Agenda jewish education

Vol. 1 No. 1 Fall 1992

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Agenda jewish education

Vol. 1 No. 1 Fall 1992

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JESNA

Agenda: Jewish Education is published three times per year by the Jewish Education Service of North America. The views expressed by the authors are not necessarily the views of JESNA, but reflect responsible positions which may be of interest to the readership.

AGENDA: JEWISH EDUCATION

Why a new magazine for Jewish education? Because both Jewish education and the public concerned with it have changed dramatically over the past decade, bringing forward new needs and opportunities. *Agenda: Jewish Education* is part of JESNA's response to this new period and its possibilities.

Just a few years ago, Jewish education in North America occupied a respected, but circumscribed, role on the communal agenda. Education had its devoted supporters and its practioners. But the sustained attention of most of the organized Jewish community was focused elsewhere—on Israel, on anti-semitism, on populations in need of social and human services.

Today, Jewish education is on everyone's lips. The grim prospect of our disintegration as a viable and vibrant community through intermarriage, assimilation and disaffiliation has spurred even those previously indifferent to Jewish education to proclaim Jewish continuity as our number one priority, and Jewish education as our number one vehicle for ensuring our future.

Sadly, the reality of support, financial and human, for Jewish education does not yet match the rhetoric heard in our conference halls and meeting rooms. But the climate has changed. More people are interested in Jewish education. They're ready to invest greater energy and resources. And they're looking for the information, ideas and insights to guide them in their involvement.

Agenda: Jewish Education is for these individuals and for all those, whether veterans or neophytes, who know that we must help Jewish education fulfill its promise or risk everything that North American Jewry has built over three centuries. *Agenda: Jewish Education* will be a forum for ideas and opinions about issues that matter. It will raise the hard questions about how we can have more and better Jewish education, and it will lay out a wide variety of thoughtful and committed answers.

Agenda: Jewish Education is for decision-makers, lay and professional, working in the myriad of institutional settings now engaged in shaping and implementing educational strategies, policies and programs. It will look at the broad canvas of Jewish education and at the full range of actors and stakeholders—at schools, families and communities; at camps, Israel and youth programs; at teachers, rabbis, adult learners and administrators. It will identify what we currently know and what we need to know about how to create and sustain educational programs, activities and institutions of excellence.

The aim in all its articles and features will be both to inform and to inspire action. *Agenda: Jewish Education* will be part of the struggle, not merely a passive spectator.

Perhaps the most important element in determining whether this magazine meets that challenge will be you, the reader. We launch *Agenda: Jewish Education* not as a finished product, but as a communications tool in process. We will rely on you, as critics and as contributors, to help us—the managing board of lay people and professionals, and the distinguished group of contributing editors being fashioned—produce the kind of magazine that Jewish education needs today.

The aim in all its articles and features will be both to inform and to inspire action. *Agenda: Jewish Education* will be part of the struggle, not merely a passive spectator.

We at JESNA distribute this inaugural issue of *Agenda: Jewish Education* with great excitement, and no little trepidation. We genuinely believe that the North American community is on the brink on a new era, one that will be marked by intense efforts built around a widely-shared agenda of Jewish educational renewal. If this publication can help in some measure to refine this agenda and to push it forward to realization, we will be happy indeed.

Join us, and let's see what we can do.

BETWEEN THE COVERS

This Premier Issue of *Agenda: Jewish Education* has been gestating at JESNA for quite some time, longer than the usual term for a baby. And just as one anticipates the new arrival and breathes a sigh of relief upon delivery, so we too feel proud to see our collective vision come into being. Many people have helped shape and mold this venture. The lay and professional leadership of JESNA recognized that a new age for Jewish education was dawning and a publication was needed to announce and to provide a road map for the emerging future. The authors, who represent a broad range of lay people, academicians and professionals in a variety of institutional settings, share their best thinking and experience. Ou: design and production team at Alef Type & Design created the visual image and format to express our new direction. And finally, you, our subscibers and readers, the many who responded to our pre-publication announcements, we welcome you and hope we meet your expectations. Here's what awaits you—between the covers of the magazine.

For many people, Mort Mandel of Cleveland is today's Mr. Jewish Education. Mort tells his story, the significant influences in his life, his decision to get involved in Jewish education and what he hopes to achieve. You may be surprised with what he told us!

An educator once said that if you don't know where you're going, any path will get you there. Three scholars who participated in JESNA's Continental Leadership Conference in June 1991, put in writing their remarks about the goals of Jewish education. While each emphasizes a different approach and argues for its centrality, all three agree that the goals described are not mutually exclusive. The piece by Perry London is of particular value, since Dr. London passed away suddenly only a few weeks after submitting his article. Drs. Ackerman and Brauner, *yibadlu l'chaim*, share with us positions for which each is fairly well known. Clear goals are a prerequisite for effective action and we hope this analysis helps clarify your thinking.

Dr. Joseph Reimer has been studying synagogue schools for some time and his reflections on the role of the rabbi are stimulating.Rabbis have been both praised and criticized for the role they play in their synagogue schools. You may want to share this article with your rabbi, whatever role your rabbi takes.

Five people, selected somewhat at random, respond to this issue's question. Naturally, they represent a spectrum of opinions. Whether you agree with a particular viewpoint or disagree with all of them, compose your answer to this question and share it with us. We'll print a sampling of the answers we receive in a future issue. Check the centerfold for details about submitting your response.

The "Emerging Agenda for Jewish Education" is broader than we could represent in a single issue but we selected four "hot topics" which reflect some widely shared concerns. Dr. Finn was the keynoter at JESNA's Southern Leadership Conference in Atlanta and is an often quoted figure in public education in the general press. He captures a mood regarding education in general and asks us to consider how this might apply to Jewish education. Alan D. Bennett has written numerous articles and books on Jewish education over the course of a career spanning five decades. Schooling remains the dominant mode of Jewish educatioo for young people in North America. Therefore, understanding the limits and potential of Jewish schooling is critical in addressing today's Jewish education agenda. Whether or not you are directly involved in a Jewish school, don't skip Alan's thoughtful comments.

The CRB Foundation of Canada has made a major commitment to strengthening and expanding opportunities for young people to participate in Israel experiences. Dr. Barry Chazan, a CRB consultant, provides us with the rationale for Israel as a Jewish education experience for North American Jews. This article offers the language to explain the value and potential of the Israel experience to those unfamiliar with such programs, and reinforces the arguments of those committed to such programs. Dr. Lois Zachary was a co-chair of JESNA's Task Force on Adult Jewish Learning and presented these remarks at the 1991 General Assembly of the Council of Jewish Federations. Dr. Zachary argues that adult Jews need the attention and support of the community in pursuing Jewish learning and, in fact, many agencies and institutions are responding to adult Jewish learning needs. Helping existing institutions and agencies to reach out more effectively to a growing number of adult Jews seeking to learn is surely one of the challenges on the emerging agenda.

People who take Jewish education seriously are always interested in what other people are doing. Two regular features respond to this need: To Learn and To Teach, short reviews of interesting books, articles and monographs and On The Cutting Edge, brief descriptions of new initiatives in the field. Help us keep abreast of new developments by suggesting materials for review, sending reviews and keeping us informed about new ideas, concepts and approaches in your community.

We are trying to create a universe of discourse about Jewish education among those who are interested. Well, discourse is two-way. Use the last page to share your reaction to the Premier Issue and suggest future topics. If we affirmed your convictions, challenged your thinking, perhaps made yon angry, write us a letter. Letters will appear in future issues, subject to our space limitations and standards of civil discourse.

We hope the Premier Issue of *Agenda: Jewish Education* informs and challenges you. Join us in creating the universe of discourse necessary to usher in the new *Agenda: Jewish Education.*

INTERVIEW WITH MORT MANDEL

No one is more closely associated with the current drive to put Jewish education and Jewish continuity at the top of the Jewish community's agenda than Mort Mandel. For nearly a decade, Morton L. Mandel has made the revitalization of Jewish education his "cause." He brings to this cause years of experience as a top-level Jewish, business, and civic leader; almost boundless energy and enthusiasm; and readiness to step forward and enlist others to line up beside him in unprecedented coalitions. As the following interview reveals, Mr. Mandel, though intensely Jewish, was not always a Jewish education activist. He is in a sense, therefore, an exemplar of both the problem he has tackled—how to get the leadership of the Jewish community seriously engaged with Jewish education—and its solution. We spoke with Mort Mandel about the development of his Jewish commitment, about the initiatives for Jewish education he spearheaded, and about his hope for the future and for his fellow leaders.

AJE: Let's start at the beginning. What shaped you Jewishly as you were growing up? MLM: There's no doubt that the home I grew up in was a very important influence on me. My parents were very Jewish in the daily living sense. There was a very thick Jewish atmosphere—Jewish ambience, Jewish neighborhood. I went to schools that had large numbers of Jews.

My whole world was full of Jewish customs, Jewish traditions, holidays were big things. I grew up in a protective environment, a segregated environment, to some extent. I soaked up Jewish education by osmosis, not by going to school. When I was approaching Bar Mitzvah age, probably when I was ten, I went to cheder. We all hated it—we tolerated it out of respect to our parents. I was Bar Mitzvah, I didn't want to go any more and my parents didn't insist.

I had a wonderful Jewish education growing up in a home with Jewish values, Jewish traditions, Jewish history, Jewish customs, Jewish songs, Yiddish songs, a real thick Jewish-Yiddish connection. I still say Yiddish words—*mechaya* and all that— with a twinkle in my eye because somebody else like me has the same twinkle when we use those words. It's a very warm, fuzzy kind of memory.

AJE: How did you actually become involved formally in Jewish leadership? There are many other people who grew up under similar circumstances, most of whom did not become a Mort Mandel. MLM: Let's see...in the fourth grade, I was president of my class, fifth grade you couldn't nominate yourself again, so sixth grade I was president. Ninth grade I was president of the student council, eleventh grade I was president of my senior class—it just happened to me. I guess I enjoyed it and to become active in Jewish communal life was probably not a Jewish expression of anything...it was just natural. AJE: What were the first areas that you actually got involved in? MLM: I got out of the service in 1946 and I became active in the Jewish Federation campaign. I came up right from the bottom, as a solicitor in a low ranking, invisible division of the campaign, the Young Adult Division. I was 23 and I became chairman of the Division. I started that same year in the United Way and I eventually became president (1978). I guess it's my drive, my interest. A lot of people are interested—a lot of people aren't. AJE: How did the move come about to Jewish education? I've heard that this was not something that was always on your list of involvements. MLM: No, it was not premeditated; it was a surprise. In fact, I was not a particularly staunch supporter of the Jewish day school idea, being more generalist in my thinking. I was not supportive of it even up to and including my presidency of the Federation (1976). Most of my colleagues, the people who were the real leaders of the community, tolerated Jewish education. It was not where

During the nineties, the first objective is to have in place the appropriate network of organizations and institutions to exploit this opportunity to strengthen Jewish continuity and help achieve the quality of Jewish life we all want.

the most active, most highly qualified, most visible leadership was at.

In 1978 I became president of CJF, and in '79 I was on the Board of the Jewish Agency. At my very first meeting, Aryeh Dulzin, Chairman of the Executive, announced that the State of Israel and the Jewish Agency were forming a fund for Jewish education in the Diaspora, because they were worried about the trend lines. They didn't have the recent CJF study, but they knew already—everybody knew what was happening. They set aside $10 million—five and five—for Jewish education in the Diaspora to support Jewish continuity. I held my hand up and I said: This is the first meeting of the Jewish Agency Board of Governors I've attended, and if this is the kind of thing you do here I am really honored to be here.

Next thing I know I'm asked to be chairman of the Steering Committee. I said, let me bring consultants. He said, bring anybody you want. He announced there was a Steering Committee, I was chairman, and I was going to invite some other people to be consultants. I got Herb Millman, Carmi Schwartz, Seymour Fox, and Danny Tropper.

We drafted a statement of purpose, objectives, what would qualify [for support], what wouldn't, the kind of process we would go through. I held that job about nine years, during which the Joint Program sponsored the World Conference for Jewish Education (1984 *ed.*)—the first ever of its kind. The Jewish Agency adopted a fifth portfolio—Jewish education. They appointed a first Committee on Jewish Education in their history—which I chaired, while I was chairman of the Joint Program. We gave away money, mostly to places in great need, and for innovative ideas. Throughout the world Jewish education was in virtual disarray—a bright spot here, a jewel there—but mostly third rate.

they are there, they will always be there—to pick up the torch of Jewish education and Jewish continuity. This is a time for action. That's the message.

In the early eighties, when I got into Jewish education seriously, the recognition was growing in me that this was one way to attack the negative trend line—a point of entry, a way to intervene. Not necessarily the answer, but part of the answer. That's how it happened. AJE: Let me skip ahead a bit. I know we could talk about your work at what was then JWB and the Maximizing Jewish Educational Effectiveness process, but I want to move on to the Commission on Jewish Education in North America. This was again truly unprecedented. What led you to decide that we needed something of this scope and ambition, something that would bring leadership together on an unusual trans-institutional basis? MLM: In the mid-eighties, I was talking to other serious players—professionals, lay leaders, foundation leaders—there was no track for any of us to run on. We didn't want a single uni-track process, but there was nothing clear. I was out of the Jewish Agency, talked about it with my family, and we decided to put the important parts of our philanthropic resources into Jewish continuity, Jewish education. The Commission was born out of the need to establish a clearer picture of how to intervene in practical ways—how to produce systemic change, to enable the system to cope. We, the Mandel family, always knew we were going to take one of the recommendations, one of the findings of the Commission, and pursue it. AJE: The Commission report, *A Time to Act*, has obviously been a seminal document in terms of its recommendations, but as you look back on it now, what do you see as the achievements of the Commission? Was there something beyond the

report and the recommendations? MLM: I think the medium was the message. The Commission, there could have been two or three other groups as qualified, though this certainly was a qualified group, was a happening. It was a happening because of who was there, their unbelievable attendance, their involvement, the engagement with the Commissioners. The fact that this group spent two years to author a report did a lot for Jewish education in America. That kind of gain, that kind of foothold could be squandered. We probably have the decade of the nineties—but that's all. As important as the report was, that serious people came together to devote their time to Jewish education, Jewish continuity, was very important. That so many outstanding accomplished people came—was a major achievement of the Commission, and this sent quite a message. AJE: Now, I'd like you to look ahead. The Council for Initiatives in Jewish Education (CIJE) is up and running. It's beginning to get to the heart of its work with the Lead Communities and several of its other projects. Where would you like it to be five years from now? And in broader terms, where would you like to see Jewish education a few years down the road? MLM: I would like to see a strong established apparatus, a system of agencies—well led, well financed, working cooperatively together. CIJE is certainly needed to help catalyze the North American Jewish community, along with other constructive forces, to implement the report, to help evolve, help design how the North American Jewish community responds to Jewish education and Jewish continuity.

During the nineties, the first objective is to have in place the appropriate network of organizations and institutions to exploit this opportunity to strengthen Jewish continuity and help achieve the quality of Jewish life we all want. That's the mission for the nineties, my personal mission as well, to be one of the architects of this design in terms of structure, support, etc. AJE: Let me pick up on the issue of the design. One of the unique dimensions of your leadership is how much you have been able to bridge the worlds of Israel and North America. The Mandel Institute for the Study and Advancement of Jewish Education that you've recently established in Israel represents again something that is to my knowledge unprecedented: a world institute for Jewish education centered in Jerusalem. How do you see the role of Israel as this decades unfolds? What does Israel have to contribute to us, and do we have something to contribute to them? MLM: Definitely. Israel will be a major center of Jewish thought, philosophy, activity, leadership, and so will America. And so could England, France, Australia. . . . We could have Jewish communities full of lay leaders, scholars, academiciaus, professionals—interactive, relating to each other the same way we have in the university setting—a Stanford, a Harvard, a Brandeis, an Oxford, a Cambridge, a Hebrew University—teams of scholars competing with each other in a collegial way. It's like fighting cancer. A large number of brilliant cancer research centers and teams working today around the world, competing with and complementing each other. They relate to each other; they have journals, it's a very healthy, exciting competition in certain phases of our life. I would like to see that in Jewish education.

Now there is more power in Israel than any other place in the world, probably about sixty, seventy people, men and women in Israel, who make up that power. Why aren't there sixty, seventy men and women in America—maybe a hundred—we are a bigger Jewish community? One of the Mandel Institute's missions is to foster this kind of healthy competition. I am trying to influence some of my friends in other countries to have a commission on Jewish education. I tell them if you can get what we've got in America in your own way—for example in your own UK way, adapted to the UK environment, customs, traditions—it might help pull your community together. Why can't they do that in France and in Australia? As a matter of fact some folks in the UK are talking to us now about just this. That's my dream. AJE: One final question. There are a lot of leaders out there, many of whom have already bought in to what you have been arguing and advocating, some of whom haven't really yet. They are where you were, as you described it, perhaps thirty years ago. What's the message you want to leave with them? MLM: Along with the other major, critical needs that exist in the Jewish community—they are there, they will always be there—pick up the torch of Jewish education and Jewish continuity. This is a time for action. That's the message. AJE: That, I think, is a very fitting place to end. I want to thank you on behalf of *Agenda: Jewish Education* and all those whom you have and will continue to influence to get involved and to take action.

ANALYSIS

The Goals of Jewish Education

Jewish Identity Must Be Primary

Dr. Perry London ז"ל

The facts of American Jewish community life seem to necessitate that goals compete against one another for the allocation of scarce community resources. Jewish identity should be favored as a goal in this competition as a suitable educational aim for the masses, though perhaps not to a Jewish elite.

Defining Jewish Identity

"Jewish identity" means the definition of Jewishness in two main respects—first, by specifying what is the essence or what are the essential qualities of Jewishness. Second, it is definition in the sense of specifying the boundaries of being Jewish, that is, what is a Jew, who is a Jew, and what are the traits of behavior or character or attitude or belief that make a person Jewish—and what difference does it make. Until recently, it would have been pretty easy, I think, to identify Jewishness in both respects (its essence and its boundaries) in terms of five conventional qualities that most people would have agreed on intuitively:

(1) Being Jewish involves certain matters of theology and belief—such as belief in the unity of God and opposition to Christian theology.

(2) A second component of Jewishness is that it involves certain matters of ritual practice—even more, indeed, than theology.

(3) Third, it involves a kind of family membership, not just nuclear family membership but an extended family membership that could properly be called tribal (today it would be called "ethnic").

(4) Fourth, it involves a kind of community affiliation.

(5) And fifth, it involves a kind of personal self definition, that is, seeing oneself as being Jewish.

Today, Jewishness—and the problem of discussing Jewish identity, chiefly in the United States—has become complicated precisely because the defining boundaries of Jewish identity, in the family, where it is chiefly formed, and in the community, where it is later reinforced, have become so permeable, or blurred, or unimportant that even such once extreme steps as intermarriage are, for many Jews, no longer subjectively an abandonment of their Jewish identity. Of the five conventional qualities above, today only the last, the personal definition of oneself as Jewish, might be universally agreed on.

The problem of identity definition is that we Jews, especially in America but elsewhere too, have finally gotten the freedoms that have long been denied us. We have used them to create a profusion of pluralisms which have now become painfully difficult to interpret or understand. Is Jewishness now a socio-psychological crazy quilt of behavior patterns? Or is there some grammar or syntax of community and of organized social life embedded in it which gives it meaning and which says something about the Jewish future?

Change Factors in American Jewish Life

I cannot answer those questions confidently, but I believe that they arise as a result of "change factors" in American Jewish life that have taken place over the last several decades:

(1) First, we have become an utterly *voluntary* community of the *privileged*;

(2) Second, we have made *personal* fulfillment our dominant ethical value, even in religion;

(3) Third, we have adopted the mentality of *metropolitan* life, with its anonymity, ease, and wealth, to replace the *shtetl* norms of sociality and interdependency;

(4) Fourth, family ties and family structure has weakened;

(5) Fifth, intermarriage and the religious syncretism that often goes with it have become more acceptable;

(6) Finally, much of what we once saw as Jewish ethics is now part of

a general American ethic—our children have discovered that "shikkur *is not* a goy" and that the distribution of virtue and vice in America is nondenominational.

As a result of such changes, the potential psychological barriers to American Jewish intermarriage (or, if you wish to put it that way, the motives for endogamous marriage), are all sharply reduced today:

1) Racism or ethnic separatism (tribal; ethnic; historical; "our crowd") is largely unacceptable to liberal American Jews;
2) Religious separatism (ritual and theology) is less than it ever was;
3) Ideological disdain for "outsiders" (i.e. morality, good guys/bad guys) has diminished;
4) Familial personal disapproval of intermarriage is less than it was; and finally,
5) External barriers have been lowered, such as the unwillingness of non Jewish parents to see their children marry Jews.

In this social and familial context, looking for the respective jobs that need to be done in pursuit of *Jewish identity, cultural literacy,* and *ideological commitment,* promoting identity has priority, I think, because one cannot have cultural literacy without having a culture. American Jews almost do not have one, as American Blacks do not. As for ideological commitment, you cannot promote it without, if not ideological competition, at least knowing what an ideology is. This knowledge is highly attenuated among American Jews. Also, Islam and Christianity both have ideologies which *do not* demand any special culture for their fulfillment. Not so Judaism: our religion without our culture would become much like Islam.

Jewish identity was always, historically, the *de facto* base of cultural literacy and ideological commitment alike. But the weakness of American Jewish society, in cultural and religious terms, now requires that identity become *de jura* the main mission of Jewish educators.

In view of the facts, strengthening Jewish identity in the context of modern American life requires:

[1] First, *strengthening the Jewishness of family,* especially by promoting familial religious practices which are (a) attractive, (b) effortful, and (c) conspicuously different from other groups.

[2] Second, it requires communal opportunities and demands that are *particularist,* if not invidious—religious celebration; involvement with Israel; saving Soviet Jewry, and other activities that "Judaize." In that connection, it is clear that "Judaize" now means making Judaism a source of personal, individual fulfillment.

This individualistic theme is not going to go away from American life, Jewish and other alike. As Barry Kosmin put it in interpreting his survey results: "Being a Jew is increasingly individual, a personal thing." Group survival is simply not a meaningful issue to many Jewish individuals. So we must now ask: "What are the merits in being Jewish that may make it worth preserving for the sake of the individuals involved?"

I think there may be some important ones: The support of motives of *affiliation, love, purposive work, the service of God*—things that serve an expanded self in a more-than-selfish fulfillment.

Today, Jewishness has become complicated precisely because the defining boundaries of Jewish identity, in the family, where it is chiefly formed, and in the community, where it is later reinforced, have become so permeable, or blurred, or unimportant that even such once extreme steps as intermarriage are, for many Jews, no longer subjectively an abandonment of their Jewish identity.

And I think that Jewish family and community life are instruments and vehicles to support such motives.

Strengthening Jewish identity, in this context, means promoting Judaism as a religious civilization that offers humane opportunites for personal development not so easily found without it. This is the base, I think, from which cultural literacy and ideological commitment both can grow.

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Learning To Read The Culture

Dr. Walter Ackerman

Debate about the purpose of education is very often symptomatic of a society which is not sure of its future direction. Of the many avenues used by a culture to transmit itself across generations, the school is the institution most amenable to regulation. Its program is a concrete expression of what people consider important and worth handing down to those who will come after them. When we are not sure about what schools should do or assign them tasks hitherto the responsibility of other social institutions, we generally are in a period of new circumstance, on the edge of uncharted terrain. Most of the discussion about Jewish education in the United States today reflects such a predicament; investment in means is guided by vague notions of Jewish continuity rather than by a clearly articulated vision of Jewish life.

Education as celebrated in the religious tradition of the Jews suffers no such uncertainty. Learning was, and remains, an act of piety; the service of the Lord dictated by Divine command. The "curriculum" is equally specific: "...At five, one is ready for the study of Scripture; at ten for the study of the Mishneh...at fifteen for the study of the Talmud..." (*Avoth 5:21*). This is a course of study which transcends time and place. Critics of schools, and over the centuries there were many, never quarreled with the assumptions underlying education so conceived. Their arguments had to do with methods; the Maharal of Prague (best known perhaps for his attempts to create a Golem, 1525-1609) is a good example—"the fools in these parts teach the [Portion of the Week]...each week they teach a little of the Sidrah...at the end of the year the child does not remember anything...this goes on for three or four years and when the youngster moves on, he takes very little away with him." There is no suggestion that Bible, Mishneh or Talmud are not to be studied. Changes in this pattern date from a later period, products of modernity and the move of Jews into the larger society.

Removed from its theological context, the traditional curriculum may be understood as education for cultural literacy. The immediate purpose of schooling was to provide the student with the tools and skills required for the decoding of the symbols of the culture. The major symbols of Jewish culture are literary; the word is the Jewish art form. Unless one is prepared to deny the significance of the Jewish experience as recorded and expressed in the canon, Jewish education should find its purpose in the engagement between the learner and the text. In contrast to other emphases, many of which are highly individualistic, thinking of schooling and the educational experience in this way seizes the significance of the necessity for the retention of a collective memory. It is doubtful that a culture can long survive if its sense of self is connected only to the present and individual experience.

Removed from its theological context, the traditional curriculum may be understood as education for cultural literacy. The immediate purpose of schooling was to provide the student with the tools and skills required for the decoding of the symbols of the culture. The major symbols of Jewish culture are literary; the word is the Jewish art form.

An example of education for cultural literacy in a non-religious context can be found in Ahad Ha'am's prescription for the spiritual renaissance of the Jewish people. The school, in his view, was the embodiment of the national will and the place in which there would be restored that "sentiment of unity and purpose which was the precondition of national independence." Education in the spirit of the national heritage and as a tool for the development of a new Jewish culture required a setting committed to the centrality of the Hebrew language and its literature. The mastery of the *national* language was the keystone of the entire educational structure—both because of the intrinsic power of the language in the shaping of personality and because Hebrew was essential to an understanding of the nation's literature, the storehouse of its culture. In the long history of Jewish education, few ideas of a non-religious character have played as formative a role as this conception of the form and function of schooling.

Ideology Is The Basis of Commitment

Dr. Ronald A. Brauner

The kind of intensive education which is necessary for the development of Jewish cultural literacy never embraced a majority. The *Talmid Chacham*, the apotheosis of the literate Jew, was a member of an elite; an elite of merit, but an elite nevertheless. The ethos of democracy and the striving for egalitarianism which is today so much a part of American society, sometimes prevent discussion of the creation of elites.

The great yeshivot of Europe and their counterparts in the United States and Israel are, of course, dedicated to that very idea. If the rest of Jewry forgoes the patterns of nurture which identify, encourage and support the very best of our young people in their pursuit of Jewish learning, it is doomed to mediocrity of spirit which can only heighten the tide of disaffection which plagues us today.

Current concern about Jewish education in the United States resonates with the related ideas of identity and identification. These concepts, not always properly understood nor appropriately used, are the ground on which a new attention to informal education and "beyond the classroom" experiences are rooted. One may not deny the significance of these ideas nor question the importance of the experiential in helping young people, and even adults, in defining themselves as Jews. We must try to understand the role that cultural literacy plays in shaping identity and forging identification. Failing that, Jewish life, individually and collectively, is without the distinguishing characteristics which set us apart.

Dr. Ackerman is Shane Family Professor of Education at Beersheva University in Israel.

It is possible to talk about goals that are common to all Jews, irrespective of the membership cards they do or do not pledge allegiance to. I believe we share a goal for the Jewish community, for our people. We want to see Jewish men and women marrying Jewish men and women and making Jewish families and making Jewish children and living proud and loyal and active Jewish lives. I submit, with a certain degree of arrogance, that this is a top agenda item for any Jew who take Judaism seriously and it doesn't matter one little bit what ideological movement we do or do not belong to.

Throughout all Jewish history as I read it, those Jewish people who have the greatest focus and the greatest energy and the greatest commitment and the greatest devotion are invariably those Jews who are driven by an ideological commitment. The people who make a difference in Jewish life are the people who care about making a difference and who see their participation in this wonderful drama called being Jewish as part of an agenda. Not because they happen to be momentarily turned on by a glitzy program, not because they happen to have been lucky enough to join a particular committee that, for fifteen minutes, will do some good thing that they'll feel good about. We are talking about the people who have integrated into their own lives a sense of devotion to a cause, to a purpose which drives them.

The Jewish school is a model of what ideology can do. There is a piece of solid information which every decisor in the Jewish community has to know well—Daniel Elazar's article entitled "Decision Making in the American Jewish Community" in the American Jewish Yearbook of 1973 or in a later form in Marshall Sklare's *American Jews: A Reader* (New York, 1983). Elazar observes that:

> "American Jews' ideological commitment to a particular synagogue movement is very weak except at the extremes of Orthodox and Reform."

You can test this empirically. We live in a general society in which ideology is either weak or non-existent. One of the great problems we have in American culture is that we lack purpose. What do we really believe in, what are we ready to put our lives on the line for, what are we ready to give of ourselves for? Are we really prepared to sacrifice the things that are holiest and most sacred and most meaningful to us?

The people who make a difference in Jewish life are the people who care about making a difference and who see their participation in this wonderful drama called being Jewish as part of an agenda.

An ideology is a notion, a coherent notion of a program and of a vision that drives people, that leads people to raise their children in certain ways because they know, somehow, that this is right and this is what counts. Insofar as there is an absence of ideology in American life, unfortunately, we who are very good imitators, have been divesting ourselves of particular Jewish ideology, in some significant ways, to

match what has been happening in American culture at large. The net result is that with the decline of ideology in the American Jewish community we have a concomitant decline in commitment, in focus, in energy and in substantive approach to things which, in our better moments, we know we really need. What is needed in terms of our communal funding and our programming is a firm commitment to support ideological programs.

But how? We're going to talk about the schools again. We'll call them the Hebrew Schools. If they are called Hebrew Schools, of course that is a problem too. That doesn't make them much different from French schools except for the Hebrew. In which case you begin to wonder whether Berlitz ought to be doing the job instead of us. Let's speak of them as religious schools, Jewish schools, supplementary schools, all kinds of schools. There was a very important study done. It is quoted, by the way, in another excellent article, Walter Ackerman's survey entitled, "Jewish Education Today," in the *American Jewish Yearbook, 1980.* In this study, which is a comprehensive survey of the condition of American Jewish education, Ackerman notes that "research supports the long-standing contention of Jewish educators that children do not stay long enough in Jewish schools to permit anything positive to happen."

In firm support of this contention is Geoffrey E. Bock's assertion that there exists "...a positive relationship between time spent in Jewish classrooms during childhood and youth and adult religiosity, involvement in informal Jewish social networks, knowledge of Jewish culture, and support for Israel."

Ackerman points to a study by Harold Himmelfarb and comes up with this observation:

> Jewish schooling does not begin to have any statistically significant impact on adult religiosity until there are approximately 3,000 hours of attendance. 3,000 hours of attendance! Now do a little arithmetic. If the average Jewish child begins school at the age of eight, alef class, and attends six hours a week, thirty-two weeks a year, for five years until Bar or Bat Mitzvah time, how many hours does all that equal. Right!—960!—and that's not wasting time and that's with perfect attendance. So you see, if you come up with 960 hours and you remember that Himmelfarb's study found that there is no statistically significant impact on adult religiosity until children have been in school for 3,000 hours, then there is a clear implication in this kind of information, for me as someone who works in Jewish education, and for you as people who work in Jewish education, all of you, whether paid professionals or not, that it is in the best interest of the Jewish community that we fund and support more intensive Jewish educational programs which lead more to that critical 3,000 hours so as to guarantee the best possible results.

There is disagreement as to the number of classroom hours needed to produce the results we are looking for, but the basic contentions are unchallenged. Sociologist Steven M. Cohen's research "shows plainly that more intensive schooling produces more identification."

Now I mention Jewish schools for another reason and that is that those schools whose programs are built upon at least 3,000 hours of Jewish study happen to be ideological schools. Many happen to be day schools, which, by the way, are ideologically oriented. We should note that "ideologically oriented" does not mean that the school must necessarily belong to a movement. My own alma mater, Akiba Hebrew Academy in Philadelphia, is a community school with no sectarian affiliation, but is strongly ideological. Its ideology is *K'lal Yisrael,* dynamic pluralism.

The most intensive ideological manifestations of schools are the ones which have the broadest and deepest programs and are also the ones which happen to have the most intensive programs and are the ones which more closely produce positive results. That's where the greatest chances are that we will produce the people who will be the men and the women who will marry Jewish men and women, who will make Jewish babies and make Jewish families who will live proud and loyal Jewish lives. It comes down that simply. It is the ideological school. For me, as an educator, I couldn't care less whether its an Orthodox, Conservative, Reform or Reconstructionist or secular school. The thing that we're searching for is ideology, for strong allegiance to purpose and to mission. What we're looking for is programmatic developments which guarantee the most intensive and extensive involvement and contact with things Jewish, providing thereby the greatest likelihood for the achievement of our goal.

The times call for us to recognize that what will save us and secure our viable, creative future, are cadres of fellow Jews who work and plan and build and live out of a sense of purpose and commitment. And purpose and commitment are manifestations of ideology.

Dr. Brauner is President of the Foundation for Jewish Studies and a frequent lecturer for the Wexner Heritage Foundation.

COMMENTARY

The Role of the Rabbi in Jewish Education

Dr. Joseph Reimer

In my research on good synagogue schools I have noted a parallel between the place of the school within the value hierachy of the congregation and the closeness of the rabbi to the educational process. Without assuming a causal relationship, I believe the rabbi's involvement in the educational process correlates with the school's receiving more prestige and support within the congregational system. While rabbis on their own cannot create this support, their involvement symbolizes and contributes to the congregation's positive valuation of the school and related educational programs.

What is meant by "rabbinic involvement"? Rabbis are involved in different ways, and given how overburdened most rabbis are and how varied are their talents and interests, it makes little sense to prescribe a singular involvement. Instead, I will suggest five different forms of involvement that have been observed to have some positive effect in enhancing the status of the school within the congregational system. I offer these as possibilities that rabbis might explore as ways of offering concrete support to the congregational school.

Symbolism

As the religious leaders of the synagogue, rabbis control much of the symbol system of the congregation. Anyone regularly attending services knows that how the rabbi leads the service speaks volumes about the congregation's value system.

To offer one example. I recently attended the bat mitzvah of a girl who performed her part with grace and competence. In speaking to the bat mitzvah, the rabbi noted that she was a recent graduate of the congregational school and publically linked her competence to the education she received. So far, so good. But I also noticed that the school principal was attending the service, and then realized that the rabbi was missing a symbolic opportunity. Had the rabbi called up the principal to stand with him on the *bimah* in congratulating the bat mitzvah and her parents, he would have symbolically affirmed the partnership among the congregation, school and family that makes the bat mitzvah possible. Verbal recognition does not have the same force as sharing the spotlight.

Presence

Often synagogue buildings are designed so that the school occupies a

wing of the buiding quite separate from the congregational wing in which the rabbis have their offices. The architectural design underscores a sad reality of distance, but rabbis can overcome the distance by making time to be physically—and, of course, emotionally—present during the school program. Whether once a week the rabbi stands in the hall to greet children and parents or the rabbi visits in each classroom two or three times during the year, the act of being present speaks loudly to the connection between congregation and school. Allowing oneself to be known on a regular basis strongly reinforces the message that rabbis are not only around on Shabbat, but also involved in the day by day educational effort.

Partnership

The rabbi and educator have differential status within the congregational system, and that difference makes it unclear what kind of partnership will exist between them. Most educators look to the rabbi both to help and to support them. But some rabbis adopt the position that it is the educator's job to run the school and they are honoring the autonomy of the educator by leaving school matters in the educator's hands.

Had the rabbi called up the principal to stand with him on the bimah in congratulating the Bat Mitzvah and her parents, he would have symbolically affirmed the partnership among the congregation, school and family that makes the Bat Mitzvah possible.

This position misses the crucial point that the educator's work cannot stand in a vacuum, but needs to be responsive to the spiritual tone of the congregation. Where does *this* congregation stand in the ever-varied continuum of religious positions within American Judaism? How much emphasis is placed on Hebrew, liturgy, Israel or social action in this congregation? It is the rabbi who needs to be a partner in this conversation with the educator if the curriculum and teaching of the school is to match the religious blueprint of the congregation. It is to the rabbi that the educator needs regularly to turn for his/her spiritual grounding, for the assurance that the everyday work with teachers, students and parents has some transcendent meaning.

Teaching

Most rabbis are not trained as professional educators, but have experience and talent as teachers of Judaica. While there are wonderful benefits for the school when the congregational rabbi is competent and chooses to teach students in the school, the main benefit to the school probably comes from the rabbi's teaching of adults in the congregation.

As teachers of adults, rabbis have the opportunity to influence the value of Jewish education in the adult community. Many congregants have neither fond memories of their own childhood Jewish education nor much experience with Jewish learning as adults. They often view Jewish learning from a distance. But rabbis have the chance to alter that perception. No sermon on the value of Jewish education has a fraction of the power of a wonderful class taught by the rabbi in which parents and other congregants can experience for themselves the wonder of Torah study. Adult and family education often work precisely at the moment when adults realize all that they have missed in their growing up as Jews and, for the first time, really

wish their children could have what was not available to them—a valued Jewish education.

Advocacy

Jewish education costs real money, and discussions about value priorities point to the budget process during which the lay leadership decides on allocations for the school and related programs. Discussions about the budget usually involve the school committee together with the educator, and the rabbi may have little direct role here. But budgets are also reflective of value systems and answer very concretely the question "how much is this function worth to us?"

Advocacy for education begins long before a budget hearing. It is a process of persuasion that takes place over time in which people are educated to seeing the synagogue world in a certain way. While the educator has to be the main advocate for the school program, the rabbi has to be the advocate for the educational agenda of the synagogue, for the larger concept of the synagogue's having an identifiable educational mission. It is the rabbi who has to teach the congregants that to have a quality school, a substantive youth program and an exciting format for adults and families is a true source of congregational pride.

Conclusion

It is by no means self-evident to many lay leaders that synagogues should place Jewish education at the top of their agendas. Synagogues have many legitimate functions to fill and education could be shifted to other hands or simply treated as one among many priorities. That is a judgment call. But when the call is being made, if the rabbi has not in action as in word been firmly on the side of "education first and foremost," we can be quite sure that the educator alone cannot carry the banner.

Rabbis have neither the training nor the time to run synagogue schools. They depend on the professional educator to be a leader for the school and other educational programs. But the mantle of synagogue leadership still primarily rests on the rabbi's shoulders. If synagogues are to be effective providers of Jewish education, educators and their clients still depend on the rabbi to demonstrate through concrete involvement that education is and must remain a top priority on the synagogue agenda.

Dr. Reimer is Assistant Professor in the Hornstein Program for Jewish Communal Service at Brandeis University.

TO LEARN AND TO TEACH
ללמד וללמד

Information is the key to effective decision-making, but, fortunately, too much is available about Jewish education to read everything. To help guide your reading, we offer brief overviews of the contents of interesting items which cross our desk. Readers are encouraged to recommend worthwhile material for this column.

"The Psychology of Jewish Identity Education" by Drs. Barry Chazan and Perry London presents an overview of social group identity and suggests ways of strengthening Jewish identity for each of ten stages in human development. Chazan, a former American, teaches Jewish education at the Hebrew University and does educational work for the JCC Association in Israel. London was Dean of the School of Graduate and Professional Psychology at Rutgers University and served as a consultant to several Jewish organizations. Published in 1989, the monograph is clearly written in non-technical language and offers a fruitful way of thinking about Jewish identity and Jewish education. American Jewish Committee, Jewish Communal Affairs Department, 165 East 65th St., New York, NY 10021.

"Reflections on the Central Agency for Jewish Education: Status and Challenge," was the theme of *Jewish Education* magazine, Volume 58, Numbers 3 and 4, Fall-Winter 1990. Informed observers, critics and central agency directors offer explanations and overviews of the history and current state of central agencies and suggest directions for the immediate future. Council for Jewish Education, 426 West 58th St., New York, NY 10019.

Two question and answer booklets about intermarriage and three program guides have recently been published by different organizations. "Intermarriage: Our Grounds For Concern" by Rabbi Alan Silverstein poses 14 questions often asked of rabbis and provides answers from the perspective of Conservative Judaism. "Questions Jewish Parents Ask About Intermarriage" by Rabbis Mark L. Winer and Aryeh Meir poses similar and additional questions and offer answers from a broad Jewish social perspective. Both pamphlets are designed to help provide language to those who wish to reduce intermarriage and its negative effects on Jewish continuity. Useful bibliographies of recent research and thinking are included. "Intermarriage: What Can We Do? What Should We Do?", "Interdating -Intermarriage: Intervention" and "Extending The Reach of the Center: Preparing JCCs to Serve Jewish Interfaith Families" offer models and approaches for programs to address issues and reach out to interfaith families. "Inderdating" is specifically addressed to families with teenagers. "Extending" reports the activities of five JCCs around the United States, suggests an approach for Centers and includes a reading list containing several volumes written to guide interfaith couples. The United Synagogue of Conservative Judaism is the source for "14 Questions", "Intermarriage" and "Interdating", American Jewish Committee publishes "Questions" and the JCC Association produced "Extending".

United Synagogue, 155 Fifth Avenue, New York, NY 10010—AJC, 165 East 56th St., New York, NY 10021—JCC Association, 15 East 26th St., New York, NY 10010.

Two books published recently are of interest for adult Jewish learning as they explore models for the practice of adult religious education and an approach to connecting religious education to the life of adults in a religious community. *Models of Adult Religious Education*, Wickett, R.E.Y., (Religious Education Press, 1991) is an introduction to the variety of approaches available to the adult educator. Beginning with an overview and rationale for making continuing education meaningful to the adult learner, more than a dozen models are reviewed. This overview invites the reader to explore each one in greater depth to determine how best to incorporate it into the adult religious education program. Linda J. Vogel, *Teaching and Learning in Communities of Faith*, (Jossey-Bass, 1991) suggests using learners' stories and stories of religious traditions as the means for making religious education meaningful to adult learners. Although built on Christian tradition (references to the Jewish tradition appear throughout the text), adult Jewish educators will find her approach both provocative and instructive. Vogel leads the reader through her journey as a religious educator and offers her vision of how religion brings meaning to the individual as an adult member of society.

Reviewed by Paul A. Flexner, Director of Human Resources Development, Jewish Education Service of North America

Brief descriptions of projects, activities and programs in Jewish education which can be applied in a wide range of settings. Inclusion in *Agenda: Jewish Education* is for information only and does not imply evaluation or endorsement of the selections listed.

JUDAISM AND ECOLOGY

Shomrei Adamah, a Jewish environmental awareness organization, has received a grant from the Covenant Foundation to develop curricular units for grades 5-8 on Judaism and ecology issues. Based on Jewish values of not destroying, care for animals, sanctity of the land and change, the units will be field tested in Jewish day schools, congregational schools and a summer camp in Pennsylvania, New Jersey and New York. The project involves training teachers in Jewish ecological concepts and includes activities for the school, home and other settings. Contact: Covenant Foundation, Dr. Judith Ginsberg, 215 Park Avenue South, New York, NY, 10010.

INTERMARRIAGE OUTREACH AND JCCS

The Suffolk County, NY YM-YWHA, with a grant from the Covenant Foundation, is continuing its effort to involve intermarried families with children in exploring the potential for Jewish enrichment in family life. Members of intermarried families are involved in planning study groups, courses and lecture programs for themselves and their friends. Most of the families are not affiliated with any other Jewish institution in the area. Contact: Covenant Foundation, Dr. Judith Ginsberg, 215 Park Avenue South, New York, NY 10010.

ADULT JEWISH LEARNING OUTREACH

Twenty-four congregations, day schools and outreach organizations throughout the United States are currently developing or expanding programs to bring adults closer to Jewish life with grants from the Avi Chai Foundation, a private foundation based in New York. Congregations from the Orthodox, Reform and Conservative movements, Orthodox and communal day schools and community-based organizations are attempting to reach college students, young adult singles and couples, school-age families, new Americans from the CIS, unaffiliated and underfamiliated populations through study groups, special events and one-to-one activities. Contact: Avraham Y. HaCohen, Avi Chai Foundation, 52 Vanderbilt Avenue, Suite 1007, New York, NY 10017-3808.

CENTRAL AGENCY FUNDRAISING

Central agencies receive most of their funding from Federation allocations and project grants from Federation Endowments. However, a few agencies have long histories of independent, limited fundraising. The Central Agency for Jewish Education in Miami is breaking new ground in establishing a Development Director position to coordinate and expand current financial resource programs. Contact: Gene Greenzweig, CAJE, 4200 Biscayne Blvd., Miami, FL 33137.

COMMUNITY HEBREW SCHOOLS

The Detroit Jewish Welfare Federation recently released a report calling for phasing out the United Hebrew Schools, the community's independent supplementary Jewish education program for elementary grades, and strengthening the Agency for Jewish Education, which grew out of the United Hebrew Schools over the last decade. A Federation study committee concluded that students currently served by UHS could be accomodated in congregational schools, since most congregations in Detroit have been conducting their own schools for many years. Contact: Larry Ziffer, Jewish Welfare Federation, Fred M. Butzel Memorial Building, 163 Madison, Detroit, MI 48226.

COMMUNITY-WIDE FAMILY EDUCATION

With a grant from two family foundations in Baltimore, the Board of Jewish Education has engaged a full-time Jewish family educator to promote family education in individual educational institutions and develop a community-wide approach to supporting such programs. The Baltimore BJE is a pioneering agency in the field of Jewish family education having piloted the Home Start program in the 70's. Contact: Dr. Chaim Botwinick, BJE, 5800 Park Heights Avenue, Baltimore, MD, 21215.

If you could change one thing to improve Jewish education in the 90's, what would you do?

Sandra Brown

Jewish education as we have known it for some time has focused on formal, text oriented, school centered programs. Consequently, we are producing knowledgeable Jewish students whose Jewish identities are restricted to the classroom setting. Although this is a sweeping generalization and does not necessarily pertain to all ideological groups, I fear the above statement is relevant for far too many of our schools.

Communities must forge coalitions composed of Jewish agencies, education professionals, lay leadership, synagogues, families, community centers, youth movements, camping organizations

My basic promise that our schools have not been effective in developing programs that combine Jewish learning with Jewish living requires a rethinking of, and perhaps, a shift from the traditional educational delivery system.

Jewish communal and educational leadership (one hopes that both are one in the same) must be willing to commit energy and resources to developing a more comprehensive educational system that stresses the notion of education as a lifelong enterprise. Communities must forge coalitions composed of Jewish agencies, education professionals, lay leadership, synagogues, families, community centers, youth movements, camping organizations, and any other relevant groups. Such a coalition can develop a holistic approach to educating children and their families under one umbrella.

Our endeavors must result in creating meaningful encounters with our tradition, our history and our contemporary experience. We must rekindle the notion that being Jewish every day matters, that it makes a difference in our lives, and that it even makes a difference to the world. That is our challenge.

Ms. Brown chairs the Toronto Board of Jewish Education.

Dr. Arnold Dashevsky

As a sociologist, when I was asked to address this question, I sought out a group of people to interview. The "minimum required number" for such a survey is a *minyan*, composed of men and women representing the major denominations of Judaism who work in diverse Jewish education settings with all ages nursery to adult.

The most frequent response was to place more emphasis on family education, but other vital concerns were: offering Jewish education in primetime, establishing a holistic approach, strengthening post Bar/Bat mitzvah and college programs and

emphasizing Hebrew in Jewish education. These responses provide the "raw data" for an answer which would likely have the grass-roots support of Jewish educators.

Jewish education must be transformed from a limited socialization experience for children age 6-13 into a life-long socialization process involving both formal and informal approaches in family and youth group, school and synagogue, camp and campus, America and Israel and so on. Every activity developed by the organized community should be assessed with regard to opportunities for Jewish education and socialization across the ages and stages of Jewish living. Just as new highway construction in a community requires an "environmental impact statement", so too every program funded by the Jewish community should require a "Jewish educational impact assessment". As P. Shifman wrote, "Education without vision is like a present without a future".

Dr. Arnold Dashefsky is Professor of Sociology and Director of the Center for Judaic Studies and Contemporary Jewish Life at the University of Connecticut and serves as a consultant to the Commission on Jewish Education of the Jewish Federation of Greater Hartford.

Jewish education must be transformed from a limited socialization experience for children age 6-13 into a life-long socialization process

Rabbi David Eliach

At the beginning of the century, education was seen as a vehicle for the absorption of various populations. The model for American society was that of the "melting pot." People of many backgrounds were expected to meld together and become "Americanized." To this end, Jewish education focussed on fitting the Jew into society. The emphasis was on the American aspect, the accent was on the secular. The trend in Jewish education was to break down the walls, literal and figurative, of the Jewish ghetto, and to reach out to the world at large. In its rush to embrace and understand all religions and ethnic groups, it weakened Jewish identity, Jewish pride, and even Jewish power.

The nineties have begun with a more comfortable declaration of ethnicity. In this new decade, it becomes extremely important for Jewish education to refocus its energies in providing Jewish youth with a clear Jewish identity. It is time to return to the sources, and to emphasize Jewish ethical values and Jewish pride. Now it is time to depict the heroism of the Jew, the strength of a people who have survived untold persecution, and have done so while holding on to the values which they bequeathed to the western world. It is time to raise an awareness of the internal moral compass of a people that refused to be degraded by its persecutors, refused to embrace the methods or the ideology of its enemies, but managed to survive and flour-

It is time to raise an awareness of the internal moral compass of a people that refused to be degraded by its persecutors, refused to embrace the methods or the ideology of its enemies, but managed to survive and flourish and do so with dignity in all times.

ish and do so with dignity in all times. How ironic that in this most tolerant of countries there should be so much assimilation. How sad for Jews to embrace a cosmopolitan identity, devoid of background and bereft of the rich heritage of Judaism.

This decade will challenge us in many ways. Our survival will depend on how strong we will be in holding on to our ethnic identity, to how passionately we embrace our heritage, to how sincerely we fulfill our religious obligations. It is crucial that we clearly define the boundaries of authentic Judaism, and, once we have done so, we can look to the outside world securely.

Dr. Eliach is Educational Director of the Yeshiva of Flatbush and a 1992 Covenant Foundation Award Winner.

The change: have the community stop asking what *one* thing should be changed to improve Jewish education.

spectrum

Chaim Lauer

The change: have the community stop asking what *one* thing should be changed to improve Jewish education.

There is *no* one thing. There are many things—in fact, a whole series of inter-related factors that must be affected, changed, transformed, or re-structured, *together and at the same time,* to meet the goals for Jewish education in America. We know what they are. We just cannot seem to muster the will or wherewithal to do them.

The first step is to restore the comprehensive *vision* about, of and for Jewish education to its traditional position; so that each Jew can better relate to God and to each other and can function successfully as a member of a vital community. *Jewish education must be a life-long activity and responsibility of every Jew and of every Jewish community.* And once we have accepted the vision, we must act on it.

Accepting and acting on this vision would transform and affect how we plan and implement Jewish education: what its goals are; how it is delivered; by whom; and who is responsible to underwrite it. Such a comprehensive vision would foster more active individual and communal involvement. Through it, Jewish education would appear and become more valuable to the average American-Jew. Parents and other adults would feel part of and legitimately responsible for the educational process. The community would invest more and with better focus in Jewish education—perhaps even recognize

TO OUR READERS: If you wish to submit your answer to one of the columnist's, submit your entry in 250 words or l (212) 529–2009. Replies received by December 1 will be co

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and reward Jewish educators appropriately as members of a real, honored, and useful profession.

We must make this change first. For if we don't...as it says in Proverbs (29:18), "Where there is no vision, the people perish."

Mr. Lauer is Executive Vice-President of the Board of Jewish Education of Greater Washington, D.C.

Dr. Zena Sulkes

The key to successful education is primarily in the hands of the classroom teacher. If I could change one thing to improve Jewish Education it would be the availability of outstanding classroom teachers to staff all of our schools.

I am looking for teachers who:

...possess a *Nishama*—a soul that cries out to participate in the creation of future generations of Jews.

...can display the charm of Mary Poppins and the wisdom of Maimonides to entice and challenge students.

...demonstrate a sense of commitment and responsibility to the professionalism of the role of Jewish teacher in and outside the classroom.

...exhibit an understanding of child growth and development and understand that curriculum is designed as a road map that is well suited to both.

...are able to set realistic goals for students in today's complex environment.

I believe if such teachers existed in abundance in all of the communities of North America, we could indeed rapidly improve the quality of Jewish education. How we get them, is another matter. It will take the cooperation of all of Judaism's institutions and agencies working together for training teachers and creating a profession in which esteem is high and remuneration adequate.

Dr. Sulkes is Education Director at Congregation Rodef Sholom in Philadelphia and past president of the National Association of Temple Educators.

The key to successful education is primarily in the hands of the classroom teacher.

o this issue's Spectrum question, or wish to respond to
less by FAX to: Editor, Agenda: Jewish Education,
onsidered for publication in the Winter '93 issue.

Forum:

Effectiveness & Accountability in Education Reform

Dr. Chester E. Finn, Jr.

(These comments were made at the Southern Regional Leadership Conference sponsored by JESNA and the Jewish Federation and BJE of Atlanta)

Your concern is with effectiveness and accountability in Jewish education. Most of the time mine is with the reform of general or public education, a topic that I know interests you as well. My chief function here today is to talk about what I believe is happening, isn't happening and should happen in general education, leaving you mostly on your own to translate these observations as you see fit into the more specialized domain of Jewish education. In a few instances, I'll note what seem to me to be the bridges, but I may be wrong about them, and there are probably some others that aren't evident to me.

Eight years after being declared a "nation at risk" by the National Commission on Excellence in Education, the United States is still every bit as much at risk. There is virtually no evidence that all the heavy lifting we've been doing under the heading of school reform has yet made any difference at all in terms of palpably different educational outcomes.

And outcomes are all that ultimately matter. The best of intentions, the noblest of plans, the greatest of spending, the maximum degree of contentment on the part of those who work in the schools—none of this counts for much if we cannot demonstrate that the children are learning as much and as well as they should. (This, incidentally, is the first of several points today where I'm reasonably certain that what I'm saying applies to Jewish education, too.)

It's when we look at outcomes, unfortunately, that we see so little to cheer. Indeed, from one source after another, we get evidence that American education, taken as a whole, continues to do a mediocre job that cannot serve this country or its children well. What is much more frustrating is that after a fairly significant period of reform effort—and no small investment of resources—we've got not very much to show for our labors and our tax dollars. For the nation as a whole, per student expenditures for public education increased an average of 29% in real dollars, i.e. after allowing for inflation, during the 1980's. Counting the present year, the increase comes to 33 percent.

We have, as a nation, been spending more. We have also been trying conscientiously to make the educational enterprise more effective. Yet look at our results to date. SAT and ACT scores remain essentially flat after a long decline. International comparisons that consistently show American students toward the back of the pack. And especially the evidence from nearly two decades of the National Assessment of Educational Progress.

Six percent of the in-school eleventh graders were able to do math at that level of difficulty.

It's premature, I know, to pass any final judgment on our reform efforts. American education is large, decentralized, ponderous and slow to change. Kids still take seventeen years to reach their seventeenth birthday, and they need twelve or thirteen years to pass through the schools. Some of the most interesting reform efforts, such as those in Chelsea and Chicago, in Milwaukee and Kentucky, are really just getting underway. There may be progress being made that hasn't yet shown up in the outcomes data. We all hope so.

But I'm pretty gloomy. The main source of my gloom are the clues that people probably aren't changing their actual behavior at what I'm going to term the "retail" level of education. There's a kind of widespread schizophrenia in which people seem, on the one hand, to acknowledge that there is a very serious national educational problem but also seem, on the other hand, to be reasonably contented with their own and their children's education, and with their local schools. There's a sort of "I'm all right Jack" attitude concerning people's immediate situations.

Yet if the actual behavior of actual people doesn't actually change in millions of individual cases, there is no reason whatsoever to expect educational outcomes to change. And that, I suggest, has at least something to do

The Emerging Agenda for Jewish Education

with why the results of our reform efforts to date are not more positive.

Why have we failed to get the message across at the retail level? Americans tend to be optimists to start with. We think pretty well of ourselves. We don't much like bad news. We're inclined to believe that things tend to get better, not worse.

We also have what Dr. John J Cannell calls the "Lake Wobegon" effect of current state/local testing programs, and the flood of fairly encouraging press releases that pours from state and local education agencies.

But there's another possible explanation, and it concerns me greatly. There is some evidence that young Americans are behaving rationally when they don't study very hard or learn very much, because there is evidence that from their standpoint it doesn't matter all that much.

Are there tangible rewards for doing well in Jewish education? Are there palpable sanctions for those who do poorly? How serious is the complacency problem? I cannot answer those for you, but I do say that in the larger world of elementary/secondary education, widespread complacency and the absence of meaningful rewards and sanctions, seem to me to begin to explain why our valiant efforts to change the schools have not been getting us very far and why I'm none too optimistic about the future.

Here, very briefly, is my own vision of an effective educational system! It has ten points; I'll cover most of them quickly. At least a few of them almost certainly apply to Jewish education, too. Some you may find radical. But this is a time for radical change in order to produce radically better results.

1. Set real clear outcome goals and standards having to do with cognitive learning, skills and knowledge, of the sort that we'd like a young American, regardless of background, to reach by the threshold of adulthood. This is, of course, the thrust of what the President and Governors have been up to, with their six big education goals for the year 2000. It would be fine if these are national standards. The point is that we have to be able to say with some precision what it would look like if it were working well.
2. Once we have an outcome standard, we should relate our concept of compulsory school attendance to achieving that standard, rather than a birthday, making exceptions where needed for the handicapped, etc.
3. Let's *recognize* that getting essentially everybody up to a reasonable standard of attainment, plus learning the additional things that most schools are going to insist on and that most colleges and a lot of employers will in time demand, is going to mean that most young Americans are going to have to spend a considerably larger fraction of their lives learning academic things than they are accustomed to doing today. This doesn't *have* to imply a longer school day and year—one could do it via homework with the help of technology, for example, and in many settings that don't look like conventional schools—but I believe it means a lot more time studying. And that means changes in peoples' lifestyles, changes they very likely aren't going to be eager to make. At least for those of you chiefly concerned with supplementary Jewish education, this may be an alarming recommendation, since it stands to reason the more time our children are in public school, or doing their homework for public school, the less time and energy they're going to have for other things, including Sunday school, Hebrew school, etc. But I would be less than honest with you if I said that we're going to succeed in turning around American education without sharp changes in the amount of time our children spend at it.
4. What I've said implies a fairly substantial and essentially uniform core curriculum throughout entire school systems, states, perhaps even the whole country. The thought of a national curriculum no longer alarms me; nor, judging from poll data, does it alarm most Americans. In passing, let me ask you what would be entailed in developing a reasonable facsimile of a core curriculum for Jewish education?
5. Outside that core, there should be much variety among schools as to the rest of the curriculum, huge variation as to pedagogy, and great diversity as to things like the school climate, the school schedule, even the nature of the instructional setting. From my viewpoint, there should be variety in sponsorship, too. Public school systems running their own schools on their own turf isn't the only way to think about this. Nor are extant private schools the only imaginable alternative.

6. Implicit in previous point is lots of school-site management. That, rather than central planning, is how authentic diversity arises, and how those engaged in delivering instructional services are most apt to get invested in what they're doing. We know much of this from so-called effective schools research.

The main source of my gloom are the clues that people probably aren't changing their actual behavior at what I'm going to term the "retail" level of education.

7. With schools encouraged to differ in all sorts of ways (outside that core curriculum) and to manage their own affairs, you may not be surprised that I believe a necessary corollary is to give students and parents choices as to the schools they want to attend. I also believe that the chief barriers to integration in this society are now the district and municipal boundaries that function like educational Berlin walls.

A final point on choice. It means choices for teachers and principals, too. In my view, everybody in a school ought to want to be there.

8. For all this to work, there needs to be a crackerjack infomation feedback and accountability system, such that everyone can know how individual children and whole schools and even whole states are doing. Accountability in education, at least I as I formulate it, can be thought of as a tripod—and I really do believe this is applicable to Jewish education as well. First you must know what your goals are, how it would look if it were working well, at each key level of the education system. Then you need reliable information as to whether those goals are being achieved or not. Third, most controversial of all, there must be *consequences* linked to the achievement and non-achievement of the goals. Something has to happen, else nothing changes.

9. We need to integrate parents far more directly and intimately into the life and work of the formal educational system. This is commonly assumed to be the toughest nut of all to crack, and it may well be. Understand that I'm not only referring to school governance, however. Engaging the parent in choosing the school is part of the solution. Parent participation in education governance is another. Explicit parent education programs are another part. Parent-teacher-student contracts may be yet another. I think much more imaginative use can be made of TV for the educational system to reach into the home, especially with so many people having cable or dishes. A regular report from the teacher on what the class is doing, or how one's child is doing, might come home in the form of a VCR cassette, especially if the school is located at some distance from home.

10. Finally, a couple of points about the educators who work in the schools. We should be seeking them in many more places, not just among graduates of teacher colleges and administrator preparation programs. Private schools have long understood this, but public schools, by and large, are still firmly in the grip of devilish pact between colleges of education on the one hand and state licensing officials on the other. That needs to be broken. So does the notion that teachers are interchangeable and should be treated identically. Instead, we should be differentiating their roles within the school, and paying according to those differences, as well as according to their demonstrated competence, the demand for their particular specialty and the difficulty of their assignment. We also need more specialists of various sorts to handle particular instructional and non-instructional duties. We should routinely distinguish between novice teachers and master or mentor teachers, and create arrangements in which the more experienced teachers can work with the less experienced, and in which teachers can be more involved in the design of curriculum, instructional materials and pedagogy.

In closing, let me rashly suggest to you that a number of the dilemmas faced by public education in the United States have their counterparts in Jewish education, that some of the causes of dissatisfaction with the status quo, and some of the reasons why reform efforts to date have had so little impact, may have their counterparts as well, and perhaps even that some of the solutions on my list may also apply to your situations, too. I hope so.

Dr. Finn is Professor of Educational Policy at Vanderbilt University and Director of the Educational Excellence Network located in Washington, D.C.

Forum:

Response and Prophecy: A Social Context for Jewish Schooling

Alan D. Bennett

(Remarks delivered at a Cleveland BJE Board/Staff Institute, September 1991)

How much can schools do?

Your assumptions frame the way I think about social contexts for Jewish schooling.

The first is that American Jewry appears to require crisis intervention as at no time before in the community's episodic history. The evidence suggests a contemporary demographic and spiritual Jewish flash point in which the stakes and the risks seem to be greater than ever.

The second is that crisis intervention should include both what we know works and what we think may have a chance to work. Some things have to be done on faith, often in spite of what data suggest. It is short-sighted to be driven by data to the exclusion of goals and values.

The third is that one way to confront the post-modern North American Jewish crisis is to define the purpose and content of Jewish schools from the perspective of their historical and present social context.

Finally, crisis intervention is like a flu shot which enters through a pin prick in the arm but which acts on the entire organism. School intervention is an entry point to family, teachers, students, curriculum, beyond-the-classroom activities—in short, to the entire educational organism.

These assumptions are themselves hedged by the essence of the education on which some hope fairly rests. Again, I posit four assumptions.

First, whoever speaks about education makes claim to know education's nature, goals and methods. That's because everybody knows what it's like to be on the receiving end of educational efforts. So, too, whether as educator, parent, salesperson, doctor, or lawyer we've all been education-givers, transporting information or skills and trying to influence attitudes. Universal reciprocity makes experts of us all.

Second, schooling is a significant, arguably the most significant aspect of education. It's the system which seats lots of pupils opposite lots of Townsend Harrises on lots of logs.

Third, there's no end to what schools are expected to achieve: solve social problems, substitute for parents, struggle with legal issues, do more with less, transmit knowledge with excitement, challenge and teach the young to think for themselves so they can solve society's puzzlers we've failed to conquer. Because so much is expected of schools, they are smothered by debates which tend to be exceedingly passionate.

Fourth, we fully believe that education can change life and the world. Thus, competing groups press their particular ways to repair the ragged social fabric; purported new evidence on this or that and the hysteria of public opinion tug and shove schools toward the latest whim or theory. Confrontations can get pretty bad, as in the debate over the school's role in fighting AIDS, about which one official observed, "People in schools traditionally have held the line against trying to accept any more responsibility for social issues than they currently have." Who decides where to draw that line?

There are examples galore of schooling debates which illustrate how changing social contexts frame what schools do. Some samples:

...What's the case for basing student performance accountability on individuality, objective standards, or a national norm?

...Should schools provide separate tracks for presumed college-bound students, or should schooling be the same for everyone?

...Is society better served by emphasizing math and science, or the humanities?

...Are students better off with teachers who are first subject-matter experts or pedagogic specialists?

...Is it good for students and society to buy school integration at the cost of neighborhood-controlled schools?

...Should library collections be screened, or is all reading allowed?

...Should public schools teach moral values?

...Should teachers' salaries be linked to student evaluations?

...What do you consider to decide whether the school day and/or year should be longer, or shorter?

And what ever happened to the furious debate of the 60's over teaching machines and programmed instruction, the latter having nothing to do with computers?

Why do schools teach?

A perpetual debate strikes to the fundamental purpose of education. The inquiry here is, "Should schools guard and preserve the culture, transmitting the social order as it is, or should they initiate change in the order which creates and sustains them?"

"Should schools guard and preserve the culture, transmitting the social order as it is, or should they initiate change in the order which creates and sustains them?"

For John Dewey , education should prepare learners for living in present-day society. Similarly, Alfred North Whitehead wanted schools to teach only what the learner will be able to use. Jacques Maritain, on the other hand, believed that learners should be prepared to live in an ideal community. Hegel held for utilitarian education carried on by the state and for the state. But Jefferson wanted open-ended education to produce citizens for a free and open society.

The same dialectic occurs in Jewish thought as seen in their analysis of Jewish educational philosophies by Pilch and Ben-Horin.

One opinion asserts that schools should prepare the learner for effective living within the group and transmit Judaism's literary Hebraic essentials. Culture-preservationists include Samson Benderly, Isaac Berkson and Emanuel Gamoran who, with others, advocated progressive, experience-based, democratic curricula and methods to help the learner master what's needed to remain Jewish. Hayyim Greenberg and Zevi Scharfstein, who wanted Hebrew language and literature to be the vehicles for transmitting the Jewish culture, are here as well.

A second group believes that schools should develop Jews who will be able to live creatively as Jews in a modern, changing world. Samuel Blumenfeld, Horace Kallen and Albert Schoolman are among those who espouse a curriculum to meet new needs of the learner who will have to function as a Jew in an American-Jewish community which is still being defined. For them, schools should provide religious experiences which will make the learner a conscious and satisfied member of the Jewish group which is always a minority in America.

Orthodox writers like Joseph Lookstein and Emanuel Rackman are closer to the first group. Reform writers like Eugene Borowitz and Emil Fackenheim want to transmit a feeling for and an understanding of loyalty to God's Covenant. Conservative writers like Joseph Agus and Solomon Schechter perceive the task to be one of inducting learners into the life of the synagogue.

Can the views be reconciled?

I suggest an Hegelian framework for thinking about the tension.

Thesis: Jewish schools should preserve Jewish life as it is or was. Antithesis: Jewish schools should prepare Jews for Jewish life in the 21st century. The synthesis would inquire how Jewish schools might preserve the Jewish past or present so as to assure Jewish continuity in a changed and changing Jewish world.

Sometimes a search for a philosophy of education is overtaken by events outside schools and beyond their control. For example, Sputnik's flaming launch brought American educational reform without a lot of debate; it just happened. Again, no systematic analysis preceded Black and other ethnic studies on American campuses. In the same way, Japanese business competition sent educators scrambling to find the formula for preparing successful American competition.

When events drive educational change, schools may appear to be preparing learners to live in an open-ended society or in the world-as-it-is-becoming. In reality, pragmatism, not rationality, is at work and schools are followers not leaders in social change. That's neither good nor bad. American pragmatism has an honorable reputation.

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What directs Jewish education?

That happens in Jewish schools as well.

Example: By the final shot in 1945 in the second war to end all wars, the horrors of the Shoah were already known. By the end of the decade even the most ardent disbeliever (present-day revisionists aside) had to acknowledge the bestial reality of the Holocaust. Nevertheless, it was not until 1964 that Judah Pilch called for an institutionalization of Holocaust teaching; the first textbook came only in 1968. As late as 1974 I offered a rationale for teaching the Holocaust and outlined the issues for writing a Holocaust curriculum. But Jewish education had to await the Jewish community's readiness to face the unspeakable; when the survivors had healed enough to relive through retelling, schools were able to teach. Social experience led educational change.

Another example: The Third Jewish Commonwealth drew breath in 1948. Yet, as late as 1962 I showed that this second most significant event in modern Jewish history was not yet part of the Jewish curriculum. The first textbook came in 1964. Not until 1969 did some national movements propose Israel curriculum, a plea echoed by Abraham Gannes as late as 1973.

Why was there no authentic teaching about Israel for all those years? money? resources? will? I believe that Israel curriculum was not written because the times were wrong. American Jewry had to expunge the demon of dual loyalty and had to learn not to be self-conscious about supporting Israel aloud. When American Jews became a confident community, Jewish education was able to face the pedagogic consequences of the reborn Jewish State.

Once addressed seriously, Holocaust and Israel became the magic buttons which for twenty years motivated students and teachers, harnessed collective energies and sustained excitement through commitment to causes. "Never again!" is a powerful symbol whether applied to Auschwitz or to Masada.

What will the excitement-buttons be next year and in five years? How will we respond in schools to the fact that, at a mean age of 35 years, half of America's Jews were born after 1948? Are schools equipped to project the causes which will ignite teachers and students? Are schools destined always to await events in order to teach? Can schools respond quickly enough? Here's a partial answer: The phenomenal rescue of embattled Diaspora Jewry has magic-button written all over it.

But already, as with Shoah and Israel, schools have been left behind.

Jewish schools have often reacted to social circumstances. Great social-action curricula, under the banner of the Prophets and tikkun olam—perfecting God's world—followed the far-reaching Jewish investment in civil liberties and social justice which marked the 60's. Similarly, the pangs of the Viet Nam era produced compelling curricula on conscientious objection and just wars. In the same way, when society understood and acknowledged the horrible dimensions of substance abuse, Jewish scholars found pertinent Jewish sources for the curriculum. Capital punishment, poverty, immigration, ecology and other urgent issues ultimately shaped what was going on in Jewish schools. Each instance informed the thesis that society leads and schools follow.

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Even the Jewishness of many curricula fits the thesis.

The dissolution of the liberal coalition which animated American society for nearly two decades reversed the great outward, action-centered stance of the Jewish community in the 60s and 70's. Frustrated by the consequences of their own successes, elbowed to the sidelines by emerging

pride and power among Black and other ethnic groups, insulted by the Jewish left which was more left than Jewish, Jewish leaders began to look inward to strengthen the Jewish community. Education followed with more and more intensive day schools, Jewish supplementary schools which paid more attention to theology and prayer and out-reach to adults in which the baal teshuvah movement gained momentum. External forces shaped the agenda; schools responded.

How can Jewish education exploit new forces?

Because that's the way things seem to work, I am led to consider two highly-publicized circumstances which take on additional importance in this context.

First, rapid and extensive social changes render old ways of doing business ineffective; the nurturing, closed and static shtetl is gone and, with it, a milieu which offered a fighting chance to accommodate change. As a result, this generation can be as creative as it wants to be in designing and implementing new solutions.

Second, never before has there been such a promising confluence of communal will and communal resources in support of Jewish education and educational change. The power-brokers, philosophers, educators and institutions of education are today of one mind to assure the Jewish future.

The convergence of breathtaking change and unparalleled will can transform Jewish schools and catapult them light years ahead with new ability to respond to new requirements and to seize the future.

Jewish schools do, in fact, prepare learners to live in the present Jewish world. But it is also true that the antithesis is within grasp: Jewish schools, more than ever before, are empowered to affect the Jewish future.

In some other discussion I'd like to speculate whether Jewish schools can also achieve two other purposes. Do Jewish schools exemplify Horace Kallen's belief that because there is such variety among societal institutions to which schools relate they also must express diversity? Second, do Jewish schools comprehend Abraham Heschel's injunction that the purpose of knowledge is to celebrate the spirit? The questions are not only appropriate but exciting to contemplate.

When American Jews became a confident community, Jewish education was able to face the pedagogic consequences of the reborn Jewish State.

Can Jewish schools anticipate needs for the Jewish future?

Defining and serving the future will test the limits of originality. Can/should Jewish schools prepare learners for the 21st century? Who will know what today's learners will need 10 or 25 years hence? What characteristics do we seek in the products of Jewish schools? What curriculum questions should we ask now in order to thrust Jewish schools into a leading and culture-molding attitude?

Although implementation has not been systematically addressed, the Jewish community has defined at least two areas where schools have a promising chance to prepare learners for future Jewish life: Family and informal education, both of which are school-related and part of an integrated and comprehensive curriculum.

As to family education, leadership schools have to do some hard thinking about the Jewish home which has become a metaphor for all that's wrong and right with the Jewish world. The search must ask, "How does the home play out its destiny as the carrier of the Jewish tomorrow? Who should define the role?

Who, in the end, holds parents accountable for the Jewish future which is locked in the precious hearts and minds of the children?"

Further, as soon-to-be-published research will show, there is not a lot of agreement about what, precisely, family education means. The term variously describes parents and children learning together, parents following a curriculum parallel to the child's, home learning, learning outside the home and a variety of other ideas. Family education tends to be tempo-

rary, infrequent, voluntary, encumbered with scheduling problems and reaching a relative handful of families. The goals are usually unspecified or vague. Moreover, what shall we make of the fact that first-time mothers are over 35 with career experiences? Or that adoptions by Jewish families are increasingly from Korea and South America?

Schools have to take a serious lead to make family education work.

For what kind of a Jewish future can we plan?

It's not easy to lead these days, even with something everybody agrees ought to be done.

The National Jewish Population Survey (1991) informs us that over 50% of married Jews have Gentile spouses, up from 9% prior to 1965. Half of married Jews are in their second marriage, not always to a Jewish spouse. Over 70% of children living in mixed households are being raised with no religion or a religion other than Jewish. Only 57% of Jewishly-identified households are entirely Jewish. Nearly half the population changed residence in the past six years and less than 10% of Jewish adults live in the same house as 25 years ago. Only 41% of Entirely Jewish Households has synagogue affiliation.

Some cautionary remarks about what seem to be alarming statistics. Most of the data are still to be analyzed and it may be too early for programmatic conclusions. Moreover, the data are descriptive, not prescriptive; actions will need to be driven by values as well as numbers. To those who may be quick to blame education, understand that the data reflect lives affected or ignored decades ago before Jewish communities committed themselves to educational excellence. Finally, the data may be telling us as much about Jewish ambivalence as about Jewish education, an ambivalence between grasping the American dream and self-insulation.

Yet the Survey does provide a snapshot. We may not like what we see, but it's foolish to deny what we see. How will schools plan for a future conditioned by such a present? What kinds of family education programs will accommodate the new Jewish demographics? What curriculum solutions will be thoroughly Jewish and sensitive to mixed-parentage children and mixed-religion households? What state and national Jewish-school-integration systems will help increasingly mobile Jewish families? What new initiatives will enable older and working parents to share in the Jewish schooling of their children?

Similar inquiries apply to informal education. Does that refer to where learning takes place, as in camps and retreats and in Israel? Does it refer to methods of teaching which are different and appropriate under a tree and in a room? All of the above? In what mix? For all age groups? Will schools take the lead to integrate all the meanings of informal education into school experiences which are and will remain the core for the majority of Jewish learners? How can schools utilize curriculum in its broadest meaning to preserve the Jewish People and Judaism and prepare Jews for their future in America?

What agendas can be anticipated?

I've used family education and informal education as paradigms of how schools might do 21st-century thinking.

There are plenty of other survival areas.

...We rejoice that children with special needs are no longer invisible. What will schools have to do to encourage and accommodate the increased enrollment of such students?

...The numbers of Jewish poor, like the poor of all groups, are increasing. What will Jewish schools do to keep those children Jewish? How will Jewish schools sensitize the community to new cadres of Jewish poor in worsening times?

...How will the Jewish school curriculum institutionalize attention to ecological concerns and address conflicts between economic policies and environmental consequences?

...What Jewish insights can inform a curriculum about adequate medical care for all citizens?

...How will issues of women's rights in the home and workplace be infused with Jewish significance?

...The future of civil liberties in America is not clear. What does Judaism have to say about these and about Jewish public stances concerning them?

...No major city escapes the sin of homelessness. What can we teach Jews to do about it?

...How can Jewish schools incorporate sex education in Jewish learning?

...Pre-school and child-care programs are more and more

numerous. How will schools accommodate these new educational challenges?

No list can be complete. Israel's new realities, latch-key children, child and spouse abuse, making the synagogue relevant for those who belong and don't attend and for those who don't belong, Jewish ritual observance in single-parent households, bio-medical ethics, new understandings of dying and death, all and more are fair concerns for schools which should help shape the Jewish agenda.

On the brighter side: How will Jewish schools answer Heschel's call to celebrate the Jewish spirit? What will we do to teach the wonder of the natural world, the unfolding knowledge of medicine, the mysteries of the earth sciences, the marvel of the universe itself? The rich and noble tradition which sustains the Jewish soul does not want for examples to express in Jewish schools.

What helps are available?

No two schools will tackle the same concerns, or address them in the same way. That's one of the beautiful things about Jewish diversity. Yet there is no doubt that schools must think now about how to matter for the future.

Cleveland is luckier than most communities. It boasts a forward-thinking Bureau of Jewish Education whose comprehensive regular program and major involvement in Continuity Commission work enable schools to cope with a myriad of complex and interwoven agendas. The Bureau's system of activities, though visionary, is effective even now, and is also a resource and coordinator to the Jewish Community Center and College of Jewish Studies to provide important services to synagogue and other schools. But community resources are limited, even in places like Cleveland. Schools also have to think and lead and commit to the task.

Following and leading are convenient constructs. Sometimes schools will follow social change; sometimes they will be its instruments. Sometimes schools will live up to expectations; sometimes not. In the end, the school's task is to ask the questions bravely and honestly, to dare to test the answers and always to honor Rabbi Tarphon who taught that although you may not complete the task neither are you free to ignore it.

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Forum:

THE ISRAEL TRIP AS JEWISH EDUCATION

Dr. Barry Chazan

Educating for Jewish Identity in the Modern Era

As the Jewish world approaches the twenty-first century, it continues to confront the great challenge of transmitting its heritage and perpetuating its values to future generations. Throughout the twentieth century, the Jewish world has sought new approaches and structures to respond to the unique challenge of fostering Jewish identity in a modern, multi-cultural society.

This search has resulted in new forms of Jewish education and new ideas about identity formation. Today, psychologists and educators suggest several new constructs for Jewish identity:

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- Identity formation is not limited to school years and, in fact, is a life-long process;
- There are diverse paths leading to Jewish identity formation;
- Identity encompasses cognitive, affective and behavioral dimensions;

found new arena for affecting the Jewish identity of young people.

Israel and Jewish Identity

Theologians and historians concerned with the Jewish experience have focused on the central role Israel has played throughout the ages in both collective Jewish consciousness and personal Jewish identity. The concept of return to Zion is a major theme in Jewish thought and prayer. Religious rituals and symbolic acts expressing attachment to the Holy Land were woven into the behavior of all Jews wherever they lived. The symbolic meaning of Israel pervades the collective consciousness of Jewish religion and culture.

The role of Israel in Jewish identity has changed dramatically in the twentieth century. With the establishment of the modern state, Israel is no longer only an ideal or a metaphor. It is no longer only The Land of Israel (Eretz Yisrael); it has now also become the State of Israel (Medinat Yisrael). Israel is a place to be experienced as much as an idea to be considered.

It has become increasingly clear that the visit to Israel has the potential of becoming an important factor and force in the identity formation of the modern Jew. The modern State of Israel may be seen as a laboratory in which prominent Jewish values, ideas, sensibilities, and history can be confronted and experienced by all visitors. Moreover, it has been demonstrated that the confrontation with these Jewish experiences can be a major force in identity formation.

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- Identity education does not take place only in the classroom, but also in a broad array of informal educational frameworks;
- It is possible to affect identity formation by carefully considered interventions.

In recent decades, the informal educational framework of the Israel trip has become a pro-

How Does Israel Affect Jewish Identity?

Sociologists and psychologists of Jewish identity advise that there are some basic components of contemporary Jewish identity which are highlighted in the context of the Israel visit:

1. **Diversity**
   Contemporary Israel is a laboratory containing the diverse lifestyles, rhythms, patterns, and personalities which characterize Jewish life. It is an arena for the dynamics of diversity and unity.
2. **Universalism and Particularism**
   Modern Israel constitutes a testing ground for the possible integration of particular Jewish needs and aspirations with more universal factors. Israel is an experiment in the co-existence of "the twin nobilities" of Jewish and general culture.
3. **Community (Kehilla)**
   Contemporary Israel is an affirmation of the collective principle in Jewish life. Israel is a country which boldly affirms the value of Jewish peoplehood and the collective responsibility of all Jews toward each other.
4. **Human Will**
   Contemporary Israel is a statement about the ability of human beings to reshape life according to a new vision. It affirms the role of will, choice, and human action in affecting history.
5. **Jewish Survival**
   Modern Israel is an attempt to guarantee Jewish survival. It evolved from the ashes of Jewish destruction, and its existence has been marked by an ongoing struggle for self-preservation. It has come to reflect, both symbolically and actually, the Jewish will to live.
6. **Jewish Pride**
   The creation and existence of Israel strengthens a sense of satisfaction and pleasure in being part of what Simon Herman calls "aligned with" the Jewish people. Many of the achievements of Israel over the past forty years have been a source of pride and appreciation by both Jews and non-Jews.
7. **Jewish Creativity**
   The State of Israel has become a well-spring of Jewish creativity in music, dance, sculpture, painting, architecture, design, poetry, fiction and pure research. The existence of the State affords the possibility for artistic and cultural creation reflecting motifs and themes related to Jewish, Israeli, and universal human experiences.
8. **Fidelities**
   Modern Israel is a hot house of fidelities and beliefs. Almost everyone believes deeply in ideology or commitment, many of which are concretely expressed in organizations and movements. Many options are held with deep, intense commitment.

The first-hand experiencing of these values and ideals through an Israel visit is especially significant in affecting the personality of adolescent Jews, who are in the formative periods of their lives. As well, it can have significant impact on subsequent development of Jewish character.

Educational Dimensions of the Israel Experience

Philosophers of education have emphasized the rich diversity of teaching styles. The Israel trip reflects several of these modes:

- **Experiential Learning**
  The visit to Israel teaches about Jewish ideas, events and feelings through personal experience rather than through instruction or lecture. Visiting Israel directly engages visitors in Jewish experiences and encourages self-discovery.
- **Cognitive Learning**
  The Israel Experience facilitates the transmission of a great deal of information about Jewish history, civilization and life in a relatively easy and accessible manner. The visitor to Israel learns about the biblical period, the prophets, the monarchy, the Talmudic era, and contemporary Israel.
- **Interpersonal Education**
  One learns about Jewish ideas and history in Israel through personal contact with real human beings. The people of Israel become living "texts" as much as any book, lecture, or monument. Meeting and talking with the people of Israel becomes a source of personal learning.
- **Teaching Values and Ideas**
  The Israel visit does not only teach facts; it also is very effective in displaying the diverse panorama of customs, lifestyles and values which characterize contemporary Jewish lifestyle at the end of the twentieth century. It presents a broad

panorama of the groups and ideologies which comprise contemporary Jewish life.

- **Identity Formation**
  The Israel trip encourages visitors to reflect on key issues related to their own world view, lifestyle and Jewishness. Where should I live? What are my responsibilities as a Jew? What interests me "Jewishly?" How am I going to live my life? The Israel trip can affect the emergent identity of young people in transformational periods of their lives.

Characteristics of Educationally "Good" Israel Trips

In the 1980's a type of research called "the effective schools literature" developed in the field of education. This literature presented phenomenological portraits and "thick description" of educational institutions which seemed to reflect good educational principles and practices. The Jewish world is beginning to think along these lines, (*A Time to Act* 1991) and my colleagues, Steven M. Cohen and Susan Wall, and I have been working on models which depict the criteria of "the good Israel trip":

1. **The good trip is child-centred.**
   A good Israel trip is one that cares for and loves its children, and treats them as the key focus of the enterprise. Such a trip is sensitive to developmental levels and stages of life, particularly to adolescence as a period of transition, search for identity and move towards autonomy.
2. **The good Israel trip is "a total experience".**
   The good Israel trip utilizes the entire venue of the trip as a learning setting and it regards every place and moment in Israel as its "stage". It does not view learning as related only to formal lectures, seminars or speeches by the guide, but rather it regards all aspects of the program as arenas for learning.
3. **The good trip has a "curriculum" which reflects a thought-out philosophy or ideology.**
   A good trip reflects a thoughtful blueprint of issues and topics related to Israel and Judaism, organized in an interesting and connected fashion. It has a "curriculum" in the sense of a set of guiding contents, values and ideas which youngsters experience during the summer. A good trip is not simply an "itinerary" or schedule of events; rather it is a thoughtful scenario which reflects a larger plan of ideas and concepts.
4. **The good trip incorporates both formal and informal "curriculums".**
   The good trip utilizes both the formal, regularly planned moments for learning as well as the many spontaneous learning moments that occur during the trip: walking along the Midrachov in Jerusalem, having coffee in Dizengoff, meeting people on buses, watching TV and listening to radio, spending free weekends with relatives, shopping in supermarkets, "hanging out" with Israeli teenagers. Many of the most important "lessons" of an Israel trip occur on such occasions. The good trip always leaves time for such moments and takes full advantage of their impact.
5. **The good trip uses travel as an organic part of its curriculum.**
   A good trip integrates the travel and touring aspects of the program with an overall curriculum. Travel and touring are not separate from, and/or instead of, the rest of the

The great formative events of twentieth century Jewish life—migration, modernity, Holocaust and Statehood—have created new challenges for transmitting Jewish values and developing Jewish identity. The visit to Israel promises to be a remarkable resource in that endeavour.

program, but rather as an integral part of it.

6. **The good trip is fun.**
The good trip is committed to enabling its participants to enjoy their summer. Feelings of pleasure, joy, and excitement are primary human experiences and the Israel visit should be associated with such feelings. It should include moments when young people enjoy a summer evening's breeze in Jerusalem, the excitement of a stroll on the Tel Aviv boardwalk, and the fun of splashing in the Kinneret. These breezes and splashes are important parts of good education.

7. **The good trip is shaped by a high-quality professional educator.**
The literature of effective schools was unanimous in asserting that an essential ingredient of good educational institutions is strong, consistent and inspired leadership (Blumberg and Greenfield 1980). The good Israel trip is orchestrated—much as a fine symphony—by a director with an overall vision and picture of the whole. The director must be able to develop the "curriculum", orchestrate the flow, integrate travel and the program, train and supervise staff, and most important, care for and interact with young people.

8. **The good trip is staffed by a team of high-quality teachers, counsellors, and tour educators.**
The good trip is staffed by teachers, counsellors, and tour educators who can help make the Israel visit understandable and meaningful for their charges. The people who work with the summer program are critical in mediating and illuminating the Israel experience. Hence, a program should seek a total staff which reflects traits and qualities

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that you would like young people to encounter.

9. **The good trip maximizes group dynamics as an educational force.**
Trips are group experiences. The good trip makes maximum use of the group experience as an educational force. The development of a positive climate among participants and between staff and participants is a powerful force in a good trip. Sharing and learning from each other can enrich a trip greatly; divisiveness and intra-group tensions can be tiresome and counter-productive.

10. **The good trip is interactive with Israelis.**
The good trip does not simply come to look at buildings and monuments. It also comes to talk to people. It is important to enable teenagers from abroad to meet and spend time with Israeli teenagers. They should talk together; they should listen to music together; they should work together. In such a way a genuine connection is created between Israelis and young people from abroad.

11. **The good trip is preceded and succeeded by a well-developed educational program.**
The good trip is part of a larger educational continuum which encompasses a pre- and post-trip learning process. The potential impact of a trip is greatly enhanced to the extent that it is preceded by a preparatory program and succeeded by a well-integrated follow up.
The summer should not be episodic, but rather part of an ongoing educational process.

The Challenge Before Us

Sociologists and historians of American Jewry agree that the State of Israel has become a central dimension of North American Jewish life (Fein 1987; Hertzberg 1990). However, the same claim cannot be made about North American Jewry's commitment to the primacy of Israel trips for young people. North American Jewry has yet to definitively affirm the centrality of the Israel trip for Jewish development and education of every young Jew. Great effort must be devoted to this objective on both the national and local scene in the next decade.

The great formative events of twentieth century Jewish life—migration, modernity, Holocaust and Statehood—have created new challenges for transmitting Jewish values and developing Jewish identity. The visit to Israel promises to be a remarkable resource in that endeavour.

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The Emerging Agenda for Jewish Education

Adult Jewish Learning: Reshaping the Future

Dr. Lois Zachary

(Remarks presented at the 1991 General Assembly of the Council of Jewish Federations based on JESNA's Adult Jewish Learning Task Force Report.)

Introduction

Last January, an essay in Time Magazine caught my eye. It was entitled "Old Paradigm, New Paradigm." The writer, Lance Morrow described the times we live in.

> *"The 1990s have become a transforming boundary between one age and another, between a scheme of things that has disintegrated and another that is taking shape."* [1/91]

The word paradigm has been kicked around a lot lately. Paradigms have to do with schemes of things, ways of thinking and acting. Morrow describes "what works" as the new paradigm and "what doesn't work" as the old paradigm. Examples of old paradigms? According to Morrow: Fidel Castro, apartheid, cigarette smoking, labor unions, strikes, CBS News, paternalism. New paradigms are what's in: Vaclav Havel, Cable News Network, fax machines, the Pacific Rim—new paradigms for a new century.

Old paradigms are not necessarily bad and new paradigms are not necessarily good. But one thing is for certain: paradigms are fragile. Look what happened to Mikhail Gorbachev. Knowing when to change is as important as knowing how to change.

The last decade of the twentieth century will bring unprecedented challenge and opportunity for Jewish education in North America. Like it or not, the future will be different. It will come and we've got to be prepared.

What will that future look like for adult Jewish education?

Current Reality: What It is We've Learned

Jewish study is certainly not a new phenomenon. Jewish tradition teaches that adult Jewish learning is an integral element in the total Jewish educational system—it gives meaning to life and sustains Jewish community and nurtures us as Jews and as individuals. The obligation of study falls on every Jew regardless of age. And yet adult Jewish learning is still viewed as an extra, an add-on and sometimes even a frill!! The bad news...

- Only one in six adult Jews participate in adult Jewish learning.
- Little of the theory of adult learning is being applied currently in planning and implementing adult Jewish learning.
- Most adults feel that everything needed to know about Judaism was learned by the age of Bar or Bat Mitzvah.
- There is a lack of a continuum of learning experiences or curriculum beyond the entry level—"one-shot efforts" proliferate.
- Trained teachers and program planners in adult Jewish learning are non-existent. Rabbis are still the primary teachers of adults and their rabbinic training includes little or no training in adult Jewish learning.
- Traditional course offerings still predominate .
- For the most part there is little innovation in adult Jewish learning programs.
- The consumer point of view is missing at the local level. This is particularly important given the fact that we are looking at an increasingly segmented and diverse market.

What undergirds this current reality is the fact that THERE IS LITTLE UNDERSTANDING OF ADULT JEWISH LEARNING AS A *SYSTEM*. Systems thinkers "...realize...that all stable systems have, by definition, ways of resisting change. Instead of stubbornly fighting against the system, they study it carefully to find out...how they work and where they are vulnerable."

A system can be thought of as a collection of parts which interact with each other and function as a whole. As a Task Force we felt that understanding the current system was a critical prerequisite for planning and effecting action to strengthen, improve and expand the impact of adult Jewish learning.

I'm going to spend the next few minutes discussing what it is we learned about the adult Jewish learning "system"—the agencies, institutions and programs whose purpose is to provide adult Jewish learning.

1. In investigating the magnitude, diversity and character of the system, we discovered that the system operates on two distinct, but related levels—continental and local.
2. There are many stakeholders on both of these levels.
3. Adult Jewish learning programs have expanded.
4. Adult Jewish learning experiences are currently offered under a wider variety of auspices:
   –some of the program providers are engaged solely in adult Jewish learning;
   –others include adult Jewish learning among many program offerings.
5. Two types of organizations exist on the national level and four types exist on the local level.

The obligation of study falls on every Jew regardless of age. And yet adult Jewish learning is still viewed as an extra, an add-on and sometimes even a frill!!

National Organizations

Type A organizations—SINGLE PURPOSE—those established around 1985 [a benchmark year]. They are mostly independent and independently funded and do not have members. Their programs are targeted largely for the 35-45 year old market, many of whom are already involved in Jewish life. They have full-time staff to organize their program. Their curricular focus is limited to either the needs of a particular audience or a limited number of topics. They maintain offices and staff to organize and administer programs and engage instructors to teach as needed. Since they are national and independent they have developed networks of partners at the local or community level through which they market their programs: eg. CLAL (Center for Leadership and Learning) and the Florence Melton Adult Mini-School.

Type B organizations—MULTI-PURPOSE—These have been in operation for many years. These do not have specific target audiences, although there is a predisposition toward serving members. In fact, serving local affiliates seems to be the predominant motive driving their efforts, engendering great organizational loyalty in the process. There is no clear focus on curriculum, each organization indicating many content areas. All intend to expand their efforts by doing more of what they do now. National staff assigned to adult Jewish learning are either part-time or have other duties as well. Funds for services are often limited to staff salaries and are part of the overall national organizational budget. Examples include: American Jewish Committee, and B'nai Brith.

Communal Prototypes

Independent institutions—These include: colleges of Jewish studies (which provide continuing education for non-degree adult learners), some general universities with Judaica departments which offer continuing educational opportunities, and some local independent organizations devoted solely to adult Jewish learning.

Synagogues—Virtually every congregation offers some adult Jewish learning. Given the data we collected from the eleven communities we studied we created a prototype—which probably is familiar .

Monday evening is Adult Jewish Education night. From 7:30–10:00

p.m. for six week periods three times a year, four courses are held for the first hour and four for the second. In addition to Monday evenings, the Sisterhood Bible class meets with the Rabbi every Thursday morning for an hour.

About six years ago, the Rabbi and Cantor began the Adult Bar/Bat Mitzvah program which attracted four women. The program has grown to about 12-15 people each year. Three years ago, the Rabbi offered a three session series downtown on Wednesday during lunchtime at one of the prominent attorney's offices. The program, "Lunch and Learn with the Rabbi," is now offered several times a year. The congregation also has a Distinguished Scholar Weekend every year.

Agencies—These prototypes offer adult Jewish learning programs among other activities, e.g. JCCs—courses, lecture series, institutes and resident scholars. Most of you are aware of the fact that while the JCC has always offered classes for adults, since the JWB report on Maximizing Jewish Educational Effectiveness five or six years ago there has been a renewed effort and interest in adult Jewish learning. In addition to the holiday programs, new programs have been developed for adults with children at home and are well attended. Programs exist for the mature adults—lectures, courses. JCCs reach out more to the unaffiliated and intermarrieds.

Community membership groups—includes affiliates of national organizations, independent study groups and chavurot. Typically programs are offered to members, often on a one-time basis. They tend to be entirely volunteer operated and usually rely on local personnel as instructors.

These categories were not always clearly differentiated in every community. Smaller communities often draw together organizations from several categories to pool their limited resources and to form a permanent mechanism for adult Jewish learning. Even in larger communities, organized adult Jewish learning can occur in patterns not accounted for by these categories.

Trends: What We Learned When We Analyzed the Data

- Increased cooperative programming is on the rise.
- Adult Jewish learning is more acceptable.
- Large attendance is due to watering down of content.
- There is a need to raise the priority of adult Jewish learning.
- Lack of future planning is of great concern.
- Even though 1985 was an important benchmark, growth since that time, has leveled off and is not expected to continue at the local level.
- Most organizations and agencies, both continental and local, have not developed strategies for continuing the growth experienced in the past.
- Most programs in adult Jewish learning are very similar.
- The system has the capacity to meet needs of more populations but rigidity of the current delivery system limits progress.
- New programs are promising but demonstrate inability to reach a mass market.
- There is an increasing tendency to mix formal and informal programs.
- Adult Jewish education still has a pediatric emphasis—one methodology fits all.
- Little information is known about adult Jews as learners.
- Lack of research data is a serious impediment to continuing growth and development of adult Jewish learning.

The most significant conclusion is that adult Jewish learning has been experiencing a new vitality in recent years. However…

ADULT JEWISH LEARNING IS NOT CURRENTLY A SIGNIFICANT, HIGH PRIORITY ON THE AGENDA OF MOST NATIONAL AND LOCAL AGENCIES, EVEN THOSE WITH INVESTMENTS IN ADULT JEWISH LEARNING.

The success of many federations in bringing CLAL programs, Mini-Schools, etc. indicates that many Jewish adults are ready to reconsider Jewish learning for themselves.

The Paradigm Shift

There is a readiness for concerted action already present on the part of communities. Local communal initiatives are succeeding where other initiatives (top-down) models have failed.

We can't proceed on the old model to get to the future. The old cliche that if you don't know where you are going any road will take you there still holds true. Systems thinking is called for and it is called for now. It can help us prepare for the uncertain future. We must discard the notion that Jewish education needs to be fixed—and the idea that more is not better. What we need is a paradigm shift:

ADULT JEWISH LEARNING IS AN ESSENTIAL PART OF THE JEWISH EDUCATION SYSTEM IN NORTH AMERICA.

Adult Jewish education is a system within a total Jewish educational system of lifelong learning.

THE SYSTEM NEEDS TO BE RESTRUCTURED AND RESHAPED TO INCORPORATE THIS UNDERSTANDING AS A WAY OF THINKING AND ACTING IN RELATION TO JEWISH EDUCATION.

There is another old saying: if you always do what you always do then you always get what you always get. We need to reconceptualize the system, align our present with the future and get people thinking and acting together in the *same* direction.

Let me come back to this thinking and acting because that is the pathway to the future we're recommending. This new systemic way of thinking about adult Jewish education is necessary because present assumptions don't get us very far. The paradigm we're operating under is not working—it's dysfunctional because the old paradigm is based on a bifurcated view of learning: children's education/ teacher education. The new paradigm, the systems paradigm, is based on a continuum of lifelong education.

Reshaping the Future

WE NEED A NEW WAY OF ACTING IN RELATION TO THAT THINKING—As Toffler suggests "to reconceptualize what [we] are up to." *This means planned change through community action...*

COMMUNITIES, THROUGH THEIR CONSTITUENT FEDERATIONS SHOULD ENGAGE IN BUILDING BROAD-BASED COALITIONS FOR ACTION IN ADULT JEWISH LEARNING.

Local communities are positioned best to develop effective action plans for adult Jewish learning. And there's lots to be done. The list is long and growing, even as we speak. We've got to overcome decades of bad press. Attitudes regarding adult Jewish learning need to be changed and improved. We've got to create a perception that adult Jewish learning is interesting and valuable. We need to strengthen relationships between national organizations and their local affiliates. We've got to raise the priority of adult Jewish learning on the communal agenda. We need to respond to a changing profile of Jewish lay-leaders. We've got to attract a new market—people not currently involved—and make adult Jewish learning fashionable. We need to utilize alternative approaches (which may attract new audiences for adult Jewish learning) and implement them on a broader scale.

Conclusion

Morrow reminds us that "Clinging to the Old Paradigm once its time is gone is fatal. Most of the conflicts in the world occur because the parties cannot shed themselves of the Old Paradigm and find the new one."

Reshaping adult Jewish learning is an issue of priority and *mindset*, not funding and program. Community coalitions should encourage and assist *all* stakeholders in assessing the needs of adults as Jewish learners and carrying this priority forward into meaningful programming. Institutions which focus on educating Jewish children must consider how the value and goal of lifelong Jewish learning can be instilled in the education of Jewish children. But we must teach by example.

"In our own society with its accelerated rate of change, the urgency of dealing with today's social realities lies with adults. Society no longer has the luxury of waiting for its youth." (Merriam and Caffarella, *Learning in Adulthood*, Jossey-Bass, 1991)

What will the new paradigms be? We don't have the answers, but one thing is for certain, they are shifting and whatever those paradigms might be...

ALL THE STAKEHOLDERS MUST BE INCLUDED IN THE COALITION FOR EFFECTIVE PLANNING AND IMPLEMENTATION—COALITIONS FOR ADULT JEWISH LEARNING ARE NECESSARY IN ORDER TO ENSURE THE PLANNING PROCESS RESULTS IN STRENGTHENING THE ENTIRE SYSTEM OF ADULT JEWISH LEARNING. IN THE PROCESS OF WORKING TOGETHER, THE STRENGTHS OF EACH COALITION PARTNER WILL BE THE SHARED WISDOM OF ALL PARTNERS.

- We *must* change our ways of thinking and acting.
- The *best* way to get started is to begin.

Dr. Zachary is a consultant on adult and continuing education and co-chaired the JESNA Task Force on Adult Jewish Learning.

LOW PRIORITY- very low

Fax this to
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~~Annette Hochstein~~

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202-624-7222

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I thought you would be interested in seeing this.

Eve.

Jewish Groups Urged to Attract Young People or Risk Withering Away of Cultural Heritage

By VINCE STEHLE

NEW YORK

AMERICAN JEWISH GROUPS need to make dramatic changes in their educational and social programs so they can attract more young Jews, said leaders of the Council of Jewish Federations at their annual meeting here.

If such changes are not made, Jewish institutions won't be able to raise the money they need to support efforts here and abroad, the leaders said. What's more, a few speakers said they were worried that Jewish culture could wither away if Jewish groups didn't quickly change their ways.

Responding to growing evidence that young Jews are not active participants in traditional Jewish institutions like synagogues and Jewish community centers, the council's leaders called for efforts to beef up Jewish education programs and expand fund-raising efforts to reach people who have not traditionally given to campaigns of local federations. Some federation officials said that to pay for more and bigger Jewish education programs, Jewish groups may have to operate large-scale fund-raising campaigns, either nationally or locally.

"Faced today with a very different threat . . . to the survival of meaningful Jewish identity in the United States, we continue to act as if no crisis is upon us at all."

"We face a major challenge: How do we survive as a strong Jewish community in an open society?" said Morton L. Mandel, the council's former president. "Our community has the freest environment of any Jewish community, and it is a challenge that maybe has in it the seeds of our demise," said Mr. Mandel, chairman of Premier Industrial Corporation in Cleveland. Because Jews are more welcome in most social, business, and educational institutions than at any time in history, many Jews are less likely to become involved in Jewish institutions than they once were, he said.

Need to Reach Unaffiliated Jews

Last year, the council released a study, the "Council of Jewish Federations 1990 Population Survey," that sent a chill through many local Jewish federations. The study showed that, among Jews who were married between 1985 and 1990, 52 per cent had married non-Jews, and among Jews who had children in mixed marriages, only 28 per cent of the children had been raised as Jews. Given those and many other troubling statistics, some speakers said that federations must be much more aggressive in creating programs to reach out to unaffiliated Jews.

Said Stuart E. Eizenstat, a Washington lawyer who was domestic-policy adviser to President Jimmy Carter and serves on the board of the UJA Federation of Greater Washington: "We all carry a heavy burden of having failed to react more urgently to the evidence which filtered into our country before and during World War II, about Nazi intentions and actions to destroy the Jews of Europe. And in the process we lost a third of all the Jews in the world.

"Faced today with a very different threat, one more subtle, without clear external enemies, but a threat nevertheless to the survival of meaningful Jewish identity in the United States, we continue to act as if no crisis is upon us at all.

"A huge bombshell was dropped in our midst—the CJF national Jewish population survey—and yet our Jewish institutions and leadership have reacted as if a popgun had sounded.

"Only a major sea change in the priorities of the American Jewish community, which will place Jewish education at the top of the Jewish agenda, will provide any hope against the mounting tide of assimilation which threatens to engulf us all."

Jewish Education 'Woefully Inadequate'

In addition to the Jewish population survey, Mr. Eizenstat pointed to another study, which called for a major overhaul of the Jewish education system. He compared the report, "A Time to Act," published two years ago by the Commission on Jewish Education in North America, to "A Nation at Risk," the landmark report that has sparked many efforts to reform the public schools. Neither the education study nor the population survey has provoked a sufficient response from Jewish organizations, he said.

"If the United States is a nation at risk because our education system is inadequate to the challenges of the global economy of the 21st century, against competitors with a far better education system, then how much more are we, as a Jewish community, at risk because of a woefully inadequate Jewish education system in the competition we face against assimilation and indifference," said Mr. Eizenstat.

He said that compared to a generation ago, a much smaller percentage of Jewish children go to Jewish schools. For those who don't go, after-school and other supplementary educational programs are inadequate, he said.

Mr. Eizenstat called on Jewish federations to take these actions to improve the Jewish educational system:

- Provide increased financial support for Jewish education, because "priorities can't be established by rhetoric, they have to be demonstrated by money."
- Require their leaders to have a thorough knowledge of Jewish history, culture, and religion, in order to serve in high positions, both at the local and national level. "Jewish leaders cannot set an example if they themselves are educationally illiterate," he said.
- Allow donors to earmark a portion of their annual contributions for Jewish educational programs, even though in most cases, federations are reluctant to give donors much choice in saying precisely where their contributions should go.

If local federations refuse to allow donors to direct their contributions to education, the Council of Jewish Federations should start a nationwide fund-raising campaign to build Jewish education programs, he said. He suggested that the drive be patterned after other special campaigns the United Jewish Appeal has run, such as Operation Exodus, a $1-billion fund-raising campaign to help resettle Jews from the former Soviet Union and Ethiopia in Israel, and Operation Moses, a $60-million fund drive that financed a covert rescue of Ethiopian Jews in 1984.

The Council of Jewish Federations has established a special committee, the Commission on

Continued on Page 13

Jewish Groups Urged to Attract Young People

Continued from Page 7

Jewish Identity and Continuity, to guide the council's response to its latest challenges. Under its chairman, Marvin Lender, former co-owner of Lender's Bagels and president of the United Jewish Appeal, the commission will oversee two committees: the Task Force on Intermarriage and Jewish Affiliation and the Task Force on Services to Jewish University Students. Neither committee is intended to recommend specific programs, but they will encourage local Jewish institutions to collaborate in responding to the needs of students and intermarried couples.

Changes in Fund Raising

Several speakers here called on Jewish federations to make big changes in the way they raise money. Some said that if the Jewish groups want to continue to be successful as fund raisers, they will have to tailor their appeals to a broader Jewish audience than they are reaching now.

By using modern marketing techniques, Jewish federations would be better able to reach Jews who have not traditionally given to federation campaigns, said Steven Levine, president of microMarketing, a marketing company in Bala Cynwyd, Pa., and a volunteer at the Jewish Federation of Greater Philadelphia. Mr. Levine criticized Jewish federations for using almost all of their marketing budgets to reach the 10 per cent of Jews who already give to federation campaigns, not the 90 per cent who do not give.

He said that a study in the Philadelphia area found that many Jews who did not give to the federation were very philanthropic, with a majority giving to 10 charities or more each year. To reach them, the federation placed advertisements in *The Philadelphia Inquirer*, and on television and radio stations, coupled with direct-mail appeals and telephone solicitations.

Use of Computer Techniques

Instead of dividing up the direct-mail appeal on the basis of people's jobs—as some Jewish federations do—Philadelphia used sophisticated geo-demographic computer-screening techniques. By using computer data bases to classify potential donors into categories based on the general financial and social characteristics of people who live in particular neighborhoods, Mr. Levine said, the federation was able to design a highly successful mail campaign.

For example, the federation sent one letter to potential donors in suburban and rural areas surrounding Philadelphia and another to people living in the city. For urban dwellers, the appeal stressed social services financed by the federation, such as child-care programs and services for the elderly, while letters to rural and suburban people said that "a true sense of community should not end at the county line."

At a total cost of $120,000—including the print advertisements, television and radio spots, computer screening, fund-raising letters, and telemarketing—the federation received $1.4-million in gifts from 2,600 new donors.

Mr. Levine said many federations had failed to keep up to date with changes in marketing and communications techniques, believing that good marketing is just common sense. He said that the Philadelphia campaign was proof that federations should rely more on professional marketing and less on informal efforts.

Even so, Jewish federations are still among the most effective fund-raising organizations in the country. Last year, combined contributions from local federations, amounting to $648-million, made the national United Jewish Appeal the country's biggest fund-raising group, according to *The Chronicle of Philanthropy*'s ranking of the 400 charities that bring in the most private money (November 3).

Long-Term Challenge

The long-term challenge for Jewish organizations is to be as successful at raising Jews as they are at raising money, said officials at the meeting here.

Said Shoshana S. Cardin, former president of the council: "We are very sophisticated in the federation community in fund raising. We have tremendous campaigns. I suggest that we view Jewish renewal, Jewish continuity, Jewish identity, as a campaign."

Jewish identity: A psychologist's view

DAVID ARNOW

The discovery that 52 percent of American Jews marrying after 1985 had intermarried propelled Jewish continuity to the top of the communal agenda. But, rest assured, the key to continuity was quickly found: strengthening Jewish identity. The only catch, of course, is that "securing continuity through strengthening identity" makes a fine slogan, but a meaningless programatic prescription. What, after all, is Jewish identity?

One astute observer noted that "Jewish identity is both a great obsession and a great ambiguity of American Jewish life," and the obsession has mushroomed precisely because so few appreciate the ambiguity.

The concept of Jewish identity is subtle and complex. For starters, policymakers generally fail to differentiate Jewish identity from Jewish identification. Harold Himmelfarb, one of the real academic pioneers in this area, has said, "Jewish identification is the process of thinking and acting in a manner that indicates involvement with and attachment to Jewish life. Jewish identity is one's sense of self with regard to being Jewish."

Identity has also been called the point of intersection between the individual and the group(s) to which he or she belongs. Identity, then, includes the simultaneous experience of individuality and membership. To flesh this out, we can say that Jewish identity is the inner experience of the self in relationship to the religious, political, ethnic, and/or cultural elements of Judaism, the Jewish people, and Israel; it is the reflection within an individual of this experience as expressed in thought, feeling and behavior.

How does this inner experience develop and what shapes its reflection within an individual? That crucial question is best approached through four basic (and stick with me, easily grasped) psychological constructs: psychodynamics, function, structure and development.

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The psychodynamic approach analyzes the formative relationships, ethno-cultural and religious experiences within the family that shape an individual's Jewish identity.

The process of identity formation begins early, "somewhere" as Eric Erikson nicely put it, "in the first meeting of mother [parent] and baby as two persons who can touch and recognize each other." Even in this early "touch" the trained observer can already discern the fingerprints of ethnicity as it informs differential practices of child rearing that leave unmistakable, although largely unconscious, marks on the developing child.

Clinical research confirms what we easily observe: Jewish parents strongly encourage verbal and intellectual achievement. The expression of pain and anger are particularly valued in Jewish families. In addition, the Jewish family is generally described as "permissive" and rather democratic in comparison with the families of other ethnic groups.

Through these and other aspects of child rearing, a youngster comes to manifest certain characteristics of his or her group. These tend to be taken for granted, until they are thrown into relief through encounters with non-Jewish "others" in school, for instance, or through the media.

The psychodynamic approach also interprets the cumulative impact of personal experience (within and beyond the home) and of historical influences that mold an individual's Jewish identity. These are embedded in early memories that often reflect explicit or implicit messages and social comparisons conveyed by parents, teachers and other important people about what it means and feels like to be Jewish.

To get a feel for the significance of such memories, think back to some of your earliest Jewish recollections. Are you active or passive? What is the overall feeling tone associated with the memory? Are you alone? Which and how many senses are involved? What are your first memories of the Holocaust? Of Israel? What are your happiest and unhappiest Jewish memories? Do your memories include implicit comparisons between Jews and others? How do your early Jewish memories make you feel about yourself and about being Jewish?

A critical mass of affirming memories, messages, and experiences sustains the core of positive Jewish identity.

Jewish identity can be an arena for expressing or displacing a wide variety of difficulties (struggles for power and autonomy and sibling rivalry, for instance) involving self-esteem and the family. Likewise, it is an arena through which some of these difficulties can be resolved. Either way, the psychodynamic approach reminds us that Jewish identity cannot be understood without ongoing reference to the family matrix in which the lives of Jewish children unfold.

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A statement by Daniel Bell offers a useful orientation to *the functional analysis* of Jewish identity: "Cultural systems are variant solutions to fundamental and common human perplexities, such as birth, suffering, love, moral consciousness and death." The list could easily be lengthened to include such things as the need for ritual, role models, ideals, for a sense of roots and community, and political empowerment.

From the perspective of Jewish identity, the question is how much does the Jewish ethno-religious and cultural system contribute to meeting your basic needs? The more these needs are satisfied by distinctively Jewish sources, the more your Jewish identity is strengthened. Conversely, an individual with a weak Jewish identity is unlikely to perceive the Jewish world as an important resource and will more likely turn elsewhere to satisfy his or her needs. This will, in turn, only further reduce the salience of his or her Jewish identity.

Part of the challenge for Jewish continuity then is to ensure that Jewish ethno-religious and cultural resources are experienced as attractive and relevant to an individual's needs.

At the same time, gatekeepers to the world of Jewish resources must understand the importance of flexibility, warmth and acceptance. Coming home may not be easy—especially for those who have intentionally stayed away. Guilt trips at the front door don't help.

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The structural approach assesses various formal characteristics of an individual's Jewish identity. Jewish identity can range on a continuum from diffuse to the highly articulated. For example, to the extent that a parent's Jewish identity constitutes a diffuse conglomeration of emotions, memories and impressions, that parent may have difficulty helping a child to develop a coherent sense of Jewish self.

Another critical structural variable involves the prominence of Jewish identity within the hierarchy of an individual's sub-identities. To get a feel for this, try ranking in order of importance three components of your identity: American, Jew, and human being. Next, consider the relationship among these and other facets (parent, spouse, professional, etc.) of your identity. Do they conflict or enrich one another? Is your Jewish identity integrated with other elements of who you are, or is your sense of Jewishness generally compartmentalized—experienced only at specific times, places or occasions?

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Finally, *the developmental perspective* analyzes the changing nature of Jewish identity over the life cycle. Psychodynamic, functional and structural issues shift in response to the specific challenges and tasks at different stages of life.

In the early years, Jewish identity is sustained by the child's wish to imitate parents and, in the process, to be loved for identifying with them. In adolescence, struggles over Jewish practice or inter-dating may express a teenager's need to defy parental authority and may signify a struggle that ultimately serves mature separation and continued individuation. Later, Jewish identity can become a relatively self-sustaining core element of an individual's self-definition.

To understand the importance of a developmental approach, compare the nature of your Jewish identity now to what is was 20 years ago.

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Strengthening Jewish identity is a laudable endeavor *l'shma* (for its own sake), a better end than a means. To view Jewish identity as an inoculation in the community's fight against intermarriage is both to fundamentally misunderstand the concept and to begin a vital undertaking with the wrong spirit and expectations. As I have tried to make clear, Jewish identity is not an "achievement," accomplished at a fixed point in time and then simply carried along unchanged from one period of life to the next. Neither is it a layer of armor that, once worn, will forever protect against "foreign entanglements."

As parents, teachers, rabbis and communal leaders ponder how to strengthen Jewish identity, we might keep in mind an insight from an admittedly remote source, the early 19th century French poet and diplomat, Chateaubriand:

"Every man carries within himself a world made up of all that he has seen and loved; and it is to this world that he returns, incessantly, though he may pass through, and seem to inhabit, a world quite foreign to it."

Building Jewish identity requires exposing Jews to the riches of our ethno-cultural and religious world, and doing it in such a way so that world is not just seen, but loved.

David Arnow, Ph.D., a psychologist, is involved with many Jewish communal endeavors, including the New Israel Fund and the Human Resources Department of UJA-Federation.

VIEWPOINT

Surveying changes, challenges in Jewish life

MORTON L. MANDEL Special to the CJN


Mandel

It is absolutely mind-boggling to consider the enormous changes and challenges that have surfaced in Jewish life, just during my lifetime.

In my youth, there were powerful influences on my sense of Jewishness, but they did not come from an intensive and challenging formal Jewish education. Rather, I absorbed my Jewishness by osmosis. I breathed it in every day at home. I learned Jewish values and traditions from the way my parents and my older brothers and sister lived their lives. As part of that reality, I also knew I had no other choice but to be Jewish. Assimilation was not an option. The larger society made sure of that.

Compare that sense of Jewishness with the enormous range of opportunities and lifestyle options that are available for Jewish youth today. Jewishness is no longer a "permanent possession" that comes automatically from one's family. Rather, it is now a way of life to be embraced by choice and conviction. What a tremendous shift, just in my lifetime. What challenges we face as we consider our responsibility to build Jewish continuity. We can no longer perpetuate our culture simply by having children.

In addition, in my youth, there was the sharp distinction between Jewishness as a personal, private, family matter and one's desire to "make it" – to succeed in the larger society. We wanted to become part of "mainstream America," and not have our Jewishness be an obstacle to social integration into the larger society. This distinction between being Jewish at home, and just a "person" in the marketplace, was a dominant factor in my youth.

A good example of change is the way the Jewish community center was first perceived in North America. I know this field. I have devoted part of my life to building the community-center movement.

At first, the JCC was conceived to integrate Jews into the American society. How could we take an immigrant population and teach them the ways of the new world? The JCC, also known as the "Settlement House," was a marvelous bridge into mainstream America.

Now, the exact opposite is true. The concern of community centers in America today is to help people discover their Jewishness and the roots of their identity. That is a 180-degree shift.

What has also taken place for Jews is the shift from being either invisible, or marginal, in the larger society, to being an active political voice in American life. Jews stand up, as Jews, in either the Republican or Democratic parties, and in virtually every part of American life. Just being Jewish in the private realm is a phenomenon of the past.

We can no longer perpetuate our culture simply by having children.

And yet, alongside this great gift of integration, and of dignity, we find an enormous growth in assimilation. There is a fear that we could disappear as a significant group in the Diaspora in the next hundred years.

I mention all of this to indicate why, after my having so many years of involvement in communal life, in federations, in community centers, I have chosen to be involved, with almost a single-minded passion, in fostering the growth and intensity of Jewish education in Jewish communities throughout the world.

I believe that, if we build intensive frameworks of Jewish learning, if we recruit and inspire outstanding educators to seek innovative ways to interpret our tradition and history, we can defeat the forces of assimilation.

As a result, efforts in which I am deeply involved in America and worldwide have chosen to focus on first: building a community climate that places the highes priority on Jewish education and, second bringing into this work outstanding people. It is people who will build Jewis continuity. It is a combination of grea ideas and inspired lay leaders, scholars an educators that will change the trend lines.

We are challenged to build Jewish con tinuity in a "climate of freedom." In devot ing our lives to Jewish education, we ar proclaiming that it is not the enemy ou side that will keep us together, but share values and experiences that give meanin to Jewish life.

Morton L. Mandel, a Cleveland business man and philanthropist, is the founding chairman of the Council of Initiatives in Jewish Education. These remarks were presented at a recent Hebrew University luncheon in Jerusalem, where he was honored.

For Release on Monday September 27, 1993

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"Roman Picked To Head Cleveland Tomorrow"

Ed Brandon, Chairman of Cleveland Tomorrow announced the selection of Joseph D. Roman as Executive Director of Cleveland Tomorrow. He will succeed Richard A. Shatten who is leaving to head the philanthropic programs of the Mandel family and the Premier Industrial Corporation. Mr. Brandon also announced that William Grimberg, currently Director of the Technology Leadership Council, will be promoted to Associate Director of Cleveland Tomorrow, a new position.

"We look forward to Joe's leadership at Cleveland Tomorrow," said Mr. Brandon. "He has contributed greatly to the organization's record, particularly in neighborhood and downtown development." Mr. Roman has been Senior Associate of Cleveland Tomorrow since 1986. Since 1988, Mr. Roman also has directed the Cleveland Development Partnership, a $50 million civic real estate development corporation investing in high impact projects in Cleveland's downtown and neighborhoods. Prior to joining Cleveland Tomorrow, he had a variety of positions in government and public affairs. Mr. Roman has a Bachelor's Degree in political science from State University of New York and a Master's Degree in public administration from Harvard University's Kennedy School of Government.

"I look forward to continuing our commitment to high quality work on behalf of the region's economic revitalization," said Mr. Roman. "Under Richard's leadership, Cleveland Tomorrow has helped move Cleveland forward but, of course, much remains to be done to maintain Cleveland's competitiveness as an attractive place to work and visit. The continued involvement and commitment of our members and community partners will remain essential to our success."

"We are delighted that Richard has found such an exciting opportunity" said Mr. Brandon. Although Richard is leaving Cleveland Tomorrow, we are fortunate that he will continue to be an important resource to Cleveland in his new position. We are fortunate to have had Richard's services at Cleveland Tomorrow for more than eleven years and we wish him the best in the future." Mr. Shatten joined Cleveland Tomorrow in 1982 as Senior Associate. Prior to joining Cleveland Tomorrow, he was an Associate at McKinsey & Company and part of the original study team that recommended the formation of Cleveland Tomorrow.

"It has been a privilege to be associated with Cleveland Tomorrow," said Mr. Shatten. "In 1980, when I first began working on the Cleveland Tomorrow study, few of us could have imagined the effect we would have as a partner in Cleveland's comeback. We have helped establish Cleveland as a national example of a community addressing problems and taking advantage of opportunities. I am proud to have contributed to this change. Joe Roman and Bill Grimberg have an outstanding record of achievement. With their support, Cleveland Tomorrow is sure to remain a vital part of the community."

Mr. Grimberg has been Senior Associate of Cleveland Tomorrow and Director of its programs to advance technology and enterprise in the region. Mr. Grimberg attended Georgetown University and graduated from the University of Minnesota with a Bachelor's Degree in political science. "Bill's promotion to Associate Director reflects his growing contribution to Cleveland Tomorrow and the importance of his work to our mission," said Mr. Brandon. "Cleveland Tomorrow continues to expand its commitment to technology-driven economic development," said Mr. Grimberg. "I am pleased to be part of the management team."

Cleveland Tomorrow is a committee of the Chief Executive Officers of Cleveland's largest companies. It was formed in 1982 to help the private sector identify fundamental efforts in regional economic development.

Shatten leaving Cleveland Tomorrow

By STEPHEN PHILLIPS
PLAIN DEALER REPORTER

CLEVELAND

Richard Shatten, longtime head of the influential executive group Cleveland Tomorrow, will leave the job Oct. 31.

Replacing him as executive director will be Joseph D. Roman, Cleveland Tomorrow's senior associate. Cleveland Tomorrow is a nonprofit group comprised of the top executives of the area's 50 largest companies.

Shatten will become head of the foundations of the Mandel family and their business, Premier Industrial Corp., in January.

Cleveland Tomorrow's focus will not change. Under a five-year plan unveiled last December, the group said it intends to concentrate on creating a regional tourist destination out of Cleveland-area attractions, improving the area's manufacturing base, and shoring up Cleveland's neighborhoods. Roman co-authored the plan.

Roman joined Cleveland Tomorrow in 1986 as a senior associate. He also has served as director of the Cleveland Development Partnership, which invests in Cleveland real estate projects.

"The only change is that Joe will bring his own style," said Edward Brandon, chairman of Cleveland Tomorrow and of National City Corp. "We were fortunate to have so many good people internally for this. We can go ahead with what is already on our plate without disruption."

Cleveland Tomorrow has been credited, largely during Shatten's tenure, with keeping alive the Gateway stadium project, helping redevelop downtown Cleveland, and spawning a series of ventures intended to help the area move forward. These include Primus Venture Partners, an investment fund for local businesses, and the Cleveland Advanced Manufacturing Program.

Also promoted was William Grimberg, currently director of Cleveland Tomorrow's technology leadership council, to the newly created position of associate director.

Shatten said he will help the "Mandels with their philanthropic goals." As for specifics, he said he'd "find out when I get there." Morton L. Mandel, Premier Industrial's chairman and chief executive, is a former chairman of Cleveland Tomorrow.

The three Mandel family foundations and that of the company are focused on improving personnel and management in the non-profit field, higher education, neighborhood revitalization, the Jewish community and issues related to Israel.

According to the 1993 Foundation Directory, the combined assets of the Mandel and Premier foundations are $23 million.

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Inside a labor-management partn

WORKERS FROM 1-F

The process was made somewhat easier at L-SE, where the architects of the new process started with a clean slate, rather than trying to remake sacrosanct procedures at an existing operation.

In addition, all original employees — about 45 from the bargaining unit and 15 from management — went to Japan for an average of 10 days to review plating technology.

They also looked at the best of what American and Japanese companies had done in designing their labor systems, but they consider theirs an American system developed by L-SE.

L-SE takes LTV steel coils, which weigh an average of 22 tons, and feeds them into an 890-foot-long electrogalvanizing line, where the steel is coated with zinc to prevent rust. Electrogalvanizing gives a superior finish to steel than older methods of rust-proofing, such as hot-dip galvanizing.

The steel is then rolled and shipped, primarily for stamping into hoods, fenders and other external auto-body parts.

The company was formed in the mid-1980s, after automakers warned they were going to require steel they purchased for external body parts to be electroplated with zinc first. Five ventures pursued the work.

L-SE's owners knew the competitive advantage would not rest in technology — electroplating technology was available to rivals — but in keeping customers satisfied with quality and service.

They worked with the United Steelworkers to create a labor agreement unique in the domestic steel industry: Rank-and-file workers would help design the organization and remain at center stage once the lights went on.

"A real cornerstone was letting people in the company put together whatever they were governed by," said Ken Pohl, senior director for participative work systems for LTV Steel. "I
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Supplementary schools declining, survey finds

By MERYL AIN

Although Jewish day school enrollment in the New York area has climbed by nearly 30,000 students in the last 20 years, supplementary schools have lost more than that number in the same period, according to a recent survey by the Board of Jewish Education.

It also found that 60 percent of the Jewish school enrollment in the area is under Orthodox auspices, although only 20 percent of the region's total Jewish population is Orthodox.

The BJE study, "Jewish Education in Greater New York: Comparative Demographic Report 1970-1990," was compiled by Alvin I. Schiff shortly before he retired as the organization's executive vice president.

The report points out that:

■ In 1970, there were 174 day schools in the city, Long Island and Westchester, with a total enrollment of 49,431. Ten years later, the number of schools had increased to 207 and enrollment to 60,513. By 1990, there were only five more schools, but enrollment had swelled to 79,312 students.

■ In 1970, there were 81,889 students in 502 Jewish supplementary schools. In 1980, the number of schools had dropped to 368 and student enrollment to 52,796. By 1990, there were only 282 schools left, and enrollment had declined still further to 47,693.

■ Day school enrollment has increased in every county except Manhattan and the Bronx.

■ Supplementary school enrollment has declined in every borough except Staten Island, as well as in Nassau, Suffolk and Westchester counties.

■ Day schools are overwhelmingly Orthodox. Supplementary schools are largely under Conservative and Reform auspices.

■ Jewish nursery school enrollment continued to increase both in the city and in the suburbs, almost tripling from 2,396 in 1970 to 6,222 in 1990.

■ A growing immigrant student population has presented new challenges to the Jewish school system.

In an interview, Schiff said the decline in the supplementary school population stems from a lower birth rate among non-Orthodox Jews and the diminishing Jewish population of certain neighborhoods. He also cited factors such as intermarriage (in which only 25 percent of the offspring are raised as Jews), the single-parent family and negative attitudes towards Jewish education.

Schiff does not believe the afternoon school will become obsolete, but said "there has to be a confluence between formal and informal education."

"The synagogue has to change its focus from the child to the whole family," he said. "This begins in nursery school and has to be carried through. Rabbis, cantors, principals, teachers, lay leaders and parents have to make family education programs their first priority when funds are being disseminated. There has to be a shared vision about what is important."

The report is of particular concern to Arthur Gold, president of the Suffolk Association of Jewish Schools (SAJS). Suffolk's supplementary school attendance rose from 5,564 in 1970 to 8,410 in 1980, but dropped back to 5,889 in 1990. This decline came as the number of afternoon schools increased from 26 in 1970 to 42 in 1990.

(During the same period, the number of day schools in Suffolk increased from one to three, and attendance rose steadily from 134 to 301.)

"Suffolk County has a tremendous unaffiliated Jewish population," Gold observed. "And a large and significant segment of the Jewish population is intermarried. When you combine that with the increase in the number of schools, it shows the need in Suffolk County for additional support to reach out to unaffiliated families."

■

Gold said he believes supplementary schools are playing an important role in providing education for a significant number of children in the county.

"Hebrew schools are doing a fantastic job within the financial constraints of the congregations," he said. "My fear is that as congregations continue to tighten the budgets of the Hebrew schools, they will wind up hurting themselves. If they don't provide education for children, the rest of the programs will [ultimately] have no one to use them."

Rabbi Manuel Gold, one of four directors of the BJE Principals' Service Center who works with supplementary school principals in Man-

(Continued on Page 40)

Schools and Enrollment

	1970		1980		1990	
	Schools	Enrollment	Schools	Enrollment	Schools	Enrollment
Day Schools	174	49,431	207	60,513	212	79,312
Supplementary	502	81,889	368	52,796	282	47,693
Nursery	34	2,396	37	2,514	44	6,222
TOTAL	710	133,716	612	115,823	538	133,227

Enrollment, by Ideology

	Orthodox	Conservative	Reform	Other	TOTAL
1970	61,581	36,099	30,459	5,578	133,716
1990	79,433	23,937	22,518	7,339	133,227
% change	+29.0%	-33.7%	-26.1%	+31.6%	-0.4%

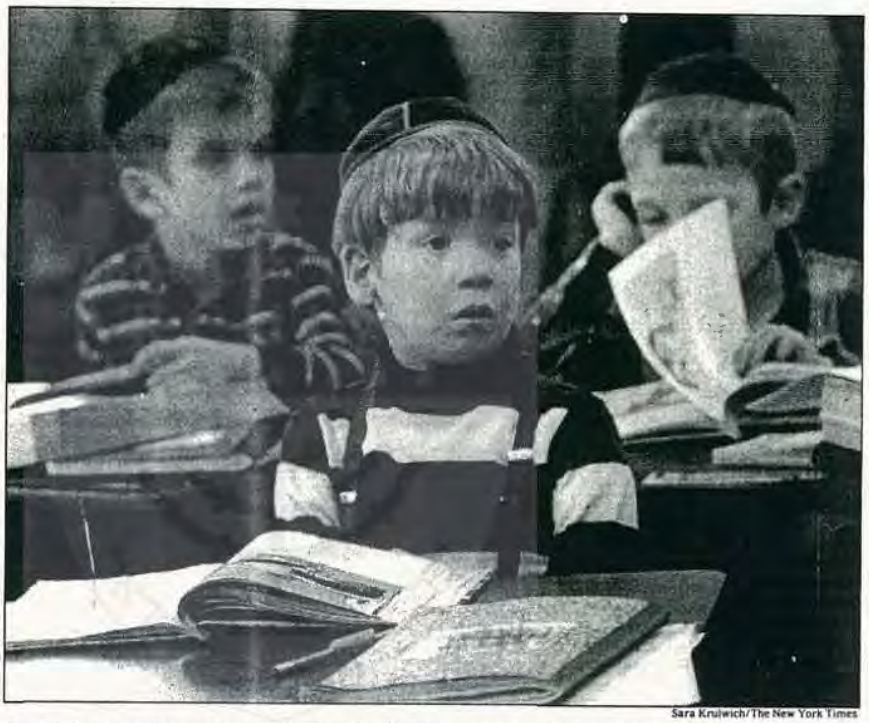
Alvin Schiff

New York Times, Education Life. 1/5/92

Jewish day schools, once considered remnants of the Old World, have adapted to modern times

Yeshivas Defy The Odds

By Ari L. Goldman



Sara Krulwich/The New York Times

Jewish day schools now account for 1 out of 3 children receiving a Jewish education.

THIRTY years ago the Rabbi Jacob Joseph School was in a dilapidated building surrounded by tenements and rubble-strew lots on the Lower East Side of Manhattan. The school, called a yeshiva, had 500 boys in its elementary division and I was one of them.

I have memories of rabbis who spoke with the accents of Eastern Europe, of recesses spent playing punchball in the streets and of general studies teachers who went on strike when paychecks were late.

Today the Rabbi Jacob Joseph School, with more than 1,000 boys and girls in its elementary division, is spread over three campuses on Staten Island, New York City's most suburban borough. While still far from luxurious, the buildings are sturdy, religious studies classes are taught by American-born rabbis and day-school-trained women, the playgrounds are ringed with trees and the teachers are paid on time.

'Phenomenal Growth'

The manner in which R.J.J., as we called it, has changed reflects in many ways the development of Jewish day schools in the United States in the last generation. "We have witnessed phenomenal growth," said Dr. Alvin I. Schiff, an expert on the day-school movement who retired last year as the executive vice president of the Board of Jewish Education of Greater New York. "And it has happened against all odds."

In the 1960's, Jewish day schools like R.J.J. were regarded as a remnant of prewar European rabbinical academies and their quick demise was predicted as American Jews assimilated into the broader culture. Instead, their number has doubled in the last 30 years and their student population has increased threefold. According to Leora Isaacs, director of research for the Jewish Education Service of North America, today there are 550 elementary and secondary schools with 168,000 students, up from 258 schools with 50,000 students in 1962.

The Jewish schools have adapted to the modern culture — many have computers and sports teams just like other schools — while continuing to perpetuate Jewish tradition, Hebrew, sacred texts and religious observance.

Parents of day school youngsters say that Jewish knowledge was just one reason they sent their children. "I want Michelle to have a sense of spirituality, a sense of community and a method of critical thinking that comes from studying To-

rah," said Laura Lewis-Moseley, a law student whose daughter is in the second grade at Westchester Day School in Mamaroneck, N.Y. A Jewish education, Ms. Lewis-Moseley said, has already given Michelle "a definite sense of her place in God's world."

'An Insurance Policy'

Many parents said they believed that a Jewish education was their best hope that their children would be committed to Judaism and marry within the faith. Others said it gave their children a rudder in a fast-changing world; there are few incidents of drug abuse or teenage pregnancy in Jewish day schools, they noted.

"A day school education has become a kind of insurance policy," said Prof. William Helmreich of the City College of New York and the author of "The World of the Yeshiva."

Once a New York phenomenon, day schools are found throughout the United States and Canada, not only in places with large Jewish populations, like Chicago, Detroit and Los Angeles, but also in Chattanooga, Tenn.; Tulsa, Okla.; Santa Fe, N.M.; El Paso, Tex., and Winnipeg, Manitoba.

Parents who send their children to Jewish day schools pay annual tuitions ranging from $3,000 to $10,000 to have their children taught religious studies and a full general studies curriculum of English, math and science. An alternative is to send children to supplemental schools — separate programs offered in the synagogue after school or on weekends.

Of the approximately 1.2 million school-age Jewish children in the United States, roughly 40 percent are receiving some form of formal Jewish education, according to the Jewish Education Service. Of those 470,000 youngsters, 66 percent are in supplemental programs; the balance attend day schools.

The ratio between those in day and supplemental schools has changed dramatically since the early 1960's. While the day schools now educate 1 out of 3 children receiving a Jewish education, they educated only 1 in 10 in 1962.

Aside from the numerical growth and the geographic spread, the schools have become more diversified. Thirty years ago virtually all were Orthodox and inculcated a philosophy of strict adherence to Jewish tradition.

Today the [illegible] with 360 yeshivas, still [illegible] the Conservative branches are [illegible] day schools and their [illegible] growing number of schools [illegible] ated with a movement.

The Orthodox branch is diversifying. R.J.J., for example, has under its umbrella three elementary divisions: Staten Island: a division for boys, another for girls and a third with coed classes. The three divisions, patched together over the years by its long-time president, Marvin Schick, from the remains of Jewish schools that went out of business, are at three locations miles apart.

Of course there remains much room for improving Jewish education. A two-year study by the Commission on Jewish Education in North America recently sounded an urgent call for better teacher training and recruiting. A key reform, the report said, is increasing teacher salaries.

Not for Everyone

And even with these improvements, the schools would not suit everyone. The day is long and the tuition is expensive. The dual curriculum is rigorous; for example, children learn to read and write English (left to right) and Hebrew (right to left) at the same time. The resources the schools can offer students, while better than a generation ago, pale by comparison to the public schools.

I recognize the schools' problems, but I see their promise. Even now, my son, Adam, is enthusiastically soaking up first grade at the Solomon Schechter Day School of Westchester, just as I did three decades ago at R.J.J. ■

JEWISH WEEK JAN 10-16, 1992

Foundation widens its outreach activities

By STEVE LIPMAN

A major Jewish philanthropic foundation that has quietly supported a variety of local outreach activities is starting to seek a higher profile in the national Jewish community.

The foundation, Avi Chai, recently sent Jewish newspapers a press release announcing grants to 24 organizations across the United States, including four in the New York area. The grants total $1.4 million over the next three years.

Funded programs include a proposed hot line and other activities for *baalei teshuvah* at Congregation Ohab Zedek in Manhattan, a mobile shul sponsored by a Kansas City synagogue, and a parents' educational program offered by a Mission Viejo, Calif., religious school.

Avi Chai officials have also begun to meet with leaders of national communal groups to encourage the development of extensive outreach programs.

The independent, non-denominational, privately endowed foundation, which has made funding commitments totaling $10.3 million since 1986, has geared its grants to adult education activities "designed to encourage greater commitment to Jewish values and observance." It favors "programs which have a positive orientation toward the State of Israel and do not reject secular education or cultural activities."

■

The 8-year-old philanthropy was founded by Zalman Bernstein, a Manhattan investment manager who became observant as an adult. Bernstein heads the foundation's five-member board of trustees, which plays an active role in choosing recipients and monitoring the performance of supported programs.

Avi Chai, Hebrew for "My Father Lives," is named for Bernstein's late father, Yaacov Leib.

The foundation accepts neither outside financial contributions nor unsolicited grant proposals. Its grants, to organizations ranging from Reform to Orthodox in affiliation, are used to establish new outreach programs or expand existing ones.

Avi Chai's emergence from the shadows of the philanthropic world reflects a concern about American Jewry's dwindling levels of affiliation and observance, says Avraham HaCohen, executive director. He calls the foundation the largest one in North America with a primary focus on such outreach activities.

"We have to step out on this issue and press the case that it's not just enough to recognize how frightening the facts are," HaCohen says, referring to findings of the National Jewish Population Survey issued in 1991 by the Council of Jewish Federations. The study, based on 2,441 household interviews, indicated growing rates of intermarriage and assimilation in the American Jewish community.

The statistics "provide devastating evidence of the quickening pace of assimilation," according to Avi Chai. "Of the hundreds of bits and pieces of data in the study, not one is cause for happiness or satisfaction about the current state of American Jewry."

"The Jewish heritage belongs to everyone. We have to make sure everyone has access to it," HaCohen says.

He says the foundation has broadened its focus — it is willing to fund programs aimed at Jewish youth and college students — and requested recent meetings with leaders of national Jewish organizations. The meetings explore creation of educational outreach programs on a national scale.

"It's got to be more people's business than just ours," he says. "Nobody can claim that they've been doing enough."

HaCohen credits Avi Chai with strengthening "dozens of ... programs in their outreach efforts" and with making Jewish outreach a recognized career path by helping form the Association of Jewish Outreach Professionals. AJOP offers a network of services to members in the field.

Avi Chai also sponsors several activities in Israel to close the gap between the country's religious and secular communities.

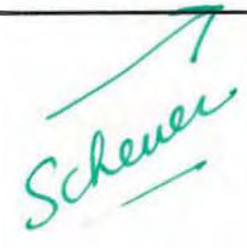
The foundation actively promotes the teachings of Rabbi Avraham Yitzchak HaCohen Kook, first Ashkenazic chief rabbi of Israel. Kook, who was Orthodox, is known for a philosophy that combined religious observance, Zionism and respect for non-observant Jews.

Avi Chai sponsored a three-day conference in Jerusalem in 1985 on Kook's works. Its recent efforts in Israel include publications, a sociological study, a workshop for rabbinical students and a program to facilitate citizens' contacts with rabbinic authorities.

Many benefit from Jewish education fund

Homebound children with cancer and other prolonged illnesses requiring tutoring in Judaic studies, single parents who feel alienated from Jewish life and Soviet-immigrant children getting their first dose of Judaism through a supplementary Hebrew school program are among those benefiting through the Fund for Jewish Education.

For the 1991-92 fiscal year, Jewish educational programs in New York received $550,000 in grants through the Fund for Jewish Education, jointly sponsored by Joseph Gruss and UJA-Federation. Of this amount, $200,000 is provided by the S.H. and Helen R. Scheuer Foundation.



Some 19,500 individuals benefit from the grants, which range between $5,000 and $25,000.

For Rabbi Simcha Scholar, the Torah commandment to visit the sick assumed extra meaning when he created Chai Lifeline five years ago to enable homebound children to continue their Judaic and English studies. His program, which operates out of offices in Manhattan's Chelsea district, has received grants from the Fund for Jewish Education for the past four years.

Chai Lifeline employs more than 50 teachers, who visit 200 students from nursery school through high school age.

"We take our kids to the point where they're on par with their classmates in school," Scholar says.

"We're more than teachers," he adds. "Beyond the surface educational benefit, there's a tremendous bonding that takes place between teacher and student. These kids are encouraged to fight on, and Chai Lifeline is at the front line of their day-to-day struggle."

Helping children keep their ties to Judaism is also the goal of Judah Klein, executive director of the Shorefront Jewish Community Council in Brooklyn's Brighton Beach section. Last year Klein established, in conjunction with the Shorefront Y of Brighton-Manhattan Beach and with partial funding from the Fund for Jewish Education, a community Hebrew school for 3 Russian children.

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"There's a tremendous need out there to reconnect Russian children with their heritage," says Klein. "Even if you attend public school, you can still go to Hebrew school. We've created a program that meets two afternoons a week and Sunday mornings.

"While our students may know less about Judaism than their American counterparts, they're tremendously proud to be Jews and learn very quickly."

Two of last year's students have entered Hebrew day school, Klein notes.

"Once a child gets a positive image of the Jewish community, he'll stay in that community," Klein says. "These children very much want to learn. Our newest students, who in September couldn't read any Hebrew, will receive their first Hebrew prayerbooks next month."

Helping single-parent families in Brooklyn feel positive about their place in the Jewish community is the task of Yehudit Moch, who administers "Project Kehilla" at the Kings Bay Y, with funding from the Fund for Jewish Education and the Scheuer Foundation.

"Since we started Project Kehilla in September, we've attracted Orthodox, Conservative and Reform families from the entire New York area who attend biweekly group meetings and family events," Moch says. "Holidays pose special problems for single parents. We had a lovely Chanukah party and will have pre-seder Passover training classes."

Survey

(Continued from Page 4)

hattan, Westchester and Nassau, insisted that although the system "needs improvement, it is working as well as expected. It's not a dreary picture. When you have a home, you need to keep remodeling to keep it in good shape."

According to Rabbi Gold, remodeling should include replenishing the teacher supply, providing faculty with in-service training that focuses on new trends in education and fostering adult and family education.

"Almost everything we're doing needs to be enriched," he said. "If we don't enlarge and enrich upon it, we've not *fulfilled* our mission. Teachers, principals, parents, rabbis — the whole community has to be studying, learning and practicing.

"It's not good to be too satisfied. We need to make the school a priority. When things are going well, everyone forgets about the school. If it's not going well, it becomes a short-term priority until the complaining stops. The school has to become a full-time priority — whether it's going well or not."

■

But Rabbi Robert Hirt, director of educational services at Yeshiva University, said to believe that the supplementary school will continue to be attractive is no more than "wishful thinking." And he said the area's greater commuting distances make family education "less likely to be successful" here than in other areas.

Hirt noted that the Orthodox community realizes education cannot function without parental reinforcement, which is why it has chosen to stress day school education. These schools, he said, make a greater effort to involve parents, who are more supportive of the school's goals than are supplementary school parents.

Miriam Klein Shapiro, another director of the BJE Principals' Service Center, said she viewed the report as a suggestion of what has to be done.

"We can't do long-range planning without a diagnosis," she said. "I see this as a positive tool."

Shapiro said she hopes the study will encourage a dialogue among rabbis, principals, teachers, parents and lay leaders about what constitutes a school's mission.

"We need joint agreement about what success means," she said. "Does it mean having graduates who speak Hebrew, go to Israel, put on tefillin, daven every morning or marry another Jew? When people say they want a good Hebrew school, they're not using the same language. The survey forces the item on the agenda. We can work positively together based on it."

Hirt noted that the boom in day school attendance has resulted in a shortage of space in some schools at a time when the "economic situation discourages the building of new institutions. In some schools, class size has become larger and public space, such as office and specialty rooms, has become smaller. When a school becomes too crowded, criteria [for selecting students] has to be established."

First and foremost, he said, "there is always a commitment to families that are already in the school."

■

In addition, a student's ability, family attitudes and economics may also play a part when there is a waiting list.

Hirt added that there is a different attitude today among people who would have been comfortable sending their children to a supplementary school 25 years ago.

"The day school is a more effective vehicle for the transmission of Jewish identity," he said. "Families with any feeling of Jewish continuity are propelled to day schools. I think there will be more day schools built within the next 10 years.

"By its definition, supplementary schools are supplementary in terms of commitment and interest. Grandparents are no longer available. They've moved to Florida. Family cohesiveness is no longer there. There's little to bond the generations. Supplementary schools are incapable of providing this.

"The quality of day school education will continue to improve as parents become more demanding and knowledgeable. This will cause the product to improve."

UJA-FEDERATION REPORT:

LINKS in the CHAIN

First in a series

DAVID HOLZEL
Staff Writer

JEWISH EDUCATION IN ATLANTA

Most Sundays, Cheryl Swift loads her two children into the car and drives from the family's Decatur home to religious school at The Temple. With her couple of free hours, Mrs. Swift could return home or spend the morning in the lobby of the Reform congregation, drinking coffee with other parents and reading the *New York Times*. Instead, she goes down the hall, books and notebook in hand, to the synagogue's wood panelled library and spends an hour studying Hebrew in a class for adults.

"My son is getting close to bar mitzvah age," she says. "I'm in a mixed marriage and I'm the only one in the family who can help him with the Hebrew."

While Mrs. Swift had a practical reason for taking up Hebrew again after a 30-year break, the experience has surpassed her original goal.

"I'm going farther now than when I was a kid," she says. "I guess I never thought I'd look at it again."

In Atlanta, there are as many opportunities for Jewish children and adults to learn as there are reasons. On any given day, Atlanta Jews can be found studying in the community's two dozen synagogues, in three day schools, in the community high school, at universities and in informal chavurah groups. Youth organizations, camps, family retreats and visits to Israel provide additional places for Jews to learn about being Jewish.

Links in the Chain: Parents and kids of The Temple's religious school.

But the system is flawed, say critics, some of whom are Jewish educators themselves. They argue not enough community money is earmarked for education. Without money, they say, Jewish institutions aren't able to attract enough first rate teachers. Moreover, there are limited offerings of adult education. And the weakness of community programs for teen-agers and young adults is practically an invitation for a generation to drop out of the community.

As the century comes to a close, all Jewish educational institutions are facing a rapidly changing Jewish community, one in which families like the Swifts are increasingly common. A recent survey by the Council of Jewish Federations found that 52 percent of the Jews who married after 1985 have a non-Jewish spouse. That marks the first time the mixed-marriage rate has

In The Beginning: Celebrating Shabbat at Congregation B'nai Torah's pre-school.

Photo by Charles Rakhoon

been above 50 percent.

The study also found that only 17 percent of American Jewish families fit the description of the traditional nuclear family: mom and dad — both on their first marriage — and kids.

"The numbers are scaring everybody absolutely to death," one Atlanta rabbi says.

Some have read these statistics and concluded that Jewish education has failed.

Others warn that blaming the education system for the results of assimilation and a changing American society amounts to scapegoating. They argue that as the traditional Jewish family breaks down and the cohesive Jewish neighborhood disappears, Jewish education has become the sole bond between Jews and Judaism. But if education is to succeed, Jews of all ages — like links in a chain — must begin to do more than pay lip service to the idea of Jewish learning, they say. And community leaders must see to it that this commitment is backed by a generous budget.

"People's lives are in a tumult today, and if Judaism is a vital life force, we're going to find a way to make a bridge between Judaism and people's needs," says Dr. Adrianne Bank, a Los Angeles-based expert on Jewish education. "That's what Jewish education needs to do."

In other words, Jewish education must adapt — and in many ways *is* adapting — to a changing society. With entry points at many stages in life, proponents say, education is the great chain that links our community to the future.

Cheryl Swift reentered the world of Jewish learning after being disassociated from the Jewish community for many years. "Having children brought me back to the fold," she says. She now sees her children's Jewish education as a way of strengthening their identity. "Whether or not you believe 100 percent, having an identity can keep you out of trouble," she says, mentioning the lure of cults as a danger for youngsters not strongly grounded in Judaism.

But Jewish education is more than simply an anchor, says Rabbi Jeffrey Lazar, education director for Temple Sinai.

"It not only gives us roots," he says, "it gives us wings."

"Education is a consumer issue. It has to fit people's time structure."

— Cheryl Finkel, head of the Epstein School

The New Neighborhood

A recent study by the Whizin Institue, a Los Angeles think tank promoting Jewish family life, found the most common activity for American Jewish families was not lighting Chanukah candles, and not having a Pesach seder.

It was carpool.

Seventy years ago, when Jewish neighborhoods flourished, all the elements of the community could be reached on foot. Yiddish, the immigrant language that transmitted Jewish culture, was the sound heard on the Jewish street.

Today, a distinct Jewish language and culture have all but disappeared. Jewish knowledge has eroded. And Jews are linked — and separated — by miles of freeway. With the profound transformation of the urban Jewish family and the general low level of Jewish knowledge, educators agree that a new Jewish "neighborhood" must be created for education to succeed. In other words, there must be a place for Jews to practice what they learn.

"Education today is a trans-

JEWISH EDUCATION IN ATLANTA

Roots and Wings: Rabbi Jeffrey Lazar leads a Chanukah celebration at Temple Sinai.

Photo by Charles Rafshoon

mission of information," says Harlene Appleman, a Detroit-based expert on Jewish family education. "To transmit information without creating a community that can use it is folly."

What will this neighborhood look like? Educators say it will exist in synagogues and community centers, and also inside the car tape player and on home video. Children will learn from experience and not just from books. And adults will learn the Jewish practices they never learned in their youth.

And community planning will take into consideration that good ideas are no longer enough to assure success.

"Part of it is marketing," says Cheryl Finkel, who heads the Epstein School, a Conservative day school. "Education is a consumer issue. It has to fit people's time structure. And what we offer has to be perceived by the consumer as legitimate."

Finally, educators agree that Jewish learning should be lifelong. That most adults recognize the need for continuing education to remain on the economic cutting edge seems obvious enough. But what about the intellectual and spiritual cutting edge?

"Most people's Jewish education is their Hebrew school education," says Rabbi Stephen Weiss, who directs Ahavath Achim Synagogue's adult education and community outreach programs. "The problem is, we get stuck where we were in 6th grade. One of my goals is to move people beyond that. As children, we don't have the same sophistication. As adults, we're interested in myth and allegory. We understand moral obligation. We're trying to feel God's presence in our lives."

Links In The Chain

In the coming weeks the *Atlanta Jewish Times* will consider the state of Jewish education here.

Future articles will explore:

- how Jewish pre-schools educate parents as well as their children;
- why afternoon religious schools have such a bad reputation and why day schools have such a good one;
- why programs for high schoolers and young adults are the weakest links in the chain of Jewish education;
- how family education and adult education can help bring Judaism back to the home;
- what Atlanta's Jewish educators wish the ultimate educational system could be.

The results of the Council of Jewish Federations study, while shocking to many, could have been predicted, Mrs. Appleman says.

"Living in America, we have made a very calculated bargain with our own existence. What we are suffering is the consequence of this bargain."

So those who blame Jewish education for the assimilation of American Jewry are looking for scapegoats, not solutions, she continues.

"Saying education has failed is too simplistic. If there's blame to be laid, it's not that education hasn't done its job. It's the dissolution of the family and a lack of community commitment to education."

Whether Jewish families, educators and community leaders can summon the will to make Jewish education a top priority is the real question facing America's — and Atlanta's — Jews at the end of the century.□

"Living in America, we have made a very calculated bargain with our own existence."

— Harlene Appleman, family education expert

Coming February 14: "In The Beginning" — educating young children — and their parents.

No Shortage Of Opinions

Atlanta's Jews have strong opinions of what they want in Jewish education, and what they see as the shortcomings of community institutions. Dr. Adrianne Bank, a Los Angeles-based consultant, found just that when she visited here in December at the behest of the Atlanta Jewish Federation.

Dr. Bank spoke to students, parents, educators, rabbis and lay leaders about the community's educational system. What she heard was passionate, thoughtful and often contradictory.

On her second visit earlier this month, Dr. Bank concentrated on taking her earlier findings and "moving people toward considering options," she said.

She will return to Atlanta in mid-February "to fine tune the reconfiguration of Jewish educational institutions in Atlanta." She hopes to issue a final report Feb. 28.

Dr. Bank said the vision being developed by the people she has met with is "Atlanta as an educating community for lifelong learning. All institutions should have an educating function that runs alongside whatever else they do."

Dr. Bank's involvement is the latest phase in a reassessment of Jewish education that accelerated last May, following the resignation of Dr. Leon Spotts, director of the Atlanta Bureau of Jewish Education.

The Bureau is a resource center for educators. It certifies Jewish teachers, runs teacher-training programs, operates adult education and supplementary high school programs and offers programs for the learning disabled.

After Dr. Spotts' resignation, an Atlanta Jewish Federation director was appointed interim head of the agency, and the Federation set up an ad hoc committee to plot the future of the Bureau.

But Atlanta's education delivery system was under study even before Dr. Spotts' resignation. The New York-based Jewish Education Service of North America conducted a survey similar to Dr. Bank's and submitted a report to the Federation in May 1989. The report recommended that Jewish education planning in Atlanta be divided between the Federation and the Bureau — the former would set education priorities and the latter would develop programs to implement the priorities.

In February 1990, the Year 2000 Report, the community's blueprint for the future, recognized Jewish education as an important element in community planning.

As Dr. Bank's report of her first visit to Atlanta shows, many Jews here strongly agree with the Year 2000 report, and there's no shortage of opinion as to what needs to be done. Following are excerpts from the nine pages of unattributed quotes Dr. Bank published in her report:

• Many felt that more emphasis should be placed on high schoolers: "We need a non-Orthodox Jewish high school." "Don't freeze Jewishness at child level. Use Judaism to help with kids questioning about their own lives." "Youth programs are not recognized as a legitimate form of education."

• Israel was seen as a successful Jewish classroom: "Trips to Israel should be the culmination of supplementary education." "Get everyone to Israel."

• Many said Judaism needs to be brought back to the home. In addition: "We need to reach the unaffiliated." "We need to reach the non-conventional family." "Parents should want education for their children; parents should want education for themselves." "Use intermarriage as an opportunity." "Look for how supplementary [synagogue] schools could be made to work better or eliminate them altogether." "We need to raise standards of teaching."

• There were these suggestions about the Bureau: "We need to build a lay constituency for the Bureau." "There is a need for an overarching organization free of Federation to provide leadership." "All educational resources should be coordinated under the Bureau." "There's lots of frustration with the ad hoc committee." "Job description of educational leader: scholar, charismatic, a visionary, a good manager."

• Some questioned community commitment to education. "Where is the passion in the community?" "Federation needs to be a major actor." "The number-one problem is that lay leadership has not bought education as a priority." "Old Atlanta money is not interested in education."

Finally this: "Hereditary monarchies are running our institutions."□

— David Holzel

Why Educate?

Hillel, the 1st century rabbi who took a lenient stand on most issues, was uncharacteristically severe when it came to the importance of education. The person who refuses to learn, Hillel said, deserves to die.

Until rather recently, Hillel's statement was not all that outrageous. The reason for Jewish study was self-evident: Studying was what a Jew did. Today it begs the question.

Why should parents send kids to a supplementary Jewish school after a long day of secular school? Why should parents sacrifice to be able to afford tuition at day school? Why should busy professionals spend their lunch hours studying the Talmud? Why learn Hebrew when the spoken language is English?

Why Jewish education? Educators give a number of reasons.

Steven Grossman, education director for Ahavath Achim Synagogue, a Conservative congregation, answers the question in the traditional Jewish way — with another question.

"If we're the people of the book, shouldn't we open the book?" he says, referring to the Torah. "If you don't have Jewish education, you don't have Judaism."

Mr. Grossman's rationale for Jewish education is a lesson taught by Shimon the Just, a Jewish high priest who lived at the time of Alexander the Great:

"The world stands on three things," Shimon said, "Torah, *avodah* and *gemilut chasadim.*" These elements might be translated as "study," "prayer" and "action."

Mr. Grossman views this triad as a three-legged chair. Such a chair needs all its legs to remain upright, but study has top priority because, as the saying goes, *"Talmud Torah neged kulam"* — the study of Torah leads to the others.

"How do you know you should be [giving charity]?" Mr. Grossman says by way of example. "The Torah is the blueprint for it all. Study is learning to understand what you have to do. It's your dreaming stage, your vision stage. *Tzedakah* [charity] is an action that comes from your study."

Cheryl Finkel, who heads the Epstein School, a Conservative Jewish day school, believes Judaism is like a buried treasure that study can raise to the surface.

"This gets clearer to me every year: If we don't offer a strong Jewish education, people don't understand the reason to be Jewish," she says. "If you don't know Judaism is rich, that it has room for doubting, that it's intellectually challenging, there's no reason to develop a mature Jewish identity."

Harlene Appleman, a Detroit-based expert on family education, puts it bluntly, "Judaism is survival skills."

But Rabbi Ilan Feldman of Orthodox Congregation Beth Jacob disagrees with those who see Jewish education as a tool.

"I'm turned off by rationalizing education because of survival," he says. "Education is important because it is active daily involvement with God's will. Judaism does not exist to perpetuate the Jewish people, it exists to reveal God's will. Study of the law is the revelation of God's will."

Jewish education has two functions, he continues. "The education of youngsters is the process of training them to be involved. Adult education is the process of being involved. Education is not the dissemination of learning skills, it is preparation for life."□

— David Holzel

The New Neighborhood: Rabbi Stephen Weiss, right, leads a class at Ahavath Achim.

ТРЕБУЮТСЯ

Фонд Манделя – необычная организация. Там не разрабатывают проекты, не решают судьбы мира и образования, не принимают программ, не занимаются мелким предпринимательством в сфере школьного обучения. Задача Фонда – найти людей, способных предложить программы, разрабатывать проекты и приводить их в действие

АННА ИСАКОВА

Видит око, а мозг неймет – кому-то в Израиле требуются интеллектуалы с широким кругозором и характером-рычагом достаточной силы, чтобы перевернуть систему еврейского образования в [illegible]мом Израиле и в странах рассеяния. [Т]очку опоры им обещает некая организация под названием "Фонд Манделя", [та]к было написано в объявлении, напе[ч]атанном в нашей газете. Я решила по[в]ерить своим глазам и связалась с упо[м]янутым фондом.

Система образования переживает [к]ризис во всех странах мира. Израиль, [к] сожалению, – не исключение. А мог [б]ы быть им – но об этом по порядку.

Система образования полностью зависит от главенствующей в обществе философско-этической системы, от того, какими хочет оно видеть своих граждан. Были времена, когда общество хотело состоять из людей лояльных, сервильных, мало-мальски образованных; были – когда ему требовались – люди инициативные, широко образованные, хорошо думающие. Второй половине XX века потребовались технократы.

Школы, естественным образом, стали работать в указанном направлении. Они готовят будущих биологов, математиков, химиков. Выходят из них homo faber' ы – социально инертные карьеристы, не способные увидеть красоты окружающего их мира, умеющие вычислять и не способные мыслить, потребители хлеба и зрелищ, обделенные фантазией.

Немалую роль в деле душевного оскудения и проблеме мыслительного однообразия интеллигента двадцатого века сыграл упадок всех религий. Технологический словарь заменил священные писания, традиция самоусовершенствования в соответствии с принятым обществом идеалом, передаваемая из поколения в поколение, исчезла. Ее заменила традиция самообогащения. Так возникло общество эпикурейцев-потребителей.

Надо сказать, что иврит давным-давно пользуется понятием "эпикуреец" – апикорос – для обозначения атеиста, человека, порвавшего с традицией. А еврей, порвавший с традицией, – кто он? В чем состоит его еврейство? В том, что неевреи не дают об этом огорчительном факторе забыть? Выходит, он еврей милостью антисемита. А если антисемитизм в загоне, как то случилось на какое-то время в Европе и Соединенных Штатах, то путь у такого "еврея" в кавычках один – ассимиляция.

Израиль не избежал общей участи. Его населяют не немалую долю не евреи, а израильтяне – странный народец, связанный между собой постоянной опасностью, исходящей от враждебных и агрессивных соседей. Не будь вокруг нас арабов – чем был бы занят средний израильтянин? Обогащением, насыщением, развлечением? Максимум – проблемой защиты животных, как средний европеец и средний американец. И проблемой спасения окружающей среды, исковерканной технологическим "прогрессом" настолько, что скоро не найдется на планете ни чистого уголка земли, на котором можно безбоязненно отдохнуть, ни чистого водоема, в который можно безбоязненно нырнуть, ни глотка чистого воздуха, который можно безбоязненно вдохнуть.

Порочное колесо технократизации – [illegible] совершенная технология, направленная на облегчение жизни, направленной на создание еще более совершенной технологии, направленной на еще большее облегчение труда, когда с жизнью нечего больше делать, как только употребить ее на создание еще более усовершенствованной технологии – прогрохотало по скоростным шоссе нынешнего столетия и свалилось в канаву.

Общество поняло свою ошибку, и началось всемирное обсуждение всемирной проблемы – как вернуть образованию его былую силу, как превратить юного сибарита в гражданина, убогую должность школьного учителя в почетное дело воспитателя, которому будут готовы посвятить себя лучшие умы нации. А всемирное еврейство (на сей раз без разделения на галутное и израильское) начало тревожиться и о том, как вырастить еврейского ребенка евреем.

Казалось бы, в Израиле образование должно быть лучше, богаче, чем в других странах. По еврейской традиции, оно и есть то главное достояние, которое родители могут и обязаны дать детям. Нас считают народом книги, имея в виду как то, что мы – книгочеи, так и то, что мы – народ Библии. Но век технократизации не обошел и народ книги, вернее, народ книги обошел в этот век самого себя и постарался стать "как все". Результаты ошеломляющие.

Мы перестали быть народом книги в обоих смыслах. Израильский школьник, возможно, и находится на уровне своего сверстника в Европе и Америке в том, что имеет отношение к точным и биологическим наукам, но он еще более невежествен, чем они, во всем, что касается гуманитарных наук. Обязаловка изучения ТАНАХа на фоне господствующего в секулярных кругах безразличия к Книге не делает юного израильтянина знатоком традиции, небрежное отношение израильской школы к всемирной сокровищнице культуры нееврейского происхождения делает его полным профаном и в этом отношении.

Израильская школа прошла много тяжелых этапов. Вначале надо было внедрять иврит, и только иврит – тогда еще у обновленного языка были сильные соперники в лице идиш и некоторых европейских языков. Потом, с возникновением и развитием сети высшего образования, стремившегося к уровню мировых стандартов, надо было подогнать преподавание к желаемому эталону. А затем начались волны алии, приносившей очень разный улов.

Ехали интеллигенты из Европы, ехали дети войны, не учившиеся вовсе. Ехали дети из послевоенной Восточной Европы, где учили одному, и ехали евреи из арабских стран, где учили другому. Ехали мальчики, обучавшиеся в хедерах разных типов, и ехали девочки, которых обучали только законам ведения домашнего хозяйства.

[illegible] надо было перемолоть [illegible]ть, переучить, обучит[ь] [illegible]. И все – в спешке, в тол[illegible] [illegible]. И все – на ск[р]омны[й] бюд[жет] [illegible] достаточными си[лами] и ко[ло]ссаль[н]ым усилием. А соци[ум] [illegible] се[б]я так, как ведет любой социум, – об[о]странялся, разделялся на групп[ы], властвовал или подчинялся. Появились школы для бедных и школы для бог[а]тых, хотя назывались они одинаков[о]. Просто школы в более респектабел[ь]ных районах естественно притягива[ли] более сильных учителей. И родители [в] этих школах были щедрее и на руку [и] на выдумку. И дети в этих школ[ах] были лучше подготовлены домом, с[ре]дой.

Но социалистическая доктрина [не] могла позволить себе такого бе[з]образного самоуправства среды. На[ча]лось насильственное кочевье учени[ков] из слабых школ в сильные и наобор[от]. Это кочевье любили называть инт[ег]рацией. Примерно тогда же прибы[ла] из-за моря доктрина ослабления ав[то]ритета учителя в пользу усиления са[мо]стийкости ученика. Казалось – [дай] ребенку волю, и он обязательно уп[от]ребит ее себе на пользу. А когда о[п]...лись – оказалось, что ученик уже п[illegible]

Справа: проф. Фокс – руководитель проекта; слева: г-н Мандель, меценат и глава фонда
Фото: Ариэль Йерусалимски

Господа титаны, вундеркинды еврейской мамы, потенциальные директора "школы имени мине" – где вы? Знаменитые теоретики незамедлительного спасения человечества, физики-всезнайки, лирики всемогущие – проглотила ли вас корзина абсорбции? Вас призывают, а вы не идете

КОРИФЕИ

рек лавки не ложится. Того же, кого надо сечь, положив вдоль, как известно, воспитывать поздновато.

В результате всех этих вполне чистосердечных и для всеобщего добра задуманных экспериментов израильская школа (как, повторяю, и американская, и европейская) оказалась в кризисном состоянии. И тогда началась репатриация из России...

Но я не стану говорить о проблемах детей этой алии, перенесших тиф перестройки. Суть совсем не в том. И люди из Фонда Манделя совсем не это имели в виду, обратившись к русской алие с предложением попробовать себя на конкурсе в "Школу лидеров". Более того, они еще ничего не знают о тех педагогических проблемах, с которыми им предстоит столкнуться в связи с этой волной иммиграции.

Пришло время рассказать о Фонде и его задачах. И о людях, которые ставят перед собой задачи и для их разрешения создали Фонд. Про Мортона Манделя я знаю мало. Он американец, богатый человек и добрый еврей, которого беспокоит все то, о чем говорилось в этой статье. Фонд назван его именем, потому что он – филантроп. А главный двигатель всей затеи в Израиле – д-р Шломо Фокс.

Он родился в Чикаго в 1929 году, учился в обычной школе. Обычная школа тех лет в Чикаго – 90 процентов еврейских детей, в огромном большинстве – отпрыски иммигрантов из стран Восточной Европы. Родители Шломо интересовались только еврейством, а он сам – только легкой атлетикой. Хотел бы играть в футбол, но еврейство не позволяло – в футбол играют по субботам, а легкой атлетикой можно заниматься и в будни.

Переход из ученичества в наставничество случился рано и беспрепятственно. В возрасте 17 лет Шломо Фокс стал директором воскресной еврейской школы, соврав, что ему 22 года. И ровно в 22 года оставил пост, поступив учиться в Чикагский университет на кафедру педагогики. Введение в литературу читал там Т.С. Эллиот, введение в физику – Энрико Ферми.

Молодой неоамериканец сионистом не был. Сегодня, глядя назад, готов считать, что был сторонником БУНДа. Поэтому, когда ему предложили переехать в Израиль, только рассмеялся. Но в 1966 году все же решился приехать на год, заручившись документом, по которому работодатели обязались не задерживать его сверх оговоренного времени. Сегодня год 1992-й, и д-р Фокс покидать Израиль не собирается. "Просто любовь", – разводит руками. Официальная должность – глава кафедры педагогики при иерусалимском университете. Неофициальная, как было сказано, – двигатель.

Фонд Манделя – необычная организация. Там не разрабатывают проекты, не решают судьбы мира и образования, не принимают программ, не занимаются мелким предпринимате[illegible] в сфере школьного обучения.

Задача Фонда – найти людей, способных предложить программы, разрабатывать проекты и приводить их в действие. И найти деньги, способы, методы для того, чтобы эти мобилизованные Фондом титаны смогли в обход иерархической лестницы занять ключевые посты и скорее приступить к действию.

Как объяснил мне Яир Барвак, ответственный за розыск подходящих кандидатов в среде нынешней алии, Фонд Манделя решил организовать нечто в стиле Ecole Normale во Франции. Это заведение не является обычным вузом. Туда принимаются либо самые талантливые люди, уже работающие в одной из государственных систем, либо талантливые люди, находящиеся вне системы, но доказавшие свою неординарность и готовые в эту систему перейти. Их готовят по специальным программам непосредственно к предназначенной должности и внедряют в систему по указанию свыше.

В Израиле предполагается новая модификация системы Ecole Normale – по существующим законам на каждую должность должен быть объявлен конкурс. Выпускникам Школы лидеров при Фонде Манделя обещ... [приори]тет в том случае, если они смогут доказать, что соответствуют предлагаемой должности лучше, чем выдвинутый системой образования кандидат. На сегодняшний день Фонду удалось найти 50 вакансий на ведущие должности, уже свободных или собирающихся освободиться в ближайшие два года. Каждый кандидат в Школу лидеров будет проходить в течение двух лет специальную подготовку, прямо соответствующую заранее выбранной должности.

Каждому мало-мальски сведущему в проблемах израильской бюрократии, кенюта, протекционизма, партийных назначений на ведущие должности и просто в психологии израильского чиновника такой проект кажется фантазией. Но в нем участвуют и министр просвещения Звулун Хамер, и Сохнут, и многие другие организации. Проблемы образования так серьезны и так нестерпимо срочно подлежат решению, что требуются неординарные методы их решения.

Почему все-таки основное ударение на поиск неординарных людей и особых талантов, а не на изменение существующей системы декретным образом? А потому, что декларировать на данный момент нечего. Нет никакого плана спасения, нет и не может быть. Все, что система могла придумать, уже испробовано. Люди, находящиеся на своих постах в течение длительного времени, не способны отстраниться и посмотреть на происходящее свежим глазом. Нужны независимые умы, нерастраченные силы, большой запас жизненной энергии и бульдозерный характер.

Фонд Манделя питает большие на[...] дежды на нынешнюю алию – эти люд[...] умели преодолеть непреодолимые пре[...] пятствия, они приехали из страны, г[...] система образования кардинально от[...] личается от принятой на Западе. Сред[...] них есть ученые, интеллектуалы, люд[...] искусства, для которых может не най[...] тись места в давке университетски[...] кругов. Может быть, мессия придет [...] холода?

Пока что результаты предварител[...] ных тестов не очень обнадеживающ[...] Кандидатам задают вопросы: "Что т[...] можешь предложить? Почему ты сч[...] таешь себя наиболее пригодным д[...] выполнения этого проекта? Предст[...] план занятий сроком на два года, в [...] зультате которых ты окажешься под[...] готовленным к его выполнению".

Кандидаты мямлят. Никто еще [...] предложил космогонию. Израильт[...] (поиски ведутся и среди них) предл[...] ют локальные изменения, новые ре[...] рианты умеют сказать, что плохо в [...] теме израильского образования, н[...] решаются представить всеобъемлю[...] или хотя бы достаточно реальный [...] тичный план того, как изменить д[...] лучшему.

Господа титаны, вундеркинды ев[...] ской мамы, потенциальные дирек[...] "школы имени мине" – где вы? З[...] нитые теоретики незамедлитель[...] спасения человечества, физики-все[...] ки, лирики всемогущие – проглоти[...] вас корзина абсорбции?

Вы, бросавшие теплые места в [...] креченных инкубаторах науки для[...] чтобы преподавать иврит, бороть[...] автономию еврейской культуры, [...] вать общий фронт противодей[...] "Памяти", – есть ли еще по[...] пороховницах? Вас призывают, [...] нейдете. Вам предлагают достой[...] дачу для любой ищущей жизн[...] смысл натуры – что же вы медли[...]

Напоминаю: п.я. 4497, Иерус[...] 91044. ■

EDITORIAL

Atlanta Jewish Times – Jan 31, 1992

Taking A Lead In Education

"One should never stop learning," wrote the great medieval scholar and philosopher Rambam, "not even on one's last day." Beginning this week, the *Atlanta Jewish Times*, in a series called "Links In The Chain," will explore the idea of Jewish education as a lifelong pursuit.

By education, we don't just mean sitting in a classroom. Jewish education is also little ones in a pre-school singing Shabbat songs. Education is teens at camp and adults studying to broaden their Jewish horizons. Education is families at a weekend retreat and at home celebrating Shabbat.

This week's Close Up on page 18 will look at the reasons Jewish education has become so important as the community prepares for the next century.

Our education series comes at a happy confluence of events: At the same time as an Atlanta Jewish Federation-led review of the local education delivery system, a continentwide search is underway for Jewish communities which have made education their top priority.

Called the Lead Community project, three to five Jewish communities will be selected this summer as models that other cities may emulate. Lead communities will receive financial and professional assistance to put their plans into action. The program is underwritten by the Mandel Associated Foundations of Cleveland, which has dedicated itself to revitalizing Jewish education in the United States.

The eight-week application period for the Lead Community project has just begun. We hope that community decision makers here will take advantage of this opportunity to propel Atlanta into the forefront of Jewish education.

To do so will require vision and will. Dr. Shulamith Elster, chief educational officer of the Council for Initiatives in Jewish Education which developed the Lead Community project, said judges must be convinced the applicant community has made Jewish education its top priority, that the community's money-raisers and consciousness-raisers are solidly behind education, and that the community plan amounts to something new.

We believe community decision makers must do no less. The demands of the next century require it.□

J - Fax to SE/AH
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EDUCATION WEEK

American Education's Newspaper of Record

Volume XI, Number 24 · March 4, 1992

Whittle Unveils Team To Design New Schools

Chubb, Finn, Editors Among Eclectic Group

By Mark Walsh

WASHINGTON—Chris Whittle, the Tennessee businessman who has set his sights on developing a chain of innovative for-profit private schools, last week announced an eclectic group of seven "core team" members—including two nationally prominent education-reform advocates—to design the project.

Among those quitting their current jobs to help Mr. Whittle develop a blueprint for a "new American school system" will be John E. Chubb and Chester E. Finn Jr.

Mr. Chubb is a senior fellow at the Brookings Institution and the author of an influential book on school choice; Mr. Finn is a professor of education and public policy at Vanderbilt University and an outspoken former assistant U.S. secretary for educational research and improvement.

Also on the team, announced at a press conference here late last week, are representatives of the education, media, and business communities.

Photopress

From left, John E. Chubb, Nancy Hechinger, Chester E. Finn Jr., Sylvia L. Peters, Dominique Browning, and Lee Eisenberg discuss the Edison Project, launched to develop a chain of innovative for-profit private schools.

"In their own way, and in their own fields, they are change agents," Mr. Whittle said in describing the seven members of his initial design team for his Edison Project.

That project, which Mr. Whittle announced last year, is intended to be the research-and-development phase of a plan to open at least 200 innovative private schools in urban areas across the country.

Continued on Page 13

Whittle Introduces Team To Design New Schools

Continued from Page 1

Mr. Whittle, a successful and often controversial media entrepreneur who invented the "Channel One" classroom news show for schools, hopes to redesign the concept of the typical elementary or secondary school from the ground up.

Under his plan, he has explained, state-of-the-art facilities will operate at about the same per-pupil cost as nearby public schools.

And, he has said, any educational innovation developed for the company's for-profit schools will be made available as a reform model for other schools. *(See Education Week, May 22, 1991.)*

'Experts and Innocents'

The seven core-team members have made a three-year, full-time commitment to join the Edison Project. One of the group's main tasks will be to identify some 90 to 100 other reform specialists who will help create a blueprint for a "new American school."

Diverse seven-person group to work full time on the Edison Project.

Besides Mr. Chubb and Mr. Finn, the group includes:

- Daniel Biederman, the president of the Grand Central and 34th Street Partnerships in New York City. Mr. Biederman's group pioneered a plan for the private delivery of security and sanitation services to a 100-block area surrounding Grand Central Station in Manhattan. He will be the only part-time member of the team.
- Dominique Browning, an assistant managing editor of *Newsweek* magazine, who brings an expertise in journalistic coverage of education and family issues.
- Lee Eisenberg, the former editor-in-chief of *Esquire* magazine, which was once owned in part by Mr. Whittle.
- Nancy Hechinger, the founder of an interactive multimedia production company and a former designer at the Apple Media Lab.
- Sylvia L. Peters, the principal of the Alexandre Dumas Elementary School in Chicago.

The team includes both "experts and innocents," Mr. Whittle said in an interview last week.

Mr. Finn is the author of numerous books and articles on education reform, and he helped Secretary of Education Lamar Alexander formulate the current Administration's education-reform strategy.

Asked about the similarities between the Edison Project and the Administration's plan for privately funded New American Schools, Mr. Finn said: "I think they are complementary ventures. We are not used to this in education, having so many reform ideas at once. I think there is a huge public benefit to this project if it succeeds."

Mr. Chubb is the co-author of *Politics, Markets, and America's Schools*, the controversial 1990 book that called for an open market in which public and private schools would compete for students.

He said he joined the Edison Project because it presented the rare opportunity for a social scientist to seek to turn academic ideas into reality.

Mr. Chubb added that he doubts the seven team members bring a single orthodoxy or ideology on education reform to the project.

"I think there is a diverse set of opinions here," he said.

Mr. Eisenberg, who has spent the past year working in London to launch a British edition of *Esquire* magazine, said "a certain humanism is going to prevail" over the team members' individual political beliefs.

Ms. Peters, who is said to have increased the attendance rate, boosted the esteem of her pupils, and made other improvements at her inner-city Chicago public school, acknowledged that she had never heard of Mr. Whittle until the two had appeared together a few years ago on public television's "The MacNeil-Lehrer Report."

"I later went to hear him speak at a dinner, and I did not agree with everything he said at the dinner," she said. Nonetheless, she said, she agreed to learn more about Mr. Whittle's proposed school venture, and she accepted his offer to be a member of the design team.

Some educators have expressed fear that the schools developed by the Edison Project will be saturated with advertising—ranging from the use of "Channel One" to corporate sponsorship of the textbooks.

Ms. Hechinger said she was initially "very concerned" about the 12-minute daily news show, which is shown in about 9,000 schools. But her concerns were eased, she said, after seeing the "quality" of the program.

Ability To Replicate

Mr. Whittle has stressed that he does not want to build an "elitist" alternative system of private schools. Students will be selected randomly for openings in the schools, and 20 percent of the places will be set aside for full-scholarship students.

He further maintains that the Edison Project will not harm public education because whatever the design team comes up with must be able to be replicated in public schools.

Despite such assurances, said Ellen Shearer, a spokesman for the American Federation of Teachers, the project "is diverting attention and focus from the problems of the public schools."

The seven design-team members will become limited partners in the schools project.

The $60 million for the Edison Project's design phase is coming from Whittle Communications L.P. and its major owners—Time Warner Inc., the Dutch-based Phillips Electronics N.V., and the British-based Associated Newspapers Holdings Ltd.

Whittle will later seek investments of from $2.5 billion to $3 billion to open an initial 200 schools by 1995 to serve some 150,000 students ages 1 through 6.

Mr. Whittle envisions opening about 1,000 schools serving some two million pupils by the year 2010.

Most of the core-group members will be moving to Whittle's Knoxville, Tenn., headquarters, although Mr. Finn will remain in Washington, and Mr. Biederman and Ms. Browning will work out of New York City.

PR1

Seated (from left to right): Sylvia L. Peters, John E. Chubb. Standing (from left to right): Dominique Browning, Chester E. Finn, Jr., Lee Eisenberg, Nancy Hechinger, Daniel Biederman

They're starting school all over again.

When Thomas Edison set out to create a better source of light, he didn't improve the candle. He invented the bulb.

So how should we as a country approach the job of creating a better educational system?

Not by trying to improve the candle.

The Edison Project represents an entirely new approach. It's founded on the belief that educational reform isn't a matter of reforming education at all. It's a matter of starting from scratch to invent an entirely different system.

The project was conceived and is backed by Whittle Communications L.P., one of America's most innovative companies. Whittle's partners include Time Warner Inc., Philips Electronics N.V., and Associated Newspapers Holdings Limited.

A unique group of educators, entrepreneurs, journalists, and technology specialists have been selected to fulfill the goals of The Edison Project. They're listed here as they appear in the photograph.

Sylvia L. Peters is an elementary school principal who transformed an inner-city Chicago public school into an oasis of hope and education for 800 students. In an area known for its drug use, violence, and despair, her school has a 94% attendance rate and a waiting list of students hoping to enroll.

John E. Chubb, a senior fellow at the Brookings Institution, specializes in American politics and public policy, with a focus on their relation to education and energy. He has served on the faculty of Stanford University, has been a visiting professor at Johns Hopkins and Princeton, and is the author and editor of several books.

A former assistant managing editor of *Newsweek*, Dominique Browning supervised the magazine's coverage of education, family, science, health, religion, and technology. Before *Newsweek*, she was the executive editor of *Texas Monthly*.

Chester E. Finn, Jr., has been an assistant U.S. secretary of education and an adviser to Presidents Reagan and Bush. He is a professor of education and public policy at Vanderbilt University and a cofounder of the Educational Excellence Network. He has written or cowritten eight books.

Lee Eisenberg is a former editor-in-chief of *Esquire*. Under his leadership, *Esquire* was honored with numerous National Magazine Awards for work ranging from feature writing to fiction. Eisenberg was responsible for the launch of a British edition of the magazine. He is also the author of several books.

Nancy Hechinger, who worked as a senior designer at the Apple Multimedia Lab, is a multimedia producer and designer and the founder of Hands On Media, a company that specializes in the application of a range of sophisticated computer technologies to the needs of education.

As president of the Grand Central and 34th Street Partnerships in New York City, Daniel Biederman has pioneered the funding and management of public services by the private sector. As a result, in over 100 blocks of Manhattan, crime has been cut by 35% and street drug sales have been nearly eliminated.

These seven people bring a diversity of intellect and skill to the task of reinventing education. Beyond their individual achievements, each also brings a commitment to change, to iconoclasm, and to the need for a radically new approach to education.

Using the system they create, we expect to begin opening 200 schools across the country by 1995.

Each school will operate on a per-pupil budget no greater than the cost per pupil in public schools. And admission will be based on a random selection of those applying.

We plan to open schools in the inner cities as well as the suburbs. And we intend to dedicate 20% of our funds to scholarships awarded on the basis of need.

We believe The Edison Project will do nothing less than revolutionize education. And not only the education offered through our own schools. Because we plan to make our new techniques, principles, and approaches available to every educator and school system in the country.

When it comes to education, we all have a lot to learn.

THE EDISON PROJECT

EDUCATION WEEK

American Education's Newspaper of Record Volume XI, Number 25 · March 11, 1992

Nearly 700 Teams Submit School-Design Overhauls

By Lynn Olson

WASHINGTON—Nearly 700 teams from around the country have submitted their best ideas for how to teach children and run schools to the New American Schools Development Corporation, in hopes of receiving millions of dollars in funding.

"We've had a response that frankly I did not dream of or envision," said Thomas H. Kean, the chairman of the corporation, in announcing the number of proposals at a press conference here last week.

"The preliminary designs we've received go way beyond tinkering with the present education system," he added. "They seek a dramatic overhaul of the way we now teach children."

NASDC is a private, nonprofit corporation formed by American business leaders last July, at the request of President Bush, to underwrite the design and implementation of a new generation of "break the mold" schools.

It has pledged to raise $200 million for the effort over the next five years.

A total of 686 design teams submitted proposals by the corporation's Feb. 14 deadline.

By the end of May, NASDC will select as many as 30 of them to

Continued on Page 22

Thomas H. Kean, left, the chairman of the New Amer Schools Development Corporation, and C. Reid Rund NASDC's acting president, at last week's press confer

Nearly 700 Teams Submit School-Design Overhauls

Continued from Page 1

receive one-year contracts of up to $3 million each. Winners will use the money to flesh out their plans.

Following that, about half of the teams will be chosen for two-year contracts to test their ideas in real school settings. In the final phase of the project, a smaller number will be chosen to assist communities that want to adapt the designs and put them in place in their own schools.

The proposals came from every state except South Dakota, and included one from American Samoa and two from Canada.

For example, there were 15 from Arizona, 27 from Colorado, 13 from Wisconsin, 48 from New York, 30 from Texas, 22 from Florida, 33 from New Jersey, and 93 from California.

'Unprecedented' Collaboration

Design teams also reflected the collaborative efforts of hundreds of individuals from business and industry; K-12 education, higher education, state and local government, high-technology firms, think tanks, foundations, and community groups.

Nationwide, there are 240 school systems and school boards involved in the design teams, Mr. Kean said. There are 226 business partners—representing major corporations and regional and local firms—140 colleges and universities, and 136 think tanks, associations, and foundations.

"These people have never even talked before, in many cases, and that's what's so exciting to us," Mr. Kean said. "We have sparked an unprecedented collaborative process, all across the nation, on the part of American education's brightest people."

Range of Ideas

The corporation has promised not to identify any bidders or to discuss the specifics of their proposals.

But Mr. Kean, who is the president of Drew University and a former Governor of New Jersey, provided a glimpse into the kinds of ideas that were submitted, based on a preliminary reading of about 40 percent of the applications.

According to Mr. Kean, the proposals stress cooperative learning among students; teachers who function as coaches rather than lecturers; greater parent involvement; more fluid boundaries between schools, communities, and the workplace; year-round education; school administrators who function in the same way as the chief executives of major corporations; the use of advanced technologies for both learning and teaching; and students prepared in the core academic subjects as well as for citizenship.

C. Reid Rundell, the acting president of the new-schools corporation, said about one-third of the design teams focused on urban schools, one-quarter on suburban schools, one-quarter on rural schools, and the rest on some combination of the three.

The proposals emphasized working with multiple schools, rather than a single school, by a 2-to-1 ratio, he added.

Most designs also encompassed all of education, K-12, instead of focusing on one age group.

In addition, about one-third of the design teams directed their efforts at at-risk students in particular; another third proposed to make "significant" use of advanced technologies.

One Overriding Goal

The corporation has selected about 250 readers with expertise in education, management, community relations, technology, and business to help evaluate the proposals.

All bids are currently being screened and assigned a code that identifies them by geographic location, school type, age group, target population, and primary focus. Those that do not meet the corporation's criteria will be eliminated immediately.

Toward the end of this month, panels of readers will meet in Denver, Houston, and Leesburg, Va., to select the proposals that best meet one overriding goal: "The likelihood that the design will enable all students to reach the national education goals and attain world-class standards."

Their nominations will be forwarded to the corporation's staff, members of its education-advisory panel, and officials from the RAND Corporation for a second level of review that applies all four criteria described in the request for proposals.

In addition to the standard relating to the national goals, these include the quality of plans to assess the performance of the design; the plans and potential for widespread application; and the appropriateness and realism of the proposed costs.

According to a statement, the final slate of candidates will "take into account the educational needs of the nation as well as the quality of the proposals."

The corporation's board will select up to 30 winners by May 31 with whom it will negotiate contracts.

Mr. Rundell said the contracts "will be far more than perfunctory." They could be used to significantly tighten and improve the designs.

Raising Funds

One of the biggest questions is whether NASDC will be able to raise the $200 million it has promised.

To date, the corporation has amassed only $42 million, primarily from the chief executives who sit on its board. The corporation is just now launching a capital campaign, and it has hired Ketchum Inc., a Pittsburgh consultant, to step up its fund-raising.

Mr. Kean said some prospective donors have expressed an interest in funding specific designs, once the teams are selected.

But even if the group meets its target, he noted, "there's no way, obviously, that we will be able to fund and invest in all of these teams."

The corporation hopes to help those that are not funded identify other sources of support.

There is also concern about how the corporation will help disseminate and replicate the winning designs, in the absence of the $535 million in federal aid that the President had proposed to create 535 "new American schools."

It now appears certain that the Congress will not pass that proposal this year. Although it was never required that the 535 sites adapt the work of the design teams, it had been assumed that the two initiatives would complement each other.

"It would be helpful, obviously, to have that Congressional support," Undersecretary of Education David T. Kearns said last week. But he stressed that the fate of such support in no way influenced the work of the new-schools corporation.

Long Island Jewish World
Vol 21, No 8
pp 8 & 9

PERSPECTIVE

Old failures in new clothing are not educational reform

By MARVIN SCHICK

Educational reform is always problematical because those who are entrusted with the responsibility of bringing about improvement invariably are the people who were in authority when things went wrong. Sooner or later—usually sooner—the supposed reformers revert to their old ways, which is to say that they rely on stale and sterile bureaucratic arrangements and rhetorical formulas which have very little to do with the success of any educational mission. Project-this replaces—or, more likely, supplements—project-that, and while there is an excess of claims about wondrous achievements, it is readily apparent that putting new clothing on old failures is not a recipe for meaningful improvement.

So it is with the current batch of purveyors of American Jewish educational reform. They talk a good game and I suppose that they are earnest. But they delude themselves and us when they peddle their own wares and want us to believe that the times are a-changing.

Two years ago I wrote about the Mandel Commission, a much-ballyhooed educational-reform initiative that had the ardent blessings of our bloated establishment. Apart from many other intellectual and operational disabilities, our establishment is remarkably ignorant on the subject of Jewish education. As it turned out, the Mandel Commission was high on public relations and devoid of ideas. After two years and the expenditure of funds sufficient to run a couple of large day schools for a couple of years, the 50 community machers who comprised the commission came up with a banal report entitled "A Time to Act," which breathlessly declared that we had to do more to provide Jewish educational opportunities to Jewish children.

One of the curiosities of the Mandel Commission is that among its two-score and ten experts on Jewish education not a single one represented the yeshiva world or the National Society of Hebrew Day Schools, the representative body of the day school movement. Those who had spoken the truth all along about Jewish flame of tradition alive were excluded from a group that presumed to deal with Jewish education and Jewish continuity.

I am told that when the hypocrisy of the votaries of pluralism was exposed, some saw the error of their ways and pledged not to continue to discriminate against those Orthodox whom they conveniently label as right-wing and fundamentalist.

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I was skeptical about these pledges of penitence, not because I thought that they were insincere, but because anti-Orthodoxy is deeply ingrained in American Jewish life. I did not believe that our establishment could or would cease to discriminate merely because its wrongdoing was exposed by a single writer. There is too much ideological baggage, too much history and too much anti-Orthodox sentiment underpinning the systematic and deliberate exclusion of mainline Orthodox.

Even as they are sterile, bureaucracies beget. The Mandel Commission has given birth to a new org-

Council for Initiatives in Jewish Education. I regret to say that my expectations have been realized. The council's board has 30 members and, rather predictably, anti-Orthodox apartheid is still practiced. There is no taint of even minimal participation by the yeshiva world. There are also 25 or so "senior policy advisors," they being people who are supposed to be knowledgeable about Jewish education. This collection also does not have anyone from the yeshiva world in its ranks, although there is the tiniest tinge of tokenism, for an official of the National Society of Hebrew Day Schools is listed as an invitee.

Like blacks in the Old South, we Orthodox can now sit in the back of the bus. Perhaps we should applaud this smallest of victories. I won't, because discrimination is wrong and hypocrisy is wrong and it is doubly wrong to countenance discrimination against religious Jews.

I hope that the great men (and women) of our establishment will ease up. We Orthodox of the yeshiva world are why you are still in business and why you acknowledge—after decades of denying it—the legitimacy and centrality of Jewish education. As difficult as it may be for you to believe, some of us can think and write and organize. Some of us even have notable achievements under our belt. Some of us—and maybe many of us—can contribute to the success of what you now claim to support.

There isn't much right now that we can do about establishment ignorance and the bigotry that always accompanies ignorance.

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Apart from the issue of composition, it's a fair question whether the Council is needed. We are awash in organizations, in a billion dollar bureaucracy that has presided over and contributed to the collapse of much of the religious and social structure of American Jewish life. The educational arm of this bureaucracy is itself vast and it is especially vulnerable to criticism because it has corrupted the sacred mission entrusted to it, while it has mastered and packaged the art of doing foolish things that are marketed to our community as legitimate educational products.

More bureaucracy is the intuitive response to failure. As it is, our ineffective, failure-ridden bureaucracy is bloated. We spend tens of millions of dollars on sending our functionaries to a steady stream of conferences and other meaningless get-togethers. This gives them the opportunity to party at communal expense and to come up with stillborn and sterile ideas. When our bureaucrats are challenged, their response is to create more organizations, launch more projects, schedule more meetings, name more task forces and issue more reports.

Old failures in new clothing.

In fairness, the Council for Initiatives in Jewish Education has an annual budget of several hundred thousand dollars, which hardly qualifies it for the minor leagues in the crazy world of American Jewish organizational life. But it is also a quick learner, for its first initiatives are called "lead communities" and "best practices," bureaucratic terms which sound like Great Society rejects. The council is already in the business of ordering new clothing for old failures.

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One old failure is the supplementary school movement. Council members strongly agree "on the centrality of the supplementary school to any project focusing on Jewish education." Admittedly, it's impossible to ignore supplementary schools, despite their nearly century-long record of failure in providing either a meaningful Jewish education or for Jewish survival. Many of our children attend these schools and their parents will not consider anything that is more intensive. To give them priority, however, is irresponsible in two ways: resources are being committed to an approach that doesn't work, and they are being denied to the day schools, which are the best bet that we have.

In its first annual report, the council notes that the frightening statistics of the 1990 National Jewish Population Survey have added "to the urgency of our mission." Seymour Martin Lipset, the noted sociologist, has analyzed the NJPS data for their implications to Jewish education and in a brief paper prepared for the council, he reports:

> *'Those who had spoken the truth all along about Jewish education ...were excluded from a group that presumed to deal with Jewish education and ...continuity'*

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

And, "Depth of Jewish training acts as a barrier to intermarriage, but not strikingly so, except for those with more than 15 years of schooling, presumably largely dedicated Orthodox. For the rest, more school years reduce their willingness to accept or support intermarriage by their children, but still only minorities are opposed: 31 percent in the 11-15 years of education group, 22.5 percent among the 6-10 years one, 14 percent for the 5 years or less, and only 8 percent among those without any formal Jewish education."

Unless we do somersaults with the English language, Professor Lipset is saying that Jewish education isn't enough to stem the tide of advanced assimilation and intermarriage. Minimalist education, which is to say Jewish schooling that is short-lived and non-intensive, results in social outcomes which aren't much different from little or no Jewish education. As a practical matter, this is a way of saying that supplementary schools are of little efficacy. Day school education—especially when it extends through the high school years—is the only approach that has a decisive impact on the determination to remain a practicing Jew.

This finding confirms what people in yeshiva and day school education have always known. It is the reason why first the Conservative movement and then the Reform have established day schools, despite their strong commitment to public education, their large investment in supplementary schools and their longstanding opposition to parochial schools. By giving first priority to an arrangement that does not work, the council is turning back the clock and it is also trying to peddle goods that are stale and unreliable.

Why CIJE has so decidedly started off on the wrong track with respect to its composition and program is an interesting question that does not have an easy answer. I believe that the explanation probably lies in a combination of anti-Orthodoxy and bureaucratic inertia. The American Jewish educational establishment is nearly entirely controlled by people who are Jewishly illiterate and who neither believe in nor practice the teachings which comprise true Jewish education.

There will be another National Jewish Population Survey, probably in 20 years. On the basis of what we see today and what is on the horizon, there is no reason to believe that the statistics of year 2010 will be better than those of 1990. It will be a cause for celebration if the situation does not deteriorate further.

We are experiencing the destruction of much of American Jewry and we are aware of what is happening. All that we can do is to dress old failures in new clothing. □

STUART E. EIZENSTAT

GUEST COLUMNIST

The sword of assimilation is aimed at the heart of American Jewry. Our shields are aliyah, *greater religious piety and Jewish education.*

A perplexing paradox: More American Jews are more Jewishly committed today than in previous generations. And more American Jews are abandoning Judaism than ever before. The American Jewish community is like a corporation with two divisions—one prosperous, dynamic, growing, successful; the other bankrupt, dispirited and alienated, threatening to sink the entire enterprise.

In our healthy division:

• The Jewish day school movement has experienced explosive growth since the end of World War II, when barely 80 schools existed, mostly Orthodox; today there are more than 600 of all denominations providing more intensive Jewish education to more American Jewish children than ever before.

• More American Jews than ever engage in overt religious practices—from an increase in kosher homes and restaurants to more people wearing *kipot* [head coverings] in public and an increase in tradition and ritual in Reform, Reconstructionist, Conservative and Orthodox synagogues.

• American Jewish political activity has increased dramatically due to a belated recognition of American Jewish timidity during the Holocaust; the dramatic impact of the Six-Day War; and a marked reduction in overt antisemitism, sparked by the 1960s civil rights movement. More than 90 Jewish-oriented political action committees raise more than $2 million annually to support candidates with pro-Jewish and pro-Israel agendas. The American Israel Public Affairs Committee (AIPAC) is the premier political organization in Washington. The Conference of Presidents of Major Jewish Organizations melds the disparate voices of about 40 American Jewish groups into a generally united voice on Jewish issues.

• United Jewish Appeal (UJA)/Federation raises more than $600 million annually, more than half of which goes to Israel, and hopes to raise more than $400 million in the next two years to help integrate Soviet Jews in Israel, while Israel Bonds offices raised an unprecedented $1 billion last year.

• Linkages with Israel have been broadened. In 1990, 10,000 American Jewish high school and college students studied in Israel and volunteer programs for teenagers, young adults and senior citizens abound.

• Despite the 1982 invasion of Lebanon, the Pollard spy affair, the "Who is a Jew" issue, the *intifada*, the West Bank settlements and the deportation of Palestinians, surveys show no significant diminution of American Jewish support for Israel, with between 80 and 90 percent of American Jews describing themselves as pro-Israel.

That's the good news. The bad news is that these positive developments are occurring only within a minority of the American Jewish community—a core of committed Jews.

In our bankrupt division:

• Disaffiliation is outpacing the renewal experienced by the core of committed Jews. The number of American Jews walking away from Judaism outstrips those seeking to instill it in their homes and in their children.

• The percentage of Jewish children who receive no Jewish education has increased as dramatically as the increase in the number of day schools. In 1960, approximately two-thirds of Jewish children between 7 and 17 received some Jewish education; today only 40 percent do. In 1960, 600,000 Jewish children went to Jewish supplementary and day schools. Today, only about 390,000 do. Between 1962 and 1982, enrollment in Jewish schools declined by nearly 35 percent.

• Less than a third of American Jews have visited Israel.

• Less than 50 percent belong to *any* Jewish institution or contribute to *any* local federation or practice *any* consistent pattern of ritual observance.

• Jews have the lowest birthrate in American society. Because of the birthrate and escalating assimilation, only 4.3 million Americans, according to the National Jewish Population Survey (NJPS), now identify themselves as Jewish by religion—one and a half million less than had been assumed.

• For the first time interfaith marriage rates for new marriages, according to the NJPS, exceed 50 percent—up from 30 percent in 1970. To compound matters, conversion rates by the non-Jewish spouse are down to just 6 percent.

• A study in Philadelphia showed that no grandchildren of mixed marriages without conversion to Judaism identified themselves as Jews.

• Nearly 600,000 Americans born or raised as Jews now have either no religion or have another religion. Today fewer people convert to Judaism than convert from it.

The very integration into the mainstream of American life we have so long sought is producing catastrophic assimilation. At the time American society is most willing to allow us to express our ethnic and religious identity, huge numbers of American Jews are abandoning their religion and melting into the American landscape.

• In 1930 we were more than 3.5 percent of the U.S. population; today at less than 2 percent, we are in danger of becoming a remnant within a remnant and losing our full potential to contribute to American diversity.

What can be done to keep American Jews Jewish? The winds of assimilation blow so fiercely that any solutions bear uncertainty and trepidation. I see three alternatives to shield against the sword of assimilation aimed at the heart of American Jewry: ***aliyah*** [immigration to Israel] or, at least, extended contact with Israel; greater re-

ligious piety; and Jewish education.

• *Aliyah* is the surest way to remain Jewish. During Israel's 43-year history only about 80,000 American Jews settled permanently in Israel. In the past few years the number has been a trickle, between 2,500 and 3,000 a year, most Orthodox and likely to have remained Jewish if they stayed in the U.S.

Realistically, large numbers of American Jews will not leave the material comforts of the U.S., where they legitimately have strong bonds of affection, to move to Israel. To expect otherwise will only lead to disillusionment.

Aliyah should be seen as the highest rung on the Zionist and Jewish ladder. But the perfect should not become the enemy of the good. We must encourage extended contact with Israel—in study and work programs, summer activities and volunteer programs that put American Jews in contact with Israelis building the third Jewish commonwealth. The Jewish state in action can convince American Jews that their Judaism is worth keeping.

I suggest that the core of committed Jews set an example, taking a page from American Mormons, who expect their children to serve on a mission abroad, by establishing a one-year mission to Israel for our children between high school and college.

• Another option is a turn to Orthodoxy or, at least, to greater religious piety. In Israel Jewish survival can be sustained by being in the land. In the U.S. Jewish survival can be assured only by identification with Judaism as a religion. Nostalgic memories, a love of Jewish cooking, a vague resonance with Jewish secular culture are insufficient to sustain American Jewish continuity. Only a firm root in Jewish religious practices and traditions will suffice—both in synagogues and at home.

American Jews must create Jewish space. Orthodox Jews have done the best job of walling off the outside world and creating a distinctly Jewish environment. Their growing movement offers one of the most certain avenues to Jewish identification in America. Orthodox children are far less likely to intermarry than non-Orthodox.

As Zionism has a range of possible expressions, so too Orthodoxy is but one religious option. For many American Jews, Orthodoxy is too limiting despite the beauties it affords. Conservative, Reform and Reconstructionist Jews must demonstrate they too can inculcate in their congregants—while drawing in the non-affiliated—religious bonds that will last a lifetime. At the moment, they are failing. Rabbis must make services more meaningful, more relevant, more interesting.

All Jewish denominations in America must make greater efforts to encourage the non-Jewish spouse to convert, for children of interfaith marriages with a Jewish conversion generally have at least as great a Jewish identification as children of all-Jewish unions. Conversion must be less difficult and less painful. The subtle discrimination and chilly attitude we take toward converts should be changed into loving welcome.

• Only sound knowledge of Jewish history, culture and, perhaps most important, Hebrew language, provided by a first-rate Jewish school system of day and supplementary schools can instill a strong enough Jewish identification to ward off the temptations of assimilation. But Jewish education in the U.S. is catastrophic. Teachers' salaries are too low to draw the most talented people, most Jewish children are only briefly exposed to Jewish education, Jewish college students are unarmed with basic information about Israel when Israel is attacked on American campuses, and even day schools rarely turn out students fluent in Hebrew.

Jewish education must become the American Jewish community's top domestic priority, receiving a far larger share of UJA/Federation money—even at the expense of a smaller percentage going to Israel. The Commission on Jewish Education in North America, initiated by Morton Mandel of Cleveland, has a sound program to resuscitate Jewish education. His follow-up organization, the Council for Initiatives in Jewish Education, is selecting three model communities to analyze how to improve Jewish education.

Jews in Israel must defend their lives against external enemies. American Jews face a struggle for survival against the enemy within. It is time for a trumpet's blare to awaken us to the danger, before it is too late.

Stuart E. Eizenstat, a lawyer in Washington, D.C., was assistant to President Jimmy Carter for domestic affairs and policy and executive director of the White House domestic policy staff from 1977–1981.

Press Clips

Dr. Sidorsky Speaks of New World Order

Thursday's plenary session concluded with a keynote speech by Dr. David Sidorsky, Professor of Philosophy at Columbia University. Dr. Sidorsky spoke on "The New World Order," noting that the phrase itself is subject to many interpretations, depending on who uses it. He cited, for example, the difference between a totalitarian vision of a "new world order" and a democratic vision, and he added that what may seem like a Brave New World may actually still have the "old" people who haven't changed.

Dr. Sidorsky then described the bi-polar structure of world governments since 1946 — West vs. East, NATO/Warsaw Pact, South Korea/North Korea, etc. — and how this polarization has increasingly diminished since 1989. Here, Dr. Sidorsky emphasized the continued strength of America as a world power, and how we are considered The New World — both to Jews, and to many people from around the world.

As the "single super-power," he continued, we also have a great responsibility with regard to freedom and democracy in other countries — the question always being where to draw the line in terms of intervention.

Dr. Sidorsky sees the U.S., Europe and Japan as the basis for new economic developments throughout the "new world." Within this democratic coalition, countries east and west will have an opportunity to create and establish the ideals of a new world order according to their own standards. He cited Israel as helping in the cause of democracy, being situated as it is, amidst presently autocratic nations, and being an example in the region.

In his conclusion, Dr. Sidorsky also acknowledged the value of the Jewish chaplain who will be present wherever United Nations peace-keeping forces exist. Human rights issues, as well, are found in the general standards of Jewish achievements.

■■■

Cooperation is Key Word for Interagency Programming

Interagency partnerships can provide resources, leadership and facilities to Centers and provide better service to their constituencies.

At the Thursday workshop, chaired by Irv Rabin of San Francisco, four panelists, representing four major areas of the country, agreed that the campus approach to Center planning is a win/win situation.

Ruth Abramovitz of Marin County, CA; Irvin Serenco of Memphis, TN; Fred Wolf of Baltimore, MD; and Jeanette Wishna of Greater Kansas City believe that staff and leadership could share *tsouris* as well as good times in Center campus programming.

The campus program is an "opportunity to transmit Tzedakah and Jewish commitment to the community," said resource Barrie Weiser of Memphis. In agreement was Dr. Shulamith Elster of Greater Washington. "As Jews we have an obligation to be models for what we want to do in the community." She continued with a little practical advice: "Leadership must explore whether the partnerships meet the needs of the mission statement and not just the needs of price."

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What are some unique features of Bay Area JCCs?

Bay Area JCC Jeopardy has been compiled by Hope Alper, BRJCC.

F-P.R.

COVER STORY

Building the Future

Six Hebrew schools that break the mold.

MICHAEL SHAPIRO

Illustrations By Anthony Fevonda

The wonderful thing about religious school – I speak here of the after-school and Sunday variety – is that it endures as one of the few institutions in Jewish life about which most everyone agrees: It stinks.

So powerful are the memories – hours that stretched into weeks that stretched into years spent counting cracks in the ceiling paint – that they transcend generational and denominational differences. It is the castor oil of Jewish life, a burden passed from parent to child with this admonition: I hated it; you'll hate it; after your Bar Mitzvah you can quit.

Not long ago, I was asked to travel around the country and see whether things were as gloomy as everyone thought and, specifically, to find some bright spots on the religious school horizon. I mentioned the project to my father-in-law, whose Orthodox Jewish education so soured him that he refused to make my wife and her sisters suffer as he had. "Why bother," he said of my journey. "They're all terrible."

But are they? Were there places where Jewish education was happening in ways that taught and inspired? Were there schools that saw a mission in their work? Were there places that did more than offer the occasional diverting program and weekend's retreat and instead had created schools that might serve as models?

I began calling around. I called educators, authorities on Jewish education and people who supervised Jewish schools in cities across the country. Their responses varied. Some spoke glowingly of schools they knew. Others said the question I posed was not an easy one. I did not have a set of criteria in mind – curriculum, attendance, programming.

Rather, I wanted to see whether certain names appeared over and over, whether people familiar with Jewish education nationally and locally had heard good things about the same schools. What I wanted was a chorus of disinterested observers telling me, "You've got to see this place."

I was not interested in compiling a list of the best schools. Rather, I wanted to see schools that had succeeded for different reasons. Excuses for failure abounded – poor teachers, indifferent parents, woeful facilities, an unsupportive synagogue. But I wanted to see whether those excuses were valid. I wanted to know how certain schools had overcome those obstacles. Because if they could succeed, why couldn't all the others?

Beyond their individual accomplishments, I wanted to know what the successful schools shared. What separated them from the great many unsuccessful ones?

I called many people; I received recommendations. Then I went to look. And what I found was that the wonderful thing about religious school was not unanimity in a painful memory. I found hope.

I found it in San Diego and Los Gatos, California; in Cleveland, New York and Cambridge, Mass. I even found it in Mississauga, Ontario.

Each school had indeed overcome its own set of obstacles. If one had no supply of teachers, another had borrowed facilities. If one could not compete with soccer leagues, another struggled to break free of the burden of doing things the way they were always done.

In one the educator was in her first year and in another she was in her 25th. One school sat in the heart of America's greatest collection of universities while another felt as if it was in the middle of nowhere.

But for all their differences they shared two essential qualities: a belief that school was about learning; and a vision that guided them in deciding what they wanted their children to learn about being Jews.

BIBLE:
Shir Hadash
Los Gatos, Calif.

Today, in Jaime Shpall's class, David and Bathsheba will have a baby, but not before David sends Bathsheba's husband to his death and then learns the full dimension of his cruelty from Nathan, the prophet. This will not just happen in a book.

While the sixth graders sprawl across the floor, planning an itinerary for their imaginary trip to Israel, while the kindergarten kids bake challah and the first graders sing a Hebrew song, Ms. Shpall's fourth graders recount David's transgression.

She gives them room for artistic license, especially in the death of Uriah the Hittite when pencils and rulers substitute for swords, and in David's first sighting of Bathsheba when, in a departure from the text, he says, "Hubba, hubba."

In this modern day adaptation of a familiar story, the child of David and Bathsheba's union is named Hershel. And when the mourners rise from grieving his death, they pick up the phone and order a pizza from Domino's.

In their giggling and falling down Ms. Shpall's fourth graders cannot know that in this moment of school time play, a seed was planted in their minds. Because whenever they think about this Biblical story of betrayal and punishment, they will remember not what they read and had to memorize, but how they absorbed it well enough to bring it to life.

This is the kind of school that Marci Fox envisioned when she came to Shir Hadash five years ago. Now, on the eve of her departure – she is leaving to spend more time with her young daughter – she talks about the school as it was, as it became, and as she hopes it still might be.

Suffice it to say that Ms. Fox does not leave with an air of

Michael Shapiro is a free-lance writer and author in New York. This article was made possible by grants from The Fund For Journalism On Jewish Life (a project of the CRB Foundation of Montreal) and the Nathan Cummings Foundation of New York. Any views expressed are solely those of the author.

self- satisfaction. There is, she believes, so much more to be done.

Five years ago, the school of 180 students at this Reform synagogue an hour from San Francisco, was one where the ideas of lesson plans, curriculum and attendance reports were, at best, vague. So, too, was a sense of what it was the school wanted to accomplish. Ms. Fox began asking questions and making demands. Order was not so much restored as it was introduced, as the school has grown to 330 students.

She crafted a vision for a community where parents were pleased knowing that, at the very least, their children were associating with other Jewish children and they would be ready for their Bar or Bat Mitzvah. Like so many other Jewish communities where assimilation is complete and intermarriage common, the parents of Shir Hadash wanted their children to feel Jewish, but not to the point where it dominated their lives.

Still, Ms. Fox created a curriculum that offered Bible, Jewish history and units on Israel, the Holocaust and prayer in a way that periodically reintroduced ideas and lessons with increasing sophistication during the students' years at school. She set out to find and train teachers who would create an atmosphere to which her students would want to return each week.

Above all what she wanted, she says, "was a safe Jewish place for kids," knowing, as so many educators do, that if she had little time and a limited mandate, she could only hope that they would leave school feeling good about learning to be Jews. The operative word was learning.

Before I visited Shir Hadash, I visited schools that were cheerful places where people spoke of all the fun projects the kids got to do. But the classes were deadening. The educators had forgotten that this was school and there were things to learn. But what I saw at places like Shir Hadash was that learning could happen in the most effective ways – in ways that allowed students to make knowledge their own, and not merely see it as information that resided in the mind of the teacher.

It was not the pencil-as-sword play and the call to Domino's that struck me about Jaime Shpall's lesson on David and Bathsheba. It was the idea that her students were painlessly broadening their definition of fun to include the idea of learning.

The lesson had been thought out. It represented part of a curriculum. It had a point to be absorbed, an important point about morality. And I saw in their joy that the students would go home thinking of it, and would carry it with them far longer than they would a lifeless lesson, rooted in a textbook – a lesson that reminded them of the pressure and tedium of school.

I was struck, as well, by Marci Fox's restlessness and ambition, both of which found expression in an outgrowth of the school – the Family Shabbat program. Here Ms. Fox, unencumbered by soccer league conflicts – "I can't fight soccer," he'd say – brought together ten families from the school and organized a Sabbath program of prayer and study. Drawn together from a wide geographic area, they gathered, children and parents, in a setting far more intimate that the occasional sadness of Sunday mornings.

Family Education was, on a still-small scale, the Jewish community that Marci Fox dreamed of at Shir Hadash. Siblings learned together. Parents planned a retreat. Once a week, they found in each other's company " a safe Jewish place."

It was in prayer where she could ask pointed questions and trigger illuminating discoveries.

PRAYER:
Fairmont Temple, Cleveland, Ohio

Prayer at Fairmont Temple's religious school used to be called Chapel Time until Kyle Epstein-Asor showed up and decided that no school she ran was going to have something called Chapel Time. She calls it T'filah, Hebrew for prayer.

Ms. Epstein-Asor is the sort of person who can make Chapel Time sound like Go To Your Room. This is her first year at Fairmont, a Reform synagogue whose reputation is great but whose school, in the view of its rabbi, David Gelfand, had fallen into a torpor. "The school sucked," he told me of the condition that prompted a search that led him to Ms. Epstein Asor, who was then the educator at Temple Emunah, a Conservative synagogue in St. Louis.

At Fairmont the question was not whether Ms. Epstein-Asor was going to change things, but the speed at which she'd work. The school, with its 870 students, had become one of those tired places where questions were no longer asked, where the emphasis was on efficient administration and where textbooks survived generations of bored and restless minds.

The school was split into Hebrew and religious studies divisions and in the religious school there was little sense of how subjects fit together or were integrated from year to year. In brief, the school suffered from the curse most common to religious schools: an absence of decisions.

Given the limited number of hours in a week, no one was saying, "We cannot teach them everything so let's decide what matters most." Instead, says one teacher, the curriculum resembled "a dart board, upon which a novice landed the darts in no discernible pattern.

Into this came Ms. Epstein-Asor, who is 31 and tentative about nothing. Knowing that she could not simply toss out all that she found, no matter how great the temptation, she instead began by making clear her vision of what school was going to be.

"I want them to see the world through Jewish eyes," she says, hastening to add that too often such well-intended abstractions infuriate her. Big ideas are all well and good, she says. But she wants to know how they're going to work. You want to teach a unit on Sucot. Fine, she says. I'll create a curriculum that focuses on the idea of the sucah, shelter and homelessness.

Beyond the obvious changes, such as the eventual merger of the Hebrew and religious schools, Ms. Epstein Asor wanted her students to see that they could gain from paying attention. This did not mean that

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Kyle Epstein Asor: "I want them to see the world through Jewish eyes."

they might be excused early for art. Rather, it meant their learning to see the world in a different way, that they might discover in what was once tedious a new measure of joy.

Nowhere was this more apparent than in prayer, because it was in prayer where she could ask pointed questions and trigger illuminating discoveries.

Ms. Epstein-Asor did not see making choices as a series of compromises in which topics were eliminated. Rather it was a matter of emphasis. Prayer was Ms. Epstein-Asor's to run, and she did it in a style that all but dared her young charges to day dream.

"If I have to, I'm going to stand on my head to have them see it a different way," she says. "Tfilah is a way to view the world in a different way."

But to get them to see things this way, she reasoned, was not going to come by drilling into their heads the idea of 4,000 years of Jewish worship. That history had no bearing on their lives. If prayer was a time when you got to think about yourself, then she wanted it to be a pause in the day, free of thoughts of clothes and school and money. She wanted them thinking about talking to God.

But they did not know where or how to begin. So together with the synagogue's assistant rabbi, William Dreskin, she searched for a vehicle to render the intangible into the tactile. The children had to see and feel their absorption into the world of prayer. Ms. Epstein-Asor and Rabbi Dreskin settled upon the idea of a journey. And to help guide that journey they made a map.

Today, it stands in the front of the sanctuary. It is a map of the United States, filled, like every map, with detours and landmarks and places of interest. On this day, like every school day, Ms. Epstein-Asor takes her guitar and starts her students on a journey that begins with the idea of *kavana*, of spirit. By learning what prayer means, she reasons, they might one day be able to use it as a way to lose themselves in conversation with God.

She begins with a question, a seemingly odd question about the size of the letters in the words *ma-ariv aravim* in the evening prayer's first blessing.

"You have any idea why they're in such humongous print?"

"Because it's the title?"

"Interesting concept," she replies, reminding them without saying it that in this school there are no wrong answers.

"Is it this way in the Torah?" asks another.

"Do we know for sure it is?" Ms. Epstein-Asor asks. "Should words be bigger if they're in the Torah? What are they trying to tell us?"

Maybe, she says, it is a misprint. Maybe the siddur company printed the word wrong. She asks them to place their fingers on the first *ayin* in the word *maariv*.

Why is the word *erev* (evening) boldface? she asks. But she does not provide the answer. That she leaves to them to ponder until they gather again. Ms. Epstein-Asor wants them to see, by themselves, in their own way, the connection between the word for evening and the time of their prayer. Then, she believes, will they begin to see meaning in the moment.

The children rise for the Sh'ma which they read together in Hebrew as she acts out the words. When they falter she is there to pull them along.

"You guys are like...hey, good afternoon," she says, cajoling the lazy ones.

And with that they are on their way, on a journey that like all journeys, she says, leads, "someplace else.

They saw how hard the teachers wanted to engage them, how much they wanted them to know.

TEACHER TRAINING:
Congregation Solel, Mississauga, Ontario

Everyone knows that Dave Litwin is going to slip and say words in class that maybe he shouldn't. They know that Dave is going to tell dumb jokes and weird stories and, in general, talk like a guy in an auto parts store trying to sell you a battery you don't need.

Dave has a pot belly that hangs over the waist of his jeans. His shirt is open halfway down his chest. He wears black boots with pointy toes. Dave talks like Art Carney in "The Honeymooners." Today he is teaching about the seder plate.

"Is that right, Les?" Dave asks.

"It's Leslie. Not Les," says Leslie.

Dave, unruffled, proceeds. "It's been said that the seder is the oldest service. I can't tell you if it's true but it's said."

As I listen to Dave explain his hilarious acronym for remembering the elements on the seder plate – A is for A second bitter herb; Dave swears you'll never forget – I am struck by what his students from last year said about him and about the other teachers, out in the hallway, just before class.

They smiled when they talked about Dave. They rolled their eyes, remembering the way he taught and said, "You expect this from Dave."

They spoke, however, not just about his language or delivery, but about the care he and the other teachers brought to their work. They saw how hard the teachers wanted to engage them, how much they wanted them to know. And if their presentation was clumsy and their style rough and jerky, it did not matter. "They're better teachers," said Miriam Tator. "They know you."

They do because they are their parents, or the parents of their friends, or people like Dave, who want to teach the kids in the congregation. None of the teachers at Congregation Solel's religious school, with 200 students, are professionals.

But they are not untrained. Quite the contrary. Before a

The kindergarten class receives Torah scrolls on Simchat Torah at the Bet Sefer Solel Congregation of Mississauga, Ontario.

teacher takes on a class at this school on the outskirts of Toronto, they graduate from the school's teacher training course and then assist an experienced teacher for a year.

This was the path this Reform congregation chose at its founding, 17 years ago. Many children and five educators later, it endures as a cornerstone of a congregation committed to the idea of a community bound by service. Suffice it to say that if you want to be part of Congregation Solel, says Rabbi Larry Englander, be prepared to put in the time.

Every school I visited was staffed largely by non-professional teachers. But Solel had turned its geographic isolation to its advantage, creating an active community out of necessity. If the parents did not learn to become teachers, their children would have no one to teach them. And while parents teach in other schools, Solel had committed itself to creating teachers.

People were not simply thrown into a classroom with a book of Bible stories and some suggestions for games. They learned how to manage a classroom, and, most importantly, how children learn. Then they observed; and in the course of their observation they got to try – doing so in the safety of an experienced teacher's eye.

Larry Englander would say that maybe the school was not the paradigm of educational achievement, but he was selling the school short. What Congregation Solel had succeeded at doing has been eluding some of the largest and most experienced teacher training universities in the nation. The children saw their teachers' limitations, but also their passion. And the passion created the memories that brought them back.

I watched the school's present director, Arlene Bolnick, herself a former teacher and school parent, prepare the novices for the trials of the classroom. "If I call a seven-year-old a dummy, he might never want to come back here," she explained, in a quick digression in her lesson on the flaw of multiple-choice testing. "Don't ever judge exclusively on limited testing and limited questioning. Instead, say 'Tell me what you know about Abraham.'"

Then I watched one of her students, Melissa Gallagher, teach her first lesson. The Dave Litwins of Congregation Solel have their banter down – "if you guys wanna play we can go to a sandbox" – but the rookies still struggle to find their way.

Melissa stood before a class of nine and ten year olds and haltingly began teaching about Bar and Bat Mitzvah. Melissa had prepared her talk and she consulted her notes frequently. The kids began to squirm and you could see Melissa's growing fear of losing them.

But then a remarkable thing happened in that it brought to life the bond between a teacher and class when a lesson transcends the antiseptic and becomes vivid and heartfelt. Melissa, at 28, is preparing for the Bat Mitzvah she never had. A student asked why she was submitting herself to the ordeal.

Melissa put aside her notes, left the safety of the front of the room and walked between the desks as she spoke. She told the class about the morning she was vacuuming and decided, unexpectedly, that this was something she wanted. She told them how nervous she was, and how overwhelmed she felt by everything she had to learn.

"Is it too much to memorize?" someone asked.

And Melissa, seizing upon the moment for her first true lesson, gently and earnestly replied, "Rather than just memorizing, it's to understand and to have a good feeling."

They have absorbed the lessons of this epoch in Jewish life so well that they can be entrusted to teach those lessons to others.

IMMIGRATION:
Cong. Beth Israel, San Diego, Calif.

The temptation when talking about Congregation Beth Israel is to focus on the shows. The shows are original productions, written and directed by a teacher, Cara Freedman. The students – this means every student who wants to be in the show – perform at their school and in San Francisco and at Disneyland. There are cassettes and videotapes and programs.

The shows are dazzling, so dazzling that they can overshadow what this school of 400 students is about – a place that for 25 years has been adapting to changing times and changing students by listening to what those students were saying and teaching them in a way they might really learn. The shows are a part of this. But only a part.

Consider the most recent production, "We Are Your Song, America," the story of Ellis Island. The students recreated shtetl life, a miserable steamship crossing and the confusion of arrival at Ellis Island. The unit on immigration, however, is not limited to rehearsal. There are books to read and tapes to hear. And then, to reinforce the lessons of "My Life in the Shtetl," and "A Bintel Brief," there are different ways to display mastery, among them the chance to teach.

That is what Helene Schlafman's eighth graders are preparing to do. Ms. Schlafman, aside from teaching the oldest students, has been the school's director for 25 years. When she first started teaching she was pregnant, so the students called her *imah*, Hebrew for mother. They still do. Today they sit in class, in chairs scattered in no particular order, and plan their re-creation of Ellis Island for the seventh graders.

To capture the place and moment – the fear, the chaos – they have read, watched videos and then prepared such items as questionnaires bound to worsen the confusion. The eighth graders will play immigration officials to the seventh grade immigrants. They will fire incomprehensible questions at them. They will change these immigrants' names. They will do all this because they have absorbed the lessons of this epoch in Jewish life so well that they can be entrusted to teach those lessons to others.

Helene Schlafman: 'I'm very happy if a kid takes a Jewish course in college.'

The eighth graders are called Madrichim, or guides. Theirs is a two-year, post-Bar Mitzvah program designed to train prospective teachers. Ms. Schlafman, recognizing that the school must provide a reason for students to stay after they are 13, has chosen to offer not an easy time, but responsibility.

There is a kind of delightful conspiratorial quality in the way Ms. Schlafman talks about "enticing" parents and children into the school. Knowing that coercion will not work, she instead whets their appetites. Here is a school that like so many others suffers from limited expectations. "I'm very hap-

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py if a kid takes a Jewish course in college," she says. "I feel we were successful."

But rather than bemoan the declining state of Jewish learning in the home, Ms. Schlafman has changed her school to reflect a different sensibility. Simply put, by making children feel good about the things they are learning, she believes, they will want one day to learn more by themselves.

This means that where her teachers once lectured on the Prophets in a numbing succession, they now teach units on leaders who have pointed the way for their people. The units end not with tests – "Why," asks Ms. Schlafman, "so a kid can feel tense and anxious?" – but with a newspaper or video the class makes together.

She is forever plotting ways to keep them thinking of coming back. While the fifth graders are working on a class comic book on the Golden Age of Spain, the sixth graders are planning their retreat. The sixth grade retreat is Ms. Schlafman's big hint at "life after Bar Mitzvah, Jewishly." Planned a year in advance, to avoid a conflict with soccer playoffs, the sixth graders spend a Shabbat with the Madrichim and the seventh grade teacher. They sing songs, play games and hear what kinds of things await them when they become the big kids, the Madrichim. Madrichim, Ms. Schlafman explains with a smile, is a selective program – open to everyone. The fiction of selectivity renders it cool.

Not content to leave things to the imaginations of trained professionals, Ms. Schlafman polled her graduates to find out what they remembered about their retreat weekends. They told her it was not the singing or the Jewish board games they made. It was the food.

So now the sixth graders plan the menu for their Shabbat retreat meal. This year they wanted pizza. So they had pizza, along with challah and wine for kiddush. If pizza brings them back, so be it. The point is that they come back, that they continue to be exposed to ideas they most likely will hear no place else.

Later, as one of the "chosen" Madrichim, they will come back to teach the seventh graders about Ellis Island. And that will be an important responsibility, considering that next year Ellis Island will not be the subject of a new and different show.

LIFE CYCLE:
The Harvard Hillel Children's School, Cambridge, Mass.

This is what Jocelyn Levinson remembers about the "trip" to Israel she took in school when she was five: "I remember the Wall and having the little piece of paper and putting it in the Wall. I remember someone selling clothing. You believe it."

Jocelyn, who is 11, watches as the kindergarten children prepare for their turn to go on an imaginary trip to Israel. They practice handing their hand-made passports to the immigration clerk. One by one they walk through a door and say, "Shalom." The trip to Israel is the first rite of passage at this non-denominational school that nests in quarters borrowed from Harvard University. The children believe their trip is real, Jocelyn explains, because the teachers play all the parts right – from the make-believe airplane ride, to the walk through the Old City market, to the visit to the Western Wall. Six years later, Jocelyn can still recall the excitement of that trip. In another year she will begin preparing for her next

Despite the seeming chaos of Sunday mornings... this is a school that leaves nothing to chance.

Teachers work with the fourth grade at Harvard Hillel Hebrew School to prepare for the family shabbat service.

plateau, her Bat Mitzvah. No one here is going to let her forget that either.

There is something wonderfully relentless about this school, from the discussion of the mikvah in adult education; to the sixth graders' debate on God's harsh punishment when the earth swallowed a band of rebels; to the individual projects the 11-year-olds are working on. Among them is Maya Norton's board game on the Jewish life cycle that asks players to answer such questions as why a hole is drilled in the bottom of coffins.

Teachers, by and large, are drawn from the nearby universities, and there is no denying that when you learn from someone who loves learning, that passion is contagious. And while that pool is an advantage – one offset by the temporary quarters – it does not explain the school's success.

Despite the seeming chaos of Sunday mornings – children learning in big, open spaces and running to the crowded office for more supplies – this is a school that leaves nothing to chance. Not in the curriculum, with tests the school prepares itself, and not in the feel of the school, which reflects its director's belief that happy kid powerful are vital weapons to carry through life. Chief among those memories is Bar and Bat Mitzvah.

"I want them to have a great Bar Mitzvah," says the director, Cherie Keller-Fox. "If they've had a great Bar Mitzvah, knowing that many things will make them disaffected, they'll still want their kids to have a great Bar Mitzvah."

This is not to say that the school is that unfortunate caricature of Jewish education: the Bar Mitzvah factory. If you want your child to celebrate a Bar or Bat Mitzvah here you will be expected to sign a letter committing you and them to certain obligations: Your child will stay in school for at least two additional years; your child will attend each Bar and Bat Mitzvah of his or her classmates and attend the class retreat. Understand, too, that into your home will come a tutor, each week for a year, to help prepare your child in reading the Torah and Haftorah and to write a D'var Torah. "We move into their space, with them," Ms. Keller-Fox says.

She has created a school that succeeds at that most elusive but essential quality, combining the intellectual with the vi-

cern. This has not come without angst, without talk and questions and thought. Several years ago, for instance, a parent in the school lost his father. Soon afterward, feeling that he had gotten little support from the community or school, he left, but not before writing a letter explaining his disappointment.

The lesson was not lost on the school. When a parent who'd come from Russia announced his coming marriage, Ms. Keller-Fox and the leaders among the parents seized upon his wedding as a moment for the community to affirm its place in the life of one of its members. The children learned about Jewish weddings, about the attendant ceremonies. And they attended.

Long ago, Ms. Keller-Fox and the school's leaders recognized that they had to choose between Shabbat and school on Sundays, because they could not expect parents to commit themselves to both ends of the weekend.

Having chosen to focus on school they have made it their community, a place that has learned to gather to grieve as well as celebrate, and, in the best tradition, where children live what they learn. "We try," Ms. Keller-Fox says, "to make Judaism as alive as it was in the shtetls of our imaginations."

The creation of memories only begins with a trip to Israel that, in the eyes of its young beholders, does not seem imaginary at all.

GRADUATION: Park Ave. Synagogue, New York City

At the end of my journey I sat in a classroom with Thomas Snell who at 17 is in his final year of religious school. I asked Thomas about school, about all his classmates who'd left as soon as their Bar Mitzvahs were done. I wanted to know why he'd stayed.

My visit to Thomas's high school, in a Conservative synagogue on Manhattan's Upper East Side, was preceded by its reputation as a place where freedom was all but unlimited. The school granted its students the opportunity to learn what they pleased, as they pleased. The result was a school in which none of the traditional educational rules applied, but in which its students were granted a large say in how things were done.

On the day of my visit, Thomas, who happened to be passing by, was called into the middle of a debate between the school's educational director, Varda Hubara, and the high school coordinator, Misha Avramoff, on the ticklish question of whether the junior high school students should be given some of the freedom the high school students enjoyed.

Ms. Hubara argued for restraint. Mr. Avramoff insisted that school memories are created not by learning 60 new Hebrew words but by experiences students lived together, like making the sandwiches the high school students distributed to the homeless. Perhaps, Ms. Hubara offered, the seventh graders should be offered more choices in their studies.

That was fine, Thomas said, "if you make the options attractive."

Later, Thomas reflected on the conversation, and the degree to which his opinion was solicited. It was, he explained, so much of what the school was about. "You want to be a part of something that's going somewhere," he said. "I've cultivated a relationship. When we ask ourselves, 'why are we doing this? what are the moral issues?' The help of the students is solicited. I was involved in those choices."

It was not the educational memories of elementary school, he explained. School, by and large, felt like school. It was not a single teacher or an event.

Rather, he explained, it was a relationship, his relationship with the school. It began when he was young and continued to evolve. It changed as he and his classmates changed so that now, for instance, at a time in their lives when responsibility mattered so much, they were told that they would determine what they would learn.

Varda Hubara: The opinion of students matters.

Thomas had become a part of the school, as much as the school had become a part of him. He and his classmates who'd stayed saw it as a dynamic place, a place that they wanted to be part of. And if the school went through its difficult years, if it endured debate about its future and its path, it had nonetheless made Thomas feel that he was part of something alive and useful.

The school had, in a profound way, become the vehicle for his faith. It was not neat and clean. It was wonderfully messy. It was filled with questions and doubts, with dull times and engaging times. But what made it work, what sustained Thomas and others like him, was that feeling of a bond that began with an embrace at an early age.

The school had, in a profound way, become the vehicle for his faith. It was not neat and clean. It was wonderfully messy.

FULL CIRCLE

My conversation with Thomas Snell that afternoon crystallized all that I had learned in my journey. For all the ostensible differences in the schools I visited, they were nonetheless bound together by qualities that made them work.

First, each had a vision – one articulated either by the educator, or as in the case of Congregation Solel, by the congregation and its rabbi. That vision was clearly defined and painstakingly thought out – painstakingly because in each instance it meant deciding not just what the school would teach but what it would not.

In each school choices were made, because the people shaping the vision recognized that a school that tried offering a little bit of everything ended up offering nothing. By making choices, by stating a vision, the school was saying "This is what we are about. If you want to join, understand what we expect of you and what you can expect of us."

The relationship that Thomas spoke of could not happen in a place that stood for everything – and nothing.

Secondly, each school had a supportive congregation and a supportive leadership. Again, it did no good to have a school in which everyone knew that the powers that be cared little about education. The school that competed for funds with the synagogue's new stained glass window was the school that was all but screaming in its children's ears, "this doesn't mat-

Continued On Next Page

Press Clips

the journal

OF THE ALUMNI ASSOCIATION

of The Seminary College-Teachers Institute And Graduate School of The Jewish Theological Seminary of America

June 1992 Albert A. List College of Jewish Studies סיון תשנ"ב

עת לעשות

A Time To Act

דברי נשיא חבר המסיימים

בשנה זו משתתף העולם המערבי בחגיגת היובל החמש מאות לתגליות קולומבוס. לפני תגלית אמריקה, עושי המפות היו רושמים בשולי כל מפה את המלים בלטינית NE PLUS ULTRA - אין עוד. אחרי קולומבוס אך טרם שהכירו את חוף אמריקה, עושי מפות רשמו בשולי המפה את המבטא PLUS ULTRA יש עוד.

יש מוסדות שהמסיימים נשארים שרויים בגעגועים לעבר. אומרים הם בלבם NE PLUS ULTRA. לא כן בחבר המסיימים של בית המדרש שלנו. נכון, שאנו זוכרים את מורינו וחברינו מהימים שלמדנו בבית המדרש למורים או בבית המדרש ללמודי היהדות. אנו שומרים באהבה את זכרונותינו כמו שכתוב: שמור וזכור ברבור אחר. אבל פונים אנו גם לעתיד. חבר המסיימים עודד לחנוך נמשך של מסיימים שלנו ופועל לקבץ כספים עבור הסטודנטים הנכנסים עכשיו לבית-המדרש שלנו, ומתכוננים לשרת בשדה החנוך העברי. PLUS ULTRA - יש עוד.

זכותי המיוחדת היא לשבת יחד עם מסיימים שהכירו את אמי, ע"ה, שסיימה את בית המדרש למורים בשנת 1927; ועם מסיימים שהכירו את בתי שסיימה את בית המדרש למורים בשנת 1986. מודה אני לכל אלה שתורמים את זמנם, את כשרונותיהם, ואת אמצאעיהם לטובת חבר המסיימים לבית המדרש שלנו, השומר על העבר וגם פועל לעתיד. כמו שכתב דוד בן גוריון: המסורת צריכה להיות קרש קפיצה לעתיד ולא בורסה לשעת מנוחה.

פנחס קושנר, '59

דבר הדיקן
אהלנו המחודש

תשעת הבתים הראשונים של שירו של חיים נחמן ביאליק "על סף בית המדרש" (ט' באב, תרנ"ד) ספוגים תאור חורבנם של בית המדרש ושל דרך-החיים המסורתית של יהודי מזרח-אירופה שהוא מייצג. הבית העשירי מציע שיש עוד תקוה לבנינה של אותה קהילה. לאחר החורבן, איך ייבנה העתיד?

בית אחרון זה פותח ביאליק בקריאה: "לא תמוט אהל שם! עוד אבנך ונבנית". כמובן שבקריאה הזאת במילה "תמוט" נשמעת גם המילה "תמות". איך ינצל "אהל שם" מהתמוטטות וממות? כדי להחזירו לאיתניו צריכים להשתמש בחמרים מסורתיים, ב"עפר" מתוך "מקדש ה' ההרוס". תכנית הבנין תהיה חדשה. שתי התבונות הבולטות של בנין חדש זה הן הרחבת היריעות ופתיחת החלונות. בניגוד לבית-המקדש שחלונותיו נתנו לאור מבפנים להאיר את העולם, חלונות אהל שם המחודש יקלטו את אור העולם לתוך הבנין.

אותו הרבב של חמרים ישנים עם תרבות כללית רחבה מאפיין את החינוך שאנו גאים להמציא לתלמידינו פה בביהמ"ד ע"ש ליסט. גם כאן וגם בקולומביה ובברנרד יש לתלמידינו מגע עם עולם תרבותי רחב. גם פה וגם שם הם מנצלים את כל הגישות החדשות במדעי הרוח, החברה והטבע. הם מעורבים בארגונים היהודיים השונים בשתי האוניברסיטאות, משתתפים בעיתון הסטודנטים המפורסם הקולומביאני. יש להם גם חלק בחיי החברה הכללית: הם מתנדבים לעזור למועמדים לנשיאות ארה"ב; מרבית התלמידים של כל JTS המתנדבים לעזור במשלטים למחוסרי דיור הם תלמידינו לתואר ראשון. כך אנו בונים את אהלנו היציב לדורות הבאים.

פרופ' חנה לפידות לרנר

Editorial Comment

The report of the Commission on Jewish Education entitled *A Time to Act* came to the attention of your Editorial Committee.

What is this Commission? What are its goals? Who are the prime movers and the participants?

It soon became clear that the crisis facing us in Jewish education, the analysis of the realities today, and a blue-print for Jewish educational reform—as dealt with in the Commission's report—would be of major interest to our Alumni.

We accordingly invited Dr. Herman Stein '39, who was involved in the work of the Commission from its very inception, to tell us about its formation; Shulamith Reich Elster, to put the blue-print before us and to tell us of the practical steps which have already been taken; and Dr. Susan Shevitz' to present us with a learned and insightful critique.

It was also "'A Time to Act" back in 1909, when Dr. Solomon Schechter called upon Dr. Mordecai M. Kaplan to head the Teachers Institute. Dr. Mel Scult '56 who has worked for a number of years on a soon to be published biography of Dr. Kaplan, contributed the article concerning the founding of the TI, and its principal, Mordecai Kaplan.

To round out the spectrum of past, present and future, we asked Dr. Aryeh Davidson '67, Chair of the Seminary's Department of Education, to tell of the exciting plans in progress to found a School of Education at the Seminary which would parallel the Rabbinical School and the Cantors Institute.

These writers have all made valuable contributions to our understanding of the Jewish educational scene. We extend to them our deep appreciation. We are also grateful to Dean Anne Lapidus Lerner whose article tells us of student life at the List College of Jewish Studies.

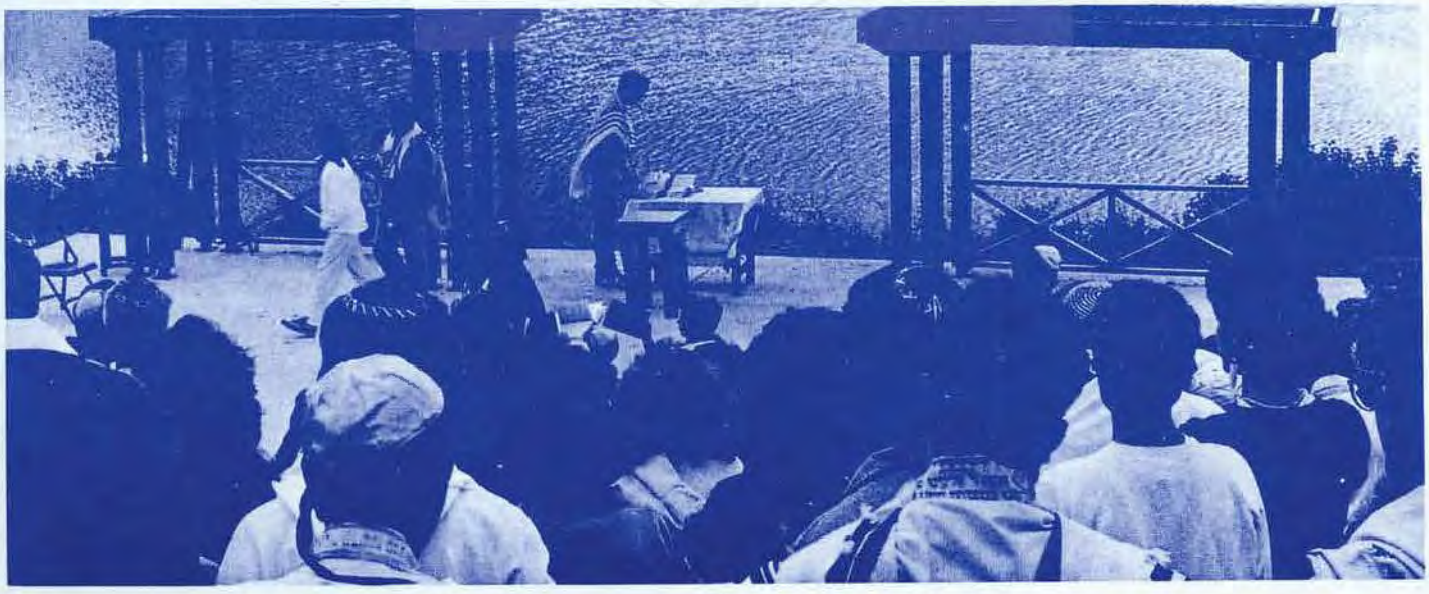
It is with a profound sense of sorrow that we memorialize three outstanding scholars and leaders of our Seminary. Moving tributes to the memories of Chancellor Gerson D. Cohen '43, Chancellor Louis Finkelstein and Professor Robert Gordis were written by Professor Raymond P. Scheindlin, Chancellor Ismar Schorsch and Dr. Simon Greenberg respectively. We thank these professors for their cooperation.

In the "Class Histories" of the Celebrating Classes, we find that each generation reflects different world conditions, different influences, different outlooks, different professors and even a different Seminary. And yet there is always a commonality. Each article speaks of the fond memories of the Institute, of the deep friendships formed and of the decisive impact made by the faculty.

To our alumni who have contributed these warm, nostalgic "class histories" and to our active alumni who have submitted articles and material about Alumni activities, my deep appreciation.

How fortunate am I to have a working committee by my side! To Sylvia Cutler Ettenberg, Hannah Berger Friedman, Phyllis Lifton Goldstein, Asenath Rosenberg, and Theresa Kohn Silber, many thanks. A special word of appreciation to Rebekah Kohn Mosenkis, who refuses to accept the title of Assistant Chair of the committee, although she is that and more, תשואות חן וישר כח לכלכן.

Ruth Segal Bernards '43
Chair, Editorial Committee



A TIME TO ACT

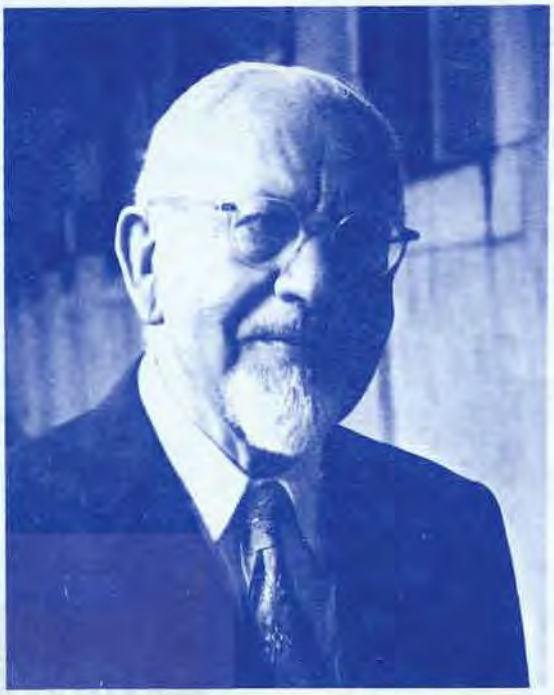
Mordecai M. Kaplan and the Founding of the Teachers Institute

by Mel Scult '56

With the arrival of Solomon Schechter in 1902 a new era began in the religious and institutional history of American Jewry. The reorganization of the Seminary that he inaugurated was a complex process, not without its difficulties. The income from the Seminary endowment amounted to $25,000 a year but the budget came to $40,000. Such a man as Isidore Singer, the editor of the *Jewish Encyclopedia*, continuously attacked the Seminary maintaining in 1904 that nothing of significance had happened since Schechter's appearance. The Seminary was also threatened by the establishment of Dropsie College in Philadelphia. Before Cyrus Adler's power at the institution became clear, Schechter wrote to Louis Marshall, "The Seminary is certainly not in a position to stand another competing institution within two hours ride of New York." Schechter hardly endeared himself to his wealthy, "Uptown Board," with his statements in support of Zionism, despite his explanations that concentrated on the spiritual aspects of Zionism's capacity for uniting the diverse elements in the Jewish community.

In addition to his duties as Principal, Kaplan gave a course in religion consisting of a methodological introduction, followed by a detailed interpretation of the Torah. He stressed the group nature of religion, presenting material that he published in his *Menorah* articles of that year (1915). Kaplan defined Judaism as "the living consciousness of the Jewish people," and told his TI students that "to be a Jew means to be part of the Jewish self-consciousness . . . to feel that you are one of a people and that of a great people." He did not believe that God was reducible to group life as some have charged, but rather that "God is only to be felt and realized in the collective life which has the power of its individuals." Kaplan's assertion of God's immanence is thus equivalent to the rabbinic dictum that God was present wherever Jews gathered to study Torah.

In the early years, the TI had two groups of students. One came through the Talmud Torahs and the second came from the congregational schools. In the case of the second group, the word 'elementary' was introduced into their diplomas implying that they were only entitled to teach beginning courses. By 1920 all the students graduating the TI had advanced diplomas. In addition, many who had received elementary diplomas had continued and were taking post-graduate work in order to be able to teach more advanced groups and learn more Hebrew.



For a time, Kaplan was self-conscious about speaking Hebrew before his colleagues or in public forums. The opening exercises of the Teachers Institute were particularly painful because the circumstances demanded an address from Kaplan in Hebrew, but he usually spoke in English. In his diary he wrote: "Here is another failure I have to register against myself. Due to the lack of energy necessary to train myself to speak and write Hebrew with ease, I am afraid to venture on those occasions to give an address in Hebrew." Once, when he was at Professor Marx's house for a minyan he mispronounced a word in the passage he was reading from the Mishnah. The incident bothered him for a week.

But Hebrew was not the sole problem. Of far greater significance in terms of Kaplan's primary commitment was the issue of religion and the degree to which his understanding of religion was communicated at the school. Evidence indicates that his ideology was reflected in only a limited way and primarily through his own classes. Part of the problem concerned the faculty—Were they in any sense his followers? The answer is yes and no. For example, Kaplan's devoted disciple Max Kadushin taught for a few years in the twenties after he graduated. Samuel Dinin, also a devoted follower, taught courses in education and held other positions over a long period of time. Israel Chipkin who ran the Friedlander classes, was very close to Kaplan; at his death Kaplan delivered the eulogy speaking of him as a brother. Leo Honor who had been one of the Samson Benderly's followers was at the TI from 1918 until 1928 and though close to Kaplan can not really be considered a disciple. As a senior rabbinical student Milton Steinberg taught philosophy full time and afterwards part time in the thirties and forties. Still the core faculty who remained

Additionally the teacher's courses which had been inaugurated in 1904 were not doing well. Instruction consisted of four class hours a week for three years after which a diploma was to be issued. Any student fifteen years or older was eligible to attend. Ninety-three people registered for the first term, but the registration did not hold. With each successive term, the numbers decreased so that in May 1907, Schechter wrote to Adler, "with regard to the Teacher's Course question, I wish only to say that everything at present is against it. The place is not suitable, as the Seminary is too far away from the center of town." At the end of the 1907-08 academic year, Schechter discontinued the courses for teachers.

Schechter wasted no time in appointing a committee that would propose a solution to the teacher-training issue. It was clear that a new structure of some kind had to be created. As in so many other situations, Jacob Schiff came to the rescue offering to set up a fund of $100,000 which was to be called the "Jewish Teachers College Fund." Half the income from this fund was to be used for training teachers "East of the Alleghenies" and the other half "West of the Alleghenies."

The first order of business for the Seminary was to select someone to organize the new department. A nervous Adler encouraged the committee to offer the post to Rabbi Jacob Kohn who promptly turned it down. In the Spring of 1909 Mordecai Kaplan gave a speech to the Seminary Alumni which deeply impressed Schechter. After the speech was over, Schechter took Kaplan back to his office and discussed with him the position as head of the new teachers department. In a letter to Marshall, Schechter described Kaplan; "He is a strong man, his English accent is pure, and he is very greatly interested in pedagogics."

Kaplan began his duties as Principal (the title is English) in the Fall of 1909. At first the new institution was called the "Teachers College of the Jewish Theological Seminary." Perhaps Schechter had Columbia in mind. In an optimistic mood, Schechter wrote, "The Seminary with the help of God is destined to become the Jewish University of America."

The beginning of the TI, however, was very modest. It held classes in the Uptown Talmud Torah on East 111th Street and later in the Downtown Talmud Torah on East Houston Street. Eventually it moved to larger quarters of its own at the Hebrew Technical Institute at 34 Stuyvesant Street [in what is now the East Village] where it remained until 1929. The School changed quickly with the shift from a three year course to four years, from an English speaking institution to a totally Hebrew institution, [It was 1919 before all subjects were taught in Hebrew] from an afternoon and evening school to a school which required morning attendance for almost half the time needed for the degree.

at the TI over the long haul were not really Kaplan followers. This core faculty would include Moshe Levine (1912), Zvi Scharfstein (1915), Hillel Bavli (1918), Joshua Ovsay (1921) Paul Chertoff (1924), and Abraham Halkin (1929). Devoted Hebraists, they may also be described as ardent supporters of the Zionist ideal.

Kaplan appreciated the faculty's learning but regretted their attitudes toward religion; in so far as he was concerned they were secularists and had little real understanding of religion or spirituality. In his address to the National Conference for Jewish Education in 1930 Kaplan proposed that the teaching of religion be restored to Jewish schools. "The secularization process has gone too far," he told his audience, "The teaching of history and language and literature have been encouraged and promoted at the expense of religious training." Religion could not be well taught by "doubtful (doubting?) instructors and skeptical Hebraists but by men and women who have achieved for themselves a full and unquestioned integration of the Jewish religion." Kaplan believed that the curriculum had to be revised to include more rabbinic and medieval material, not as much from modern Hebrew writers.

Kaplan had a keen sense for opponents and guessed accurately the nature of their dissatisfaction. He often felt opposition from all sides. The Orthodox criticized him for turning out graduates who were heretics, while the faculty of the TI resented any religious emphasis in the curriculum and would have the institution totally devoted to Jewish nationalism. Hebraists outside the Seminary thought that the graduates knew too little Hebrew while Adler and the trustees thought there was too much emphasis on Hebrew and Hebrew literature, preferring to offer public school teachers a few lessons in the Jewish religion.

Few people were aware that Rabbi Kaplan continuously underestimated his abilities, and was very hard on himself. Considering his long and productive life the following thoughts written in 1926 are quite ironic: "I live inwardly as though I had but a short time to live and wanted to accomplish something substantial before it is too late. I suppose most people who combine mediocrity with inordinate ambition are always in a hurry." This ambition drove him constantly forward and resulted in a long life devoted to reconstructing Judaism and the Jewish people.

Mel Scult '56
Brooklyn College

The above material is taken from the author's *Judaism Faces the Twenieth Century—The Life of Mordecai M. Kaplan,* to be published by Wayne State University Press in 1993.

Mel Scult is Professor of Judaic Studies at Brooklyn College, NY

Origins of the Commission on Jewish Education in North America

by Herman D. Stein

The Commission on Jewish Education in North America was an extraordinary enterprise, unique in its broad representation of major sectors of the North American Jewish community. Its forty-four members included outstanding community leaders, scholars, educators, rabbis, leaders of the Orthodox, Conservative, Reconstructionist, and Reform denominations, and the heads or the professional directors of leading foundations. Our own Chancellor Ismar Schorsh was a member of this group of forty-four. Its aim was not simply to produce a study, however needed and thorough, but to develop an instrument for action in order to raise to a new level of urgency, comprehension of, and financial support for the panoply of activities covered under the rubric of Jewish Education.

There is no ambiguity about the origins of the Commission. The inspiration for its founding came from Morton Mandel. It is he who gave it sustained leadership, drawing on ideas, research, values, and potential program support from the individuals and groups represented by the Commission. Together with his brothers, Jack and Joseph Mandel, and with the financial support of the Mandel Associated Foundations, the idea of the Commission was brought to fruition, in cooperation with the Jewish Welfare Board (now the Jewish Community Center Association) and the Jewish Education Service of North America (JESNA) and in collaboration with the Council of Jewish Federations.

Morton Mandel had established an outstanding record of civic statesmanship in Cleveland. It was his background of leadership in the Jewish communal field, however, and his immersion inthe vital issues of Jewish education that set the stage for the establishment of the Commission. This background included his having been President of the Jewish Community Federation of Cleveland, of the Council of Jewish Federations, of the Jewish Welfare Board, and Chairman of the Jewish Education Committee for the Jewish Agency. Over the years, Mr. Mandel had become increasingly concerned with whether the grandchildren and great grandchildren of his generation would be identified with Jewish life. He saw the climate of opinion in the North American Jewish community as ready to engage the issues of Jewish education as central to meeting this concern with "meaningful Jewish continuity."

In the fall of 1987, he convened a small group in Cleveland to begin considering the idea of the Commission. With him were Dr. Seymour Fox and Annette Hochstein, with whom he had worked closely in Israel and who were to become Director and Associate Director of Research and Planning for the Commission; the executives of the Jewish Welfare Board, JESNA, and CJF; Stephen Hoffman, Executive of the Cleveland Jewish Community Federation; Henry L. Zucker, a nationally distinguished professional leader of Jewish communal work who was to become Director of the Commission, the President of the Cleveland College of Jewish Studies, and two academics from Case Western Reserve University, including myself. This group, called Senior Policy Advisors, met periodically with Mr. Mandel to help plan for the Commission, to meet individually with commissioners, and to confer together periodically during the life of the Commission.

In May, 1988, under the auspices of its sponsors, a three-page "design document" was issued to propose the establishment of the Commission on Jewish Education in North America. This document was presented to and discussed with each individual invited to serve on the Commission. Among the points made were the following:

- Jewish continuity is an issue of primary importance to the American Jewish community, and its central challenge is to improve the educational means by which this community promotes an active commitment to Jewish identity.
- It is possible and necessary to establish an educational environment that will be responsive to the current realities of Jewish life in North America. To accomplish this, the organized Jewish community must be shown why it should invest substantial new resources of thought, energy, and funds.
- This is an auspicious time to identify the issues and the pracitical opportunities for improvement. The catalyst should be this Commission of community leaders, outstanding educators, and other professionals.
- The Mandel Associated Foundations are prepared to commit their own resources, and to encourage others to support the implementation of projects growing out of the Commission process.
- Jewish Education is construed to mean not only classroom instruction, but all the settings in which learning takes place, including camps, community centers, activities within the family circle, the utilization of print and electronic media, and visits to Israel.
- Although most Jewish children receive some Jewish education at some point in their lives, and more than thirty thousand people are employed in Jewish education, and hundreds of millions of dollars are spent annually for these purposes, there are huge problems in the system.
- The Commission would have four objectives:

1. To review the field of Jewish Education in the context of contemporary Jewish life;
2. To recommend practical policies that will set clear directions for Jewish education.
3. To develop plans and programs for the implementation of these policies.
4. To stimulate significant financial commitments and engage committed individuals and institutions in collaborative communal work.

The document identified a number of the critical issues that needed to be examined and indicated that the Commission would be meeting over a period of eighteen to twenty-four months to consider these and other issues they would raise, including options for dealing with them. The Commission met six times, from August 1988 to June 1990, eleven research papers were produced and a variety of specific concerns were examined in depth. When the Commission completed its work, there was indeed a report, called *A Time to Act*. The report included a plan for action, whose implementation was to begin at once through the establishment of the Council for Initiatives in Jewish Education (CIJE), with funding assured from a variety of sources. The Commission's work was over, and the time for action, on an impressive scale, had begun.

Dr. Herman Stein is Emeritus Provost and University Professor of the Mandel School of Applied Social Sciences at Case Western University, Cleveland.

From A Blueprint To Action

by Shulamith Reich Elster

In the past two years, matters that have long been of concern to Seminary alumni have been brought to the attention of the North American Jewish community through the work of the Commission on Jewish Education in North America and most recently through the much-publicized findings of National Population Survey of the Council of Jewish Federations.

A Time To Act, the Commission report, calls on our Jewish community to improve dramatically Jewish education reaffirming that "education is the chief means of encouraging the continuity of Jewish values, beliefs and behavior for future generations".

The Council for Initiatives in Jewish Education (CIJE) is now involved in an unprecedented undertaking to implement an ambitious agenda. Over the past several months there have been major initiatives in the following areas: The Lead Communities Project; Monitoring, Evaluation and Feedback; Best Practice Project; A Research Capability for Jewish Education.

The Lead Communities Project

In September 1992 three North American Jewish communities will be selected to serve as Lead Communities. Professor Lee Shulman has referred to these laboratories for Jewish education as existant proofs whose purpose is to demonstrate that it is possible to significantly improve formal and informal Jewish education, with the right combination of leadership, programs, resources, and planning, given a vision and a plan designed to affect the entire system, not just a single setting, program or age group, we can succeed.

In this continental-local collaboration for excellence in Jewish education, local communities will also serve as testing grounds for new and experimental program which can subsequently be diffused to communities throughout the continent.

The three communities selected will be from among the fifty-seven Jewish communities in North America with Jewish populations of between 15,000 and 300,000.

Monitoring, Evaluation and Feedback

How will we know whether the lead communities have succeeded in creating better structures and processes for Jewish education? To study the process of change in the lead communities, Professor Adam Gamaron, Sociologist of education at the University of Wisconsin, has designed for the CIJE a program for field research combining qualitative and quantitative data and formative and summative evaluation. Dr. Gamoran's plan for monitoring, evaluation and feedback in each of the sites emphasizes two aspects of educational change: the process and the outcome.

The Best Practices Project

Dr. Barry W. Holtz, co-director of the Melton Research Center at the Seminary, has developed the Best Practices Project. The project was planned as "an inventory of best educational practices in North America" to serve the need of the lead communities as a guide to successful programs. These may be adopted or adapted within local communities. It will also serve to demonstrate and validate successful approaches.

"Knowing that a best practice exists in once place and even seeing that program in action, does not guarantee that the Lead Communities will be able to

implement it in other localities. Thus, the matter of translation from one site to another will be given appropriate consideration.

Five programmatic areas will be reviewed and documented this year. Now underway are projects programmatic areas: supplementary schools, Jewish Community Centers, Israel trips for young people and early childhood. Best Practices Project now benefits from the extensive participation of a significant number of educators in the field.

A Research Capability for Jewish Education

In its extensive study of the state of Jewish education, the Commission identified the need for data and information to inform decision-making on every level. Dr. Isa Aron, associate professor of Jewish education at the Rhea Hirsch School of Education at Hebrew Union College has undertaken a project to design a plan for the development of a sophisticated research capability which will begin to have information and data on which to base decisions.

Planning continues for the development of community leadership and support for Jewish education. Work progresses for the recruitment and training of personnel. Recent grants to institutions of higher Jewish learning, including a grant to the Seminary for the training of day school teachers, provide encouragement along with the means to begin important initiatives in this area.

One of the most exciting new developments and a source of potential significant support is the growing involvement of private foundations in Jewish life. A number of these foundations have indicated interest in the work of the CIJE and, in particular, in providing resources for innovative and experimental programs within the lead communities.

The Seminary community is well-represented in our work and the CIJE benefits immensely from the active participation of members of the Seminary community and alumni. Chancellor Ismar Schorsch is a member of the CIJE Board of Directors. Dean Emerita Sylvia C. Ellenberg, Rabbi Joshua Elkin and Rabbi Robert Abramson are Senior Policy Advisors.

Professor Seymour Fox provided the vision that inspired philanthropist and Jewish communal leader Morton L. Mandel to establish what has become known as the Mandel Commission, the Commission on Jewish Education in North America. Mr. Mandel is now the Chairman of the Board of the CIJF and is actively involved in all aspects of its work. Professor Fox guided the Commission process from vision to its agenda for implementation.

I am proud to report that the CIJE has made significant progress since *A Time to Act* was issued in November 1990. The CIJE is planning for dramatic and significant change in Jewish Education. I welcome comments and suggestions of the Seminary community.

Shulamith Reich Elster former Headmaster of the Charles E. Smith Jewish Day School, is acting Executive Director and Chief Education Office of the Council for Initiatives in Jewish Education Ms. Elster attended the Seminary College of Jewish Studies and served as a visiting member of the faculty in education at the Seminary's Graduate School.

Systematic Change in an Educational Non-System? Issues and Opportunities Raised by *A Time to Act*

by Susan L. Shevitz '71

As the library shelves filled with volumes suggest, changing educational settings is a complex and often frustrating endeavor. Modifying the approach of one teacher, the procedures of one school or the practices of a school system, is hard enough. Trying to improve Jewish education in formal and informal settings throughout this continent is the daunting responsibility which was embraced by the Commission on Jewish Education in North America.

The Commission is to be congratulated for focusing attention on the need for change. Its work furthers current interest, rooted in the community's collective fears and aspirations, in improving Jewish education. That so diverse a group of Jewish leaders spent two years examining the issues faced in this field is itself a commendable feat. The document it produced, *A Time to Act*, is a helpful primer to those who want to be involved in improving Jewish education. Instead of isolating problems, it looks at the inter-related factors which influence what happens in the Jewish educational setting: leadership, funding, academic programs and personnel, career paths, research and professional knowledge and vision. While one might quibble with specific aspects of the report, it provides conceptual and practical links among these diverse elements. It reminds the reader that no one action, or even several actions on any single aspect of Jewish education, will yield satisfactory results.

By insisting on this comprehensive approach, the report suggests a core dilemma: how can significant change be accomplished when the problems (and solutions) are complex and influenced by different "loosely coupled"[1] groups which do not need to satisfy each other?

It is to this concern that I address my remarks. How can the report catalyze change in the ever-changing mosaic which is Jewish education? Or put differently: how can systematic change be encouraged in a non-system?

Does a sense of crisis hinder commitment to long-term, significant change?

As a call for action, *A Time to Act* insists that the problems facing the field for Jewish Education can be solved. Because it needs to convince others to participate in the process of change, the report projects a sense of crisis which is incompatible with the time and activity required to change educational institutions. Crisis implies an emergency which can be mitigated by swift and forceful action, whether that is influencing congressional votes or rescuing Jews from a war-torn country. The problems identified by the Commission are chronic; they have become

enmeshed and identified with Jewish Education.[2] As implied by the Commission's comprehensive approach, there is no such swift and decisive action to be taken in this realm. Significant changes are made slowly and in a non-linear fashion[3] especially when confronting chronic problems to which the community has become accustomed.

We live in a society enamored of the "quick fix." As our ability to measure time grows more sophisticated (a computer's nanosecond is one billionth of a second!), we have become increasingly impatient with longstanding problems, and we search for immediate cures.

I wonder whether a crisis orientation—used to motivate people—doesn't reinforce the yearning for the quick solution, thereby undermining the ability to develop effective long-term strategies. Similarly, is the Commission's sense of urgency going to undermine the need for arduous and lengthy involvement in educational change? The community needs to be helped to face chronic problems for which there are no simple solutions. Can positive aspects of Jewish education be used to excite people and build the momentum for change without reinforcing unrealistic expectations? Will expectations be grounded in the change process which we know is slow and non-linear?

To what extent are effective programs and practices replicable?

The Commission's wonderful concept of "lead cities" poses similar dilemmas. Good educational practice exists in a particular context. Importing programs from one community to others—especially when the exporting, lead communities are blessed with exceptional internal and external resources—is problematic. Careful attention must be given to the particularities of the different communal and institutional milieux. As Edgar Schein has demonstrated in his work on organizational culture,[4] even subtle differences can represent such significant differences that reforms which might work in one setting are not viable in the others. *A Time To Act* focuses more on the commonality among schools. As CIJE tries to implement the plans, it will need to recognize and validate variability as a central feature in educational settings. A community, no matter how talented and committed its personnel and leadership, can not discover "the best educational practices" to be replicated in other areas. Specific practices are best only under certain conditions. Communities need instead to understand their limitations and utilize their own capacities. What will be generalizable from the lead communities will be underlying principles, not specific practices. Some of the most effective innovations may not even be replicable!

How can the community's mythology about Jewish education change?

Lead communities have another central task which is not made explicit in the report. They can provide the mythology of success. If attention is paid to the process of change, stories of "how we presevered" or "what we overcame" will be told. Heroes and heroines will be anointed; symbols of improved Jewish educational practice will be shared. All this will in turn encourage other communities to develop their own educational enterprises because it will create conditions in which effective action becomes more likely. The lead communities can help transform beliefs about Jewish education from assumptions of difficulty and defeat to assumptions of power and potency. But in order to do this, sophisticated and varied mechanisms for telling the tales of educational improvement must be built into the change initiatives from the start. Ways of reaching most of Jewish education's varied constituencies have to be considered so that substantive improvement and mythological development proceed hand-in-hand.

Can the approach to planning be dynamic rather than static?

A Time to Act ought not be seen, despite its own language, as a blueprint. A blueprint is static. It assumes we build from scratch and on relatively firm soil. The process of educational change is more like renovating an old, neglected building. While having a vision of the desired results, the renovator has to approach the task flexibly. Until a few holes are lovingly made in some walls, he or she is not even sure about what is possible. The holes reveal the structure's weaknesses and strengths. As work proceeds, plans change: the plumbing can't be salvaged but a wood floor under the layers of linoleum is unexpectedly found! Each change brings both anticipated and unanticipated consequences which then inform subsequent actions. What results, may not look as we'd first imagined but, using the building's strengths, it is stronger and more pleasing. The renovator's approach is far better than a more rigid blueprint or master plan which lays out the route to the solution. In the elaborate ritual of educational change, CIJE and the lead cities are the trailblazers. And as implied in Pirkei Avot (2:1), there is not one best route; like people, communities must find a viable route which will be worthy of respect. That is the challenge left to those who will work to fulfill the vision presented in *A Time To Act*.

NOTES

1. This phrase was introduced by organizational theorist Karl Weick to describe the situation when different parts of a system can act semi-autonomously and without direct consideration of the other parts. This is true in Jewish education where a denominational office, local BJE, federation, national agencies etc. all seek to influence Jewish education. In some sense they are part of the same system yet they bear no hierarchical relationship to each other and can act semi-autonomously. See Karl Weick, "Management of Organizational Change Among Loosely Coupled Elements," in P. Goodman and Associates, *Change in Organizations* (San Francisco: Jossey-Bass, 1984). The ASCD's volume, *Productive School Systems for a Non-Rational World* is also helpful.

(continued on page 24)

Initiatives at JTS: the School of Jewish Education

by Dr. Aryeh Davidson '69

In recent years the Seminary's Department of Jewish Education has experienced considerable growth. Currently the largest non-orthodox center for the preparation of Jewish educators outside of Israel, the Department is formally part of the Seminary's Graduate School. The Department currently has an enrollment of 70 students: approximately 55 on the Master's level and 15 on the doctoral level. This growth parallels an increased need in the field for appropriately trained personnel and a heightened interest in Jewish education within the Federation and foundation world. (To wit, the recent Commission on Jewish Education in North America.) New initiatives and resourves for Jewish education in North America are already developing from this receptivity and optimism.

To address these changing realities and shape the future educational agenda of the Seminary, Chancellor Ismar Schorsch convened a planning seminar. The seminar, supported by a grant from the Wexner Foundation, was comprised of senior JTS administrators and faculty, educators from several arms of the Conservative movement, and leading educational theorists and practitioners. For eighteen months, seminar members deliberated on the educaational priorities, strategies and programs to be addressed by the Seminary in response to the rising importance of education in the Movement. The final report of the Seminar was issued in February 1992.

The central recommendation calls for the establishment of a School of Jewish Education at the Seminary. This school will signal the Seminary's new priority of Jewish education, comparable to the preparation of rabbis, cantors and scholars. The report goes onto describe the distinctiveness of this school as a center for religious education. Its foci will include: bolstering current training programs that prepare educators for congregational and informal educational settings; launching a new field-based program to prepare educators for the day school. The program will meet the growing needs of day schools. It will also provide a research capability that will help to guide the preparation of educators for the Movement and fill the void in basic Jewish educational research.

The School of Jewish Education will embrace four main elements of personal and professional development: religious and personal growth, Jewish knowledge, teaching and learning, and learning communities. The focus on religious and personal growth is reflected in the educator as a religious person. We seek to infuse future educators with a commitment to Jewish living which will inform their teaching. The Seminar developed a consensus about the need to centrally place students' personal growth and religious life in the curriculum of the School. Jewish Knowledge (the educator as learner), teaching and learning (the educator as teacher), and learning communities (the educator as leader).

The training of educators in the School of Jewish Education will emphasize the mastery of Jewish knowledge. The "Jewish development" of teachers will permit them to serve both as effective teachers and role models. Another element of the program will be the Educator as Teacher. An important part of the course and field work will focus on human development and teaching methods. Our last major goal is to encourage learning that would allow students to see themselves as future leaders of Jewish education in two senses of the term. First, they should be leaders within the community in which they will serve as teachers or principals or informal educators. Second, educators should view themselves as individuals who can address the large issues of contemporary Jewish education and can lead their communities with a sense of vision about Jewish education.

Structurally, the school will be a separate entity within JTS with its own dean and an expanded faculty in education. The school will initiate a number of joint and cooperative programs with Teachers College to prepare educators in areas of specialization including special education, early childhood and adult education. Collaborative relationships will also be developed between the School and day schools, religious schools and informal educational settings.

Clearly, the establishment of the School and realizing the Seminar's plan will require substantial resources. A grant from the Mandel Associated Foundations of $750,000 is the first step towards developing those programs that will constitute the School of Education. The grant will enable the department to build a field-based program to prepare day school educators reflecting the goals outlined above. An endowment of $1,000,000 has also been established to provide fellowship money to students pursuing degrees in education.

The establishment of the School of Jewish Education echoes and builds on the work of those educational visionaries who built the Teachers Institute to address the Jewish educational needs of the 20th century. The School will reasserts the Seminary's long standing commitment to Jewish education as it embarks on preparing a cadre of Jewish educators for the next century.

Dr. Aryeh Davidson, educational psychologist, is Assistant Professor of Education and Chairman of the Department of Education at the Jewish Theological Seminary.

והיו עיניך רואות את מוריך

ישעיה לי : לכי

Meet more of Our Faculty

This section of our Journal is the third installment of our project acquainting our alumni with the current faculty at the Seminary. In our issue of 1990 we proudly featured our own alumni who are now faculty members. Last year we wrote about the deans of all the Seminary schools and the librarian. They in turn wrote articles informing us about the institutions which they headed. In this, the current installment, we are introducing our readers to many additional prominent faculty members, many of whom have graciously given of their time, scholarship, and talents to various Alumni events.

BURTON J. COHEN

Dr. Cohen, Assistant Professor of Education, was National Director of the Ramah Camps from 1974-79, and prior to that, Director of the Ramah Camp in Wisconsin.

He is the author of numerous articles in educational periodicals and the editor of *Women and Ritual: An Anthology* and *Studies in Jewish Education and Judaica in Honor of Louis Newman.*

BARRY HOLTZ

Dr. Holtz is Associate Professor in the Department of Jewish Education, co-director of the Melton Institute and co-editor of its journal. He is the author of *Your Word is Fire: The Hassidic Masters on Contemplative Prayer* and *Back to the Sources: Reading the Classic Jewish Texts.*

Prof. Holtz was an instructor at our Alumni Day, 1991, where, in an engaging and informal manner he led as through Talmudic passages on צדקה and ethical considerations.

DR. NEIL GILLMAN

Dr. Gillman is the holder of the Rabinowitz and Rifkind Chair in Jewish philosophy, and formerly served as Dean of the Seminary's Graduate Rabbinical School. He is the author of *Sacred Fragments Restoring Jewish Theology in the Modern Age.*

Prof. Gillman, has graced, several of our Alumni Day programs as the featured speaker.

He represents the Conservative perspective in his *Dvar Torah* column featured in the New York Jewish Week.

DR. DAVID C. KRAEMER

Dr. Kraemer is Associate Professor of Talmud and Rabbinics at the Seminary. Prof. Kraemer has served as Program Associate for CLAL (The Center for Jewish Learning and Leadership), where he directed its program of study and dialogue for rabbis from all denominations. He is a contributor to the *MacMillan. Encyclopedia of Religion,* and editor of *The Jewish Family: Metaphor and Memory.*

His book, *The Mind of the Talmud: An Intellectual History of the Bavli,* has recently been published.

Dr. Kraemer was a member of our faculty-for-the day, at our 1991 Alumni Day, where Talmudic texts were examined in a study session on the Pursuit of Wealth—A Jewish Right.

DR. AVRAHAM HOLTZ

Dr. Holtz is Simon H. Fabian Professor of Modern Hebrew Literature, and author of *I.D. Berkowitz: Voice of the Uprooted* and the editor of *The Holy City: Jews on Jerusalem.* Dr. Holtz' articles have appeared in such varied periodicals as *The Harvard Theological Review, Literature, East and West* and the Israeli journals *Tarbut* and *Ha-Sifrut.*

Prof. Holtz is currently working on a scholarly annotated edition of S.Y. Agnon's principal works.

בְּנֵעֲרֵינוּ וּבְזִקְנֵינוּ נֵלֵךְ
בְּבָנֵינוּ וּבְבְנוֹתֵנוּ

JOSEPH LUKINSKY

Dr. Lukinsky is the Theodore and Florence Baumritter Professor of Jewish Education, and former Chairman of the Department. He is also a member of the faculty of Columbia University's Teachers College and Union Theological Seminary. In addition to Jewish education, his interests include myth and liturgy, theatre and the arts. Rabbi Lukinsky is the 1992 recipient of the Behrman House award for outstanding leaderhip in Jewish education.

IVAN MARCUS

Dr. Marcus, Professor of Jewish History, recently appointed Provost at the seminary, formerly served as Chairman of the History Department, and as the Dean of the Teachers Institute/ Seminary College (now the List College of Jewish Studies)

He is the author of *Piety and Society: The Jewish Pietists of Medieval Germany.* He is presently working on a one-volume history of the Jews to be published by Charles Scribner's Sons and an English translation of the medieval religious classic, *Sefer Hasidism* for the Yale Judaica series.

EDUARDO RAUCH

Dr. Rauch is Director of the the Melton Center for Jewish Education and co-editor of its Journal, is Assistant Professor of Jewish Education. Dr. Rauch, Chilean born and educated, was the former Chairman of the World Union of Jewish Students. Alumni who attended the 1991 Alumni Day will remember his profound and brillant lecture on education: The *Journey Toward Adulthood: Eternal Challenge*

DAVID G. ROSKIES

Dr. Roskies is Professor of Jewish Literature, and co-founder and editor of *Prooftexts: A Journal of Jewish Literary History.* is author of *Night Words: A Midrash on the Holocaust.* His most recent work, *Against the Apocalypse: Responses to Catastrophe in Modern Jewish Culture,* was awarded Phi Beta Kappa's Ralph Waldo Emerson Award.

Prof. Roskies is the first to teach Yiddish language and literature at JTSA.

RABBI JOEL ROTH

Dr. Roth, Professor of Talmud, is Chairman of the Rabbinical Assembly's Committee on Jewish Law and Standards. Prof. Roth is again assuming the deanship of the Rabbinical School. He also served as Dean of Students at the Teachers Institute/Seminary College (List College of Jewish Studies). He is author of *The Halakhic Process: A Systemic Analysis.*

Rabbi Roth was a dynamic scholar-in-residence at our alumni Kallot. His most recent appearance before us was at our 1989 Kallah at which time he gave three fascinating lectures on *Perspectives in Jewish Law."*

MENAHEM SCHMELZER,

Dr. Schmelzer, Professor of Medieval Hebrew Literature and Jewish Bibliography, served as the Seminary's Librarian from 1963 to 1987. Dr. Schmelzer is an expert on Medieval Hebrew poetry and manuscripts, and has written a work on the poems of Isaac ibn Ezra.

RAYMOND P. SCHEINDLIN

Prof. Scheindlin, Professor of Hebrew Literature and former Seminary Provost, is the author of *Wine Women and Death: Medieval Hebrew Poems on the Good* Life, a study of Judeo—Arabic culture symbiosis. He also authored *The Gazelle: God, Israel and Soul.* A recognized Arabist scholar, he also translated the poetry in his books.

At the 1992 Alumni-Day program, commemorating five centuries since the expulsion from Spain, and celebrating the Sephardic Golden Age, Dr. Scheindlin presented a fascinating lecture on the influence of Arabic culture on Jewish culture and most specifically on Hebrew poetry of that age.

DOV ZLOTNICK

Dr. Zlotnick is Professor of Rabbinic Literature. He recently published a book on the construction of the Mishnah, entitled *The Iron Pillar—Mishnah.* The cover of the book was designed by his wife, Alice Zlotnick.

In Memory of Dr. Gerson David Cohen זיל, Fellow Alumnus Chancellor of the Jewish Theological Seminary

by Prof. Raymond P. Scheindlin

אחרי מותי ספדו ככה לי
היה איש וראו איננו עוד
קודם זמנו מת האיש ההוא

ושירת חייו באמצע נפסקה
וצר! עוד מזמור אחד היה לו
והנה אבד המזמור לעד
אבד לעד!

When I learned of Gershon's death it came to mind that I had more than once heard him refer to this poem by Bialik. I think it would have pleased him to have a modern Hebrew poem serve as a text for this memorial tribute. One of the chief points of his Torah was that the Torah never stopped being written, that all Jewish texts are sacred, that all Jewish history is sacred. For him, even a *new* piece of Torah was scripture. I hope to interpret this poem as an expression of what some of us may feel in contemplating his life and career.

Before I start I should sketch the history of my perspective on Gershon. I first encountered him at Camp Ramah in 1957 when I was 17. He was the scholar in residence and taught the staff. In clement weather our class would meet under a tree, which came to, be known as עץ גרשון. Under it, we studied Ezra-Nehemiah, Pereq heleq, Job—and Gershon. For he didn't only teach us Jewish texts. He would come to class waving Life magazine, if he had just read something that fired his interest. He would comment on public affairs; he would digress to psychology, baseball, music, sex, and anything else that came to mind. He then would return to the Hebrew text. To me that tree took on mythic proportions—it became my תומר דבורה, my אלון מורה. Under it I first encountered the breathtaking combination of minute textual detail and sweeping large vision that continued to astonish me for more than thirty years.

Gershon had many Hebrew texts in his mind, and there were some he came back to again and again. Why did he keep coming back to Bialik's poem? The poem captures the speaker's feeling of incompleteness, of not having done everything that he knew it was in him to do.

Many, including Gershon himself, felt that he embarked on his career as Chancellor before he had truly finished with his first one, that of historian and Judaic scholar. He would remark on his having cut himself off from active scholarship, from daily engagement with academic books, from the frontier of research. I don't think that he seriously regretted having made the change; but I do think he regretted the loss of the opportunity to complete the projects that he had contemplated and worked on for many years.

But the seeds of this incompleteness-that-was-to-be could be discerned even earlier, even before his chancellor period. It seemed built into a personality that was so creative, so energetic, so intellectually high-strung. He had a restless, curious mind that delighted in what was new to him. He was bursting with ideas and connections, and every new connection that flashed into his mind layered itself immediately in his imagination into a large system, a theory, a monograph. We heard of unpublished papers, even whole books in his file cabinets, and occasionally got glimpses of these writings already drafted and partly annotated. awaiting final polishing and publication. What kept him from completing these works? Partly sheer perfectionism, partly the great variety of activities that kept him in constant motion, and partly the constantly changing intellectual configurations that made him think and rethink every component of his argument.

His was a large-scale, aristocratic imagination. Gershon had an inclination toward the sweeping intellectual gesture, the unifying theory, the elegant comprehensive formula. He wanted to see all of Jewish history and literature, of which he was a connoiseur, as the manifestation of a single vision. He seemed to be seeking a single trenchant formulation that would take in the whole; that would unify our Jewish lives with those of our ancestors; that would show the continuity between New York and Yavneh, Tiberias, Pumbeditha, Baghdad, Cordoba, and Volozhin. How often we heard him recite that list of centers of Jewish learning! He felt them all to be one. Gershon knew the texts and the languages in which they were written. His imagination was disciplined to revere textual details and the interconnecting arguments out of which a huge intellectual structure is built. To us, his students, he was a clear model and an inspiration.

He could also be intimidating. During my years as a graduate student of Arabic language and literature I once ran into him waiting to cross Broadway, and we crossed the street together. He only said three sentences: "Do you know Persian?" No. "Do you know Turkish?" No. "Then what kind of Islamicist do you expect to be?" he threw at me, and disappeared into the Columbia campus. I was young, I was insecure, and I was shaken, and I still don't know Persian or Turkish. But I learned from him that there is no end to your responsibility to the truth and that in matters of the intellect, a noble ambition obliges boundless effort.

Some of these characteristics can be observed in Gershon's religious attitudes. We must speak of his piety as well, for his religious commitments were deep, and he could be in some ways surprisingly traditional. He was not at all pietistic or otherworldly; he was certainly not obsessive about *halakha*, which in our generation has become the chief badge of religious commitment. In his speech he could he decidedly irreverent. His was a worldly religiosity. It was an axiomatic piety, a natural way of viewing the world through the prism of the rabbinic Jewish tradition. The big themes of his religiosity were authenticity, ritual observance, learning, loyalty, pride in Jewish tradition, support of Jewish institutions, and power. With all the dynamism of his temperament, he had an essentially conservative spirit that kept him close to tradition even when its fine points exasperated him.

If Gershon had any model of religious life in the Jewish past, it must have been that archtypal Jewish aristocrat, Shemuel Hanagid. This was a Jewish type to which he devoted much careful analysis in his introduction to Ibn Daud's *Sefer Haqabala*, and as far as I can tell it was he who coined the term "courtier-rabbi" now generally used to describe such people. These were men who knew how to wield political power, who played a visible and effective role in the larger world, and who were at home with the high culture of their age. But they also stood for Jewish loyalty, religious authenticity, and, perhaps most important, were personally engaged in Jewish learning at its highest level, and contributed personally to our intellectual heritage להגדיל תורה ולהאדירה. He would have liked to have a Shemuel Hanagid on the Board of Directors of the Seminary; it was in line with this vision that he went out of his way to teach prominent lay people, to try to cultivate a generation of courtier-rabbis for our time.

The Seminary was central to this aristocratic vision. He wanted the Seminary to be the kind of center of Jewish leadership that Baghdad and Cordoba had been. He loved the medieval epigram כי מבארי תצא תורה ודבר ה' מאוטרנטו because it implied that New York had the potential to become a latter-day Jerusalem, and because it implied that Jewish history could put its sanction on the Torah that would emerge here. I believe that it was this vision that made it possible for him to move in the opposite direction from that taken by many Jewish scholars of our time. Just when Jewish learning was showing signs of moving away from Jewish institutions into the university, Gershon left the university and returned to the Seminary. He saw his opportunity to lead the Seminary as an opportunity to head the next Yavne, the next Volozhin, to shape the future of the Jewish people by creating a dynamic intellectual leadership surrounded and supported by a learned laity. Compared to the history-shaping vision of such an institution, a mere professorship in Jewish history even at Columbia University must have seemed insignificant.

Gershon didn't live to fulfill his academic ambition or his vision for the Seminary, as the singer in the poem never found the mysterious chord that he knew was in his instrument waiting to be sounded. The singer dies incomplete, and there is sorrow for that; but also the chord remains unredeemed, and that is cause for sorrow indeed. Where there has been a noble vision that has not been completely realized, there we may truly weep. I imagine that Gershon saw this happening and applied the poem to himself.

וגדול מאד, מאד הכאב!
היה איש — וראו, איננו עוד,
ושירת חייו באמצע נפסקה:
עוד שיר מזמור אחד היה לו
והנה אבד המזמור לעד
אבד לעד.

To which we may add:

מים רבים לא יוכלו לכבות את האהבה ונהרות לא ישטפוה
וי על דאבדין ולא משתכחין

Prof. Raymond P. Scheindlin is Professor of Medieval Hebrew Literature. His book, the Gazelle: Medieval Hebrew Poems on God, Israel and the Soul," *was recently published by the Jewish Publication Society and is available through the Society.*

A Tribute to Dr. Louis Finkelstein זיל

by Ismar Schorsch

On Erev Shabbat, the 22nd of Kislev, our beloved leader and teacher Louis Finkelstein was finally promoted to the great yeshiva on high to study Torah in God's presence till the end of time. It was a day of emotional reunion, for I can imagine that at the door of that celestial academy he was greeted personally by none other than his revered master of rabbinic literature, Louis Ginzberg, and his life-long colleague and inspiration, the incomparable Saul Lieberman. In concert these three students of the rabbis placed the Seminary at the forefront of modern rabbinic scholarship and planted the institution's value system firmly in the soil of that unique religious corpus. In the thirty-two years that Louis Finkelstein led the Seminary, he never lost sight of what these two scholars personified.

During Dr. Finkelstein's brilliant tenure, when the Seminary rose to national prominence and the Conservative movement became the dominant voice in American Judaism, he addressed Jews and Christians alike with the same message: we are not to be mistaken for biblical Jews. The extraordinary freedom of America gives us the chance to present Judaism on its own terms as a religious force that has ever expressed itself exegetically and legally. We are the heirs of the Pharisees and the Talmud as much as of Moses and the prophets. No scholar in America did more to alter the image of the long maligned Pharisees than Louis Finkelstein. Repeatedly he assembled the scholarly evidence to portray them as religious democrats profoundly ethical, responsive to change, and eager to be inclusive.

Finkelstein claimed for Judaism in America'sa religious equality that did not entail a diminution of its authentic and distinctive character. The religious equality of which Will Herberg could write of in 1955 in his now famous book *Protestant-Catholic-Jew* owes much to the vision, rhetoric, and skill of Louis Finkelstein. He singlehandedly won wide acceptance for the notion that the American experiment draws much of its inspiration from the Judeo-Christian heritage.

But I believe that in that academy on high, Finkelstein was also welcomed by his saintly and learned father, Rabbi Simon Yitzhak ha-Levi, whose commentary to the Siddur the son lovingly edited and published in 1968. Louis never forgot what his eastern European father embodies—a cerebral religious culture that elevated study of Torah to the highest form of worship. The Seminary built by Finkelstein rested on two pillars—Cordova and Kovno. Cordova bespoke the worldy, critical, and integrative mind of Sefardic Jewry. Kovno symbolized the regimen and self-discipline of a lifelong dialogue with God through the study of Talmud. Cordova luxuriated in the headiness of comprehensiveness; Kovno subjected itself to the asceticism of exclusive concentration. Cordova lived in two worlds, Kovno only in one. Cordova reached for new literary forms, for order, style, and beauty, while Kovno embraced the untidy genre of commentary, subordinating the individual to the rule of timeless texts.

Finkelstein's greatness as the religious and academic head of the Seminary is that he never abandoned either. While his demeanor displayed a disarmingly simple piety, his understanding of Judaism was profoundly subtle. The culture of his Seminary flourished by embracing both Cordova and Kovno. The polarities of both traditions created tensions that fertilized and deepened religious thinking and scholarly research. And yet, beneath the differences, Finkelstein saw a rabbinic corpus and ethical system that united both expressions of Judaism in a common quest for God's nearness.

On this 200th anniversary of the Bill of Rights, we pay tribute to a leader who had the courage and foresight, the candor and wisdom, in a less tolerant era, to reaffirm with clarity the otherness of Judaism. In so doing, he greatly enlarged and strengthened the Seminary and decisively reshaped American Judaism. In the words of Hanina ben Dosa, a pietist from the first century:

> When one gives priority to reverence over wisdom, his wisdom will endure.
> When a person's good deeds exceed his wisdom, his wisdom will endure.
> When a persons's fellow creatures are pleased with him, God is also pleased with him.

That lofty pronouncement, which in no way condemns human wisdom, is not only a fitting description of the essence of Louis Finkelstein's being, but also a correct prediction about the lasting quality of his legacy.

Dr. Ismar Schorsch, Chancellor of the Jewish Theological Seminary of America, is also Professor of Jewish History.

Tribute to Dr. Robert Gordis זיל

by Simon Greenberg '19

When a life-long friend is called to his eternal home, he takes something of us along with him. Rabbi Robert Gordis זיל was such a life-long friend. There was a similarity of convictions and ideals that undergirded our lives so that I felt strengthened by his presence.

I met him for the first time in the late twenties when, as a young rabbi in Philadelphia, I was a graduate student at Dropsie College studying Bible under the guidance of Professor Max Margolies זיל. One day a young man joined the class. He commuted to Philadelphia from New York City because he wanted to study Bible with the man who in his day was universally recognized as the world's outstanding Jewish Bible scholar. It did not take long for anyone to recognize that he was in the presence of a very extraordinary young man. His wide-ranging erudition, his fluency, felicity and precision of speech, bespoke an individual of exceptional intellectual endowments. I not only admired him, but for obvious reasons I was also profoundly grateful for his presence in our midst. It was a time when young Jews of his intellectual calibre were literally fleeing from anything that smacked of religion and particularly of Judaism. And as a young rabbi I was like the thirsty hind searching for water. I was seeking peers who would treasure what was precious to me.

I rejoiced as I followed his career, as he was awarded his doctorate at Dropsie, was ordained as Rabbi at the Seminary and was elected Rabbi of Temple Beth El of Rockaway Park where he served with great distinction for thirty-seven years. Well nigh simultaneously he became a member of the faculty of the Seminary where for some four decades he taught Bible. I said I followed his career, but I could hardly keep up with his restless, creative, multifarious activities. For he was כמעין שאינו פוסק וכנהר שמתגבר—like a well that never ceases to flow and like a river whose current grows ever stronger. As rabbi, academician, author, editor, and orator, article followed upon article, book followed upon book. He dealt with books of the Bible, particularly Job and Koheleth, with religion for moderns and with current problems facing the individual, the family, and mankind.

The climax of my contact with Robert Gordis came towards the end of his life, during the many hours when I sat as a member of the committee which under his chairmanship, was commissioned to draw up a statement on the ideology of the Conservative Movement. The wide-spread opinion had it, that it could not be done. And as I wrote to Rabbi Gordis at the time, I could not name any one else under whose chairmanship it could have been done. He set the agenda; he guided the discussions. Only because of the high regard that all his colleagues on the committee had for him, were they able to produce this rarest of all products, a reasonably coherent document written by a group consisting of highly opinionated individuals. This document *Emet V'emunah* is a lasting tribute to the extraordinary intellectual and spiritual stature of Robert Gordis, a fitting climax to the life of one to whose heart and mind nothing Jewish or human was alien, and to whom the advancement of the Conservative Movement was central.

Testimony to his achievements is in part recorded in the Fall 1991 Festschrift issue of the magazine *Judaism* which Rabbi Gordis had edited for some two decades. חבל על דאבדין ולא משתכחין—Alas we have suffered an irreplacable loss. Every human being is unique. No one is a replica of a predecessor. But a man like Rabbi Robert Gordis leaves his imprint upon innumerable individuals who during their so-journ upon this earth have come within the radius of his beneficent influence. Thus though his spiritual and intellectual endowments may not be completely replicated in any one individual, they have not been completely lost to us. They have permanently fructified us and the generations to come.

His memory will thus continue to the end of time for a blessing even as was his life. יהי זכרו לברכה

Dr. Simon Greenberg serves as Vice-Chancellor Emeritus of the Seminary. He was Professor of Education and published pedagogic materials. For many years Dr. Greenberg served as Rabbi of Har Zion Temple in Philadelphia, Pa.

BALTIMORE JEWISH TIMES
July 17, 1992

In The Running

Baltimore is a finalist this summer not only for an NFL football franchise but for a major project in Jewish education.

The Council for Initiatives in Jewish Education, based in Cleveland, has chosen Baltimore and eight other North American communities as finalists for its Lead Communities project. The "winners" will participate in a three-to-five year partnership with the Council, receiving funds and professional expertise, as part of a unique, experimental plan. The Council is an offshoot of the Mandel Commission, which has been working for several years at ways of improving the level of Jewish education in North America.

Three staff members of the Council will visit Baltimore on July 23 for a series of meetings with local Jewish educators and federation officials. After visiting all nine finalist communities – the others are Atlanta, Boston, Columbus, MetroWest (New Jersey), Milwaukee, Oakland, Ottawa and Palm Beach – the Council will, on Aug. 25, choose the three Lead Communities.

Shulamith Elster, former headmaster of the Charles E. Smith Jewish Day School in Rockville, is chief education officer of the Council. She noted that the goal of creating Lead Communities is to establish several models of Jewish educational excellence for other communities to emulate. The cooperative effort will involve the Council working with the local community on all levels of education – formal, informal, day schools, religious schools, synagogue programs, camps, etc.

"Our research has found that it is better to build a few models of excellence rather than instituting hit and miss reforms on a wider level," Ms. Elster said. "We're looking for communities involved in serious educational planning, with a strong track record, a bold vision and a willingness to work closely with us in a collaborative way."

William Bernstein, senior vice president of the Associated, said Baltimore officials are looking forward to the opportunity to present their vision to the Council staff at next week's meeting. "We'll share with them what we've done, what we plan to do in the future, and hope that they'll see us as a model to work with together."

– Gary Rosenblatt

MONTREAL JEWISH WOMEN SHARE CONCERNS AT MEETING WITH OTHER MINORITY WOMEN

By Bram D. Eisenthal

MONTREAL (JTA) -- When Laya Feldman became president of Federation CJA's Women's Federation two years ago, she had a broad goal in mind for the representative body of women in Montreal's Jewish community.

"I felt that Women's Federation should play a more important role in the overall communal agenda," she said. "Our efforts in the past were clearly focused toward Jewish women. It was now time for us to address issues that are current for all women in Montreal, to move into an area where it would be possible to affect change."

Recently, Feldman had the chance to fulfill her vision. Some 250 representatives of the Jewish, Italian, Greek and Chinese communities met at a daylong seminar, Women in Dialogue, under the theme, "Women's Role in Maintaining Cultural Identity in a Pluralistic Society."

The timing of the event was significant. As the deadline nears for the ratification of a revised Canadian constitutional agreement designed to prevent Quebec from seceding from Canada, tensions are running high. A national referendum is scheduled for October.

Quebec's ethnic minorities have banded together to form a common front against a nationalism that some, such as author Mordecai Richler, maintain is blatant racism.

Organized interaction between the Montreal Jewish community and other minority groups is not new.

For the past year or so, the Canadian Jewish Congress has been part of a Tripartite Committee on the Canadian constitution, augmented by the National Italian Congress and the Hellenic Congress of Quebec.

But this is believed to be the first time that women representing major ethnic communities within the Montreal mosaic have come together on such a scale.

Keynote speaker Raymonde Folco, president of the Advisory Council for Cultural Identity in a Pluralistic Society, beamed as she stated that the gathering of four key minority groups was "a sign of the times," an "encouraging sign, not a conspiracy of exclusion or retrenchment."

Feldman agreed that this conference was merely the first step in something far more encompassing. "The goal was to develop a forum for Jewish women to interact with women in other cultural communities," she said, "a project to develop linkages and encourage intercultural action."

Representatives of the other communities involved concurred that this was, at the very least, an encouraging starting point for a larger movement.

Theresa Sauro-Lalla, of the Canadian Italian Business and Professional Association, said the experience "provided me with a fresh outlook.

"I see that we're all women with the same goals, desires and even problems. We can all learn from one another, share each other's strengths," she said.

Workshop sessions held at the conference illustrated that problems facing one community were common to all, such as the need to keep young adults from leaving the province.

Maxine Sigman, immediate past-president of Federation CJA (the local federation, which was formerly known as Allied Jewish Community Services), spoke on community continuity at one of the sessions.

She said that a 13 percent intermarriage rate, combined with 40 percent of young adults age 18-29 being uncertain whether they would be in Quebec five years hence, created fears for the future of the Jewish community. Once stable (in 1976) at 115,000 Jews, the community has shrunk to under 90,000, with 25 percent over age 60.

"The breakup of the family is relatively new for our community," Sigman told the group. She then discussed how the Jewish community is combatting the prospect of emigration, by helping to improve French language skills, giving entrepreneurial advice, working with business leaders at finding jobs for university graduates and aggressively promoting Montreal as a viable community.

9 COMMUNITIES VYING FOR SELECTION IN NEW JEWISH EDUCATION PROJECT

By Debra Nussbaum Cohen

NEW YORK (JTA) -- Nine American Jewish communities are vying for the chance to be selected as a "lead community" in a project designed to enhance Jewish education that might ultimately resonate in many spheres of American Jewish life.

The Council for Initiatives in Jewish Education, an organization that grew out of a recent two-year study of the state of Jewish education in North America, will be selecting three lead communities on August 25.

Each community will then begin the task of coordinating every organization in town formally or informally involved with Jewish education--synagogues, federations, camps and community centers.

The finalist communities are: Atlanta; Baltimore; Boston; Columbus, Ohio; MetroWest (N.J.); Milwaukee; Oakland, Calif.; Ottawa; and Palm Beach, Fla.

CIJE Chairman Morton Mandel, who also served as chairman of the Commission on Jewish Education in North America, said the committee charged with selecting the lead communities reviewed preliminary proposals from 23 of the 57 communities eligible to participate in the project.

CIJE officials describe their role as that of "catalysts" and "synergizers;" they will provide planning and technical assistance to the lead communities, coordination and monitoring, according to Shulamith Elster, the council's chief education officer and acting director.

The officials said they will work to match foundations and grant-givers with projects in each of the three towns.

One project, for example, might be to make sure that every teen-ager in the community travels to Israel -- an experience, researchers have shown, that creates a strong emotional connection to Israel.

The trips might be subsidized by Charles Bronfman, a member of the Lead Communities Committee and chair of the CRB Foundation.

The results of the overall experiment, said Elster, may have an impact on many different aspects of American Jewish organizational life.

The lead communities will be "local laboratories," she said.

"If we can see what is possible through communitywide initiative, we in the American Jewish community could learn what it takes to bring about systemic reform," she added.

'HERITAGE: CIVILIZATION AND THE JEWS' TO BE BROADCAST ON RUSSIAN TELEVISION
By Yafitte Bendory

NEW YORK (JTA) -- In a move reflecting the winds of change in Eastern Europe, the acclaimed series "Heritage: Civilization and the Jews" is being broadcast weekly on Russian television in nine one-hour installments that began July 16.

"The broadcast of this series in Russia illustrates in a stunning way the potential of communications to break down the barriers between peoples all over the world," said Eli Evans, president of the Charles H. Revson Foundation, which launched the original series and organized this project.

William Baker, president and chief executive officer of WNET, the New York television station that produced the series for the Public Broadcasting Service in 1984, said this was a "landmark event for American public broadcasting."

The request for a Russian-language broadcast of "Civilization and the Jews" originated in the spring, when Russian television authorities approached the Israeli Embassy in Moscow to inquire about the series.

"The Russians have never seen an affirmative portrayal of Judaism, which they now want to counteract," Abba Eban, former Israeli U.N. ambassador and narrator of the program, told the Jewish Telegraphic Agency in a telephone interview.

"They want to illustrate Judaism in a positive manner, in the spirit of perestroika," Eban said.

The series charts 3,000 years of interaction of Jewish history with Western civilization and "through art and sculpture, writing and film," examines "its impact on the spiritual and intellectual history of mankind," Eban said.

The program has been broadcast in 13 countries and is expected to draw a Russian audience of approximately 150 million viewers.

"It is exciting to consider the potential of such programs in Russia, the other former republics of the Soviet Union, Eastern Europe and other emerging democracies around the world," Evans said.

Eban said the program is airing at a critical moment, "when the need to express national identity within a context of world order is the central theme of our age."

The broadcast July 16 was made possible by the Writers Guild, the Directors Guild, the American Federation of Musicians and 25 other rights-holders who renounced their rights to fees and residual payments to make the showing possible.

Eban and WNET are currently working on a successor to the series, entitled "Israel: A Nation is Born," in order "to show that we are dealing not only with a past history but with a modern history as well," Eban said.

ARAB WOMEN TRAINED IN FIRST AID

JERUSALEM (JTA) -- Magen David Adom's senior counselors have trained 43 Palestinian women from the administered territories in a first aid and resuscitation course.

The women will work in medical services in the towns and first aid facilities established in the villages by the Civil Administration, which has expressed eagerness to help Palestinians care for themselves without dependence on outsiders.

WALTER KIRSCHENBAUM DEAD AT AGE 72, ACTIVE IN YIDDISH AND LABOR CIRCLES
By Susan Birnbaum

NEW YORK, July 13 (JTA) -- Walter Kirschenbaum, program director for the Workmen's Circle and an ardent advocate of preserving Yiddish culture, died Saturday in his Manhattan apartment of a heart attack. He was 72.

For more than 40 years, Kirschenbaum was affiliated with the Workmen's Circle, the Jewish fraternal and cultural organization, serving as editor of its publications, head of public affairs and coordinator of activities involving the organization and the Jewish and labor communities.

In the 1950s, Kirschenbaum was a producer of the Victor Riesel program on WEVD, the multilingual radio station owned by the Jewish Daily Forward. He also produced the Barry Gray program on radio station WMCA.

He spent his life working for Jewish causes linked to Yiddish and Jewish workers. He was a founding member of the Jewish Labor Committee in 1934, and worked as its public relations director.

He was also a leader in the Liberal Party and was an official in the administrations of New York Mayors Robert Wagner and John Lindsay.

Kirschenbaum was a prominent advocate of Jewish Socialist causes, and always sought to differentiate between Socialists and Communists. He despised the latter.

In November, Kirschenbaum was honored by the Old Timers Reunion, a group of veteran Socialist and labor leaders.

Every year, he was instrumental in organizing a memorial for the Yiddish poets in the Soviet Union who were killed by Josef Stalin.

Kirschenbaum was a founder in 1989 of the Committee for the Revitalization of Yiddish and Yiddish Culture in the Soviet Union.

For Kirschenbaum, "politics was not a game," recalled Gus Tyler, assistant president of the International Ladies Garment Workers Union, a columnist for the Forward and a friend of Kirschenbaum's for 50 years.

"Whatever he pushed, he pushed very passionately," said Tyler.

Dr. Barnett Zumoff, president of the Workmen's Circle, remembered Kirschenbaum as "a tremendous and invaluable asset in our public affairs program, with unique contacts with everybody who was anybody in the political and journalistic world."

Seth Lipsky, editor of the English-language Forward, recalled Kirschenbaum fondly as "the best combination of journalist and political activist, a wonderful guy."

Lipsky recalled vividly how Kirschenbaum "would rail against the communists and warn me to be ever alert to them.

"And he would remind me constantly of the contributions of organized labor to the good things in America and to the fight against communism," Lipsky added.

Last week, Lipsky gave Kirschenbaum an assignment to cover a reception that Mayor David Dinkins was having for the Robert Kennedy memorial.

"The last that I saw of him he was rubbing his hands with glee at the thought of going to that and seeing his old friends from the political world.

"He is going to be missed around here a lot," he said.

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Palm Beach Leading in Jewish Education

BY DAVID VOLZ
Special Correspondent

WEST PALM BEACH — The Jewish community of northern Palm Beach County has been named one of nine finalists in a national program created to define "Lead Communities for Jewish Education" in North America.

The program was established by the Cleveland-based Council for Initiatives in Jewish Education (CIJE).

Three of the nine finalists will be selected in August as lead communities after being reviewed by the CIJE's board of directors and senior policy advisors.

"Every aspect of the Jewish community plays a role," said Barbara Steinberg, executive director of the Commission for Jewish Education of the Palm Beaches. "The Jewish Federation, Commission for Jewish Education of the Palm Beaches, community centers, synagogues and schools are all very important to this process."

Steinberg believes the Palm Beaches have an excellent opportunity to be designated as a lead community because of the increase in registration in local Jewish education programs.

The other communities which are under consideration are Atlanta; Baltimore; Boston; Columbus; Oakland; Ottawa, Metro West, New Jersey and Milwaukee.

LOCAL NEWS

Over the past six years, the Jewish Federation of Palm Beach County has more than doubled its financial commitments to Jewish education and synagogues are investing in their future through educational programs more actively than ever before, according to Steinberg. The Commission for Jewish Education has a number of full-time professionals on staff as well.

"If we do become a lead community, a committee will be formed of members who represent the interests of the Jewish community," she said.

"We will become privy to the thinking of top educators nationwide and would be able to discuss some of the major issues in Jewish education today, such as how to recruit larger numbers of students to Jewish schools and retain them past Bar Mitzvah through high school and young adulthood, and how to involve Jewish families in meaningful Jewish experiences that can form the basis of family values. We are very excited about our nomination," Steinberg added.

Shulamith Elster, who serves as executive director and education officer for CIJE, said northern Palm Beach County was selected because of the high level of professional commitment to Jewish education and the presence of young leadership in the various educational programs. The CIJE will look at how decisions on education are made in the various communities, who the professionals are and how they do their jobs. These will be the major criteria for selecting the three communities.

"We wanted to see what a Jewish community would look like if Jewish education were made a top priority," she said. "How would it behave and what decisions would be made. We would like to create a model of such a community and provide it with the necessary resources. This will be the first time such a program has been put into effect."

Morton Mandel, who owns a home in Palm Beach County, but spends much of the year in Cleveland, Ohio, initiated the program.

In a letter written to the Commission for Jewish Education, Mandel discussed some of the goals of the program: "CIJE brings together distinguished educators, professionals, lay leaders and philanthropists of the continental Jewish community to energize Jewish education in North America. Visions of what should and can be achieved in the 21st century need to be repeatedly placed before our communities' leadership, and the wherewithal to do so obtained. The CIJE can provide a unique blend of individual and institutional advocacy in North America."

The lead communities project has as its primary goal the demonstration that it is possible to improve Jewish education in North American communities with the right combination of leadership, programs, resources, and planning, according to a report prepared by CIJE. The three communities which will be selected will have populations of between 15,000 and 300,000. Program backers hope to generate examples of positive change for the entire continent by focusing on the three local communities.

Surveying changes, challenges in Jewish life

MORTON L. MANDEL Special to the CJN

Mandel

It is absolutely mind-boggling to consider the enormous changes and challenges that have surfaced in Jewish life, just during my lifetime.

In my youth, there were powerful influences on my sense of Jewishness, but they did not come from an intensive and challenging formal Jewish education. Rather, I absorbed my Jewishness by osmosis. I breathed it in every day at home. I learned Jewish values and traditions from the way my parents and my older brothers and sister lived their lives. As part of that reality, I also knew I had no other choice but to be Jewish. Assimilation was not an option. The larger society made sure of that.

Compare that sense of Jewishness with the enormous range of opportunities and lifestyle options that are available for Jewish youth today. Jewishness is no longer a "permanent possession" that comes automatically from one's family. Rather, it is now a way of life to be embraced by choice and conviction. What a tremendous shift, just in my lifetime. What challenges we face as we consider our responsibility to build Jewish continuity. We can no longer perpetuate our culture simply by having children.

In addition, in my youth, there was the sharp distinction between Jewishness as a personal, private, family matter and one's desire to "make it" – to succeed in the larger society. We wanted to become part of "mainstream America," and not have our Jewishness be an obstacle to social integration into the larger society. This distinction between being Jewish at home, and just a "person" in the marketplace, was a dominant factor in my youth.

A good example of change is the way the Jewish community center was first perceived in North America. I know this field. I have devoted part of my life to building the community-center movement.

At first, the JCC was conceived to integrate Jews into the American society. How could we take an immigrant population and teach them the ways of the new world? The JCC, also known as the "Settlement House," was a marvelous bridge into mainstream America.

Now, the exact opposite is true. The concern of community centers in America today is to help people discover their Jewishness and the roots of their identity. That is a 180-degree shift.

What has also taken place for Jews is the shift from being either invisible, or marginal, in the larger society, to being an active political voice in American life. Jews stand up, as Jews, in either the Republican or Democratic parties, and in virtually every part of American life. Just being Jewish in the private realm is a phenomenon of the past.

We can no longer perpetuate our culture simply by having children.

And yet, alongside this great gift of integration, and of dignity, we find an enormous growth in assimilation. There is a fear that we could disappear as a significant group in the Diaspora in the next hundred years.

I mention all of this to indicate why, after my having so many years of involvement in communal life, in federations, in community centers, I have chosen to be involved, with almost a single-minded passion, in fostering the growth and intensity of Jewish education in Jewish communities throughout the world.

I believe that, if we build intensive frameworks of Jewish learning, if we recruit and inspire outstanding educators to seek innovative ways to interpret our tradition and history, we can defeat the forces of assimilation.

As a result, efforts in which I am deeply involved in America and worldwide have chosen to focus on first: building a community climate that places the highest priority on Jewish education and, second: bringing into this work outstanding people. It is people who will build Jewish continuity. It is a combination of great ideas and inspired lay leaders, scholars and educators that will change the trend lines.

We are challenged to build Jewish continuity in a "climate of freedom." In devoting our lives to Jewish education, we are proclaiming that it is not the enemy outside that will keep us together, but shared values and experiences that give meaning to Jewish life.

Morton L. Mandel, a Cleveland businessman and philanthropist, is the founding chairman of the Council of Initiatives in Jewish Education. These remarks were presented at a recent Hebrew University luncheon in Jerusalem, where he was honored.

VOICE
Jewish Federation of Southern New Jersey
July 24, 1992

Education project has 9 communities vying

By DEBRA NUSSBAUM COHEN
Jewish Telegraphic Agency

NEW YORK— Nine American Jewish communities are vying for the chance to be selected as a "lead community" in a project designed to enhance Jewish education that might ultimately resonate in many spheres of American Jewish life.

The Council for Initiatives in Jewish Education, an organization that grew out of a recent two-year study of the state of Jewish education in North America, will be selecting three lead communities on August 25.

Each community will then begin the task of coordinating every organization in town formally or informally involved with Jewish education — synagogues, federations, camps and community centers.

The finalist communities are: Atlanta; Baltimore; Boston; Columbus, Ohio; Metro West (N.J.); Milwaukee; Oakland, Calif.; Ottawa, Ontario; and Palm Beach, Fla.

CIJE Chairman Morton Mandel, who also served as chairman of the Commission on Jewish Education in North America, said the committee charged with selecting the lead communities reviewed preliminary proposals from 23 of the 57 communities eligible to participate in the project.

CIJE officials describe their role as that of "catalysts" and "synergizers;" they will provide planning and technical assistance to the lead communities, coordination and monitoring, according to Shulamith Elster, the council's chief education officer and acting director.

The officials said they will work to match foundations and grant-givers with projects in each of the three towns.

One project, for example, might be to make sure that every teenager in the community travels to Israel — an experience, researchers have shown, that creates a strong emotional connection to Israel.

COUNCIL FOR INITIATIVES
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JTA AUGUST 27, 1992

THREE JEWISH COMMUNITIES SELECTED FOR JEWISH EDUCATION PILOT PROJECT

By Debra Nussbaum Cohen

NEW YORK, Aug. 26 (JTA) -- Three Jewish communities -- Atlanta, Baltimore and Milwaukee -- have been selected by the Council for Initiatives in Jewish Education for an intensive three- to five-year experiment in improving Jewish education.

The council's endeavor, some three years in the making, is to bring to each of the selected communities the best available resources and to help them locate funding for innovative programs.

The council's plan is for the three "lead communities" to function as laboratories, in a sense, in which new systems in community-wide collaboration will be tested and refined.

Members of the council hope the three projects will eventually produce a model for providing top-quality Jewish education that can be replicated in Jewish communities around the country.

"This is a partnership between the local community and CIJE," said Dr. Shulamith Elster, acting director of the council, adding that "each partner has some specific responsibility."

The council will be providing each lead community with access to both a team of consultants and the leadership of national agencies, all of whom will be available to assist with planning and programming.

For example, if a lead community defines as a goal attracting top education professionals and bolstering the training and retention of the professionals they already have in place, the council will bring in advisers from its co-sponsoring agencies to help work out a plan.

The co-sponsors are the Council of Jewish Federations, the Jewish Community Centers Association of North America and the Jewish Education Service of North America.

'Will Provide Additional Momentum'

In addition, the council will have a full-time "field researcher" in each community to "monitor the process of change and provide the feedback that will make for more informed decisions," said Elster.

"We want to document the process of answering the questions 'What does it take to bring about change?' and 'How does change happen?' "

CIJE is also in the process of compiling a resource for educators called "The Best Practices Project."

The goal of the project, according to Elster, is to identify exemplary practices in various educational settings and to make them available, as role models, to educators across the country.

According to David Sarnat, executive director of the Atlanta Jewish Federation, the benefit of being a lead community "is not in terms of dollar resources, but the ability to engage in a process with the best around, which will remain available to us as we chart our course."

But, he added, Atlanta has been working on a major restructuring of its Jewish education system for the last couple of years.

"This puts a sanction on what we're doing. This is a very important kind of stroking that will provide additional momentum" for our plans, he said.

He added: "Much of what we're planning to do (as a lead community) we would have done anyhow."

August 28, 1992

Milwaukee picked as education prototype

Jewish Telegraphic Agency,
Chronicle staff

Milwaukee is one of three Jewish communities selected by the Council for Initiatives in Jewish Education for a three- to five-year experiment in improving Jewish education.

The plan is for the three "lead communities" — Atlanta and Baltimore in addition to Milwaukee — to test and refine new educational systems in community-wide collaboration.

Council members hope the projects will produce a model for providing top-quality Jewish education that can be replicated in Jewish communities around the country.

The choice of the lead communities was announced Wednesday in New York by Dr. Shulamith Elster, acting council director. "This is a partnership between the local community and CIJE," she said, adding that "each partner has some specific responsibility."

Milwaukee's selection was welcomed by Howard Neistein, Milwaukee Jewish Federation community planning director.

But he said "a decision will be made on participation after federation leadership has an opportunity to understand what is involved. We are awaiting more information about the project and what will be required of Milwaukee."

Asked how much the initial phases of the programs are expected to cost, Elster said she has "no idea," adding that funding is coming from CIJE board members and several major foundations.

CIJE intends to bring to each community the best available resources — including consultants and leaders of national agencies — and help locate funding for new programs.

The program co-sponsors are the Council of Jewish Federations, the Jewish Community Centers Association of North America and the Jewish Education Service of North America.

WASHINGTON JEWISH WEEK
September 3, 1992

Pilot program: Three Jewish communities — Atlanta, Baltimore and Milwaukee — have been selected by the Council for Initiatives in Jewish Education for an intensive three- to five-year experiment to improve Jewish education. The council endeavor, some three years in the making, is to bring to each of the selected communities the best available resources and help them locate funding for innovative programs. The council plan is for the three "lead communities" to function as laboratories, in a sense, in which new systems in community-wide collaboration will be tested and refined. Members of the council hope the three projects will eventually produce a model for top-quality Jewish education that can be replicated in Jewish communities around the country. "This is a partnership between the local community and CIJE," said Dr. Shulamith Elster, acting director of the council, adding that "each partner has some specific responsibility." The council will provide each lead community with access to a team of consultants and the leaders of national agencies, all of whom will be available to assist with planning and programming. For example, if a lead community defines as a goal attracting top education professionals and bolstering the training and retention of the professionals they already have in place, the council will bring in advisers from co-sponsoring agencies to work out a plan.

The co-sponsors are the Council of Jewish Federations, the Jewish Community Centers Association of North America and the Jewish Education Service of North America. In addition, the council will have a full-time "field researcher" in each community to "monitor the process of change and provide the feedback that will make for more informed decisions," said Elster. "We want to document the process of answering the questions 'What does it take to bring about change?' and 'How does change happen?' " she said.

CIJE is also in the process of compiling a resource for educators called "The Best Practices Project." The goal of the project, according to Elster, is to identify exemplary practices in various educational settings and make them available, as role-models, to educators across the country. If, for example, Hebrew school principals want to enhance parental involvement in education, they could turn to the council to learn where such a project has been successful. The council might then underwrite a trip to that school so the principals could meet with the project creators and see them at work.

Supplementary schools declining, survey finds

By MERYL AIN

Although Jewish day school enrollment in the New York area has climbed by nearly 30,000 students in the last 20 years, supplementary schools have lost more than that number in the same period, according to a recent survey by the Board of Jewish Education.

It also found that 60 percent of the Jewish school enrollment in the area is under Orthodox auspices, although only 20 percent of the region's total Jewish population is Orthodox.

The BJE study, "Jewish Education in Greater New York: Comparative Demographic Report 1970-1990," was compiled by Alvin I. Schiff shortly before he retired as the organization's executive vice president.

The report points out that:

■ In 1970, there were 174 day schools in the city, Long Island and Westchester, with a total enrollment of 49,431. Ten years later, the number of schools had increased to 207 and enrollment to 60,513. By 1990, there were only five more schools, but enrollment had swelled to 79,312 students.

■ In 1970, there were 81,889 students in 502 Jewish supplementary schools. In 1980, the number of schools had dropped to 368 and student enrollment to 52,796. By 1990, there were only 282 schools left, and enrollment had declined still further to 47,693.

■ Day school enrollment has increased in every county except Manhattan and the Bronx.

■ Supplementary school enrollment has declined in every borough except Staten Island, as well as in Nassau, Suffolk and Westchester counties.

■ Day schools are overwhelmingly Orthodox. Supplementary schools are largely under Conservative and Reform auspices.

■ Jewish nursery school enrollment continued to increase both in the city and in the suburbs, almost tripling from 2,396 in 1970 to 6,222 in 1990.

■ A growing immigrant student population has presented new challenges to the Jewish school system.

In an interview, Schiff said the decline in the supplementary school population stems from a lower birth rate among non-Orthodox Jews and the diminishing Jewish population of certain neighborhoods. He also cited factors such as intermarriage (in which only 25 percent of the offspring are raised as Jews), the single-parent family and negative attitudes towards Jewish education.

Schiff does not believe the afternoon school will become obsolete, but said "there has to be a confluence between formal and informal education."

"The synagogue has to change its focus from the child to the whole family," he said. "This begins in nursery school and has to be carried through. Rabbis, cantors, principals, teachers, lay leaders and parents have to make family education programs their first priority when funds are being disseminated. There has to be a shared vision about what is important."

The report is of particular concern to Arthur Gold, president of the Suffolk Association of Jewish Schools (SAJS). Suffolk's supplementary school attendance rose from 5,564 in 1970 to 8,410 in 1980, but dropped back to 5,889 in 1990. This decline came as the number of afternoon schools increased from 26 in 1970 to 42 in 1990.

(During the same period, the number of day schools in Suffolk increased from one to three, and attendance rose steadily from 134 to 301.)

"Suffolk County has a tremendous unaffiliated Jewish population," Gold observed. "And a large and significant segment of the Jewish population is intermarried. When you combine that with the increase in the number of schools, it shows the need in Suffolk County for additional support to reach out to unaffiliated families."

■

Gold said he believes supplementary schools are playing an important role in providing education for a significant number of children in the county.

"Hebrew schools are doing a fantastic job within the financial constraints of the congregations," he said. "My fear is that as congregations continue to tighten the budgets of the Hebrew schools, they will wind up hurting themselves. If they don't provide education for children, the rest of the programs will [ultimately] have no one to use them."

Rabbi Manuel Gold, one of four directors of the BJE Principals' Service Center who works with supplementary school principals in Man-

(Continued on Page 40)

Schools and Enrollment

	1970		1980		1990	
	Schools	Enrollment	Schools	Enrollment	Schools	Enrollment
Day Schools	174	49,431	207	60,513	212	79,312
Supplementary	502	81,889	368	52,796	282	47,693
Nursery	34	2,396	37	2,514	44	6,222
TOTAL	710	133,716	612	115,823	538	133,227

Enrollment, by Ideology

	Orthodox	Conservative	Reform	Other	TOTAL
1970	61,581	36,099	30,459	5,578	133,716
1990	79,433	23,937	22,518	7,339	133,227
% change	+29.0%	-33.7%	-26.1%	+31.6%	-0.4%

Alvin Schiff