MS-831: Jack, Joseph and Morton Mandel Foundation Records, 1980–2008.
Series C: Council for Initiatives in Jewish Education (CIJE). 1988–2003.
Subseries 5: Communication, Publications, and Research Papers, 1991–2003.

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Press clippings, 1995-1996.

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Keep a high wall of separation

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by Yosef I. Abramowitz
Special to WJW

There is a small religious group in Florida that sacrifices animals, a practice Jews gave up nearly 2,000 years ago. Yet if some federation leaders had their way, the Jewish community would advocate that the government should subsidize the religious education of the sect's children.

Of course, no Jewish leader has called for animal sacrifice. But the initial stages of a re-evaluation of the community's advocacy of a strict separation of church and state is underway. And it could lead to government dollars going to Jewish education ... and to the Nation of Islam, white supremists, cults and animal sacrificers, if they open schools.

The re-evaluation of the Jewish community's traditional opposition to government support of religious education is motivated by a sincere desire to see more Jewish children enroll in Jewish day schools. Study after study demonstrates the exceptional Jewish continuity benefits of a day school education. This is one reason why federations support day schools.

In November at the General Assembly of the Council of Jewish Federations, philanthropist Edgar Bronfman called for universal Jewish day school education regardless of cost. Many federations are looking for ways to raise more money to support this vital aspect of the continuity agenda.

Don't ask government to subsidize day schools

But many federations, including Boston's and New York's, are looking for a short-cut. they want the U.S. government to foot part of the bill.

While there are obviously short-term benefits to having Uncle Sam subsidize pricey Jewish day schools, it is not in the long-term interests of the Jewish community.

The recent mid-term elections have not only swept in Republican majorities in the House and Senate but also a dangerous streak of selfishness into the mainstream of society's deliberations. Under presidents Reagan and Bush, it would have been unacceptable to talk about orphanages and cutting off food money for poor children who were born out of wedlock.

But now we are witnessing the abandonment of even the most vulnerable members of our society, all in the name of smaller government and a middle class tax cut. The momentum of greed and self-interest will lead to painful reduction in social services, including education.

Is this the time to undermine the public school system? Jews may not need to support public schools by sending their children there, but depriving the public school system of our tax dollars when it is most vulnerable is morally indefensible and a public relations nightmare.

But it is not only bad timing that makes government support of the religious education a bad idea; it is also the principle. The U.S. Supreme Court has ruled that the animal sacrificers in Florida have the right to worship the way they do. The court

See WALL, page 16

cess would be determined by a political process, the smaller or more vulnerable religious groups might be left out. Remember, Jews comprise less than 2.5 percent of the U.S. population.

America was founded by religious people who wanted government to stay out of their

If They Could See Us Now

Hebrew school educators at White Plains conference say the wonderful strides they're making are going unnoticed.

JUDITH NAOMI FISH
JEWISH WEEK CORRESPONDENT

Cookie Markhoff has a ready response for those who claim that supplementary Hebrew schools aren't fulfilling the needs of the Jewish population.

"They ought to come here and see what's going on," said the president of the Westchester Association of Temple Educators, or WATE.

Markhoff was referring to the recent annual in-service conference for 380 Jewish educators that she co-chaired.

For the second consecutive year, the Westchester Association of Hebrew Schools, or WAHS, which represents Conservative, Orthodox and Reconstructionist synagogues, and the Reform's WATE joined with the New York Board of Jewish Education to present an assortment of workshops for professional growth.

From art to prayer, values to learning the-

PHOTO / C.H. PETE COPELAND

Students at work in a classroom at Akiva Hebrew High School.

Teach our children well

MARCY OSTER Staff Reporter

Little Jeremey can't read – Hebrew, that is. And Rachel is so bored that she can't wait until the day *after* her bat mitzva so that she can quit Sunday school.

One reason for these disturbing trends can be found in a 1994 survey conducted by the Council for Initiatives in Jewish Education (CIJE). The survey found that 80% of Jewish educators lack professional training in either education or Jewish studies or both, and they receive little in-service training to overcome this lack of background.

When the policy brief on the background and professional training of teachers in Jewish schools was released last November, Jewish communal professionals and lay people across the country raised their eyebrows at the findings in the three cities surveyed (Atlanta, Baltimore and Milwaukee). They also raised their commitment to study and improve the quality of Jewish educators in their communities.

But parents of Jewish children in religious and day schools don't need a costly study to tell them that their children are tuning out or daydreaming their Jewish education away. The study confirmed what they already knew from talking with their sons and daughters and watching the lack of enthusiasm in their step when it is time for religious schooling.

Jewish leaders in Cleveland were not surprised by the CIJE study's findings, either. Nearly seven years ago, a local study pointed out the problems of Jewish education in Cleveland, and Jewish educators here began making plans to tackle these issues. Today, programs are sending veteran educators back to the classroom for additional training and training young new educators, as well.

Cleveland has come a long way in upgrading Jewish education here, say local and national Jewish education professionals. But until the impact is felt uniformly in the trenches – by students and parents in the classroom and at home – this community still has a long way to go.

Charles A. Ratner, president of the Jewish Education Center of Cleveland (JECC), did not need facts and figures to tell him about the state of Jewish education here when he co-chaired a study on behalf of the joint Federation/Congregational Plenum Commission on Jewish Continuity. Released in December 1988, the study acknowledged officially the problems that Jewish community leaders and parents already knew about anecdotally.

"Our product wasn't adequate," Ratner told the CJN. Even though 80% of Jewish children in Cleveland attended some form of formalized Jewish education at some point in their lives, most found the experience "poor" or were simply bored, he says.

PHOTO / HERBERT ASCHERMAN JR.

The Teacher Resource Center at the Jewish Education Center of Cleveland provides creative teaching tools for area educators. Pictured are center director Rivkah Dahan and Rabbi Joel Chazin.

The Cleveland study also found that in 1988, as in the three cities in the recent CIJE study, most supplementary schools were staffed with "avocational teachers," and only three of the then-15 congregational schools employed full-time school directors. Parents did not get involved in their children's supplementary Jewish educations and local day schools were half the size they are today.

Seven years ago Cleveland embarked on a long-term, three-pronged plan to improve Jewish education here. Their goals were to build the profession; involve the whole family in Jewish education; and provide more informal Jewish educational experiences.

This was not the first time Cleveland tried to improve its Jewish education, nor the first time inadequate teacher training has been identified as a problem. Indeed, Ratner carries with him the minutes of a 1925 meeting of the Bureau of Jewish Education (forerunner of JECC) headed by Rabbi Abba Hillel Silver. It addresses issues such as teacher training, reaching the unaffiliated and improving congregational religious schools. More recent reports can be found in the CJN's files. The years may differ, but the issues and the problems are still the same.

"We would never stand for this kind of teacher profile in our children's secular education."
-- Charles A. Ratner, president, JECC

Ratner hopes the CIJE educators study will be a call to action on behalf of Jewish education, much like the 1990 National Jewish Population Survey was. (The survey indicated that more than 50% of American Jews were intermarrying.)

"We hope it will wake up the community to the fact that there is a crisis in Jewish education," Ratner says. We would never stand for this kind of teacher profile

in our children's secular education, he points out.

Today, more than six years after the release of the Continuity Commission study, the picture is "far from rosy," says Ratner, as he recites a litany of woes. "There is a crisis (with) Hebrew school teachers," he asserts. Older teachers are leaving and few knowledgeable young people are available to take their places. Despite attempts to increase their salary base, "our day school teachers are still underpaid." Jewish students in congregational schools "still find their religious education to be a turn-off" and, virtually everywhere, parents are "marginally involved."

To change this bleak scenario, the Jewish Community Federation in 1989 allocated more than $4 million over four years to the Continuity Commission's Fund for the Jewish Future. The goal was to establish new programs to improve Jewish education in Cleveland. Family philanthropic funds, endowment funds and Jewish Welfare Fund campaign dollars were tapped for this ambitious undertaking.

In 1993, a new four-year, $8.1 million plan was established for the Fund for the Jewish Future, which is now under the stewardship of the JECC.

Ratner believes the new programs have already improved and will continue to improve Jewish education in Cleveland. "Clearly, we have attracted a real critical mass of professionals to help make sure this happens," he says. But, "these are things that take generations to change."

Things have already begun to change noticeably, asserts Sylvia Abrams, director of educational services at JECC. The Jewish Educator Services Program (JESP), offering teacher in-service mini-courses, has exploded with new course offerings and participants.

Last school year (1993/94), 381 educators enrolled in the 64 assorted course offerings, and many took more than one course. Twenty-four of JECC's 26 affiliated

JECC offers financial incentives to teachers and institutions who participate in training seminars.

congregational and day schools, as well as the Jewish Community Center and area rabbinic boards, have sent their personnel to these programs. In 1987/88, by comparison, only 147 educators enrolled in in-service programs.

The JESP program is also co-ordinated with the Cleveland College of Jewish Studies through a joint committee for planning in-service education; it is staffed by Abrams and Lifsa Schachter, director for the Center of Jewish Education, as the College's Cleveland Fellows director.

Some of this past fall's course offerings include: "Effective Teachers – Effective Attitudes"; "Seminar in Teaching Jewish Texts: Bible"; "Creating Instructional Aids for Very Young Students"; "Lesson Planning"; and "Movement and Music: Ingredients to Enhance Reading Readiness." Practice with a Jewish educator "coach" is also available.

Last year, artist-in-residence Farryl Hadari taught "Puppetry and More" in a year-long seminar to 15 local educators who learned to use the medium to promote communication around Jewish issues. She recently returned for a week of additional training. She is one of several national and international Jewish educators who have been brought to the city.

The courses all provide continuing education units, recognized by the Ohio Department of Education.

JECC offers financial incentives to encourage teachers to attend training sessions. These include completion stipends for educators. Institutional stipends are also available, Abrams points out. If 75% of a supplementary school's teachers complete a minimum of 10 hours of continuing education, the school receives as much as $7,000, giving the school incentive to make it easier for teachers to participate. Some supplementary schools even require their teachers to attend the continuing education programs. Last year, 12 of the 18 eligible schools qualified for an institutional stipend.

Thirty-one educators are currently enrolled in a Personal Growth Plan, or PGP. Under this program, individual Jewish educators and administrators are given stipends for professional development in JESP courses at the College and at area universities. Educators, for example, have gone back to school for bachelor's and master's degrees in education or Jewish Studies.

The Executive Educators Program (at the Cleveland College of Jewish Studies) identifies educators with leadership potential and offers them an opportunity to pursue individual courses of study while they remain in their jobs. Some of these educators also meet in high-level community seminars to discuss how to further the goals of Jewish education here.

Rabbi Alan Berkowitz, assistant educational director of the Fuchs Bet Sefer Mizrachi day school, is currently pursuing a master's degree in educational administration at Cleveland State University through the PGP. The program helps him pay his tuition and provides financial incentives at the halfway mark and when he completes his course of study. Rabbi Berkowitz, who has a bachelor's degree in Hebrew and philosophy from Hunter College, and *smicha* (rabbinic ordination), believes the extra schooling "helps make me a stronger professional."

Several Bet Sefer teachers have also returned to school. "What I have seen in the last six years is a tremendous amount of professional growth," Rabbi Berkowitz says. "The teachers who are taking advantage of this are growing professionally and that has had a positive impact on the education we offer our students."

The rabbi believes it is particularly important for the day school's Judaic studies teachers to receive some formal education training. "Torah knowledge is not enough to be an educator," he says.

Cleveland has also trained a cadre of Jewish education professionals to assume full-time positions created just for them through the Cleveland Fellows program. The new positions, mostly at congregational schools, are supported by the Fund for the Jewish Future.

When the third class of Fellows graduates from the fully funded, two-year master's program this spring, creating 14 professional Jewish educators in total, the program will work solely on its newly created Phase II. This will include the Goals Seminar, the Executive Educators Program, a Family Education Certificate program, and funding for teachers to participate in them. Phase II will also offer new programs to meet the needs of the community.

Lifsa Schachter, director of the Fellows program at the Cleveland College of Jewish Studies, is pleased with the results of the program. "The idea was that in order to improve Jewish education, we had to find a way to infuse the field with professionally trained Jewish educators who could take on leadership roles," she explains.

These leadership roles, for the most part, are not as head of the schools, but as innovators in informal and family education.

The Fellows were recruited nationally, and were expected to move on after their two-year, post-graduate commitment was up, says Schacter. However, many of the Fellows come from Cleveland, or have decided to settle in Cleveland.

The guaranteed positions, at "good salaries for the field" of $35,000 annually, were, in most cases, higher than the existing salaries of school administrators, explains Schachter. This has caused some resentment of the Fellows by co-workers, and has caused some schools to raise the salaries of principals and other teachers.

The program has also set new communal standards for professional leadership, she says. It has encouraged others to make a commitment to professional growth. However it cannot continue in its present form, because there is not unlimited funding to create positions for the Fellows.

Mark Gurvis, managing director of JECC, who with Abrams makes up the JECC's Office of the Executive, says Cleveland is now planning its own educators survey. While some of this data has been collected informally in the past, a professional survey will establish a base line by which to judge the progress of the JECC, successor to the continuity commission's educational reforms and innovations, he says.

PHOTO / MARCIA ELBRAND

First-grade teacher Shannon Gray tells a story to her class at The Temple-Tifereth Israel, as her teaching coach, Sherri Sperling, looks on.

Cleveland businessman and philanthropist Morton Mandel has been involved in finding ways to improve Jewish education since 1979, and through family philanthropic funds he and his brothers have been perhaps the largest contributors to Jewish education in Cleveland and in North America.

Mandel, founding chairman of the CIJE, says there is good and bad news to be found in the group's study and what it tells us about Jewish educators here and around the country. The good news, he says, is that "there are some very capable people working in Jewish education, people who see Jewish education as a career and who care a lot." The bad news, he continues, is that "too many of them are not trained in both education skills and in a strong Jewish background."

Mandel expects Cleveland, like most major metropolitan areas, to mirror the average of the CIJE study, but hopes that the money invested in new programs here will change that profile. "You always want a good return on your investment," he quips. Still, he admits, "the jury is out on how much good we are going to do."

From where he sits, CIJE executive director Alan

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Hoffmann sees Cleveland as very different from the three cities involved in his organization's extensive survey. Cleveland, he says, has been a "pioneer."

"There are a lot of things in Jewish education that communities can learn from Cleveland," he adds. The city is investing more money in Jewish education, proportionately and possibly even absolutely, than any other community in North America, he maintains.

Hoffmann is impressed that even without a formal study, the city has "plunged into raising the level of teachers" through higher salaries, teacher in-service programs, and the Fellows program.

The city is also lucky to have an institution like the Cleveland College of Jewish Studies, he adds. Hoffmann envisions Cleveland as a regional training center for Jewish educators in Midwestern communities.

But Cleveland still has a long way to go, Hoffmann points out. The community still has not arrived at a total action plan, he says. In addition, some key senior leadership positions – "gatekeeper positions" for Jewish education – need to be filled.

Cleveland is investing more money in Jewish education than any other community in North America.

Hoffmann points out that finding good educators is not a problem unique to the Jewish community. "Education as a field is grappling with these issues," he says, pointing out that forays into national teacher certification are just beginning.

We will know we have succeeded, Hoffmann says, when the young sons and daughters of the leading Jewish families here and across the country consider the field of Jewish education as exciting, rewarding and compelling as other career choices they are contemplating. "That is a long, long way away," he says. "And I don't think the American Jewish community has generations to wait."

Cleveland's commitment to Jewish education is like a marriage, according to Daniel Pekarsky, founding director of the Cleveland Fellows program, and a CIJE consultant from 1991 to1993.

"There may be hard times, but both parties know there is a deep commitment to work through the problems," he explains.

Pekarsky, who has watched other communities struggle to redefine Jewish education, is impressed with community efforts here. "Thoughtful innovations," such as the Retreat Institute, initiatives in family education and the Fellows Program, "break down traditional ideas of what education is," he marvels.

But even innovations have their problems.

"Cleveland's efforts are not perfect, but they are willing to revisit things that are not going as well as they'd like," he says.

The field of Jewish education is changing, says Schachter, who worked in general education before pursuing a doctorate in Jewish education. Jewish educators need the tools to help them analyze, reflect and adapt to meet new challanges and goals, she says.

Cleveland has been able to make strides in educating its teachers in large part because of the College, one of only five community colleges of Jewish studies in the country, says Schachter. Cleveland is the smallest city to host such a college.

Rabbi Rob Toren, JECC director of educational planning, works with professionals and lay people to identify gaps, holes and inadequacies in the community's long-term educational goals. At any one time, Toren has several studies running on aspects of Jewish education here. These studies can include observations, questionnaires and focus groups. But it is very difficult, he admits, to find out if efforts to improve the teaching profession are making a difference in the classroom.

Toren is also a staff member overseeing the Task Force on Family Education. Family education, according to the Continuity Commission report, "reinforce(s) the family's role as the primary transmitter of Jewish values and practices ... In order for parents to model and represent Jewish values and attitudes adequately, they often need more tools and skills than their own childhood Jewish education provided them."

Cleveland's concentration on family education "seems to have made a difference in a lot of congregations and families," says Toren. He cites the fact that rabbis have more relationships with families, the increase in family programming, and the success of the family-education-oriented Fellows program as examples.

But between Nintendo, ballet and sports teams ... "we're still competing for students' attention, " says Toren.

He would like to move forward with a study of high-school-level Jewish education. "That is at a crisis level," he admits.

Toren believes this community is leading the pack in the effort to improve Jewish educators and Jewish education, but he too thinks it has a long way to go. And some of the change, he says, must be global.

"Our educational system is only as good as our Jewish community," he says philosophically. "And the American Jewish community is in trouble.

"Effective Jewish education is not going to guarantee continuity, but without it we don't have a chance."

PHOTO / NANCY LURIE

Kyla Epstein (playing guitar), Anshe Chesed-Fairmount Temple religious school director, and Howard Creed of the retreat staff, lead song session at sixth-grade retreat earlier this year.

Creating qualified educators for congregational schools

It isn't easy finding qualified men and women to teach in religious school today, admits Loree Resnik, executive director of Suburban Temple, as well as principal of the congregation's religious school.

In the past, many women did not work and welcomed the opportunity to get out of the house and teach a few hours a week. Today, when trying to attract teachers, "you are looking at somebody who probably has a job five days a week and asking (that individual) to work some more," Resnik says.

And, she adds, "If you are looking for someone who is knowledgeable both Judaically and pedagogically, there aren't too many people" to choose from.

Resnik says she has been able to find quality staff for her school this year, "but it has been difficult." Part of the problem, she explains, is "there is not enough income to make it a career."

This is where the Fellows program has been helpful to Suburban, says Resnik, who is also chairman of the Jewish Educators Council, a forum where educational directors and heads of agencies involved in education address educational issues.

After an extensive application process, Suburban was assigned a graduate of the Fellows program, Lisa Bales, on a part-time basis.

The Fellow has planned family education programs, worked on re-evaluation of the religious school's *tefillah* (prayer) curriculum and Sunday morning worship experience, served as advisor to the student leadership council and as a mentor to first- and second-year teachers.

"It is working out abolutely wonderfully for us," Resnik says. "She has added much to our school and to our programs."

Resnik believes funding the positions is "a valuable use" of community resources. However, if the program funding dries up, the congregation could not continue to support the extra staff person. "We would have to do without it," Resnik says.

Additional dollars from the Fund for the Jewish Future and expanded in-service programs for teachers have been a boon to both congregational and day schools here, says Resnik. Her congregation has benefitted from such programs as the Institutional Stipend, Congregation Enrichment Fund, Retreat Institute and Project Curriculum Renewal.

Cleveland is a model city, says Resnik, who meets educators at conferences in many U.S. cities. "We are the envy of educators and administrators of congregations around the country."

Anshe Chesed-Fairmount Temple religious school director Kyla Epstein is responsible for the Jewish education of over 800 children. Epstein and her staff have taken advantage of many growth programs through the Jewish Education Center of Cleveland and the Cleveland College of Jewish Studies. At least two members of her staff are working toward degrees through the personal growth program. Staff members

It isn't easy finding qualified men and women to teach in religious school today.

are required to participate in continuing education programs and many are taking them through Jewish Educators Service Program and the College. Two members of the administrative staff are participating in the Executive Educators Program.

All faculty members are required to participate in teacher in-service training.

"A commitment of my faculty to Talmud Torah acts as a model. They are concerned about their personal and professional growth," says Epstein. "It takes them out of the realm of being just a Sunday School teacher."

The congregation also has a graduate of the Fellows program, Nancy Lurie, as a full-time member of the staff, as well as a Fellow intern, Mark Davidson. Epstein is pleased that her congregation was chosen to help train young Jewish educators. "We provide an opportunity for these people to get dirty up to the elbow in Jewish education," she explains.

Epstein sees in the city's attempts to improve the quality of Jewish educators and education "a resurgence of energy and revitalization of hope for the future because of people attempting to collaborate in ways we have not done before."

-- M.S.O.

ATLAI
WISH TIMES
Atlanta Jewish Times, February 24, 1995

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Memories

...e their eyes, they can still
...).

emigration at the turn of the century reduced the shtetl population with the Holocaust dealing the final death blow. But 50 years after the end of World War II, Mr. Wise still remembers. The 84-year-old Holocaust survivor is among Atlanta Jews who have a direct or indirect connection to the shtetl.

The shtetl, from the Yiddish *shtot*, or small town, was a tightknit Jewish community that developed in the Poland-Lithuania area in the 16th century. The millions of Jews who lived there were

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MIDEAST

Fear of Hegemony?

Egypt is drawing the line at Israel's "nuclear ambiguity"/47

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PHOTO BY CHARLES RATSHOON

Goals in sight: Organizers of a new community high school are, from left, Felicia Weber, Michael Rosenzweig and Steven Berman.

New High School Push Intensifies In Atlanta

Organizers eye the fall of 1997 as the opening date of their high school.

SUSAN BERNSTEIN STAFF WRITER

Advocates of a second Jewish high school for Atlanta have begun the task of fund raising, forming educational content and staff recruitment. Seventy Atlantans, including parents, rabbis and day school leaders, gathered for a closed meeting on Feb. 12 at Greenfield Hebrew Academy to explore such topics.

Their discussions marked the first step in identifying the Jewish orientation of the school, which organizers hope will open its doors in fall 1997.

"Before we proceed with the other steps of the undertaking, we have to know what we mean when we say this is a Jewish high school," said Michael Rosenzweig, a school organizer. "It's important symbolically as a statement to our-

Organizers say a Jewish high school in addition to Orthodox-oriented Yeshiva Atlanta will increase the overall number of students enrolled in Jewish day education. A majority of students enrolled in Jewish day schools do not spend 12 years in a Jewish day school environment. One solution may be another Jewish high school choice, said Felicia Weber who, with Mr. Rosenzweig and Stever Berman, heads the second high school effort.

"There is a need for this. The task of keeping young people identified with Judaism is enormous," Mrs. Weber said. "An alternative high school is another piece that will reinforce the effort already being made."

In addition to Yeshiva, ... schools are: the Epstein School (Conservative), Greenfield Hebrew Academy (traditional), Torah Day School (Orthodox), and the Davis Academy (Reform).

Eyes on the prize

National Jewish education experts from the Commission for Initiatives in Jewish Education (CIJE) and the Wexner Heritage Foundation served as consultants for the Feb. 12 meeting. Organizers discussed an integrated model for the school, in which Judaic themes are applied to general subjects, in contrast to a traditional model, in which Judaic and general studies are taught separately.

Focus groups discussed five areas of Jewish studies: Hebrew, Israel, Jewish histo-

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ry, Jewish text, and prayer and religious practice. Written evaluations produced by each group will serve as the first hard data in forming the school's Jewish orientation, Mr. Rosenzweig said.

An open-to-the-public forum to discuss the school is planned for March 23 at Congregation B'nai Torah.

In addition to an exploration of school philosophy, organizers are taking their first fund-raising steps. Last summer, organizers announced they planned to mail fund-raising letters. Those letters were never mailed. Now organizers plan to raise seed money of $350,000-$400,000 immediately by approaching members of the community personally, Mr. Rosenzweig said, adding that an anonymous donation of $150,000 already has been received.

Day school leaders say another high school will bolster their enrollment.

Organizers also have taken steps to hire a school director, who will lead fund raising, teacher recruitment and student enrollment. Advertisements have appeared in Jewish educational newsletters nationwide to aid the search for a director, Mr. Rosenzweig said.

Community watching

The Atlanta Jewish Federation has not allocated funds for the proposed new school, Mr. Rosenzweig said. But Federation education director Steven Chervin is acting as an adviser to the project, Mr. Rosenzweig added.

In 1992-93, the Federation sponsored a task force that investigated the feasibility of a second Jewish high school. Last summer, Federation President David Minkin named the development of a community Jewish high school as one of his main concerns.

Day school parent Jill Diamond, who attended the Feb. 12 meeting, has watched the process with interest.

"This is something we have been talking about with other young Jewish couples for many years, knowing [Greenfield] Hebrew Academy will come to an we do?" said Mrs. Diamond, a member of Traditional Congregation B'nai Torah, who has three children enrolled at Hebrew Academy.

Despite the enthusiasm, achieving consensus will be difficult, Mrs. Diamond said. Delegates to the organizational meetings represent a wide Jewish spectrum; from Reform to Traditional.

"They need to determine whether the school is going to be broad-based, to include Orthodox, Conservative and Reform students, or more narrow-based, aimed at primarily Conservative and Reform, with Orthodox children moving over to Yeshiva," said Mrs. Diamond. "It's the crucial issue, and it has not been decided yet."

Carol Nemo, president of the Reform Davis Academy, said the new school should offer students a distinct alternative to the existing Orthodox-oriented Yeshiva.

"The bottom line to all Jewish day school education is the future of Judaism. For the sake of Jewish continuity, a pluralistic, egalitarian school for high school-age students is critical," said Mrs. Nemo.

At the same time, the community need not abandon its support for Yeshiva, Mrs. Nemo added. "Are there enough people and resources to support all these schools? Definitely, yes. Atlanta has a wealth of resources."

Many lay leaders of primary day schools think an alternative high school will bolster their enrollment.

Both Mrs. Nemo and Andy Kauss, vice president of the Epstein school believe that there is high demand for more schools in Atlanta. "There would be a substantial market for a properly constituted school, with a proper Judaic focus or alternatives in Judaic approach, to attract," said Mr. Kauss. "There is more demand for day school education than is being served."

Like other supporters, Rabbi Juda Mintz of Congregation B'nai Torah believes a second high school will be beneficial for the entire community.

"The fact that the average graduate of day schools has not chosen to continue in a Jewish high school speaks loudly for the need of a Jewish high school that would attract a large percentage of these graduates," said Rabbi Mintz.

There is no question that a large pool of potential Jewish high school students exists. Whether they will abandon Atlanta's public schools and prestigious private schools remains to be seen. □

Rabbi Yosef enters the global satellite age

Rabbi Ovadiah Yosef (below), spiritual mentor of the ultra-Orthodox Sephardi Shas party, is set to go global — with his weekly Torah lesson beamed via satellite to North and South America, England, France and Spain.

The international broadcasts are the next phase of an ambitious project, which already involves the rabbi's Saturday evening Torah lessons — delivered to hundreds of followers in Jerusalem's Bukharan Quarter — being beamed via fibre-optic cable and satellite relays to 70 spots around the country, where a total of 30,000 supporters gather to listen.

Now, only a few technical hurdles, like the need for simultaneous translations, stand between Yosef and his global screen debut. The major hitch — broadcasting to places like the U.S. where it is still Shabbat when Yosef gives his lesson — has been overcome. "We'll freeze the transmission in the satellite until it can be relayed," says Shalom Saadon, the broadcast organizer.

Even though Saadon insists the project's motives are purely religious, the electoral potential is clear. Instead of flying by helicopter from one exhausting election rally to the next, as Yosef has done in the past, he can now address a much bigger audience throughout Israel without leaving Jerusalem.

Peter Hirschberg

Roving Stones

2,000 years ago, they formed part of the outer wall of the Second Temple. Now, some of the 50-ton limestone blocks strewn close to the Western Wall are being moved aside, to reveal the Herodian stone road beneath. The project is timed for completion by the 1996 Jerusalem 3,000 celebrations.

JEWISH WORLD

Does Sunday school boost intermarriage?

A controversial new study suggests that children who attend Jewish Sunday schools in America may be more likely to intermarry than those who don't.

According to as-yet unpublished research by sociologist Steven Cohen of Queens College, New York, and Hebrew University, one-time-a-week programs actually increase the probability of the student's intermarrying by six per cent, though most other Jewish education does contribute to building young people's Jewish identity. Supplementary programs held two or three times a week, for example, lower the rate by 11 percent, and full-time Jewish day schools by an additional 9 percent.

"Sunday schools may breed on average more resentment and alienation than attention," Cohen says, leading students to associate Judaism with unpleasant, unwanted drudgery. In addition, he points out, the quality of teachers in Sunday schools is generally lower than in more rigorous programs.

Education professionals, however, are not convinced. "Education certainly has an impact on marriage decisions, but it's only one of many factors," says Dr. Barry Holtz, a senior education officer at the Council of Initiatives in Jewish Education. The type of homes whose children get their Jewish education from Sunday school, he suggests, are probably the type "where intermarriage is not seen as such a terrible thing."

Cohen agrees home environment is a powerful predictor of intermarriage, but says he took that into account in his analysis. He insists his research still points to the Sunday school experience as a "mildly counterproductive" means of building Jewish identity and discouraging intermarriage.

Vince Beiser / New York

Canada's Jews stave off assimilation

U.S. Jews worried about increased intermarriage and trying to fight the trend with "continuity" projects might want to look to Canada, where signs are the community is proving more successful in fighting assimilation.

According to new figures obtained by The Jerusalem Report, just 14 percent of Canada's 360,000 Jews live in intermarried families, as compared with close to 25 percent of U.S. Jews. The statistics — in a study by McGill University and the Council of Jewish Federations, shown to The Report a few weeks ahead of scheduled publication — also show that in Toronto, Canada's largest community with 165,000 Jews, only 9 percent of Jews live in intermarried households. (The overall intermarriage figure in Canada is estimated under 20

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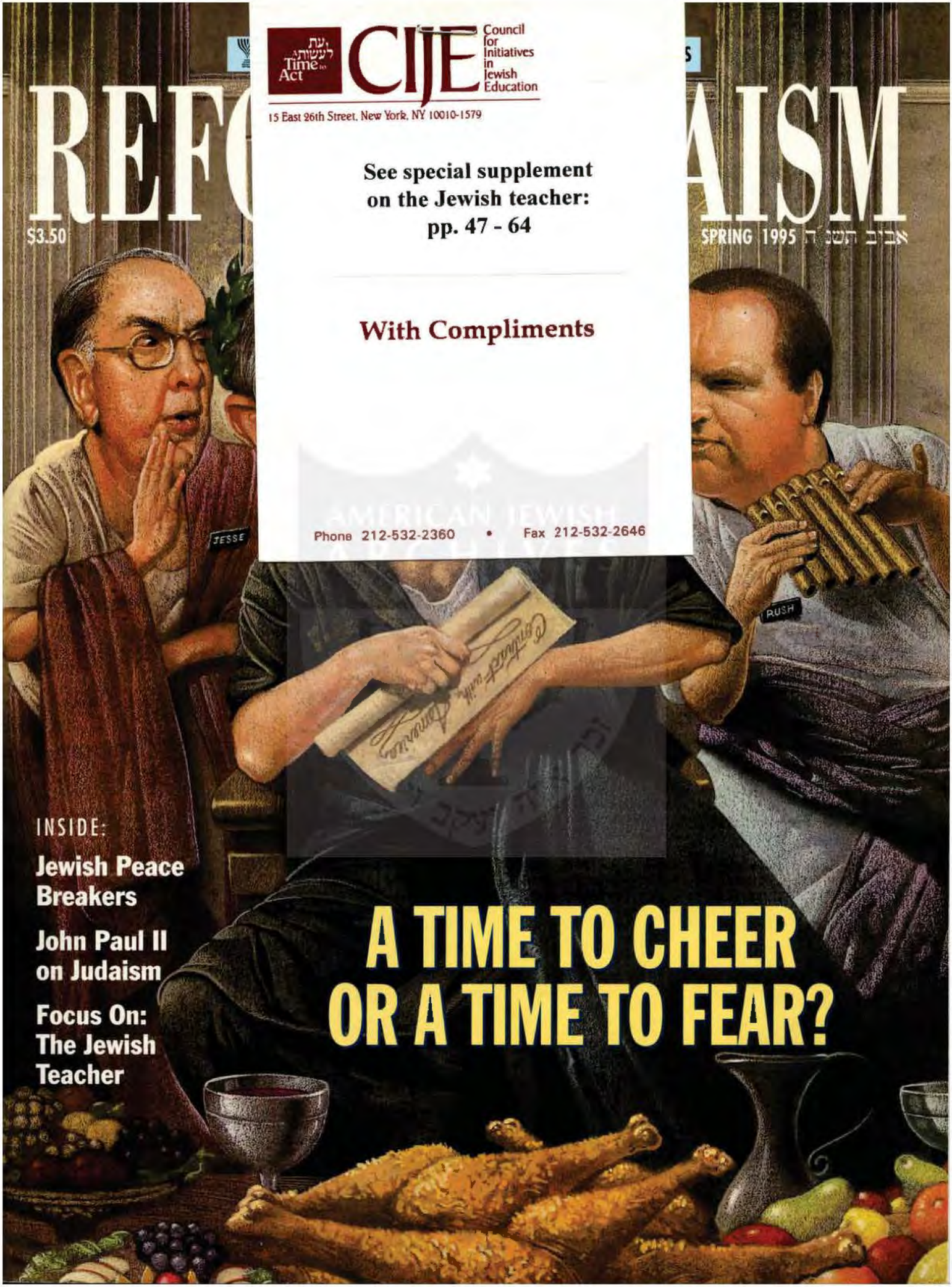


INSIDE:

Jewish Peace Breakers

John Paul II on Judaism

Focus On: The Jewish Teacher

A TIME TO CHEER OR A TIME TO FEAR?

It's a Wonderful, Worrisome Life

She achieved her childhood dream of becoming a Jewish teacher. Now she ponders if her salary can sustain her.

At the age of eight, I had the good fortune of being utterly captivated by my first Judaic Studies teacher. I would follow her every gesture as she effortlessly gave rise to a wondrous flow of Hebrew words, bequeathing them to me as if by magic. Vibrant and caring, she caught my fledgling Jewish soul and made it soar, lifting it ever higher through song, story, and dance. The pursuit of knowledge and beauty converged in her domain; learning Bible, I discovered, could be breathtaking.

I did not know then that the Talmud regards "one who teaches another's child Torah...as one who gave birth to the child." (Sanhedrin 19b) Nonetheless, through her speech and actions, my *morah* (teacher) imbued the act of teaching with creation and empowerment. By age nine, I aspired to "possess" our heritage as she did, to stand someday before a class and regale my students with Torah.

We teachers can be a ladder to transcendence.

Clinging to my childhood dream and believing that no other path could be as meaningful, I chose a career in Jewish education. Looking back, I am filled with profound appreciation for my first *morah,* and for countless other mentors who have illuminated my way. From them I acquired the skills necessary to turn four bare walls, desks, and a chalkboard into sacred space, where my students and I together might joyously seek knowledge and understanding of God.

My pupils offer lively testimony that teaching Judaism is not a calling for the self-absorbed. I remember how, as a student, I sequestered myself with Jewish texts for hours. As a teacher, I waive the luxury of such solitary activity. I still find time to happily engage in study, but connecting with my pupils, challenging them, sharing in their spiritual growth, responding to their needs—these are what I now, above all, find truly fulfilling.

This thought brings Sarah to mind, a fifth grader in my class. Following a car accident, Sarah's father fell into a coma and died. After the *shiva,* she returned to religious school shaken, but would not talk about the tragedy. One afternoon, she showed up early for class. Eyes brimming, she explained to me that although she knew that her father still had an existence *somewhere,* she needed to know more. Her voice took on a desperate tone. "Tell me about *Olam Haba!"* (The World to Come) she pleaded. "I believe my father is there!" Surprised, but grateful that Sarah had granted me entry into her grief, we embarked on a preliminary investigation of references to *Olam Haba,* expanding it into a class discussion at our next session. Comforted, Sarah drew close to me. A year later, she asked me to help her prepare to become a bat mitzvah.

Sarah deepened my understanding of what it means to be a Jewish educator. Guiding my students through the intricacies of prayer and precepts, holidays and history, I encourage them to probe and question their tradition, to pursue its most elusive treasures. But Sarah taught me that teaching involves yet another dimension—presenting Judaism to my pupils as a *morasha* (heritage) of fortitude and hope that will sustain them, even in their most difficult moments. To whom can our community turn, if not to its educators, to empower our young people to discover the deeper truths of Torah? As the strongest continuous link between Jewish children and the rich complexities of tradition, we teachers can be a ladder to transcendence.

Jewish educators witness many minor miracles: Gershon, a Russian boy who shyly entered school knowing little English and no Hebrew, broke through weeks of silence by throwing his arms around me and shouting *"Anee ohev Torah!"* (I love Torah!); eight-year-old Leah reconciled two bitterly feuding classmates by devising a contract titled *"Na'aseh Shalom"* ("We Will Make Peace"), inducing the belligerent parties to sign it; and Ilana, sweet

CARMELA INGWER

and intense, a child of a broken home, found solace in my classroom, confiding to me, "Hebrew, it's my life!"

Would I relinquish any of this? Never! I cherish Jewish children and wish to always be there for them. Yet, for all the satisfaction my work brings me, I am frustrated because qualified Jewish educators are denied the professional status we deserve. I recall a well-intentioned older colleague who approached me at the outset of my career, saying: "I admire your commitment, but be aware that if you remain a classroom teacher, you will have next to nothing." I must confess that she was right.

It hurts to know that so few Jews recognize the intrinsic worth of a profession that cultivates Jewish identity in the young, when it counts the most, especially since our community is so distressed about assimilation and intermarriage. Though pleased to avail itself of our expertise, the Jewish community nonethless has relegated us to the bottom of its professional totem pole both in status and salary. The predominant view is that those who teach Judaica to children fall far short of their counterparts in the prestigious world of academia. Only the "unambitious" educator, I have been told, would "settle" for such a downscale career.

In the currency of American culture, status and salary go hand in hand. When I once let down my guard and divulged my salary to a friend, she gazed at me incredulously. She considered me foolish for employing my talents in a vocation that substitutes low cost expediency for a professional pay scale. Sometimes I lie awake at night, trying to figure out how I will be able to pay my bills and provide for my retirement. With a heavy heart, I ask myself why my degree in Hebrew Literature and my Hebrew Teacher's diploma carry such little monetary weight.

I dream of an era when elevating the status of Jewish teachers will be the overriding issue on every communal agenda. I yearn for a genuinely child-centered Jewish milieu, where recognition of the importance of Jewish education is an inviolable constant, and where, as a result, no Jewish teacher will have to juggle several low-paying positions in order to make ends meet. Most of all, I dream of a time when the upgraded status of Jewish educators results in increased numbers of our youth choosing advanced Judaic Studies and careers in Jewish schools. Proficient in Judaica and possessing a native grasp of the multifaceted character of American society, they could generate the unique integrated curricula and classroom dialogue necessary to optimally motivate their students. The American Jewish educator will then, at long last, have come of age.

Talmudic wisdom reveals that "the world exists only because of the innocent breath of schoolchildren" (Shabbat 119b). In the spirit of these words, I call upon all who understand that children are our precious hope for the future to actively support the educators who nurture them. May our combined efforts be for a blessing. □

Carmela Ingwer is a Jewish educator and writer living in New York City.

Thank You, Teacher

by SEYMOUR ROSSEL

I have been fortunate to learn from many great teachers, among them Cyrus Gordon, Joseph Campbell, Eugene B. Borowitz, Chaim Stern, and Jacob Behrman. Yet the teaching moment I treasure most was my encounter with Martin Buber. It came about in this way: While students in Jerusalem, a friend and I prepared for a class discussion on *I and Thou*. Try as we might, there was a passage neither of us could comprehend. After an hour, my friend looked at me and said, half in jest, "Well, Buber's here in Jerusalem. Why don't we just ask him?" The chances of arranging such a meeting, I realized, were remote, but I decided to give it a try. To my amazement, Buber agreed and we set up an appointment.

Seymour Rossel, student.

My friend and I sat with Buber for half an hour. First, he checked if we could speak Hebrew, which we could, though haltingly. Next, he asked about our background and the curriculum we were studying. Then, he inquired about the problematic passage that occasioned our visit. We read the paragraph to him. He contemplated it for a moment, then asked what we thought it meant.

After hearing our individual interpretations, he smiled and said, *"ken"* ("yes") twice. (In Hebrew, this doubling of a word can be taken in two ways. It can be for emphasis, meaning "absolutely." Or, as we understood it then, it can simply be taken to mean yes, inferring that each of our interpretations was correct.) Buber went on to say that each of us had glimpsed the meaning. Then he succinctly explained the intent of the passage.

Martin Buber, teacher.

I have no memory of Buber's interpretation or the room in which we met. I remember only his eyes and the eloquence of his comforting words. To this day I feel his encompassing presence and am humbled by Buber's respect and concern for two students who had no claim to his attention.

A few years later, when I heard the news of Buber's death, I felt a great sense of loss. Yet, he remains my teacher. I still read his writings, closing my eyes and confidently seeking my own understanding of the text. And when I think I've discovered its true meaning, I hear his unspoken Hebrew phrase, *"ken, ken."* □

ROSSEL PHOTO BY RICK BARRICK. BUBER PHOTO BY DAVID HARRIS. COURTESY OF THE LEO BAECK INSTITUTE.

Rethinking Jewish Education

Three widely-held assumptions about Jewish education may be more misleading than enlightening.

A few years ago, I attended a meeting to plan a Jewish teacher-training program. In the course of our discussions, a professor of Education from a local university warned us not to introduce teachers to any complex ideas. "After all," she said, "they're only schoolteachers!" When the meeting ended, a shocked graduate student complained to me, "When my mother used the term 'schoolteacher,' she meant it with reverence. But this professor denigrates the profession, and she devotes her life to training teachers!" The student knew that the professor's comment made a mockery of our sages, who taught: "Let the reverence for your teacher be as great as your reverence for God" (Pirke Avot 4:15).

Clearly, a disparity exists between the traditional Jewish ideal of the teacher and the contemporary reality. Before addressing the question of teacher status in our North American Jewish community, three widely-held but questionable assumptions about Jewish education need to be addressed.

The first of these assumptions is that education takes place solely in schools. In fact, Jewish education encompasses everything that happens when people interact within our community—the stories they tell, the skills they share, the way they discuss current events or temple politics, the way they treat one another. Everyone who sets foot inside a temple or who participates in a congregational program is potentially a teacher of Judaism. To be an effective Jewish teacher, one must be sensitive to the educational potential inherent in every moment, be open to life-long learning, and be aware of the power of one's behavior as a model for others. The challenge to the Jewish community is to empower adults to view themselves as teachers, and to provide opportunities for them to learn and share their experiences with other Jews. Subsequently, all of these adults become part of a pool of potential teachers for congregational education programs.

Everyone who sets foot inside a synagogue is potentially a teacher of Judaism.

MICHAEL ZELDIN

Educating Jews in Congregational Schools

The second questionable assumption is that Sunday schools and Hebrew schools will remain the primary format for Jewish education. Most Jewish schooling today does take place in settings specifically designed to teach Judaism, but this is likely to change. The disaffection with Sunday schools and Hebrew schools experienced by many baby boomers has etched itself on the psyche of the American Jewish community. The magnetism of bar and bat mitzvah, for which school attendance is a prerequisite, has kept these schools alive, but few professional educators and lay leaders currently believe that supplementary schools alone will be sufficient to prepare young Jews for a life-long commitment to Judaism.

Expanded educational programming is rapidly becoming the norm in Reform and Conservative temples. New programs include performing arts, community service, and adult learning circles. Most Reform religious schools have added a family education component in an effort to transform themselves into Jewish learning communities. Many congregations urge their young people to participate in youth programs, summer camps, and, particularly, Israel trips, all considered vital to Jewish continuity.

Unlike those working in the current paradigm of a classroom with a dozen or so students, tomorrow's teachers will be called upon to teach children and adults, and to plan and implement programs for large numbers of people with different learning needs. They will need skills to move learning out of the classroom and into the community, utilizing a diverse range of resources. And they will need to be able to touch people's hearts as well as inform their minds.

Day Schools

Since the 1970s day schools have provided an increasingly popular alternative among all branches of North American Judaism. Because day schools assume responsibility for the totality of children's education, they require professionally trained teachers, who, in addition to teaching secular studies, are responsible for teaching Judaism and modeling Jewish commitment. To accomplish these multiple tasks, they must bring a strong personal connection to Judaism, a naturalness about their own Jewish identity, and skills in teaching Judaic subjects within a broader curricular context. The challenge to the Jewish community is to find teachers with the necessary mix of pedagogic expertise, Jewish knowledge, and commitment. Where they cannot be found in sufficient numbers, the community must provide in-service training.

Jewish preschools are the "growth industry" of Jewish life. Their enrollments are swelling as young parents, returning to the organized Jewish community after establishing families, wish to nurture their children's Jewish identity. Our preschools must attract the very best teachers and directors by providing attractive salaries, sufficient benefits, and sound professional conditions; otherwise, success-oriented parents will forego Jewish identity development.

Investing in People, Not Programs

A third questionable assumption currently guiding the Jewish community's educational agenda is that instituting new programs will solve educational problems. Thus, if parents don't support their children's education, start a parent education program; if Hebrew school students don't have positive feelings about going to services, institute a new prayer program; if children in a religious school don't form friendships, begin a retreat program. All these may be important steps in addressing problems, but programmatic changes alone are unlikely to enhance Jewish education and make it a more positive experience for students.

To improve Jewish education, we must focus not only on programs but on teachers. As Abraham Joshua Heschel noted, the Jewish people does not need more textbooks but more "textpeople" so that others may learn from the rich texture of their Jewish lives and souls.

The challenge to the Jewish community is to nurture Jewish lives and souls, so that people can teach each other. This responsibility falls mainly on educational leaders (directors of education, rabbis, cantors, etc.), who must encourage teachers to realize their human and Jewish potential, and to guide them as they share themselves with others. Their primary responsibility is more interpersonal than administrative. As mentors to their staff, they must be given the organizational and material support necessary to nurture those who have direct contact with students. They must provide teachers with a vision of what is possible when Jews engage each other in learning and growing as Jews. Investing in the "human capital" of the congregation—its teachers—will go a long way in fostering commitment to a vibrant Jewish future. □

Dr. Michael Zeldin is professor of Jewish Education at Hebrew Union College-Jewish Institute of Religion in Los Angeles, CA.

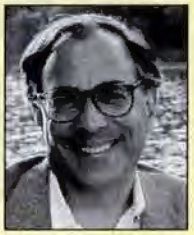
Thank You, Teacher

by MARGIE SPRITZER

When I began to study eight years ago, I regarded the Torah as a rich, yet elusive source of knowledge. I enjoyed my Torah studies, but something was missing; it wasn't an integral part of my life.

One evening, Dr. Norman Cohen, professor of Midrash and dean of the New York campus of Hebrew Union College-Jewish Institute of Religion, spoke at our local federation. His lecture changed my relationship with the Torah, and my life. Dr. Cohen spoke of the human pathos very often hidden in the brief words of Torah; how after the *Akeda*, Isaac never again saw his father. What words were left unspoken, what dreams unshared? Dr. Cohen filled in the gaps with *midrash*. He related his own last telephone conversation with his father and how he hadn't fulfilled a last request, not realizing that it would be the last thing his father would ever ask of him. Through Dr. Cohen's presentation, the Torah became the living, breathing, personal gift I had been searching for.

Margie Spritzer, student.



Dr. Norman Cohen, teacher.

I now make up my own *midrashim*, which I share with my children, first giving them the traditional interpretation of a text or ritual, then telling them what it means to me. A very simple example is my lighting the Shabbat candles. I wave my arms inward toward me, bringing in all the good of the past week so as not to lose that happiness and joy. Then I close my eyes, putting these memories aside and clearing my head for a day of rest and contemplation of God's blessings.

Dr. Norman Cohen showed me how to interpret Torah for myself. God bless him and all our scholars who bring the sacred wisdom of Judaism into our daily lives. □

Margie Spritzer is a member of Temple Judea, Coral Gables, FL, a member of the UAHC Board of Trustees, a governor of Hebrew Union College-Jewish Institute of Religion, and a member of the Board of Overseers of the HUC-JIR, NY campus.

The Jewish Teacher Demystified

A statistical profile of Jewish teachers in three cities yields some surprising results.

The Jewish community of North America is facing a crisis of major proportions. Large numbers of Jews have lost interest in Jewish values, ideals, and behavior. The responsibility for developing Jewish identity and instilling a commitment to Judaism...now rests primarily with education.

—A Time to Act

In November 1990, the Commission on Jewish Education in North America released *A Time to Act,* a report calling for dramatic change in the scope, standards, and quality of Jewish education on this continent. It concluded that the revitalization of Jewish education will depend on building the profession of Jewish education and mobilizing community support on its behalf.

The Council for Initiatives in Jewish Education (CIJE), established to implement the Commission's recommendations, has been working since 1992 with three communities—Atlanta, Baltimore, and Milwaukee—to create models of systemic change in Jewish education. As CIJE believes that policy decisions must be informed by solid data, the communities engaged in a pioneering, comprehensive study of their educational personnel in day schools, supplementary schools, and pre-schools.

NESSA RAPOPORT

The study's initial results serve as a catalyst for reexamining the personnel of Jewish education throughout North America. Despite the differences among these communities, the profiles of their Jewish educators, as presented here in a question and answer format, are similar and likely to resemble those of many other communities.

Are teachers in Jewish schools trained as Jewish educators?

Most are not. Over 80% of the teachers surveyed lacked professional training either in education or in Judaica—or in both. (In the study, training in education is defined as a university or teacher's institute degree in education; training in Jewish studies is defined as a college or seminary degree in Jewish studies, or, alternatively, certification in Jewish education.)

In supplementary schools, close to 80% of the teachers have neither a degree in Jewish studies nor certification as Jewish educators. Pre-school teachers are the least prepared in Jewish content when they enter their positions. Moreover, 10% of these teachers are not Jewish; in one community the figure is as high as 21%. Even in day schools, 40% of Judaica teachers have neither a degree in Jewish studies nor certification as Jewish educators.

What Jewish education did the teachers receive as children?

Almost all the teachers received some Jewish education as children, but for many the education was minimal. Before

age 13, 25% of supplementary school teachers and 40% of pre-school teachers attended religious school only once a week; 11% of supplementary school teachers and 22% of pre-school teachers did not attend at all. After age 13, even greater proportions received minimal or no Jewish education.

Do the present levels of in-service training for teachers compensate for their background deficiencies?

No. Most teachers attend very few in-service programs each year. Day school teachers attend fewer than 2 in-service workshops a year on average—far less than the requirement for general studies teachers in the same schools. (Jewish day school teachers in Wisconsin, for example, engaged in about 29 hours of workshops over a five-year period—less than one-sixth of the 180 hours required for state-licensed teachers.)

Supplementary school teachers reported an average of 4.4 workshops in a two-year period, with some variations across communities. But since most supplementary school teachers had little or no formal Jewish training after bar/bat mitzvah and only about 50% were trained as educators, the current status of professional development for these teachers is of pressing concern.

Although early childhood educators have more staff development opportunities because of state-mandated licensing requirements, these opportunities are not sufficient to compensate for the teachers' limited backgrounds.

Even those who teach only a few hours a week can be nurtured to develop as educators through a sustained, sequential program of learning. Currently, in-service training tends to be infrequent and sporadic, particularly for day and supplementary school teachers. Experienced teachers may be offered the same workshops as novice teachers; teachers with strong backgrounds in Judaica but little training in education are sometimes offered the same opportunities as teachers with strong backgrounds in education but little Judaica training.

Are teachers in Jewish schools committed to the profession of Jewish education?

Yes. The profession of Jewish teaching is not the "revolving door" many have assumed. Rather, the study shows that teachers, both full- and part-time, are strongly committed to Jewish education as a career. They are enthusiastic and devoted to working with children and to contributing to the Jewish people. There is also considerable stability: 38% of the teachers have taught for more than 10 years; only 6% were teaching in their first year. And only 6% of the teach-

Thank You, Teacher

by STUART M. MATLINS

As a child I attended an Orthodox Yeshiva. We translated *Chumash* from Hebrew into Yiddish, then Yiddish into English. As an adult, I remembered Torah study as something dry, boring, irrelevant.

Despite this background, I found myself eagerly attending the Shabbat morning *Chevrah Torah* led by Rabbi Sheldon Zimmerman at Manhattan's Central Synagogue. I had only intended to try out this Reform congregation as a place to go for the High Holy Days, but the warmth and caring of the *Chevra* regulars, ranging in age from mid-teens to mid-eighties, kept me coming back. The provocative, gentle, intellectually demanding, and loving spirit of Shelly's teaching inspired and empowered us to educate ourselves and each other. As we discussed the *parasha hashevua,* Shelly guided us to talk about ourselves, our day-to-day behavior and, as I came to understand, the ultimate Jewish question: What does God want us to do with our lives?

Stuart Matlins, student.

During that time, I had been in constant conflict with my teenage son and had little hope for reconciliation. I began to study the Torah passage about how Jacob became Israel after wrestling with an angel. Shelly talked about Jacob in a way I had never even imagined. At first it seemed disrespectful, almost blasphemous. The Jacob he described was not the *avenu* model ancestor from my childhood memories. He was a difficult and not very honorable guy. But in a transformative moment of encounter, Jacob became Israel.

Our discussion then focussed on transformative moments. I sat there quietly, despondent. I thought about my son. Suddenly, I realized that if Jacob, who I now saw with the eyes of an adult, could change and become Israel, surely there was hope for my child and for our relationship. The text came alive, speaking of the need for endless patience in the knowledge that "turning" is always possible. The text said to me that one's character can change, that with faith everything is possible. Shelly emphasized that if God can forgive us and accept our turning, who are we not to forgive one another? My understanding of this wisdom profoundly changed my attitude toward my son and redeemed our relationship, which has improved ever since. □

Rabbi Sheldon Zimmerman, teacher.

Stuart M. Matlins, a management consultant by profession, is founder and publisher of Jewish Lights Publishing in Woodstock, VT. He served as chair of the Board of Overseers of HUC-JIR in New York and is on the Board of Governors of the College-Institute.

ers plan to seek positions outside Jewish education in the near future.

This finding presents a compelling argument for addressing a central problem identified by the study: the insufficient preparation of teachers. Research in the field of education indicates that carefully crafted in-service training can indeed improve the

The profession of Jewish teaching is not the "revolving door" many have assumed.

quality of teaching. The teachers' acute lack of training alongside their intense commitment offers a powerful argument for an investment in teachers as a concrete—and achievable—first step toward improving Jewish education.

The Jewish people has survived and flourished because of a remarkable commitment to the centrality of teaching and learning. We need to bring the same high expectations to Jewish education as we do to general education, for the sake of our unique inheritance. □

This summary of The CIJE Policy Brief on the Background and Professional Training of Teachers in Jewish Schools was prepared by Nessa Rapoport, the Council's leadership development officer. The study was conducted by Dr. Adam Gamoran, professor of Sociology and Educational Policy Studies at the University of Wisconsin, Madison; Dr. Ellen Goldring, professor of Educational Leadership and associate dean of Peabody College of Education, Vanderbilt University; and field researchers Roberta Louis Goodman, R.J.E., president of N.A.T.E.; Bill Robinson; and Dr. Julie Tammivaara. The authors are grateful for the active participation of the Jewish communities of Atlanta, Baltimore, and Milwaukee.

The Council for Initiatives in Jewish Education, chaired by Morton L. Mandel, is an independent organization dedicated to the revitalization of Jewish education through comprehensive, systemic reform in partnership with local and continental organizations, foundations, colleges and universities, and denominational movements. For copies of the complete policy brief, which includes a plan for action, contact CIJE, 15 E. 26th St., 10th floor, New York, NY 10010, (212) 532-2360.

Schools That Succeed

A study of the "best practice" Jewish schools reveals their secrets.

Imagine a congregational school where the children are learning serious Jewish content, where a vast majority of the students continue after their bar or bat mitzvah, where the pupils actually enjoy their Hebrew school experience. This is no fantasy. There *are* supplementary religious schools that fit this description.

BARRY W. HOLTZ

In order to improve the field of Jewish education, the Best Practices project of the Council for Initiatives in Jewish Education (CIJE) enlisted a team of experts to study and document the "best practice" institutions, the most successful schools and educational programs in North America. Research began with an exploration of exemplary supplementary schools within congregations. This is what they found.

The School/Synagogue Partnership

A best practice school fits into the overall orientation of the congregation, reflecting the values of the synagogue;

the synagogue, in turn, confers a significant role and status to the school. A school that is viewed as central to the mission of the synagogue has a greater chance for success.

How does the supplementary school become a valued institution? The key player is the rabbi of the congregation. In virtually every best practice site, the rabbi invests the congregational school with prestige by demonstrating strong interest and sustained involvement.

The lay leadership represents a second critical element in ensuring school success. The synagogue stakeholders must be involved in an ongoing conversation about the school's mission. Best practice schools have a clear sense of their vision and continually involve the temple leadership in discussions about goals.

Finally, best practice schools see themselves as part of a larger context: the synagogue as an educating community. They are also more likely to integrate their formal program (the "school") with a variety of informal programs, such as camps; *shabbatonim;* family retreats; trips to Israel; and holiday, *tzedakah,* or arts programs.

The Educational Leaders

All of the best practice schools have effective educational leaders, usually educational directors (or occasionally the rabbi), who, among other tasks, provide continuity, build morale, and work with rabbis and lay leadership on issues of status and vision. Their primary role is educational, not administrative or organizational. Some focus on supervision and in-service education; others serve as inspirational or spiritual models; still others concentrate on creative programming and curricular improvements.

The Successful Classroom

Schools ultimately succeed or fail because of what happens in the individual classroom. The best practice schools all emphasize the key role of the teacher in involving and inspiring students. Each of the best schools responds to the three fundamental dimensions of school staffing: recruitment, retention, and professional growth.

Many of the best practice schools have no recruitment problems. In general, good schools tend to perpetuate themselves because their reputations are well-known in the educational community; when openings appear, they have no difficulty in attracting teachers. Other schools have found innovative ways to recruit staff, such as training parents to serve as teachers.

Finding ways to retain outstanding teachers is a crucial component of success. Best practice schools have stable staffs. The key components in retaining teachers are fair pay and, more importantly, a sense of being appreciated by the educational director, the rabbi, and the community as a whole. In congregations where education is highly valued, teacher esteem tends to be high.

An ethos of professional growth and teacher education characterizes all the best practice schools. Professional growth opportunities advance both the quality of teachers and their sense of being valued. Training areas tend to focus on three areas: a) increasing teachers' subject knowledge with sessions on Bible, Hebrew, or Jewish holidays; b) increasing classroom teaching skills such as discussion leading, curricular implementation, or classroom management; c) raising teachers' personal Jewish commitment.

The best practice schools use denominational organizations (such as

Thank You, Teacher

by JAMIE ROWEN

Having attended Hebrew school at University Synagogue in Los Angeles, I learned to respect the Jewish holidays. But when I turned 10, I started feeling that Judaism had no real meaning for me, and decided I would not have a bat mitzvah.

The Torah troubled me. I didn't like what it said about women or homosexuals. I discussed this with my rabbi, Allen Freehling, who told me not to take it so literally, and to come up with my own interpretations. That helped me, but it wasn't enough. I still felt that the Torah was sexist and prejudiced. Also, I thought that there was no way God could have performed all those miracles.

Jamie Rowen, student.

One day my religious school teacher Joelle Keene suggested we discuss the week's Torah portion. I questioned her about the sexism in the story of Adam and Eve. I thought it unfair that the woman was made out of the man, and that she was blamed for eating the forbidden fruit and getting them thrown out of Eden. Ms. Keene said that we didn't have to look at it that way. Instead of woman being made out of man meaning that men are higher than us, we could interpret the story as saying that men were not complete without us. Instead of the woman eating the forbidden fruit because she was bad, we could say that she did not want to accept her situation blindly. I still don't agree with Ms. Keene's explanation, but it made me realize that there are many ways to understand the Torah.

Joelle Keene, teacher.

I have since celebrated my bat mitzvah and have continued my Jewish education. Rabbi Freehling and Ms. Keene helped me understand what being Jewish means, and because of that, I plan to lead a more committed Jewish life than my parents have. □

Jamie Rowen is an eighth grade student at University Synagogue in Los Angeles, CA.

the UAHC), local central agencies, and, at times, commercial Jewish textbook publishers for teacher education sessions. Teachers are also sent to conferences, including those sponsored by the Coalition for Alternatives in Jewish Education and those connected to meetings of denominational educational organizations, such as the National Association of Temple Educators.

Family Involvement

Family involvement, another important factor in best practice schools, helps support the goals of the school (and probably the quality of discipline in the school), reinforces what children learn in school in the home, gives children a sense that Judaism is not "just for Hebrew school," and empowers parents by assisting them in home-based informal education, which has been a feature of Jewish life for generations. Family involvement may include adult learning, family retreats, school-teaching by parents, and an entire curriculum focused on family education.

The key components in retaining teachers are fair pay and a sense of being appreciated.

The CIJE Best Practice study indicates that congregational education can work, and that studying exemplary practice can help us improve the educational settings of today and build the institutions of tomorrow. □

Barry W. Holtz is director of the Best Practices Project of the Council for Initiatives in Jewish Education (CIJE). To receive a copy of the 100-page CIJE report on "Best Practices in the Supplementary School," send a check in the amount of $4.00 (for photocopying and postage) to the Council for Initiatives in Jewish Education, 15 East 26th Street, 10th Floor, New York, NY 10010.

Reform Teacher Training Opportunities

The UAHC Education Department offers many training opportunities for teachers in affiliated Reform congregations. In 1994 alone, more than 500 teachers participated in seminars and workshops held at UAHC regional biennials, at teacher education days organized by local boards and bureaus of Jewish education, in conjunction with teacher conferences and conventions, and at individual congregations. Workshops are usually attended in large cities by as many as fifty teachers, and in smaller congregations by as few as three or four. Several UAHC regions also have engaged professional or volunteer educators to organize workshops and consult with congregational schools.

The National Association of Temple Educators (NATE), celebrating its 50th anniversary, and the Hebrew Union College-Jewish Institute of Religion (HUC-JIR) take an active role in Reform teacher training. HUC-JIR offers advanced courses for teachers and M.A.s in Jewish education at both its New York and Los Angeles campuses. NATE provides teacher advocacy, produces guidelines for professionalization, and conducts certification programs for Reform religious schools. NATE members volunteer as teacher trainers for small Reform congregations throughout North America.

In conjunction with NATE, the UAHC Department of Education assists in ongoing teacher education. The Department offers guides for teaching special concerns, such as spousal abuse, AIDS, sensitivity to the disabled, Jewish competency development, and Holocaust studies. In addition, the Department issues classroom management and literacy development guides on storytelling, lesson plans, defining instructional objectives, student/teacher contracts, and setting goals for literacy. These materials are available to UAHC congregations upon request. To aid teachers with lesson planning, the Department also prepares teacher guides for all of its major textbooks.

Educational concerns in the Reform movement are addressed by the UAHC/CCAR/NATE Commission on Jewish Education in association with HUC-JIR. The Commission publishes *Compass* magazine, which is circulated free of charge to affiliated congregations, rabbis, and educators. Recent issues have focussed on Jewish literacy, research in Jewish education, lifelong learning, and trends in Jewish teaching. The Commission also sponsors national Teacher Certification and a mentor program in Judaica, Hebrew, and pedagogy, offering teachers growth opportunities through course work and equivalencies.

For more information, contact the UAHC Department of Education, 838 Fifth Ave., New York, NY 10021, (212) 249-0100. □

—Seymour Rossel, Director
UAHC Department of Education

Two Outstanding Reform Educators

Two Reform Jewish educators, Rabbi Richard Levy, executive director of the Los Angeles Hillel Council, and Linda Thal, educational director of Leo Baeck Temple, Los Angeles, received the 1994 Covenant Award, a $20,000 prize recognizing the most outstanding Jewish educators in North America. The Covenant Foundation praised Rabbi Levy as a "writer, poet, teacher, model administrator, and counselor" and credited Linda Thal for effecting enormous changes at the Leo Baeck Temple religious school. Levy and Thal, the first Reform Jews to win this prestigious award, were interviewed in Los Angeles.

Richard Levy

The most striking qualities about Rabbi Richard Levy become apparent right away. Here is a humble man, a reverent man, a true scholar and teacher.

I met him several years ago when I was advised to do so by a woman I much admire. "You should drop in at Richard Levy's class on ancient Hebrew texts, Fridays at noon," she insisted. "It's sensational."

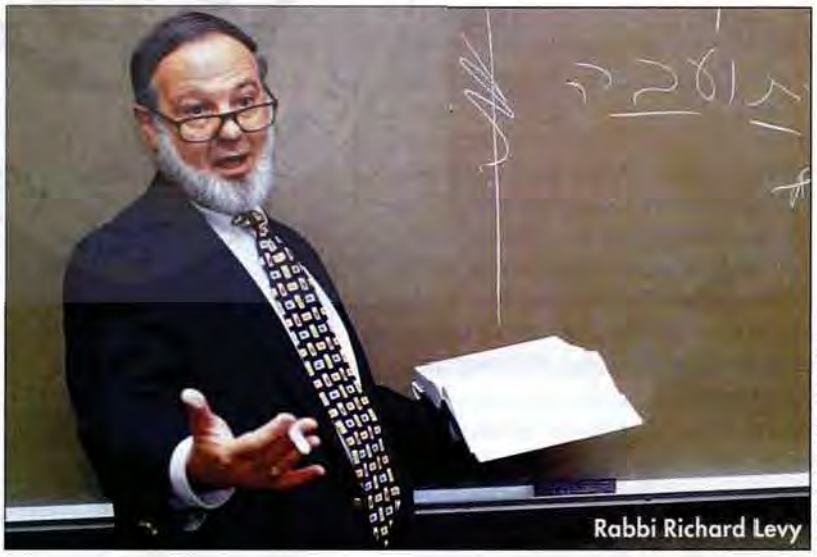
I had only a bare smattering of Torah, even less of Hebrew. But the class was only ten minutes away, and I have never been able to resist a good teacher. So I went. I picked my way through a jumble of collegiate corridors into a cold and barren room where five people clustered together in deep discussion—four middle-aged women and Rabbi Richard Levy.

So it began, that learning-teaching magic that Rabbi Levy dispenses with so much grace and humility. Immediately he assumes much: the student wants to learn. Students have their own goals, he believes, and it is his mission to ferret out those personal goals and help people achieve them. The wise teacher, says Rabbi Levy, does not follow only his own agenda.

What is his agenda? Basically, to teach Torah. He says, "Torah embodies all the values and truths we need in our lives. Torah learning will change us and the kind of people we are."

Thus, Levy brings one basic message to his teaching and to his work as director of Hillel of greater Los Angeles: that Jewish truths and values fit into contemporary life, and can help people fulfill their goals.

"I'm always teaching," he says, whether in the classroom at HUC-JIR, leading a seminar at UCLA, or holding a meeting of Hillel directors. Much of his teaching is by example. He is what the sages call a "whole-hearted man," the same in deed as in word. His humility unfolds in his manner and his smile. He wears a *kipah*. He murmurs blessings over food, checks ingredients for purity. His arms are filled with books, tattered from use and flagged with countless markers. Citations roll from his lips. He says, "I am only a conduit for the teachings of sages far wiser than I."



Rabbi Richard Levy

PHOTOS BY ROSE EICHENBAUM

Try to compliment Levy and he becomes flustered, at a loss for words—he who in lectures gets carried into a depth and fluency that his students find spellbinding. When a student ventures his or her own opinions on text, Levy listens

SONIA LEVITIN

hard, extracts a small gem from the comment and leaves the student feeling wise and potent. A reprimand or a negation never follows a recitation; the most Levy will say is, "Well, that is not exactly within the tradition."

Levy's personal goal, he says, is "to try to do what God wants me to do." How does one know? By the opportunities presented, the roads taken that lead to further development—or to a dead end. "Some years ago I applied to be a rabbi in a synagogue," he says. "It didn't work out. I figured, God was directing me, telling me it's best to stay in my position here as Hillel director."

With a touch of mysticism reminiscent of Isaac Bashevis Singer and the prophets he so admires, Levy looks for signs in daily situations. He believes that a divine plan and divine direction shape his life. "Sometimes when I'm teaching my

Torah class," he says, "I find myself explaining text in ways I never thought of before; the words flow, and I feel God's presence in the room."

His mentors and role models span the centuries. He was inspired by his teacher, Sheldon Blank at HUC-JIR, who instilled in him a love for the prophets, whom Levy calls "part poets, part models of social concern." His oldest friend, David Greenstone, chair of political science at the University of Chicago, inspired him to become a civil rights activist. His Midrash teacher at HUC-JIR, Eugene Mihaly, encouraged him in liturgical writing.

Levy has written a High Holy Day *machzor* and a Passover *haggadah*, and is now working on a Shabbat *siddur*. His goal is to translate the tradition in ways that the contemporary worshiper can apply.

"My best teacher," he says with a wide smile, "is my wife, Carol. She knows how to bring out the best in me with love and humor. She's also made me much more sensitive to women's concerns." They team-teach a Tuesday evening class at the University of Judaism, titled "In the Image of God: A Dialogue Between Men and Women on Spirituality." In class, the two play ideas back and forth, combining a lot of bantering with close listening.

Despite his packed schedule of classes and community projects, there is still always time for conversation in Levy's book-filled office overlooking the UCLA campus. He dashes about town, giving a *d'var Torah* at a 12-step program; teaching a Sunday morning seminar for college-bound students; helping his oldest daughter, Sarah, choose a college; discussing lessons with Elizabeth, his younger daughter. Each aspect of his work and personal life draws his full attention. He maintains his own focus, setting goals for himself and for Hillel.

"There is always a danger of becoming crisis oriented, only reacting to emergencies, so that we lose sight of our larger purpose," Levy remarks. "When a crisis comes, we need to use it to help fulfill our larger goal. For example, in response to the racial strife in Los Angeles, we immediately instituted campus dialogues and special programs that had been part of our overall plan all along."

One of his frustrations is the lack of "Jewishness" in Jewish organizations. "When people don't see themselves in a religious context," Levy says, "they miss opportunities to help people who come to them as Jews. Jews working in the social service fields should know what our tradition says about the issues their clients face. They should tap that tradition to help people solve their problems."

Levy's social concerns go far beyond the people within his immediate circle. Since his student days, when he was involved in the civil rights movement (and jailed for it), he has manifested a strong social conscience. Much of his energy is devoted to ecumenical concerns, and he feels passionately about the need to promote our diversity, not only on campus but in our greater society.

"We live in a Renaissance," he says, "when as Jews we can assert our differences. So, too, we should encourage others to assert theirs. Don't forget," he adds, "we Jews aren't the only ones who have been persecuted. This was emphasized to me while I was participating in the Coolidge Colloquium."

The Coolidge Research Colloquium is exactly the sort of seminar that fits Levy's expertise and passion—a gathering of leaders sponsored by Associates for Religion in Intellectual Life. The group meets for a month each summer to discuss social and ethical concerns in an interdenominational setting.

This gathering reflects the sort of world that Levy envisions in his loftiest dreams—where people are able to express the fullness of their own traditions and still be integrated into the larger society. In essence, he teaches that we must learn to blend the truths gleaned from study and scholarship with the daily demands of a diverse and changing world.

Linda Thal

To educate means *to lead*. That is the very essence of Linda Thal's work in the cause of Jewish education.

Inspired by idyllic, stimulating summers at Camp Swig and a year of study in Jerusalem, steeped in Jewish learning by her own continuing efforts, and grounded by her parents in a love of her faith, Thal brings a unique joy of scholarship and a masterful precision to her work as educational director of Leo Baeck Temple in Bel Air, California. There, she supervises the religious school, the Hebrew school, family education, aspects of adult education, and holiday celebrations. For the past four years, she has been leading groups of congregants through a process of reimagining congregational education. Her work is motivated by the desire to translate her own love of Judaism into rich, daily experiences for everyone.

"Linda transforms people," says a co-worker. "By her own intense love for tradition and by her constant, gentle persuasion, she shows people how to extract the joy out of being a Jew."

"She leaps to learn," says Dr. William Cutter, a friend and professor of Education at HUC-JIR in Los Angeles, "and she has the unique ability to inspire others to learn, too. Her intensity is catching."

How has Thal's devotion translated itself into a model for others? Conscious of her role as guide, she gathers people together in small groups to help them discover and articulate their own Jewish needs and yearnings. These task force groups begin with study and reflection so that when each group is ready to make program or policy decisions, they are well-grounded in both Jewish sources and personal experience. The educational task forces have been responsible for creating a Hebrew cultural literacy program, a weekly family education newsletter, a series of programs to encourage congregants to build or enrich their home Jewish libraries, family study *chavurot*, congregation-wide *gemilut chasadim* days, and family retreats.

In helping a synagogue become a learning community, Thal says one must remember that it is a process,

gradual and interactive. "It is vital to listen to others and encourage them to understand their own yearnings." She includes the congregation in every step of the way. "People need to find their own pace and path. Nobody wants to be pressured; change is slow and everyone goes about it differently."

Associates say that, by her own devotion and steadfast efforts, she has created a shift in attitude in nearly everyone she touches. "Linda is a motivator," says a co-worker. "Nobody works harder, studies more, or is more thorough. And the marvel is that she can translate her own learning into terms everyone can understand."

"I believe that we all have moments of particular receptivity, of openness to the way Judaism and Jewish tradition can speak to us," says Thal. "As an educator, I look for those. For example, a few years ago I noticed a group of parents gathered around the door of our aleph class on the first day of Hebrew school. I thought that there must be a problem in the class and headed over to investigate. Parents, with tears in their eyes, explained, 'We just didn't expect to feel so emotional about our children starting Hebrew.' I realized then that we had missed an opportunity to ritualize an important moment and I promised myself it wouldn't happen again. We now open Hebrew school with a program for the parents of entering students which includes an opportunity for them to inscribe their child's first Hebrew book with wishes for sweet study and present it to their child during the opening Hebrew school service."

Sukkot offers another moment of receptivity. "I'm not sure," Thal says, "that anything I have done in my years as a Jewish educator has brought me more pleasure or made me feel more connected to the sacred nature of the work I do than helping congregants build *sukkot* at their homes. The starting point of this program was my belief that building a *sukkah* is a gateway to experiencing oneself differently as a Jew. With this single act, one crosses over a threshold. Suddenly, one becomes a Jew who is 'religious,' who 'practices Judaism,' who knows how to do Jewish things, who has created a

Jewish home—a Jew who says blessings and does *mitzvot*, a Jew who knows how to take personal meaning from the tradition." In the past three years, Leo Baeck has become a *sukkah*-building community, and every religious school class spends a Sunday morning in a congregant's *sukkah*. One member of her Family Education Task Force developed a pre-fab *sukkah* kit now available to everyone.

Wife of Rabbi Lennard Thal and mother of two daughters, Thal's life is so full that her one concern is finding time for her personal needs. "Ironically," she says with a rueful smile, "I see my work as helping others learn to use the tradition to find balance in their lives and to live according to their deepest values, and yet, that is one of my own most difficult challenges."

Study is an important part of her life. It was Jewish study, particularly text study, that created the need for more intense prayer experiences and more ritual practice. "My Jewish exploration unfolds in ways that are always unanticipated," she says. "Reflecting on my own moments of readiness to move forward, and on my own points of resistance, has helped me in my role as teacher."

Another important part of her life has been her family's *chavurah*. "For seventeen years, we have studied, prayed, celebrated, mourned, argued, and performed *tzedakah* together, nurturing and challenging one another as we grow Jewishly. In the *chavurah* I have learned lessons about both the fragility and the tenacity of Jewish community life, the sacred power of holiday celebrations and rites of passage, the playfulness of Jewish study, the joys and complexities of Jewish parenting. The *chavurah* and its associated women's study group have fostered my experimentation with ritual, especially women's ritual."

Is she optimistic about the future of Judaism? "Yes," Thal says. "I know many Jews worry about intermarriage and our losses, but I work best when I look at the vision of what we want to create. People are now reentering Jewish experience with a new vitality. Jewish education needs to be about more than perpetuation; it should be about renewal. If we are able to create truly vibrant Jewish communities, the future will take care of itself. I sense from Jews a deep, religious longing to be part of a *kehillah kedosha*, a holy community, a community of meaning. Our tradition offers us the language, the stories, the symbols, the practices, the ethical guidelines, all the vehicles necessary to build that kind of community. We only need to learn to use them."

Challenge is the key to Linda Thal's leadership. She captures the beauty of Jewish tradition and then makes it relevant and exciting for all those she encounters. □

Sonia Levitin, a novelist living in southern California, is twice winner of the National Jewish Book Award. Her most recent book is *Escape from Egypt*, a novel about the exodus.

The Concealed Teacher

How can we reconcile the hyperbolic ideal of the teacher in Jewish tradition with the unadorned reality? Jewish literature provides some insights.

"Acquire both study partner and teacher."
—Pirke Avot ("Ethics of the Sages")

Jewish tradition is kind to teachers. In the ideal world, Torah study is the ultimate *mitzvah* and, contrary to our *Gates of Prayer*, it doesn't really have to lead to anything else. This is not surprising. After all, the praise of learning was promoted by teachers—the rabbis who created our texts. Who but a Rabbi Akiba could have coined the expression that a Jew without Torah is like a fish out of water?

But in our real world of Gap and Pop and bright crunchy colors, teachers don't fare as well. Few of us encourage our children to take up teaching and learning as a career; schools—and especially our universities—are under attack. The satisfactions of learning come too slowly for Americans, and the benefits are felt in leisure. The satisfactions for teachers are no more immediate.

There is a slightly different truth, then, behind the rabbinic phrases we utter: a hidden side. Nadine Gordimer, the South African writer, recently noted that it is a writer's function to see the concealed side of things. Freed from the restrictions of authoritative texts and unconcerned with the obligation to pay homage, writers describe their teachers in terms of conflict normally reserved for parents. In Jewish literature teachers are sometimes funny or foolish, sometimes dusty old men or helpless women. They are ambitious, proud, demanding, and deeply human. And students, even the best of them, like to get a lick or two at these emblems of authority, testing their pedagogic prowess and mocking their mentors' quirky habits.

Both modern Hebrew and American Jewish literature emerged, in part, as a critique of the *melamdim* (teachers) and their schools throughout the Orthodox Jewish world of Eastern Europe. Teachers are often depicted as distracted, like Rafael in Agnon's "Legend of the Scribe," who works so hard at his sacred task that he barely sees his wife. They may be noble, like Ana Yezierska's heroine in *The Bread Givers*, for whom teaching is the first step out of the Lower East Side. They may be feckless klutzes, like Philip Roth's "Melamed" in *Goodbye Columbus*, trapped by the theological challenge of a disobedient boy who threatens to jump off the roof unless his teacher can answer religion's master conundrum.

The poet Yehuda Amichai contrasts our expectations of a teacher and the reality in "A Well Put Together School":

Here is a school well put together
Like a little death. Chalk in the eyes
for tears of truth. Ink from the inkwell days
has hardened like time's cement.
And an old teacher with sharpened pencils
is at the entryway. You can chat with him. He's on a long break.

Little steps he once heard
remain with him, like goldfish, slight and
voiceless within waters—
weeping.

The window is square, but memory is round.
And awful things happen in the little corners.

While Amichai's critique is melancholy and profoundly ironic, "A Visit to a Physicist" by Dan Pagis takes a whimsical approach:

In his office, on the black board,
Time is reckoned in a lengthy formula
which seeks out zero.

He is preoccupied. While offering me coffee
and a few pleasantries, he sneaks a doubtful look
at the solution to the problem.

He gets up, takes an eraser and wipes the board,

WILLIAM CUTTER

leaving
the proper solution:
an empty board.

With an apologetic smile,
he returns to the desk.
But both of us know
what happened:
Time was created and (now)
is gone.

We sit across from each other.
He reads in my eyes
a story of stars extinguished,
I read his bald pate
like a crystal ball.

The eccentricities of teachers and public thinkers can be seen in Hayim Leivick's poem, *"Wie kummt aher? (in kranken-kammer/ der philosophe, die amsterdammer)."* Leivick's picture of the awesome philosopher Spinoza emphasizes his rheumy eyes and the distant holiness emanating from the wasted body of that mighty spirit: "His sick chest heaves, straining, racked, racked, by fits of coughing....Holy one, I touch your sleeve. Wake up, Rise up, Take note of me...."

In one of the saddest portraits of a teacher, Y.H. Brenner renders a Dostoevskyan image of a teacher's moral dilemma. In the tale "The Way Out," an old instructor tries to convince his fellow workers of their moral obligation to accept a group of poor outsiders who may be infected with typhus. Bound by rules of the Jewish settlement in Palestine that strictly prohibit endangering its own members, the teacher faces the great existential dilemma. He is saved only by a trivial broken toe, which prevents him from pursuing justice at the kibbutz meeting.

In the late 19th-century, Eastern European writers tended to create more ominous and less nuanced portraits of teachers and tutors, associating them with the general decline and impoverishment of the shtetl. In his story "Cheder," Mordecai Ze'ev Fierberg describes teachers striking children on their hands and locking them in dark rooms on winter nights.

By showing us the concealed side of things, writers have allowed us to question righteous manifestos about the nobility of teachers. The better poems and stories are decidedly not idealizing. The truth is that most people feel quite conflicted about teachers—resenting those who made their lives difficult and idealizing those who were generous or heroic.

We would make great progress in education if we confessed our feelings about teachers, regarded the ambiguity of their authority with humor, and then proceeded to grant a realistic homage. In fact, our teachers leave us with enormous sense of obligation—for this is how students grow—but it can weigh us down. The poet Amichai himself reflects the wish to "be forsaken":

Far from here, on another
continent of time
The dead rabbis of my childhood
are clearly seen,
Holding the gravestones high
above their heads.
Their soul is ground in my life's
knot.
My God, My God, Why have you
not forsaken me?

Teachers can be preoccupied like Pagis's physicist, dusty like Amichai's archaic pedagogue, rheumy like the great Spinoza, or conflicted like the old kibbutz teacher. Nevertheless, those who have taken on the mantle of teacher strive to be worthy of the honor ascribed by Jewish tradition, while living in a world more closely described by our modern writers.

We can develop true respect for teachers only if we acknowledge the realities our writers reveal. Then we may find ourselves possessing the wisdom to honor our mentors in the spirit of poet Adrienne Rich, who opens her collection *The Fact of a Doorframe:* "For my teachers, present and gone." That dedication is what teachers live for. □

Rabbi William Cutter is professor of Hebrew Literature and Education at HUC-JIR in Los Angeles and founding director of the Rhea Hirsch School of Education.

JEWISH parenting TODAY

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ETTI PALTZ

Why Be Jewish?

JPT Talks to Parents Throughout the City About The Choices, Challenges & Rewards

CALENDAR LISTINGS BEGIN ON PAGE 24 • REVIEWS, PG. 20

Why be Jewish?

As with most things Jewish, there is an "on the other hand" to laments about the imminent disappearance of the American Jewish family.

Yes, a lot of people are intermarrying—but what about that new Reform day school in Brooklyn? Yes, there's not a child to be seen among the aging and dwindling members of some venerable old synagogues—but what about Manhattan's B'nai Jeshurun, whose multi-generational membership is growing so fast it can barely keep its membership rolls up to date? And what about that new Jewish Community Center on the Upper West Side? And the yeshivas all over the metropolitan area bursting at the seams? And the waiting lists for progressive day schools like Manhattan's Heschel? And the soaring property values in family-oriented Jewish neighborhoods in Queens?

By EZRA GOLDSTEIN

All the focus of the past few years has been on the temptations of modern America, luring Jews to shed their historic identity for religious and ethnic anonymity. For the first time in history, warn observers, a Jewish community is threatened by its friends rather than its enemies as a welcoming non-Jewish America spreads its arms wide and says, "Join us."

But there is a another way of looking at things. If our generation is the first in 2,500 years that has free choice whether to be Jewish, a remarkable number of families are indeed choosing to be Jewish. Hundreds of thousands of parents are going to the trouble, expense and hassle of maintaining their Jewish identity and passing it on to their children. And by no means is all this active "Judaism by choice" motivated by the deep faith of religious orthodoxy.

Conversations with parents in the five boroughs revealed numerous reasons why they are choosing to raise their children as Jews. The one common response was that they find in their Judaism tools that help them cope with the modern world, and they want to pass these tools on. These are not families that have walled themselves off from modernity to shelter their faith, as some extreme ultra-Orthodox Jews have done here and in Israel. Rather, these families have chosen to be involved with the world as Jews.

Historian and educator Barry Holtz, in an essay published by the American Jewish Committee that asks "Why Be Jewish?", offers a list of answers: faith, belonging, culture, history, personal meaning, spiritual meaning, political and social meaning, the meaning of Israel. What these conversations revealed was that it is impossible to draw lines and say this person is Jewish for reasons of faith and that one because of history. People are Jews and want to pass their Judaism on for a jumble of reasons, and it's not always the easiest of decisions.

"THE SPIRITUALITY THAT Judaism provides gives you a better understanding of your relationship to time and place," said Ayal Shanzer of Forest Hills, the father of a two-year-old son and a new-born baby boy. "Otherwise, we're aimlessly meandering through time and terrain. It's only spiritual guidance that gives you a purpose, so that life does not become an all consuming grasping for things.

"Spirituality reminds you that there are things that are more important than material gains," said Shanzer, an assistant district attorney who identifies himself as Modern Orthodox. "It enables you to set priorities."

Samuel Rubin, of Brooklyn, who describes himself and his wife as deeply Jewish atheists, said they are constantly wrestling with how to pass their Judaism on to their three young children, "and constantly debating whether we want to pass on Judaism at all. The answer always comes up 'yes,' for reasons we're sometimes hard-pressed to articulate.

"Judaism is central to who we are. For all the problems we have with the militant self-righteousness of some of our fellow Jews, and with Judaism as an organized religion, we still believe that we are giving our children an invaluable gift by raising them as Jews."

Staten Island's Charles Russo, who has moved from minimal observance to a deeply religious lifestyle over the last decade, offered an answer in sharp contrast to Rubin's uncertainties when asked why he and his wife are raising their four young children as Jews. "Religion makes you in God's image," he said. "Without religion you're a beast. When you haven't read and understood, opened your eyes to the reality of human existence — and the only way to do that is through religion — you're dead. You're not what you were meant to be."

Amy Hass, a single mother, said that she has been brought slowly back to Judaism by her daughters, Rachel, 14, and Dylan, 10, both of whom attend Hebrew school. "We get a very strong sense of values from Judaism. Rachel doesn't lie to me, unlike the way some of her friends act. I attribute it to moral understanding of what is right and what is wrong.

"Judaism has brought much more understanding between my children and myself to our household," said Hass.

Moishe Rosenfeld and Annette Harchik, Yiddish-speaking secular Jews, talked about how much richer their interactions with modern America are because of their Jewish heritage, and how they want to pass that heritage on to their five-year-old daughter. "Judaism is the fabric of our lives," said Harchik. "We want to give Felicia the same benefit."

Shanee Epstein, a Brooklyn artist, Hebrew teacher and mother of two, said, "The world is a very confusing place and children need to know who they are. Judaism is who we are."

"I was raised Orthodox but got turned off to it when I was younger," said Adena Canter, who has returned to Orthodoxy and lives with her husband, David, and son, Shmuel, in Bayside, Queens. "Now I see how much meaning Judaism gives your life. I want to pass that on to my children."

Population surveys do not lie and sentiments like Epstein's and Canter's are not universal. Many thousands of Jews are dropping out, and taking their children with them.

"People are not saying they would prefer not to be Jewish," Barry Holtz said of the survey data, "but it's not high on their priority list. Most Jews think being Jewish is a good thing, and when they intermarry, they aren't rejecting Judaism. It's just that Judaism has lost out in competition between conflicting values."

Holtz, who is on leave from the Jewish Theological Seminary to spend a year as senior education officer at the Council for Initiatives in Jewish Education, believes that the challenge to Jewish educators is to move Judaism higher up on the priority list, to make it more important

Family Snapshots


COREY SIPKIN

The Hass Family

Amy Hass is the divorced mother of three children: Jeremiah, 21; Rachel, 14; and Dylan, 10. They live in an apartment on the Upper West Side.

One day eight years ago, Rachel, whose father is Catholic, came home from school and announced she wanted to become bat mitzvah. The family had paid little attention to religion up to that point, so they went shopping for a synagogue. They tried out several and finally settled on Congregation Rodeph Sholom, a Reform temple in Manhattan.

Before Rachel was old enough to get herself and Dylan to Hebrew school on her own, Amy, an accountant, had to leave work early twice a week in order to take her daughters to and from the temple. "It was tough," she said in the kind of understatement characteristic of single parents. "It still is, at times," she added, speaking as tax season approached its annual climax.

The family's efforts have paid off handsomely, as far as Hass is concerned. Only Jeremiah has refused to become involved in Judaism.

"The girls love to go to Hebrew school. It's been a wonderful match. I can't tell you why they've gravitated to Judaism in such a positive way," said Hass, "but they have."

Rachel got her bat mitzvah and then some. She is now a leader of the temple youth group, student teaches a third grade class, and is preparing for her ninth grade confirmation.

Inspired by her example, several of Dylan's friends from public school are now attending Hebrew school with her, choosing it over gymnastics or some

Continued on the next page

The Rosenfeld/ Harchiks

Moishe Rosenfeld, 45, is a booking agent and a Yiddish newscaster on WEVD. Annette Harchik, 48, translates articles from Yiddish into English for the Jewish Labor Bund and teaches in a Yiddish after-school program. They were both raised in Yiddish-speaking households by parents who were secular yet intensely Jewish. They are attempting to pass that same strong sense of Jewish identity to their daughter, Felicia, 5.


ALAN H. KLEIN

Both parents attended Yiddish-speaking, secular Camp Hemseth as teenagers. Harchik tells the story of the summer in the 1960s when the daughters of the slain civil rights leader Megdar Evers were sent into hiding at Hemseth. Harchik was counselor for one of the girls.

Though neither parent is religious, daughter Felicia attends the Heschel School, a progressive but religious Jewish day school not far from their apartment on the Upper West Side.

"I want her to grow up in a Jewish environment," said Rosenfeld. "I want her to have a good basis for Jewish identification, to know Hebrew, to be identified with Israel. Religion may become an issue as she gets older, but we'll have to see.

"We send her to Heschel and have lots of Jewish spirit and songs in our home because we feel a connection to Jewish tradition and history and to the culture we grew up in, and we want to share that with our child," Rosenfeld continued. "Our identity is not religious. It's cultural and historical."

"Even though we don't believe in God," said Harchick, "we do believe in the Jewish people, in Jewish identity, in passing on the customs and traditions of our people. So we light the candles on Shabbat and do traditional things on the holidays not because of God but because this is the way our families did it.

"How much you believe in God is a moot point if what you really want for your child is for her to embrace the same traditions and calendar and customs as your parents and grandparents. That is what we want."

The Weidenfeld/ Epsteins

Shanee Epstein, 33, and Mark Moshe Weidenfeld, 30, live with their sons, Rafi, 7, and Ezra, 2, in Park Slope in Brooklyn. They keep the Sabbath and a kosher home, attend an Orthodox shul, and wear kippahs, but Rafi goes to public school.


ALAN H. KLEIN

Weidenfeld, a music teacher in a private school and a jazz musician, was raised as a Jew, but because his mother is not Jewish he chose to undergo an Orthodox conversion several years ago. Epstein is an artist and director of education for Town and Village Synagogue in Manhattan. She and Weidenfeld run Ohr

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to people. A number of observers believe that job is being made easier by a trend that runs counter to the temptations of assimilation. There is a spiritual revival in America. Attendance is rising in houses of worship of all faiths, and such books as *A History of God* by Karen Armstrong spend months on the best-seller list.

This trend may have less to do with the political swing to the right in this country than with the aging of the baby boom generation. People who came of age in the 1960s are confronting their mortality even as they have children themselves.

In his newest book, due out in June, psychotherapist and author Samuel Osherson notes that many of the children of the '60s now find themselves in a dilemma. They rejected organized religion years ago, but now worry about how to pass "a sense of belonging in the world" to their children. "So here you are," Osherson writes of himself in *The Passions of Fatherhood*, "not particularly devout yourself, wanting to provide your children a framework of spiritual values and beliefs that roots them in the world...

"Having a child raises anew unanswered questions about spirituality, faith, and how we make meaning of our existence on this planet—questions that some of us put aside when we were young."

According to demographer Bethamie Horowitz, the "boomlet" in the American population, coming as baby boomers have babies, is reflected in the Jewish population in the metropolitan region. There has been significant growth in the

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Why Be Jewish?

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percentage of the Jewish population that is less than 10 years old.

Horowitz, director of planning and research for New York United Jewish Appeal-Federation of Jewish Philanthropies, said that there appears to be a correlation between having children in the home and increased involvement in religious activities. According to UJA-Federation's 1991 New York Jewish Population Study, 39 percent of households without children had a family member belonging to a synagogue. In households with children, that figure rose to 54 percent.

People are discovering that "Judaism, as a religion, and being Jewish, as a way of personal and cultural identity, is a very powerful and positive aid to family life," said Holtz. "We are living through a time when families feel very stressed. For all the cant about family values, family life is not supported by political or economic realities.

"Judaism can help. People who have been non-identified as Jews have begun to have Jewish family celebrations, light candles, sing the Shema at night—all those things can give people a sense of connectedness within the family, and of being part of a bigger picture," said Holtz.

Judaism "provides a real anchor in a sea of uncertainty, which is our world," said Rabbi Larry Sebert of Manhattan's Town and Village Synagogue. "It adds a sense of spirituality to life, and we so need that; a sense of morality and justice, of being responsible to our world and our neighbors.

"I would say that Jews can't afford not to raise their kids as Jews," continued Sebert, the father of a 6-year-old girl and a 21-month-old boy. "It gives your children a sense of who they are and it provides the family with a wonderful basis for doing things together.

"And then there is a sense of rootedness, of connection to a historical context. Judaism gives you a past, present and future. In our world, with extended families scattered all across the continent, that sense of connection to history and family is very powerful, very effective for creating a basis for family life."

Holtz expanded on the variety of ways Judaism is important to people. "Many strongly-identified Jews see Judaism as a way of expressing their moral and political aspirations and values," he said. "They see the way they vote or social action projects, like helping the homeless or gathering earthquake relief, as a way of serving humanity through the medium of being Jewish."

Holtz said that one of the most powerful attractions of Judaism, even to the non-religious, is its promise of community. "Judaism offers a sense of belonging, that people care about me, that all Jews are responsible for one another." Jews, he added, are better at developing communal institutions "than just about anyone else. It is deeply ingrained in our culture. There are powerful motivations for Jews to be involved in federations and in other kinds of campaigns that give them a sense of working together for a common cause.

"And Jews just like to be with other Jews, to have a sense of belonging, of being part of something bigger than we are, that gives us the sense that we're not on our own. You will find lots of people in synagogues who are not there for religious reasons."

The belief that one is part of something greater than oneself is indispensable to parents, said Sebert—especially parents sensitive to injustice in the world, and to the risks that all humans must face, including children.

"If you have a sense of higher purpose in life," said the Conservative rabbi, " 'Do I want to bring children into this world?' is not a relevant question. If you're bringing children into a spiritual world, a world of faith—and I don't care how you define faith—than you say, 'I believe my children and I can make this a better world in which to live.' "

'Having a child raises anew unanswered questions about spirituality, faith, and how we make meaning of our existence on this planet—questions that some of us put aside when we were young.'

Weidenfeld

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Hadash, an after-school program of Jewish education for about a dozen kids from the neighborhood.

"I grew up with a large, extended family, very Jewish, with lots of celebrations," said Epstein. "It enriched my life. When I see people my age who didn't grow up with that, I realize that I had something very special.

"There are so many things I love about Judaism. It celebrates learning for learning's sake. It teaches children such values as being good to people, and that you are responsible not only to yourself but to others. It is very dynamic, with lots of room for interpretation, and that fosters critical thinking in children.

"Judaism is dynamic enough that we can all find our own paths in it."

Weidenfeld said he senses a definite revival in Jewish awareness. "Go back a generation, and you would have run into a lot of people striving to be part of what's American. But what's American? I gave my students an assignment: tell me what American music is. They couldn't do it, any more than someone could give you one definition today of what an American is. So lots of people, and it's not just Jews, are finding themselves as Americans by returning to their ethnic and cultural roots."

Epstein added, "I love sharing cultures with my Puerto Rican and African-American and Irish friends. I love their celebrations. And I love mine."

Hass

Continued from the Previous Page

other after-school activity. "And we're talking about having her bat mitzvah in Israel," said Hass.

"My kids have brought me back to Judaism," observed Hass, whose parents gave her little Jewish upbringing. "Now my kids are teaching me. They bring home the holidays to me, help me do things properly, like lighting the candles on Friday night.

"It has been wonderful for us as a family. It has changed the way I think about Rachel as a child, and the way she thinks of me as a parent."

DAF LAMOREH דף למורה

NEWSLETTER OF THE BJE PERSONNEL PRACTICES DEPARTMENT / MAY 95 / IYAR 5755

Vol. 8, No. 2

Dear Educators, Shalom:

Once again we approach the end of another productive school year. The nearly 30,000 children in Bureau of Jewish Education affiliated schools have all benefitted from your dedicated and professional input this year, and we are all grateful to you for your efforts in developing the future Jewish community of the 21st century. In this issue of Daf Lamoreh, you will find many items of interest, whether it is professional development opportunities in which you may participate, or our reprint of an article on the Best Practices Project of the CIJE. As we approach the end of the school year, may we thank you for all your efforts on behalf of the children in our schools. Have a wonderful summer!

Sincerely,

Yonaton Shultz
Director of School Personnel

IN THIS ISSUE . . .

MAZAL TOV TO 1994 MILKEN DISTINGUISHED EDUCATOR HONOREES

Five exemplary educators were honored at the Annual Milken Foundation Recognition Luncheon at the Beverly Hilton on Wednesday, December 14th. Each winner received a $10,000 award. The honorees were:

Esther Bar-Shai, third grade Judaica teacher at Adat Ari El Day School. Esther will tell you how much she enjoys teaching: "It's my life and joy." But she will also remind you that it's a great responsibility to instill in her students a love for Israel, the Hebrew language and the Jewish heritage.

Rabbi Abraham Czapnik, Kindergarten/pre-1 Judaica teacher at Yeshiva Rav Isacsohn. Rabbi Czapnik can be found teaching five-year olds Hebrew recognition as well as the beginnings of Biblical translation and insight. You will also find him inspiring adults as the Director of the Jewish Learning Exchange where he reaches out to Jews of varied backgrounds.

Valerie Lev, third grade General Studies and Judaic teacher

at Stephen S. Wise Temple Day School. The twenty-year veteran said, "I strive through my work to demonstrate that children can receive the highest level education possible: they can become excellent readers, writers, problem solvers and thinkers, their talents can be developed and their characters shaped and at the same time, they can receive a rich and complete Jewish education."

Adele Rubin, Middle School Math teacher at Abraham J. Heschel Community Day School. "I've always felt that some students' lack of achievement is not due to their inability to learn, but due to their need for personal attention; spending a lunch period with students in a relaxed setting can make an enormous difference in their attitude and performance," said Rubin.

Rabbi Dovid Thaler, High School Judaica Principal, Yeshiva Ohr Elchonon Chabad. As the principal of a high school yeshiva where a majority of the students live, Rabbi Thaler has the added responsibility of supporting his students emotionally and psychologically outside of the classroom. Stated Rabbi Thaler: "We at the school must do the job of teaching, educating and guiding the students through the maze of adversity and challenges that life has to offer."

PERSONNEL PRACTICES DEPARTMENT AT YOUR SERVICE!

LOOKING FOR WORK IN 1995-96?

All educators looking for employment for the 1995-96 school year should let us know by sending in the enclosed Data Input Form. You will then be included in the most extensive Jewish educational job referral service available in the U.S. This past year, the Personnel Practices Department helped schools fill over 300 available vacancies. Let us help you find your job for 1995-96!

Hot Line

BJE JOB HOTLINE - (213) 852-6579

The BJE Job Hotline lists available teaching positions in the Jewish schools of Greater Los Angeles. If a job listing interests you, simply telephone our Department during normal business hours for a specific referral. This service is available only to those Jewish educators certified by the Personnel Practices Department.

ARE YOU MOVING?

Are you planning to move? If so we would like to stay in touch. Please telephone our office and let us know of your new telephone number and address. Telephone (213) 852-6562 for your change of address or telephone. Thanks for your cooperation.

WISHING YAEL GALPERIN A FOND FAREWELL!

The Bureau of Jewish Education's Personnel Practices Department has enjoyed the faithful and efficient services of Yael Galperin as Department Secretary for many years. Yael's tenure at the Bureau started 12 years ago and her work in the Personnel Practices Department started 9 years ago. For each moment of her career in the BJE, Yael gave committed and sincere service to all our principals and teachers. Her sense of commitment and her dedication to the field was felt by all who came in contact with her. While we understand her desire to retire from full time work, it will be a great loss to our Department. We wish her only the best in the future.

MEET OUR NEW DEPARTMENT SECRETARY

Jillian Ben-Ezra will be joining the BJE as Department Secretary and will be in training in the weeks to come. She comes to us after faithful service in other Jewish community and school locations and we know she will serve your needs very faithfully. Be sure to take a moment to say hello and introduce yourselves.

IMPORTANT DATES TO REMEMBER

May 1 - Educators inform their schools in writing as to whether or not they would like to return for the next school year.

May 15 - Schools inform their educators in writing as to whether they want the educator to return for the next school year.

August 15 - All official transcripts regarding courses or in-service workshops taken must be postmarked no later than August 15th in order to count in your status for the school year beginning in September. Anything postmarked later than August 15th will be "banked" in your file and will count for the next school year.

SPECIAL TRAVEL DISCOUNT BOOKLET AVAILABLE FOR BJE CERTIFIED EDUCATORS

The Personnel Practices Department is pleased to offer BJE certified educators the opportunity to save 50% off rack rates at over 2,500 hotels and resorts, in the U.S. and around the world. By special arrangement, BJE educators can purchase the ITC-50 Travel Club membership for only $10. Using the directory only once will save you far more than the special reduced rate. See attached order form. This is just another way the BJE says "thank you" to our valued educators.

UNIVERSITY OF JUDAISM

Summer Institute for Jewish Educators
June 25 - June 29, 1995

The following courses will be offered for 2 units
of either academic or BJE credit:

Tefillah for Ourselves and Our Students
Debbie Friedman, Stuart Kelman and Amy Wallk Katz

The Vocabulary of Jewish Life: Basic Judaism in 5 Days!
Linda Fife, Luisa Latham

Early Childhood Curriculum for the Jewish School: An In-Depth Exploration
Bea Chankin, Louise Taubman

The Ideal Youth Community
Stan Beiner

Tough Topics in Jewish Thought and Teaching
Elliot Dorff, Ed Feinstein

Tuition: $350 per course, plus $25 registration fee

The following courses will be offered for
1 unit of either academic or BJE credit:

Tough Topics (momings only - philosophical component)
Elliot Dorff

Ritual, Lifecycle and Jewish Meaning
Deborah Orenstein

Tuition: $185, plus $25 registration fee

Groups: We are pleased to announce a 3 for 2 special!
Register three regularly employed professionals from the same institution for the tuition price of two.

A limited number of BJE subsidies are available.
Please contact Dr. Ron Reynolds at the BJE for information.

Registration is due by May 22, 1995.
For further information, contact Jill Lasker,
Registrar, (310)476-9777 x296

BJE YOUTH PROGRAMS

YAD B'YAD COMEBACK IS TRIUMPHANT!

Jewish spirituality went Broadway as Yad B'Yad, the BJE's performing arts troupe, made its theatrical comeback with the original musical, "Lift My Eyes!" Twenty-five talented teens and preteens performed to audiences of hundreds at Adat Ari El in North Hollywood and Temple Emanuel in Beverly Hills during two public shows in January and February. Additional performances are being held at University Synagogue, Brentwood; Temple Menorah, Redondo Beach; Camp Ramah, Ojai; and Temple Ami Shalom, West Covina (through the support of the Federation of the San Gabriel and Pomona Valleys).

"Lift My Eyes," based on a book by Winnie Hiller with music by Sam Glaser, provided an opportunity for the cast to explore their own spiritual ties to Judaism while providing 'food for thought' for the audiences," said BJE Head Consultant, Monise Neumann, the show's producer. "The audience's response to the show was so enthusiastic that an audio cassette is now being produced and should be available at Jewish music stores and gift shops in the near future."

For more information call (213)852-6567.

SUMMER ULPAN ISRAEL

SPACES STILL AVAILABLE FOR SUMMER ULPAN IN ISRAEL

Enrollment is still open for the BJE's 1995 Summer Ulpan in Israel. Presently, more than 140 teenagers are enrolled in this incomparable program of travel, study and friendship. The Ulpan departs Los Angeles on July 1st and returns August 23rd.

For information, please contact Nurit Goldman, (213)852-7750.

REGISTRATION OPENS FOR THE 1996 MARCH OF THE LIVING

On April 16, 1996, 5,000 Jewish teens from countries around the world will share in a once-in-a-lifetime experience when they march two miles from Auschwitz to Birkenau, retracing the steps of the "March of Death," the actual route which countless numbers of our people were forced to take on their way to the gas chambers at Birkenau. This time, however, there will be a difference. It will be a "March of the Living" to commemorate Yom HaShoah, Holocaust Remembrance Day, reaffirming the strength and vitality of the Jewish people. From Poland, participants will fly to Israel to join the entire Jewish community in celebrating Yom Ha'Atzmaut, Israel's Independence Day.

A participant in the 1994 March writes: "The March taught me that the opposite of love is not hate, but rather indifference...we must all speak out against injustices; Judaism demands it, those who perished are entitled to it!"

Zvi Weiss, BJE Director of Programs and Western Regional Director of the March has announced the opening of registration for the 1996 March: "The March of the Living makes a statement to the world about Jewish survival, it is an important symbol for those who survived, has a profound impact on its participants and on the communities to which they return. I look forward to a growing number of participants from Los Angeles." Due to the national and international demand for the program, space is extremely limited. "While the official registration deadline is November 1st, I am afraid that we may have to close registration early due to the popularity of the program."

For more information about the 1996 March of the Living call Debbie Rabinowitz at (213) 852-7748.

BJE YOUTH SERVICES

SUPER TEENS RAISE $24,000 AT SUPER SUNDAY

On February 26th, over 300 teens were on the phones calling their friends and raising money to provide services for the elderly, help AIDS patients, support Jewish education, rescue Jews and others from Sarajevo, absorb immigrants from Eastern Europe to Israel and many other important projects and services that are funded by the Jewish Federation.

Jewish Community Youth Council members played a central role in coordinating the campaign. "Youth are as much a part of this community as adults...it is important that we support it today as we become its central leaders tomorrow" said Micah Grossman, Youth Campaign City Chair. "We are very proud of the fact that we raised over 30% more in pledges than last year!" added Lisa Ehrens, Valley Chair. Kol HaKavod to all of the youth groups and individuals that contributed to this success!

BJE'S WORLD REPAIR MANUAL: VOLUNTEER OPPORTUNITIES FOR TEENS

Teens who want to make a difference in the world can now get some help through the new Volunteer Opportunities Guide. "There are many Jewish organizations that could really use help," says Debbie Rabinowitz, who compiled the guide. "Just call me at (213) 852-7748 and I'll be happy to pop a guide in the mail to you!"

CALL TO FIND OUT WHAT'S GOING ON: JEWISH YOUTH INFORMATION HOTLINE

The BJE Youth Information Hotline is up and running. For information about youth groups or youth events in your area call (213)852-6581.

BJE CURRICULA UPDATE

"JUSTICE, JUSTICE FOR ALL" CURRICULUM TEACHES DISABILITY AWARENESS THROUGH A JEWISH CONTEXT

Just as quality instruction is vital to educational success, social life is critical to the emotional development of our kids. Disability awareness education programs can help students become more sensitive to peers (and adults) who might be a little different. The BJE's "Justice, Justice for All" curriculum serves as a powerful tool to teach Judaic concepts relating to disability awareness. This acclaimed curriculum is being used around the world. If your school does not have a copy of the curriculum, please call BJE Director of Psychological Services and Special Education Dr. Kenneth Schaefler at (213)852-7749.

"A TIME TO REJOICE" SPECIAL EDUCATION CURRICULUM NOW AVAILABLE

A new Department project will serve as a legacy to the dream of Mr. Harold Ziff (of blessed memory) that every Jewish child be able to participate in Jewish learning and Jewish living. The 265-page Jewish Special Education Holiday Curriculum, "A Time to Rejoice," is designed to help Jewish schools, camps and youth groups bring Jewish holidays and festivals to life for 7-9 year old children with special needs. As the first large-scale curriculum of its kind in the English-speaking Jewish world, it has an international audience. The next volume, geared for 10-12 year-olds, is in progress. Please call Dr. Kenneth Schaefler, BJE Director of Psychological Services and Special Education, to order the curriculum or for information regarding special education.

BJE INSERVICE HIGHLIGHTS

DR. RON WOLFSON KEYNOTES BJE CONFERENCE FOR RELIGIOUS SCHOOL EDUCATORS

Nearly 400 Reform and Conservative religious school teachers and principals heard Dr. Ron Wolfson, Director of the Whizin Institute for Jewish Family Life, present his keynote address, "Why Won't They Get Out of the Car? - The Challenge of Reaching and Teaching the Jewish Family," at the Religious School Educators Conference sponsored by the BJE, in collaboration with the Whizin Institute, on January 15th, at the University of Judaism.

With the goal of "Educating the Jewish Family," "teams" of lay leaders and rabbis from twenty congregations joined their schools' educators at the conference to plan family education programs for the coming year.

The conference was supported in part by a grant from the Jewish Community Foundation.

DAY SCHOOL EDUCATORS CONFERENCE

Adat Ari El was host to the BJE's Day School Educators Conference on February 17th. Almost 70 individual workshops were presented for 500 Judaica and general studies educators from Conservative, Reform and Community day schools across Greater Los Angeles. Topics covered math, science, language arts, meeting various student needs, prayer, intermarriage, Hebrew and Jewish studies.

INSERVICE AND TRAINING OPPORTUNITIES IN L.A. AND THE U.S.A

UNIVERSITY OF JUDAISM SUMMER INSTITUTE FOR EDUCATORS

The University of Judaism is sponsoring its Summer Institute for Jewish Educators June 25 - June 29, 1995. Educators may earn 1 unit (15-hour courses) or 2 units (30-hour courses) of academic credit. The 30-hour intensives include: "Reaching and Teaching the Jewish Family: A Whizin Institute for Jewish Family Life Seminar," "Tefillah for Ourselves and Our Students," "The Vocabulary of Jewish Life: Basic Judaism in 5 Days!" "The Ideal Youth Community," and "Early Childhood Curriculum for the Jewish School: An In-Depth Exploration." The 15-hour intensives include: "Tough Topics in Jewish Thought and Teaching." Fees are $185.00 per 15-hour course, $350.00 per 30-hour course, plus a non-refundable registration fee of $25.00.

It is also possible to audit these courses and receive L.A. Bureau of Jewish Education inservice credit based on full attendance and class participation.

For more details and a registration form, please contact Jill Lasker, Registrar, University of Judaism, 15600 Mulholland Dr., Los Angeles, phone: (310)476-9777 and fax: (310)471-1278.

20TH CAJE CONFERENCE

The Conference on Alternatives in Jewish Education will mark its 20th year at the University of Massachusetts in Amherst, August 13 - August 17, 1995. A pre-conference Shabbat weekend will be conducted August 10-13. The conference will cover the full range of Jewish educational topics, organized into four content areas: Torah and Tradition; Am Yisrael; Creative/Cultural Arts; and Techniques and Technology. Special focus will be on AIDS education, arts education, computers and internet, environment, healing, in-depth text study, Jerusalem 3000, language acquisition, learning environments, spirituality. The Conference will also include exhibits, an educational resource center, media center, evening programs, family education and more. For detailed information and a registration form, please contact Hope Berger, at the CAJE 20 Conference office at P.O. Box 70, Shrewsbury, MA 01545. Phone: (508)754-9017, the fax: (508)754-9018 and Email: caje20@all.net.

If you would like to receive one unit of in-service credit for your attendance at CAJE, (credit to apply to the following 1996-97 year), please write us that you will be attending CAJE and we will verify your attendance after the conference.

BJE STIPENDS AVAILABLE FOR U.J. SUMMER INSTITUTE AND CAJE

The BJE is providing stipends designed to help local Jewish educators benefit from participation in two outstanding professional development programs to take place this summer.

Stipends in the amount of $75 are available to qualifying educators wishing to attend the University of Judaism's Summer Institute which will take place from June 25-29 at the U.J. campus on Mulholland Drive.

Stipends in the amount of $100 are available to qualifying educators wishing to participate in the CAJE Conference which is scheduled for August 13-17 at the University of Massachusetts, Amherst.

The number of stipends is limited and will be granted on a first-come--first-served basis. To qualify, educators must be employed in a BJE-attiliated school and have a completed personnel file on record at the BJE. To obtain a stipend, please contact Dr. Ron Reynolds at (213) 852-7746.

SPECIAL BJE IN-SERVICE SEMINAR:

FACING HISTORY AND OURSELVES: THE HOLOCAUST AND HUMAN BEHAVIOR
With Jan Darsa

The BJE will conduct a special one-day seminar on the teaching of the Holocaust on Tuesday, May 16, 1995, 9:00 a.m. to 3:30 p.m. at Valley Beth Shalom, 15739 Ventura Blvd., Encino. Eligible participants will receive 1/2 unit of BJE in-service credit. The seminar is appropriate for teachers of students in grades 7 and higher.

Participants will explore new materials specifically designed for use in Jewish day and afternoon religious schools. The material utilizes a case-study approach, focusing upon the Jewish community of Warsaw as a vehicle for understanding pre-Holocaust Jewish life in Eastern Europe. The curriculum also examines many of the larger issues and dilemmas faced by Jews, not only during the Shoah, but ever since.

Jan Darsa is a staff member at (the Boston-based) Facing History and Ourselves who is involved in staff development and curriculum writing. She is the project director of a Covenant Foundation grant project supporting the publication and dissemination of the Warsaw materials, which she authored. Ms. Darsa is also a Jerusalem Fellow.

To register for this outstanding program, please contact Dr. Ron Reynolds at (213) 852-7746.

HOLIDAY MAGIC SERIES

Miriam Alperin will teach a four-session course dealing with holiday and general hands-on activities in the arts. The course is open to all teachers. The classes will meet at Valley Beth Shalom from 10:00 a.m. to 12:00 noon on Wednesdays, May 10, 17, 24, and 31. Teachers will learn how to integrate simple, successful, inexpensive projects into the classroom for all age levels. To enroll in the in-service, please telephone Dr. Ron Reynolds at (213) 852-7746.

HEBREW LANGUAGE ULPAN OFFERED

The Summer semester of the Israeli Hebrew Ulpan will begin the week of June 11, 1995. There are a variety of class levels and locations. BJE certified educators can receive in-service credit and a 10% discount on the tuition of $130 for the 10 week semester. This is a great opportunity to learn to communicate in Hebrew! For more information please telephone Ofra Weinberg at (213) 852-3255 or (213) 852-7892.

BJE SUMMER INSTITUTE SET FOR AUGUST 23

This year's BJE Summer Institute will take place on Wednesday, August 23, from 9:00 a.m. to 2:45 p.m. at the Abraham J. Heschel Day School, 17701 Devonshire St., Northridge. As is our custom, the day will feature an outstanding lineup of instructors and sessions previewing the slate of BJE in-service seminars and courses to be offered during the coming fall semester. Those participating in the program will be eligible for receipt of 1/2 unit of BJE in-service credit. Additional information and registration forms will be mailed shortly.

הרשות המשותפת לחינוך יהודי
The Joint Authority For Jewish Zionist Education

המחלקה לחינוך ולתרבות יהודיים בגולה
The Department of Jewish Education and Culture in the Diaspora

invites you to join

MATAN

A Summer International Camp
for English-Speaking
Young Musicians and Dancers (ages 14-18)
This year on Kibbutz Kfar Menachem

Dates: Arrival in Israel, Sunday, July 23, 1995
Camp: Monday, July 24 - Friday, August 4, 1995

Excursions and Educational Program by the Department of Jewish Education and Culture in the Diaspora: August 4 - August 10, 1995

Cost: Camp and Educational Program, $1,430.00
(Does not include air fare. Tickets should be bought by the participants).

INTERNATIONAL ISRAEL SEMINAR FOR TEACHERS

TEXTS AND CONTEXTS: IN SEARCH OF IDENTITIES
July 10 - 27, 1995

This seminar will be run jointly by the Department for Education and Culture in the Diaspora and Melitz. It is aimed at teachers and other educators from the English speaking world, as well as from Europe and Israel.

Cost: $1,715, which includes
- Accommodation and half board
- All tours and programs

FOR MORE INFORMATION, BROCHURES AND APPLICATIONS FORMS, PLEASE CONTACT SIMA HARUV AT (213) 852-8780.

DR. HAIM LICHT TO TEACH!

Popular Israeli scholar and teacher Dr. Haim Licht will conduct sessions on "The Holidays of Tishrei" at the BJE Summer Institute, August 23, 1995, and will present a special, two-day (half-unit) seminar, August 24-25, 9:00 a.m. to 12:30 p.m. at Valley Beth Shalom, 15739 Ventura Blvd, Encino. The seminar will explore texts associated with Rosh Hashanah and Yom Kippur. Register for the special seminar by phoning Dr. Ron Reynolds at (213) 852-7746.

IN ISRAEL

INTERNATIONAL ISRAEL SEMINAR FOR TEACHERS

The Department of Jewish Education and Culture in the Diaspora and Melitz: The Center for Jewish Zionist Education is conducting an International Israel Seminar for Teachers July 10 - July 17, 1995. The purpose of the seminar is to examine the impact of the new realities in Israel and the Middle East on school curriculum as well as to create new and improved strategies to teach Israel studies in the various American Jewish communities.

The price of the seminar is $1,715 which includes seminar and educational program, accommodations and half-board and tours throughout Israel. For further information, please contact the Department of Education and Culture office in New York; phone: (212)339-6038 and fax: (212)318-6178.

THE THEATER IN ISRAEL

Kansas State University's nationally recognized theater program and Seminar Hakibbutzim - the State Teachers College of Israel in Tel Aviv, are sponsoring a summer university program including three 3-unit courses July 9 - July 30, 1995 in Israel. The aims of the program are for participants (1) to become acquainted with Israeli Theater in all its aspects - educational, community, professional, and therapeutic; (2) to understand how the social, political and ideological dilemmas of Israeli society are expressed and reflected in its theatrical productions and activities; (3) to meet leading Israeli theater artists, educators, producers, and therapists; (4) to tour theater centers and cultural sites throughout the country. For program and cost information please contact Peg Wherry, Academic Outreach, (913)532-5687; (800)-622-2KSU; 221 College Ct., Kansas State University, Manhattan, KS 66506-2304.

BEZALEL ACADEMY

The Bezalel Academy of Arts and Design in Jerusalem will host a summer program July 16 - August 4, 1995. Two courses are being offered: "Jerusalem Through the Ages" and "Introduction to Fine Arts." The cost for the three-week program, including coursework, bed, breakfast, dinner, hotel accommodations, day tours and field trips is $1,750 plus airfare.

For more information and an application form, please contact: Friends of Bezalel Academy of Arts and Design, Inc., 654 Madison Ave., Suite 409, New York, NY 10020. Phone: (212)935-1900; fax: (212)935-2210.

JEWISH EDUCATORS' TRAINING INSTITUTE

The Jewish Educators' Training Institute of the Melton Centre of the Hebrew University of Jerusalem offers a three-week intensive seminar in Jerusalem specifically designed for the faculties of Jewish day schools and focus groups of formal and informal Jewish educators. The staff of the Melton Centre works with each group in a collaborative partnership to plan a training program designed to meet the group's goals and needs. Each seminar is planned around a specific theme chosen by the group.

In addition to the seminars, the Institute offers a series of limited enrollment short term workshops. These workshops provide individual educators with an opportunity to explore areas of personal interest and to meet educators from around the world. Some workshops are designed for participants to develop their own Judaica knowledge through the intensive study of selected Jewish texts and literature. Others focus on issues such as philosophy and curriculum development, methodological questions, teaching Israel, or the use of arts, drama and films in the classroom.

For information about the July, 1995 programs please contact Dr. Howard Deitcher, The Jewish Educators' Training Institute, The Melton Centre, The Hebrew University of Jerusalem, Mt. Scopus, Jerusalem 91905, Israel. Phone: 02-882033/4; fax: 972-2-32211.

JEWISH EDUCATIONAL ISSUES

SCHOOLS THAT SUCCEED (by Barry W. Holtz, reprinted with permission from Reform Judaism Magazine, published by UAHC, Spring, 1995).

A study of the "best practice" Jewish schools reveals their secrets.

Imagine a congregational school where the children are learning serious Jewish content, where a vast majority of the students continue after their bar or bat mitzvah, where the pupils actually enjoy their Hebrew school experience. This is no fantasy. There are supplementary religious schools that fit this description.

In order to improve the field of Jewish education, the Best Practices project of the Council for Initiatives in Jewish Education (CIJE) enlisted a team of experts to study and document the "best practice" institutions, the most successful schools and educational

programs in North America. Research began with an exploration of exemplary supplementary schools within congregations. This is what they found.

The School/Synagogue Partnership

A best practice school fits into the overall orientation of the congregation, reflecting the values of the synagogue; the synagogue, in turn, confers a significant role and status to the school. A school that is viewed as central to the mission of the synagogue has a greater chance for success.

How does the supplementary school become a valued institution? The key player is the rabbi of the congregation. In virtually every best practice site, the rabbi invests the congregational school with prestige by demonstrating strong interest and sustained involvement.

The lay leadership represents a second critical element in ensuring school success. The synagogue stakeholders must be involved in an ongoing conversation about the school's mission. Best practice schools have a clear sense of their vision and continually involve the temple leadership in discussions about goals.

Finally, best practice schools see themselves as part of a larger context: the synagogue as an educating community. They are also more likely to integrate their formal program (the "school") with a variety of informal programs, such as camps; shabbatonim; family retreats; trips to Israel; and holiday, tzedakah, or arts programs.

The Educational Leaders

All of the best practice schools have effective educational leaders, usually educational directors (or occasionally, the rabbi), who, among other tasks, provide continuity, build morale, and work with rabbis and lay leadership on issues of status and vision. Their primary role is educational, not administrative or organizational. Some focus on supervision and inservice education; others serve as inspirational spiritual models; still others concentrate on creative programming and curricular improvements.

The Successful Classroom

Schools ultimately succeed or fail because of what happens in the individual classroom. The best practice schools all emphasize the key role of the teacher in involving and inspiring students. Each of the best schools responds to the three fundamental dimensions of school staffing: recruitment, retention, and professional growth.

Many of the best practice schools have no recruitment problems. In general, good schools tend to perpetuate themselves because their reputations are well-known in the educational community; when openings appear, they have no difficulty in attracting teachers. Other schools have found innovative ways to recruit staff, such as training parents to serve as teachers.

Finding ways to retain outstanding teachers is a crucial component of success. Best practice schools have stable staffs. The key components in retaining teachers are fair pay, and more importantly, a sense of being appreciated by the educational director, the rabbi, and the community as a whole. In congregations where education is highly valued, teacher esteem tends to be high.

An ethos of professional growth and teacher education characterizes all the best practice schools. Professional growth opportunities advance both the quality of teachers and their sense of being valued. Training areas tend to focus on three areas: a) increasing teachers' subject knowledge with sessions on Bible, Hebrew, or Jewish holidays; b) increasing classroom teaching skills such as discussion leading, curricular implementation, or classroom management; c) raising teachers' personal Jewish commitment.

The best practice schools use denominational organizations (such as the UAHC), local central agencies, and, at times, commercial Jewish textbook publishers for teacher education sessions. Teachers are also sent to conferences, including those sponsored by the Coalition for Alternatives in Jewish Education and those connected to meetings of denominational educational organizations, such as the National Association of Temple Educators.

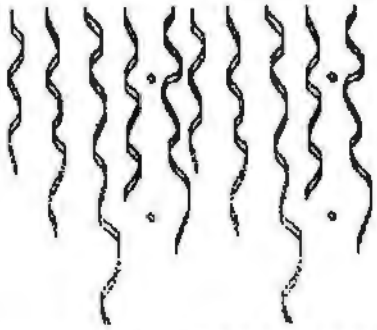
Family Involvement

Family involvement, another important factor in best practice schools, helps support the goals of the school (and probably the quality of discipline in the school), reinforces what children learn in school in the home, gives children a sense that Judaism is not "just for Hebrew school," and empowers parents by assisting them in home-based informal education, which has been a feature of Jewish life for generations. Family involvement may include adult learning, family retreats, school-teaching by parents, and an entire curriculum focuses on family education.

The CIJE Best Practice study indicates that congregational education can work, and that studying exemplary practice can help us improve the educational settings of today and build the institutions of tomorrow.

(Barry W. Holtz is director of the Best Practices Project of the Council for Initiatives in Jewish Education (CIJE). To receive a copy of the 100-page CIJE report on "Best Practices in the Supplementary School," send a check in the amount of $4.00 (for photocopying and postage) to the Council for Initiatives in Jewish Education, 15 East 26th Street, 10th Floor, New York, N.Y. 10010.)

BJE EVENTS AND HAPPENINGS



BJE GALA PROMISES TO BRING SIMHA...AND SARA

Plans are underway to make the Bureau of Jewish Education's 2nd annual fundraising dinner on Tuesday evening, June 13, 1995, at the Beverly Hilton Hotel, an evening of simha honoring L.A.'s patriarch and matriarch of Jewish continuity, Simha and Sara Lainer. Proceeds from the dinner and adbook will support the community-wide scholarship, school, youth, emigre and family programs sponsored by the BJE.

"The Lainers have demonstrated throughout their lives that the best way to promote Jewish life is through Jewish education," said event Chair Linda Goldenberg Mayman. "They represent what the BJE is all about."

Natives of Eastern Europe, the Lainers immigrated independently to Mexico City where they met and married. Sara was a Hebrew school teacher and an instructor of Latin and etymology at the Motolinia College. She taught at the Jewish Teachers' Seminary and was an active member of WIZO. Simha, a worker in the textile industry and a passionate Zionist, participated in the Labor Zionist Organization. Both Lainers served as volunteers at the Yiddish Day School.

In 1951, the Lainers came to Los Angeles with their three young sons, Mark, Nahum and Luis. Sara utilized her scholarly talents publishing Yiddish and Hebrew articles and authoring the award-winning book, "Days of Festivals and Remembrances." She worked on behalf of Hadassah, Pioneer Women, General Israel Orphans Home, the Yiddish Culture Club, Histradrut Ivrit, and Hug Ha-Tanakh. Mrs. Lainer holds the 1985 Deborah Award from the L.A. Pioneer Women/ Na'amat and an honorary doctorate from the Hebrew Theological College, Jewish University of America. She continues to lecture in Yiddish and Hebrew to groups in Los Angeles, Israel and Mexico where Sara's brother Rabbi David Solomon Rafalin (of blessed memory) served as Chief Rabbi for forty-six years.

Simha established himself as a prominent industrial real estate developer in the San Fernando Valley. He served on the Board of Directors and President's Council of the University

of Judaism, of which he and Sara are founders, the Board of Trustees of the Jewish Community Foundation, the Regional Advisory Board of the Anti-Defamation League, the Board of the West Coast Friends of Bar Ilan University, and as a Founder of the Western Friends of the Hebrew University in Jerusalem.

In 1989, the Lainers established the Simha and Sara Lainer Fund for Jewish Education administered by the BJE. Recognizing the critical need to help more children requiring tuition assistance, the Lainers have thus far awarded $290,000 in scholarships to over 400 children at 32 day schools and yeshivot throughout our city.

Rashi, the great commentator on the Hebrew Bible, observed: "One who enables Torah learning becomes like a parent to the child who is taught." The Lainers are the parents of sons and daughters-in-law who are Jewish community leaders in their own right and the proud grandparents of nine grandchildren. According to Rashi's view, Simha and Sara Lainer are also the parents of thousands more who will make their own contributions to our Jewish world.

For more information about the BJE's gala celebration honoring the Lainers, please call Susan Witkow at (213)852-7702.

JERUSALEM 3000

GET READY TO CELEBRATE THE TRIMILLENIUM OF THE CITY OF JERUSALEM!

The Joint Authority for Jewish Zionist Education has prepared a catalog of educational materials on Jerusalem, as background for the celebration of the Trimillenium anniversary of Jerusalem, City of David.

The catalog includes a compilation of relevant and available material on the subject of Jerusalem, whether in the form of books, articles, audiovisuals or posters.

The Trimillenium affords all Jewish educators a unique opportunity to enrich instruction and imbue students with the concept of the centrality of Jerusalem in Judaism. For a copy of the catalog ($12.00, including shipping and handling) and for information regarding the following projects, please write to:

The Joint Authority for Jewish Zionist Education
Jerusalem 3000
Education Campus
3, HaAskan Street
Jerusalem 93780
Attention: Heddy Swartz

The phone number is 02-759047/8; FAX 02-759133.

Jerusalem 3000 Pen-Pal Project for Teens Ages 13-15

This is a special program which will be conducted with the aid and assistance of the Jerusalem Municipality. The idea of the project is to create an organizational network, which will make the initial contact between children from Jerusalem and children from the diaspora so they can be pen-pals. In 1996, the children from Jerusalem will host their pen-pals, for three to four days in Jerusalem, at which time they will together attend special Trimillenium activities. Fax or mail your request for registration forms. The phone number is 02-759047/8; FAX 02-759133.

International Art Contest

The purpose of the contest is to reflect in art how children around the world see Jerusalem. The contest is open to children ages 7-14, individually or in groups. Suggested topics include: Jerusalem of Gold; Jerusalem, the Holy City; Me in Jerusalem, Jerusalem, City of Peace; People of Jerusalem; etc. Pictures should be 50 x 30 cm. and can be made using any technique. Schools may submit group projects; the preferred size for such group projects is 100 x 70 cm. Do not send framed pictures. Entries must be submitted by June 30, 1995. They can be submitted to El Al offices, Zionist Federations, Missions of the Israel Ministry of Foreign Affairs, and Tourism Ministry offices. Prizes include trips to Israel (awards for group projects will be made to the school or institution).

Educator Training Seminars, 1995

Ten educator training seminars, specifically on the subject of Jerusalem, will be conducted in July/August, 1995 for North Americans. The seminars will include tours, museum visits, workshops, lectures, and meetings with Israeli teachers over a two-week period. Additional special seminars will be organized for short-term visiting groups of educators at other times of the year. Fax or write for more information.

International Jewish Educators Conventions

Four conventions will be scheduled during 1996 for directors of pedagogic and hadracha centers, teachers and principals of Jewish schools, leadership training personnel, Jewish community youth workers, synagogue youth directors, camp directors and coordinators of cultural projects. The conventions will offer Jewish educators from around the world an opportunity to be part of the special activities and ambiance of the Trimillenium celebrations. Workshops will be presented on the various aspects of Jerusalem: historical, geographical, cultural, literary, etc.

International Jerusalem Song Competition

One of the projects planned for 1996 is an international song competition on the subject of Jerusalem. The aim is to strengthen the ties and identification of Jewish youth with the holy city through the writing and composing of songs about Jerusalem.

More information is available and will be forthcoming from the Joint Authority for Jewish Zionist Education.

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PUBLICATIONS AVAILABLE

Torah Umesorah Publications

Torah Umesorah offers a variety of materials for teachers and administrators. Whether it is a workbook on a Parasha, games oriented for primary grades, or a Chumash curriculum for day schools, there is a great deal of material available. For your own copy of their publications list, please write:

Torah Umesorah Publications
5723 Eighteenth Avenue
Brooklyn, N.Y. 11204
(718) 259-1223

Jewish National Fund Educational Catalog

Would you like materials for teaching about the holidays? What about the Jewish people throughout the ages or the Land of Israel? Write today for the Jewish National Fund's most recent educational materials catalog which includes picture workbooks, posters and booklets on a variety of topics which we use in our day and religious schools. For your catalog, please write:

Jewish National Fund
Department of Education
114 East 32nd Street, Suite 1501
New York, N.Y. 10016
(212) 779-0310

Plan Now for Jewish Book Month in the Fall

Each year, the Jewish Book Council sponsors Jewish Book Month in November and December. It's not too early to write today for material for next year. Materials include posters, children's bookmarks and other promotional materials. Please write:

Jewish Book Council
15 East 26th Street
New York, N.Y. 10010
(212) 532-4949

LEGAL ISSUES

REPORTING OF CHILD ABUSE

Penal Code Section 11166 requires that private school personnel report any observed or suspected instances of child abuse both by telephone and in writing to the appropriate public authorities within 36 hours.

Child abuse means a physical injury which is inflicted on a child by another person, by other than accidental means. Child abuse also means the sexual abuse of a child or any act of willful cruelty or unjustifiable punishment of a child, including corporal punishment or injury. . . Child abuse also means the neglect of a child or abuse in out-of-home care as defined in the Penal Code.

The reporting duties under the Penal Code are incumbent on individuals, and no supervisor or administrator may impede or inhibit such reporting. No person making a report of child abuse shall be subject to any sanction for making the report. However, internal procedures to facilitate reporting and to apprise supervisors and administrators of reports may be established provided that they are not inconsistent with the Penal Code provisions.

Any person who is employed in a private school on or after January 1, 1985, must, prior to commencing his or her employment, sign a statement on a form provided by the employer to the effect that he or she has knowledge of the requirements to make such a report and that he or she will comply with those requirements. Your principal should have a copy of the California State booklet on Child Abuse. Please review the requirements with your administrator.

IN THE INTEREST OF OUR STUDENTS

YOUTH SUICIDE PREVENTION - Programs and Resources for Congregations

Adolescent suicide has become an increasing problem. Suicide is a leading cause of death among adolescents, second only to accidents. In fact, the number of suicidal deaths among teens and young adults 15-24 was 12.5 per 100,000 in 1984. Recent studies indicate that nationwide more than half a million high school students attempt suicide each year.

The Task Force on Youth Suicide of the Union of American Hebrew Congregations has published a Suicide Prevention and Self-Esteem Kit containing resource materials and references which addresses this heartbreaking but very real crisis. Please contact the UAHC at 1330 Beacon St., Suite 355, Brookline, Massachusetts 02146, (617)277-1655 for a complete kit. "Whoever saves even one life is considered as though he saves an entire world."

BUILDING SELF-ESTEEM

(adapted from "Building Your Child's Self-Esteem," published by the Institute for Education Research. For more information, write to the IER at 793 N. Main St., Glen Ellyn, IL 60137.)

1. Be patient and tolerant. Let your students know that it's all right to feel discouraged occasionally about a task. "I can see that you're discouraged right now. Let's go over your errors so that you'll be able to avoid them on the next assignment."

2. Encourage self-expression and creativity. Let your students know that you value their originality. A child takes a risk to be creative and innovative; he needs to feel acceptance when daring to use his imagination.

3. Focus on what the student does right. First, recognize the student's achievements; then offer corrections. "Up to this point you are doing a nice job. However, it looks like you're getting off the track here."

4. Plan for success in learning. When a student begins a challenging new task or assignment, break the project into smaller tasks so that it no longer seems so overwhelming.

5. Avoid labeling students; they can carry that label into adulthood. Avoid saying, "Zak is our slow reader" or "Amy never reads directions." Labels that are unrealistically positive, however, can also damage self-esteem and motivation.

BE FAIR TO GIRLS

A variety of books, pamphlets, papers and flyers addressing such topics as how to encourage girls to pursue careers in math and science and how to eliminate gender bias from the classroom is available from the Women's Educational Equity Publishing Center. Funded through the U.S. Education Department's Office of Educational Research and Improvement, the Center also offers training and presentations to educators and community groups as well as maintaining a large electronic computer network through which educators share information and converse with others nationwide. For information and the Center's publications catalog, call (800)225-3088 or write: WEEA Publishing Center, Education Development Center Inc., 55 Chapel St., #200, Newton, MA 02158.

GIRLS, EQUITY, AND GROWING UP IN AMERICA

(from American Teacher, May/June, 1994)

You've heard it before: what teachers do in the classroom unconsciously or consciously fosters sexism. You've seen the data on girls shining academically in math and science until they cross the middle-school threshold, when they inexplicably start falling behind. You've observed in your students - perhaps in your daughters - a passivity and reluctance to put themselves forward that you may battle even as you say to yourself, "it's female nature."

Nature or nurture? Genetically or socially imagined? The gender debate among social and behavioral scientists rages on. But for all those who don't scan the academic journals, who don't have time to keep up with the intellectual think tanks and who prefer their English plain, Judy Mann, a columnist for the Washington Post, lays it out for you in "The Difference: Growing Up Female in America." (published by Warner Books)

The portrait Mann paints is a deeply disturbing one. Mann spent two years immersed in the studies that have been trickling out over the past decade, visiting co-ed and single-sex schools, public and private, and talking to girls and women, her own adolescent daughter, mothers and educators, psychologists, physical and social scientists and, interestingly, theologians. But although she approached her subject as a professional, and most teachers may do the same, the effect is deeply personal. For data aside, the experiences Mann describes ring with authenticity and familiarity.

"What would happen," Mann asks, "if boys were raised to respect girls as equals, to listen to their voices and to value them as friends? No patriarchal culture has ever tried to do this."

Mann's analysis is devoted to the three institutions in our culture that most influence who young people become: families, schools and churches. Her discussion of schools is immensely valuable - she tackles

everything from sexual harassment to math anxiety - for not only does she run through the research on practices that cripple girls, she also documents practices that successfully produce an equitable education for girls.

One of her most interesting discussions is about single-sex education, and she devotes one chapter to how students learn math and science at a private girls' school, noting that academically challenging girls' schools "can teach us a great deal about how to find a new blend of styles that will benefit both boys and girls." Although court rulings are ambiguous on the issue, Mann wonders if public school districts could offer single-sex environments, such as a magnet school for girls sharing a campus with a magnet school for boys, with joint sponsorship of clubs and teams. Another option, she says, would be to offer single-sex classes in math and science.

GENERAL STUDIES
RESOURCES AND MATERIALS

CD SAMPLER
(from "American Teacher," November, 1994)

You can preview more than 100 demonstration versions of educational and productivity software with Educational Resources' new CD-ROM release, The K-12 Preview CD. The disk includes product information on more than 140 titles from Claris, Microsoft, Broderbund, Maxis and others along with Macintosh-based demonstrations of products categorized by school subject, software title and grade level. You may order copies at a cost of $5.95 each by calling (800)624-2926.

FREE SOFTWARE FROM MICROSOFT CORPORATION
(from American Teacher, September, 1994)

Microsoft is donating approximately $2 million of free Microsoft Home software to K-12 schools as part of its "Cool Tools for Schools" program. The company will donate a free Microsoft Home product to the school of the customer's choice for every two Home products purchased. Titles in the series include Creative Writer, Encarta multimedia encyclopedia, Microsoft Works and Microsoft Fine Artist. A free information kit to educators that provides specifics on donations is available by calling (800) 508-8459.

SCIENCE AND MATH INSTRUCTION
(from American Teacher, May/June, 1994)

The U.S. Department of Education's Office of Educational Research has recently published two new reports on effective math and science instruction. The two booklets - "Transforming Ideas for Teaching and Learning Mathematics" and "Transforming Ideas for Teaching and Learning Science" - emphasize the importance of mastering these subjects and the importance of rigorous standards. Single copies are free and can be ordered by writing to: New Orders, Superintendent of Documents, P.O. Box 3719545, Pittsburgh, PA 1520-7954.

MATH HELP
(from American Teacher, May/June, 1994)

"Helping Your Child Learn Math" includes simple activities that parents can use at home to stimulate children's natural interest and curiosity about numbers. It is published by the American Federation of Teachers. Booklets are 40 cents each in quantities of 10 or more. Mail prepaid orders to the AFT Order Dept., Attn: Helping Your Child Booklets, 555 New Jersey Ave., N.W., Washington, DC 20001. "Helping Your Child Learn to Read" is also available at the same cost.

SAVE OUR SEAS CURRICULUM: Bring the coast to your classroom with the curricular program "Save Our Seas." The K-12 supplemental curriculum to engage your students in science and math-based hands-on activities that really make a difference. It is designed to correlate with the California Science Framework and other state frameworks. "Save Our Seas" is available FREE to teachers through the California Coast Commission. Call (800)COAST 4U - (800)262-7848.

GENERAL STUDIES
WORKSHOPS

TEACHER PROGRAM AT L.A. COUNTY MUSEUM OF ART

The Los Angeles County Museum of Art is sponsoring a professional de-

velopment program for elementary and secondary teachers which focuses on classroom applications for the visual arts. The sessions include gallery tours, lectures, hands-on art workshops, films, and more. Participants receive resource packets containing color slides, introductory essays with comprehensive slide descriptions, film notes, bibliographies, and suggestions for classroom activities.

The next session will take place on Tuesday evening, 5:30 - 10:00 PM, June 13, 1995, at the L.A. County Museum of Art, 5905 Wilshire Blvd., Los Angeles. The subject is "The Use of Perspective in the Art of Diverse Cultures." Tickets are $10.00 each. For ticket information, please call (213)857-6010. For more information about the Education Department at the museum, please call (213)857-6512.

YOSEMITE INSTITUTE - WORKSHOPS IN ENVIRONMENTAL EDUCATION: A July 7-9, 1995 weekend workshop for middle and secondary teachers is intended to introduce classroom teachers to some principles of environmental education and is being offered at the Yosemite Institute's Crane Flat Campus at 6,200 feet elevation, 17 miles from Yosemite Valley.

The cost is $115 for teachers and $75 for each additional family member. Credit is available from Cal State University, Fresno, for an additional fee of $38. The workshop is designed to introduce classroom teachers to some of the principles and practices in environmental education. If you have questions or would like to receive registration materials, call the Yosemite Institute at (209)372-9300.

student opportunities

ADOPT A BEACH ASSEMBLIES: Sponsored by the Malibu Foundation, the California Department of Conservation, and the California Coastal Commission, this assembly program has recycling challenge grants available to schools throughout Los Angeles County. There are four parts to this environmental education effort that shows K-9 students the way to clearer beaches and oceans through: *an Assembly, *written curriculum, *a recycle-a-thon, *beach cleanup. During the 45 minute assembly, students learn and earn their way to a cleaner marine environment. Students bring aluminum cans to the assembly which begins by introducing the why's, facts, and benefits of recycling. A slide show from the Center for Marine Conservation shows how the increasing amounts of plastics and debris in the world's oceans entangles and kills birds, dolphins, turtles and fish. An explanation of the LA. Basin's storm drain system showing the connections between city neighborhoods, beaches, and the ocean, round out the presentation.

The follow-up from this assembly is to involve the school in a recycle-a-thon to help earn money to pay for a beach clean up trip. For information, call Michael Klubock of the Malibu Foundation, (310)788-0008.

BALLONA LAGOON: Ballona Lagoon is the only natural tidal wetland in the City of Los Angeles. It is located in Marina Del Rey, just north of the Marina Channel, making it convenient to many schools. Ballona is a teeming natural ecosystem in a very urban area of the city. It is a stop-over for migratory shorebirds as well as a summer feeding ground of the endangered California Least Tern. Free docent-led field trips of the Ballona Lagoon are being scheduled. All teachers bringing a class on one of the trips will receive a copy of the "Teacher's Guide to Ballona Lagoon - A Unique Urban Wetland." The guide includes scientific and historical background as well as hands-on activities and a copy page. For information regarding these field trips, contact Myrna Dubin at (313)306-6744. The mailing address is P.O. Box 9244, Marine Del Rey, CA 90295.

OF PROFESSIONAL INTEREST

NEW TEACHERS ARE OFTEN UNQUALIFIED

A new report by the National Commission on Teaching and America's Future indicates that more than one-fourth of all newly hired teachers are not qualified for their positions. Each year, more than 50,000 people with emergency or temporary certificates enter the classroom. While these instructors fill shortages particularly in the areas of math, science, social studies and special education, many have never taught these subjects and are not eligible for certification in these

areas. The problem is particularly prevalent in the inner-city schools.

THE GOOD OLD DAYS
(from American Educator)

The following rules were posted by a Manhattan school principal one hundred years ago:

* Teachers each day will fill lamps, clean chimneys, and trim wicks;
* Each teacher will bring a bucket of water and a scuttle of coal for each day's session;
* Make your pens carefully. You may whittle nibs for the individual tastes of children;
* Men teachers may take one evening each week for courting purposes, or two evenings a week if they go to church regularly;
* After ten hours in school, the teachers should spend the remaining time reading the Bible or other good books;
* Women teachers who marry or engage in other unseemly conduct will be dismissed;
* Every teacher should lay aside from each pay a goodly sum of his earnings for his declining years so that he will not become a burden on society;
* Any teacher who smokes, uses liquor in any form, frequents pool or public halls, or gets shaved in a barber shop will have his intentions, integrity, and honesty questioned;
* The teacher who works faithfully and without fault for five years will be given an increase of 25 cents per week, providing the Board of Education approves.

OF PERSONAL INTEREST

√ CHECK IT OUT

Ordering checks through your bank may not be the cheapest way to order them. The following is an alphabetical listing of the mail-order suppliers "checked out" by "Consumer Reports," in October, 1994. The price is for an initial order of 200 checks, the states where residents must pay sales tax, and a phone number for more information. Check suppliers won't take initial orders by phone. Shipping and handling typically add $1.00 to the cost, and reorders may cost more. Every company supplied satisfactory checks.

Company Price/200 Phone	CA Sales Tax
Artistic Checks $4.95 800 224-7621	NO
Check-It-Out $4.95 800 972-4325	NO
Checks in the Mail $4.95 800 733-4443	YES
The Check Store $4.95 800 424-3257	NO
Current $4.95	YES
800 533-3973 *Custom Direct* $4.95 800 272-5432	NO
Designer Checks $4.95 800 239-9222	NO
Image Checks $4.95 800 562-8768	NO

ISRAEL LINE OFFERS NEWS FROM ISRAEL

The Consulate General of Israel offers a free daily news service of information about Israel, available 24 hours a day from your own telephone. Call (213) 651-2110 and you will hear translations of daily headlines and summaries of major news stories from Israel. You may want to share this number with the parents and children in your classes.

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- Special discount for courses in the joint BJE/Yeshiva of Los Angeles program
- 50% discount to selected courses in the Department of Continuing Education of the University of Judaism
- Special discounts (up to 80% off!) for BJE educators to more than 300 magazine
- Discounts to Disneyland and Disney World, discounts at Hilton Hotels, Disney stores and National Car Rental
- 50% discount for membership at Westside Jewish Community Center
- Special discounts for Alamo Rent-a-Car
- Up to 40% discount for General Cinema and Cineplex Odeon Movie Theaters
- Eligible for PriceCostco membership
- Discounts at Sea World and special rates at San Diego area hotels
- Discounts to Universal Studios, at Universal Studios Hollywood shops, at Sheraton-Universal Hotel, at Universal City Hilton and Towers and at Hertz Car Rental
- Discounts at Knotts Berry Farm and at selected Orange County hotels
- Discounts at Magic Mountain
- Discounts at San Diego Zoo
- Discounts at San Diego Wild Animal Park
- Discounts at Los Angeles Zoo
- Discounts at IMAX Theater, California Museum of Science and Industry
- Discounts at Gene Autry Western Heritage Museum
- Discounts at Palm Springs Aerial Tramway
- Discounts at Palm Springs Oasis Waterpark
- Discounts at Wild Rivers Waterpark
- 50% discount for concerts of Friends of Jewish Music

For your discount cards, send a BUSINESS-SIZE, STAMPED, SELF-ADDRESSED ENVELOPE TO:

Yonaton Shultz
Bureau of Jewish Education
of Greater Los Angeles
6505 Wilshire Blvd., #710
Los Angeles, CA 90048
(213) 852-1234 or
(818) 990-8640, ext. 2209

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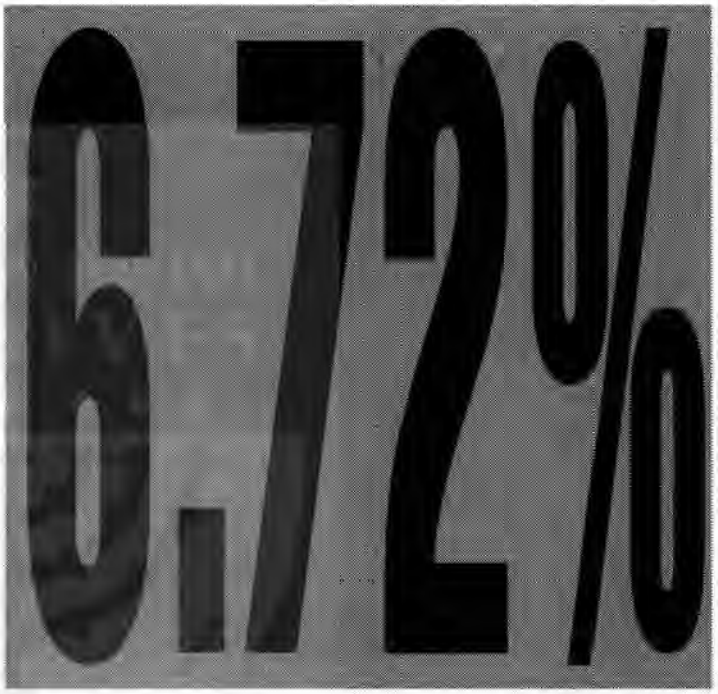

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ere action is necessary must move rapidly," d. "I know this won't be universal approval, but promise."

n is full of financial un- s, which White ac- ed.

literally putting one t a time," he said.

insisted the city must ad and work out the de-

not talking with other cities about moving, he has told Cleveland he must have a stadium that is competitive with more modern NFL venues by the end of the 1998 season.

White and others at a news conference yesterday were unable to provide such details as a final cost estimate for Stadium renovation — preliminary estimates range from $154 million to $172 million — or how much money about $2 million a year for midnight basketball in Cleveland and extracurricular activities for the public schools.

By linking the two taxes, for a total levy of 12 percent, White said he hoped to make the tax more palatable than the 15 percent one proposed last month by the task force he appointed to study ways of financing renovation.

SEE WHITE/12-A

House OKs ban on fetuses aft

By BENJAMIN MARRISON
PLAIN DEALER BUREAU

COLUMBUS — The Ohio House yesterday approved a ban on aborting fetuses capable of surviving outside the womb unless the birth would endanger the mother's health.

The controversial legislation, passed 82-15 and headed for the Senate, would also make it a crime for a doctor to abort a fetus using the so-called "brain suction" method unless the physician determines the mother's health is jeopardized.

Much of yesterday's two-hour debate focused on banning the relatively uncommon abortion method known as "dilation and extraction" or "d and x." Opponents refer to the procedure as "brain suction abortion" because the fetal skull is emptied to ease

PLAIN DEALER PHOTOGRAPHER

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SEE STAMP/6-A

Business leader Max Ratner dies

Benefactor to Israel and arts, chairman of Forest City Enterprises

By MARCUS GLEISSER
PLAIN DEALER REPORTER

Max Ratner delighted in telling his family how he arrived at Ellis Island on Jan. 1, starting a new year and a new life.

He came in 1920 from the city of Bialystok, in old Russia, a territory that later became part of Poland. He would describe the parade he saw marking the 300th anniversary of the Russian kingdom of Peter the Great and what it was like when electricity came to his house in 1911.

Family memories and patriotism were very important to Mr. Ratner, patriarch of the Ratner family. Mr. Ratner died of heart failure Wednesday evening in his Shaker Heights home. He was 87.

Publicly, he was best known as chairman of the board of Forest City Enterprises Inc., a benefactor to Israel, and a major arts contributor and scholarship supporter. To his family and friends, he was a man of warmth, humor, enthusiasm and energy.

"With Max Ratner went a piece of everything good that was ever done by this company any place in the entire world," said Sam H. Miller, Forest City Enterprises chairman, who is related by marriage.

For many, it was the values Mr. Ratner stood for that they remember.

"Max was a giant in many ways — businessman, human being, philanthropist and a wonderful family man," said Scott Cowan, dean of the Weatherhead School of Management at Case Western Reserve University. "He had an impressive sense of values about life and about people."

Max Ratner: The patriarch of the Ratner family.

Mr. Ratner was a remarkable man, said Morry Weiss, chief executive of American Greetings Inc.

"Whenever I visited with him, I could spend hours listening to his philosophy of life, where strong family ties were basic and awareness of world affairs was important. He had a vision and an insight of the needs of society that were years ahead of us.

"When he was 10 or 11 years old, he wrote some papers in Hebrew on the issues of Zionism and the Jewish people that were the most remarkable writing I have seen for their clarity, depth of thought and fluency in the Hebrew language at that age."

Mr. Ratner was deeply committed to Israel.

SEE BENEFACTOR/12-A

Insi

CMHA chief is candida

Claire E. Freeman, nationally touted f housing chief, is the only candidate fo Authority. 1-B

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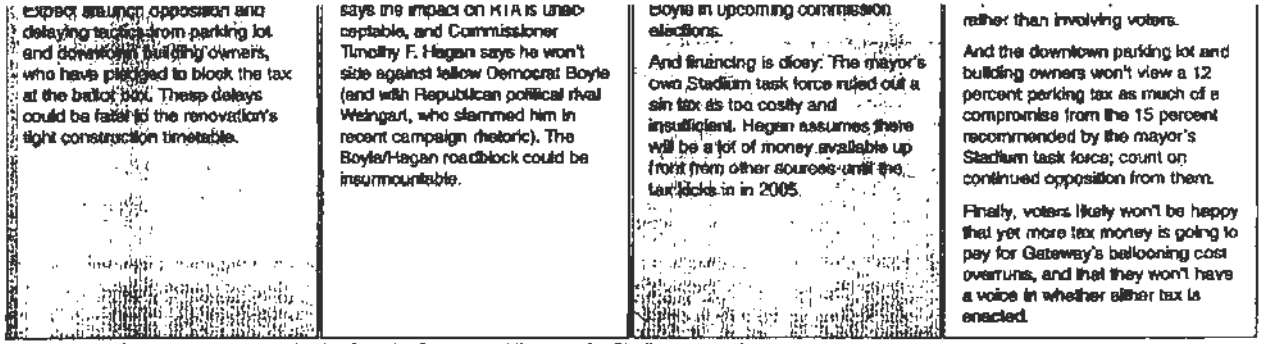
Considerable clouds; showers. Hi



expect staunch opposition and delaying tactics from parking lot and downtown building owners, who have pledged to block the tax at the ballot box. These delays could be fatal to the renovation's tight construction timetable.

says the impact on RTA is unacceptable, and Commissioner Timothy F. Hagan says he won't side against fellow Democrat Boyle (and with Republican political rival Weingart, who slammed him in recent campaign rhetoric). The Boyle/Hagan roadblock could be insurmountable.

Boyle in upcoming commission elections.

And financing is dicey: The mayor's own Stadium task force ruled out a sin tax as too costly and insufficient. Hagan assumes there will be a lot of money available up front from other sources until the tax kicks in in 2005.

rather than involving voters.

And the downtown parking lot and building owners won't view a 12 percent parking tax as much of a compromise from the 15 percent recommended by the mayor's Stadium task force; count on continued opposition from them.

Finally, voters likely won't be happy that yet more tax money is going to pay for Gateway's ballooning cost overruns, and that they won't have a voice in whether either tax is enacted.

* Each proposal assumes some contribution from the Browns and the state for Stadium renovation.

PLAIN DEALER

prudent and appropriate.

Yesterday's announcement was only the latest in a series of proposals to emerge about how to fund the Stadium renovation.

On May 3, White's first task force recommended a 20-year, 15 percent parking tax, raising about $13.3 million a year, as well as annual contributions of $1.8 million a year from Cuyahoga County and $2 million from the state of Ohio. These figures were based on a $154 million renovation.

But the next day, White said the cost would more likely reach $172 million, and proposed putting the parking tax on the November ballot without authorization from the legislature. State Senate President Stanley Aronoff said he favored legislation that would allow different regions to find local funding solutions for sports facilities, and White plans to meet with Gov. George V. Voinovich to discuss such legislation on Monday. White said he hoped to have legislative approval by Sept. 1.

Another part of the plan, endorsed by county commissioners as well, would be to turn over construction to Stadium Corp., the company through which Modell leases the Stadium from the city. Any cost overruns would have to be paid by the company.

Business leader, arts benefactor Max Ratner dies

BENEFACTOR FROM 1-A

"Max was one of the giants of the North American Jewish community with a very widespread interest in Jewish life as well as the general community," said Morton L. Mandel, chairman and chief executive of Premier Industrial Corp., who worked with Mr. Ratner on many projects.

"He was one of the strong forces that developed the interest on the part of the American Jewish community for helping Israel build their economy as a very effective way to help Israelis build their state."

Former Ambassador Milton A. Wolf, who married Mr. Ratner's niece, Roslyn, expressed similar praise.

"I think he was one of the finest human beings I ever met," he said. "He was a man who was identified with every constructive effort in the life of this community, this country and, certainly, in the development of Israel. His virtues as a humanitarian is uppermost in my mind."

Mr. Ratner, however, had a deeper commitment to his community.

'Max was one of the giants of the North American Jewish community with a very widespread interest in Jewish life as well as the general community.'

MORTON L. MANDEL, chairman and chief executive of Premier Industrial Corp.

"Max Ratner was an unsung influence in the Cleveland community. He really cared about his fellow man," said Gov. George V. Voinovich. "He did a great deal for his community and didn't seek recognition for his efforts."

"Mr. Ratner has stood out as one of the tallest and strongest trees in the forest," said Alex Machaskee, Plain Dealer president and publisher. "Through his hard work, business acumen and good heart, he has nourished thousands with good deeds in this community, across this country and abroad.

"On behalf of myself and The Plain Dealer, I want to express my condolences to the Ratner family on their loss."

Mr. Ratner was born Dec. 7, 1907, the seventh of nine children. His parents were Moishe and Pesha Ratowczer. His father was in the textile business.

His older brother, Charles, ventured to the United States in 1905. Mr. Ratner recalled, "luckily, we followed his advice to come to America. We arrived at Ellis Island and adopted the name Ratner."

They settled on Cleveland's East Side, and Mr. Ratner went to Glenville High School. In 1929, he earned a law degree at Cleveland-Marshall Law School, now part of Cleveland State University.

Remembering his early years here, Mr. Ratner said, "All the family settled into life in their new country, and everyone old enough went to work. All the money that came into the Ratner household went to Pa and Ma, and everyone lived from the same purse. For years, there was one joint bank account.

"At first, Charlie worked for General Motors — for the Fisher Body division — on an assembly line," Mr. Ratner said. "Then he went to work for the Cuyahoga Wrecking Co., demolishing the Masonic Building in downtown Cleveland. Leonard worked as a timekeeper and Harry as a waterboy on the same demolition project."

It was from these principles of hard work and family that grew the giant Forest City Enterprises.

Charles had invested in a lumber store on E. 93rd St. near Harvard Ave. In 1923, Leonard decided to join his older brother in the lumber business and, in 1925, Max joined the business, where he worked days while going to law school at night.

Mr. Ratner, the last of the founding brothers, recalled that in the early 1930s, when many unemployed people were being evicted from their homes, the company arranged with local banks for small loans with which a cottage could be built.

Under the plan, an owner would put $100 down and, with his own labor constituting much of the home price, could build a cottage for his family at a total cost of $549 paid off in three years.

In 1939, the company bought Rockport Lumber Co. and, two years later, Forest City started making prefabricated homes. During World War II, the company produced boxes for munitions and military equipment.

After the Depression and into the early 1940s, the company was able to buy vacant land and developed lots lost by the original owners.

Most of the land was sold later to builders, many of whom became partners with Forest City in a special arrangement under which the land and material were given to the builder with the understanding that he would pay for it when he sold the house he had built.

Since the company had more land than the customers could use, Forest City started building its own shopping centers and apartment buildings. After World War II, Forest City undertook massive home-building projects to meet the housing needs of returning servicemen. Its work helped trigger Cleveland population shifts to such suburbs as Maple Heights, Parma, Willowick and Brook Park.

Another deep interest was the state of Israel, which Mr. Ratner visited more than 150 times.

In 1964, Mr. Ratner headed a trade mission that was granted official status by the U.S. Department of Commerce. In 1967, he toured the battle zones of the Arab-Israeli war and brought back a story of hope for Israel's future.

He held honorary degrees from Cleveland State University, Brandeis University and Hebrew University in Jerusalem.

Mr. Ratner is survived by his son, Charles A., who will become chief executive officer of Forest City Enterprises this month. Other sons, James and Ronald, are executive vice presidents at Forest City. A fourth son, Mark, is a professor of chemistry at Northwestern University in Evanston, Ill.

He is also survived by his wife, Betty; a sister, Fannye Shafran; and 10 grandchildren.

The funeral will be at 2 p.m. today at Park Synagogue, 3300 Mayfield Rd., Cleveland Heights. Arrangements are by Berkowitz-Kumin-Bookatz Inc. Memorial Chapel.

Jewish Bulletin of Northern California June 30, 1995

Michigan synagogue draws on parents to educate kids

LESLEY PEARL
Bulletin Staff

Sarah was raised in what she once called the most "Christian" Jewish home she'd ever seen.

Her family viewed assimilation as social progress and celebrated Christmas. Her religious school education was "a total wasteland."

Yet, today Sarah (not her real name) is imparting all the lessons she didn't learn to a class of Jewish high-school students each week at her synagogue, Congregation Kehillat Israel, in Lansing, Mich.

Following three years as a participant in an innovative teaching project at the synagogue, she became both a student and a teacher of Jewish learning.

Her story, as well as the details of the project, were recounted earlier this month at the 10th Conference on Research in Jewish Education at Stanford University.

About 60 religious and secular educators and researchers gathered to discuss studies on key questions plaguing Jewish educators: What is family education? What are the best methods for teaching Torah and Hebrew? How can teacher training be improved?

The Lansing School Project that Sarah participated in focused on the latter issue.

According to a policy brief issued several months ago by the Cleveland-based Council for Initiatives in Jewish Education, most Jewish educators are devoted to their work but sorely lacking in Jewish knowledge.

The situation at the Lansing synagogue exemplified that trend. Sharon Feiman-Nemser, a member, explained that most of the teachers at the Reconstructionist synagogue were students at nearby Michigan State University. They were young and energetic, she said, but mostly lacking in Jewish and Hebrew knowledge.

In addition, their teaching stints tended to be short, two or three years at best.

Feiman-Nemser, also a professor of education at Michigan State, cited another problem: Leaders at the 125-family-member congregation were burning out. They were the same people who had founded the synagogue 25 years earlier as a *chavurah* (study group), later turning it into an affiliated congregation.

"The leaders were tired," she said "There were too many roles and not enough people. On top of that, our kids weren't getting turned on in school."

And because of the unorthodox structure of the synagogue, which maintained neither a full-time rabbi nor an education director, "there were few models for us [to look to for change]."

Amy Walk Katz

With the help of Gail Dorph of the Council for Initiatives in Jewish Education, Rabbi Amy Walk Katz, Michigan State's education department and funding from the Covenant Foundation, Kehillat Israel created a program to solve the congregation's two problems. The project trained a group of volunteer teachers — mainly parents with full-time jobs who received no pay for their many hours of collaborative study, planning and teaching.

Thirty-five congregants volunteered for the three-year experiment, which had some surprising results.

While the project fulfilled the goal of providing better teachers for the school at no cost to the congregation, it also turned the teachers into more committed Jews.

Rene Wohl, a doctoral candidate in education at Michigan State, told conference participants that the parents got involved as volunteer teachers because they were concerned about their children's Jewish education and wanted to give something back to their community.

However, in the process, "they gained internal gratification," she said.

After months of planning, the program's organizers took their first major step. They used their entire education administration budget and a portion of a grant from the Covenant Foundation to hire rabbi-educator Walk Katz.

Relying mostly on existing teaching materials, Walk Katz and Feiman-Nemser divided volunteer teachers into teams and prepared them for the classrooms.

In addition to study and planning sessions with Walk Katz and Feiman-Nemser, the volunteer teachers attended on-site workshops, out- of-town retreats and courses with other Jewish educators.

The new teachers discussed stumbling blocks in the classroom, including their limited Hebrew and Judaic knowledge and their tendency to gloss over unfamiliar concepts. Dorph, meeting periodically with teachers and congregation leaders, offered no easy solutions to these problems. Instead, she encouraged them to look for "bigger concepts...using textbooks as springboards," to understand the concepts oneself " before trying to teach to students."

The teachers who were interviewed yearly during the program developed a more personal connection to Judaism, which led to more active participation in congregational life, Feiman-Nemser said. They went "from passive to active, public to personal Judaism."

Sarah, the product of an assimilated home, reported "increased Jewish knowledge, increased Jewish self esteem," said Wohl.

And Dave, another volunteer teacher said Jewish "text replaced [the] rabbi as my spiritual connection."

At the Stanford conference, participants seemed excited by the innovative model presented to them.

The challenge, said Michael Zeldin of Hebrew Union College in Los Angeles, is not to replicate the program, but to learn from it and to disseminate information.

This is about "rethinking what it takes to bring congregations into teaching" and looking at "how we help people grow spiritually as Jews," he said.

"Providing knowledge skills to teach our adults rather than our kids," Zeldin added, is the most critical piece of the program.

Photos — Phil Head

Gail Dorph (left) and Rene Wohl discuss options for teacher training at Stanford University.

Sharon Feiman-Nemser

Kansas City Jewish Chronicle July 7, 1995

Michigan synagogue draws on parents to educate children

By Lesley Pearl
Jewish Bulletin of Northern California

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DAVID CONN ASSISTANT EDITOR

The Associated appeals to single-issue givers with a first-ever $20 million endowment campaign for Jewish education.

his fall marks the launch of the largest single-issue endowment campaign the local Jewish community has ever pursued: a $20 million fund to help overhaul Baltimore's Jewish education system.

Unlike Operation Exodus, a national immigrant resettlement campaign for which Baltimore raised $70 million, the new project will leave a permanent endowment. Its earnings could boost spending on Jewish education in Baltimore by at least $1 million a year. It's being managed by the Center for the Advancement of Jewish Education (CAJE), a two-year-old division of the Associated: Jewish Community Federation of Baltimore.

The endowment, called the Fund for Jewish Continuity Through Education, presages a "sea change" in non-profit fundraising, according to Lee M. Hendler, a vice chairman of CAJE who is co-chair of the new education fund, along with LeRoy E. Hoffberger. The education endowment, which probably will be followed by four or five other single-issue funds, appeals to an increasing number of givers who don't want to leave their money to something as broad as the Associated's general fund, Ms. Hendler said. (The $70 million Operation Exodus campaign, which spent most of its proceeds on international immigration needs, did not leave a lasting endowment.)

"They give a donor an opportunity to make a lasting contribution in an area of expertise," she said. The new fund also gives the Associated a chance to target a wider audience of potential givers, she added, but it's unlikely the campaign will be opened to the entire community.

The Fund for Jewish Continuity is part of an overall plan to improve Baltimore's Jewish education system, not only for the 4,100 day school and 6,400 congregational students, but for families as well. The two-year-old plan, which includes 53 recommendations, will start with four priorities:

- Education personnel, from day schools to congregational programs; from training to compensation;
- Family education, especially the need to involve families in a child's education, and using synagogues as one agent;
- Israel, and its potential as an educational tool; and
- Special education, which is among the fastest growing areas of need in Baltimore.

"I think what is most exciting about this is the opportunity to get serious about the issue of Jewish continuity, to stop wringing our hands about it, and instead to invest our money in the field where we know it'll have the best return, and that is Jewish education," said Ms. Hendler.

She said the five-year delay between identifying education as a strategic priority and launching a campaign is the price of the Associated's desire to generate community consensus.

The amount Baltimore's Jewish community has spent on education relative to other cities is "an embarrassment," Ms. Hendler said. "I think it has indicated a less than serious commitment to education."

Once at full funding, hopefully within two or three years, according to Ms. Hendler, the new fund could add almost a third to the $3.4 million the Associated spends annually on local education.

The endowment would replace the $300,000 the Associated's general fund has advanced to CAJE in each of the past five years. It hasn't been decided when or even whether that $1.5 million will be repaid.

In advance of its official launch, the education campaign has raised just under $1 million. The Associated hopes to receive a $5 million matching grant for day school education from the Weinberg Foundation, but it is having trouble meeting the conditions of the grant: All matching funds must go to Jewish day schools, but none of it can be earmarked for any specific school.

"We've found it difficult," Ms. Hendler acknowledged, adding that Mr. Hoffberger and the Associated have been trying to negotiate with the Weinberg Foundation over the matching requirements.

"I think that many private donors' sense is that each individual day school has their own private constituency to which they can turn for resources," she said.

PHOTO BY JAVE HWANG

Dr. Chaim Botwinick, executive director of CAJE, says the plan is important, but "you've got to have the dollars."

Plus, she said, "Many of the wealthier donors are not necessarily day school acolytes," although that is gradually changing.

It will be several months before the Associated will know "whether we'll be able to leverage those dollars," said Dr. Chaim Botwinick, executive director of CAJE. Weinberg hasn't given a deadline to raise the matching funds, "but my sense tells me that we need to move A.S.A.P."

The $20 million campaign was born out of the Associated's 1990 long-term strategic plan, which placed education at the top of its priority list. Two years ago, CAJE was created to begin mapping out the specifics of the plan.

The goal of CAJE, which is chaired by accountant Alvin D. Katz, was "to provide a coordinated and community-wide approach to financial resource development — or fundraising — for Jewish education, as well as strategic plan implementation," said Dr. Botwinick.

Dr. Botwinick, who until this summer was executive director of the Council on Jewish Education Services (CJES), spent half his time running CAJE since it was created two years ago. When he took over CAJE full-time in July, CJES Associate Director Marcy Dickman became its acting director.

The new fund could boost spending on Jewish education in Baltimore by almost a third.

"Probably the single biggest challenge for myself and for the Center for the Advancement of Jewish Education will be to engage in an aggressive well-developed campaign," said Dr. Botwinick, who comes from a long line of Orthodox rabbis. His hiring by the former Board of Jewish Education in 1989 represented a return to Baltimore for the Philadelphia native, who attended the Talmudical Academy here from the eighth to the twelfth grades.

Dr. Botwinick's work in the coming years will address a problem common to most federations, he said: bridging the gap between planning for Jewish education, and financing those plans. "We could generate all the reports in the world, as other cities have done, and they'll sit on shelves gathering dust," he said. "You've got to have the dollars."

While the CJES will continue to oversee day-te-day education services, CAJE will raise the money and apply it to a long-term plan.

One of the foundations of that plan will be enhancing educational personnel in Baltimore, Dr. Botwinick said. That includes training, retention, recruiting and compensation.

"Salary and benefits are significantly less than in non-Jewish education," he explained. One goal is to add both life insurance and health benefits to educators' compensation.

"The [CAJE] is committed to providing some form of medical insurance coverage to the educational community," Dr. Botwinick said. That goal was pursued in 1990, but dropped because of a conflict between full-time and part-time teachers. He suggested some type of pro-rating system could be enacted to avoid a similar clash.

CAJE also expects to coordinate the programs of a variety of agencies to enhance family education, from early childhood to adult.

"If our children continue to hear us haranguing them and lecturing them about Jewish education, and see us doing nothing ourselves," Ms. Hendler said, "eventually they'll turn around and ask us, 'What's the point of this?'"

One major tool for enhancing Jewish identity is Israel. But Dr. Botwinick said that any trip to the Jewish State must have a strong educational component. "We can't afford to have kids go to Israel and come back and it just be viewed as an interesting experience to a foreign land," he said.

"What I'm hoping it would produce, given the right ingredients, is a sense of Jewish identity that will encourage a student to learn more about his or her Jewish identity."

Finally, the initial stages of the overhaul will include improving special education programs. "We're not talking about establishing a separate school," Dr. Botwinick said, but rather giving more support to existing programs, such as Gesher LaTorah, a special education school.

"When you try to build a foundation, you have to make sure you have all the plans, all the specs completely accurate," the CAJE director said. "Thank God we're beginning to finalize the foundation, and we're ready to begin building that house." □

PREMIER

Virginia F. Levi

TO: CIJE Gang

DATE: 11/13/95

Dear Group,

I thought you'd be interested in the attached. It tells quite a bit about Spielberg and his foundation. I'm not sure how much of it will be news to you. Anyway, enjoy.

Ginny

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GIVING

Gifts, Grants, and Good Works

BRODZKI EAST NEWS/SIPA PRESS

Steven Spielberg, scouting locations at Auschwitz, is using income from "Schindler's List" to aid American Jewry: "As a film maker, I've seen how a movie can impact someone's life. As a businessman, I've seen how the collaboration of brilliant minds can create unbelievable things."

Watching Spielberg's List

Charitable leaders wait to see how the film maker's new foundation goes about revitalizing U.S. Jewry

By MARINA DUNDJERSKI

SANTA MONICA, CAL.

TO CELEBRATE Take Our Daughters to Work Day in April, the film maker Steven Spielberg brought his 5-year-old daughter Sasha to the Universal Pictures lot so she could see both his jobs: making movies and awarding grants.

Although Mr. Spielberg has earned worldwide recognition as the creator of such blockbuster films as *E.T.* and *Jurassic Park*, far fewer people are familiar with his work as a philanthropist.

For years Mr. Spielberg, who is estimated by *Forbes* magazine to be worth at least $700-million, has played a quiet role as a behind-the-scenes donor, supporting myriad groups through anonymous contributions.

But with his latest philanthropic endeavor, the Righteous Persons Foundation, he has stepped into the spotlight to promote Jewish philanthropy, and to encourage tolerance and understanding between Jews and non-Jews.

From his first days of work on *Schindler's List*, the widely acclaimed 1993 film about a Nazi war profiteer who rescued 1,100 Jews during World War II, Mr. Spielberg decided he could not pocket any money from the movie, because he felt it came at the expense of the six million Jews who died under Hitler's Final Solution.

"I could not take what I considered 'blood money' from *Schindler's List*," Mr. Spielberg says. "I wanted to take that money and use it to further the values of love, tolerance, and understanding which are at the heart of the film."

With few exceptions, Mr. Spielberg says, he prefers to give privately. But after the film became a surprise box-office success, earning more than $312-million internationally, he decided the best thing to do with his profits was to set up a highly visible foundation that would benefit Jewish causes. A foundation would draw more attention to his cause and enable the message and lessons of the film to live on.

Thus, Mr. Spielberg's professional and philanthropic work have completed a circle. He hopes to teach children, both his own and the world's, that differences are reason for celebration, not discrimination.

And while Sasha Spielberg has seen his grant making close up, she is not the only one paying close attention.

Many people in philanthropy are watching Mr. Spielberg's every move in anticipation of what the

creative genius behind four of the 10 highest-grossing films of all time will bring to the grant-making table.

"The Righteous Persons Foundation is not just another fund of money," says Eli N. Evans, president of the Charles H. Revson Foundation in New York. "There is only one Steven Spielberg, and how he goes about all of this is being watched by all of us in philanthropy with a special fascination because he is a pathfinder, and people like that shape this field, which is after all a field where impulse, serendipity, and commitment matter."

Wide-Ranging Interests

Mr. Spielberg's philanthropic involvement, although not well-known, reaches out to many areas, from helping to set policy for the Boy Scouts of America to sitting on the board of Hollywood Supports, which fights discrimination in the film industry against gay men and lesbians. He is also chairman of the Starbright Foundation, lending his technological expertise—and money—to the creation of an on-line network connecting seriously ill kids in hospitals across the country.

With the Righteous Persons Foundation, Mr. Spielberg hopes to revitalize American Jewry in numerous ways. The foundation is supporting many kinds of groups, including ones that educate young Jews about their heritage and those that promote religious and ethnic tolerance.

Mr. Spielberg's fund will not focus on the Holocaust. But another project that resulted from *Schindler's List*, the Survivors of the Shoah Visual History Foundation, is videotaping the stories of those who survived Nazi persecution during World War II for an on-line multimedia archive. (See story at right.)

But the Righteous Persons Foundation does have a connection with the Holocaust. The term "Righteous Among the Nations" is an honor bestowed by the Yad Vashem Remembrance Authority in Jerusalem on non-Jews who risked their lives to save Jews during the Holocaust. Oskar Schindler, the Roman Catholic businessman whose story was told in *Schindler's List*, is one of 12,000 people who has been named a righteous person.

"The foundation was named using the theme of 'what is man's obligation to man?' " says Margery Tabankin, the fund's executive director. "One of the blessings that came out of the Holocaust is a lesson that some people rose to their highest selves, and behaved in a way that nobody would say was in their self-interest, and it's really a tribute to that."

$13-Million Awarded

The Righteous Persons Foundation will probably have $30-million to $50-million in assets, depending on how much *Schindler's List* continues to earn in video rentals and soundtrack sales internationally, as well as from possible television broadcasts.

Already the foundation has awarded 41 grants totaling more than $13-million. They went to groups ranging from the Boy Scouts of America, for scholarships for Jewish Scouts to attend a regional Jewish retreat, to Synagogue 2000, a project that aims to transform the Jewish place of worship for the next century.

Mr. Spielberg had already distributed $10-million of his profits before the foundation was created, including six grants to Holocaust-related causes. Grants have ranged in size from $440 to a public

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Telling Their Stories: Spielberg Fund Creates an On-Line Archive of Holocaust Memories

BOB RIHA, JR., FOR THE CHRONICLE

Sigi Hart, a Holocaust survivor and volunteer at the Shoah Foundation: "I feel a little easier now that I told my story, and that my family knows and has something to look back on."

LOS ANGELES

"WHY DID I SURVIVE?" Sidonia Lax has lived with that question ever since she lost 60 family members in the Holocaust. Now 68, she says she has only one answer: "Death did not have me on the list so that I could tell this story."

For a time after the war, Mrs. Lax tried to leave behind her memories of starvation, murder, and other atrocities she witnessed at Nazi concentration camps in Auschwitz, Bergen-Belsen, and Plaszów.

But now she is telling her story in the hope that future generations will never forget the horrors of the Nazi Holocaust.

Mrs. Lax and thousands of other survivors, many of whom had not told even their families of their experiences, are coming forward with thousands of details that will be stored in a multimedia, on-line archive being created under the direction of the film maker and philanthropist Steven Spielberg.

In what he calls the most fulfilling project of his lifetime, Mr. Spielberg has started the Survivors of the Shoah Visual History Foundation, a non-profit organization here that is videotaping eyewitness accounts from Holocaust survivors around the globe. (Shoah is the Hebrew word for the Holocaust.)

The three-year project has a $60-million price tag, $33-million of which has been raised in its first 15 months of operation.

Nobody knows how many Holocaust survivors are still alive, but the best estimates suggest that there are at least 150,000 and probably no more than 325,000. Because most of the survivors are now in their 70s and 80s, officials of the Shoah project feel they have little time left to gather first-person accounts of the Holocaust. The non-profit group plans to tape at least 50,000 interviews by July 1997. The tapes will be digitized, catalogued, and made available via computer networks for historical preservation, research, and education. So far, Mr. Spielberg and his staff have conducted more than 6,000 interviews.

Survivors Want Their Stories Told

Mr. Spielberg came up with the idea for the project while he was filming *Schindler's List*, the widely acclaimed 1993 movie about the Roman Catholic Nazi industrialist Oskar Schindler who saved more than 1,100 Jews during World War II. Survivors visiting the set in Cracow, Poland, often approached Mr. Spielberg and shared their stories of pain and loss with him. Each of the survivors wanted their story to be the one he told next.

At first, Mr. Spielberg recalls, he was puzzled. Did they all want him to make movies of their experiences? But he soon realized the real message: find a way for Holocaust survivors to document their stories on camera.

"The survivors were old," Mr. Spielberg says. "It became clear that the clock was ticking for such first-person witnesses. It became a rescue mission to document their testimonies for histo-

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Film Maker Steven Spielberg Turns His Talent to Philanthropic Causes

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library to replace stolen books on the Holocaust and Jewish life to $6-million to the Shoah archive project.

Foundation officials expect to make about $3-million to $5-million in grants per year until all the money has been exhausted. That will be in about seven years, or possibly sooner if their current pace continues.

Spielberg Decides

A hands-on grant maker, Mr. Spielberg makes the final decision on each and every proposal's fate.

To run the foundation on a daily basis, however, he hired Ms. Tabankin, who had been head of the Hollywood Women's Political Committee and also manages Barbra Streisand's philanthropy. He also brought on board Rachel Levin, the daughter of a rabbi. Ms. Levin put rabbinical school on hold to serve as the foundation's program officer.

Rather than doling out grants once or twice a year, Mr. Spielberg plans to meet with officials of the foundation every couple of months to award grants.

They have plenty of proposals to choose from. In her first three months of working for Mr. Spielberg, Ms. Tabankin says, 4,000 letters of inquiry came across her desk. Since it was set up in August 1994, the foundation has logged a total of 1,563 proposals.

To make sure that the fund would not be duplicating efforts already under way—and that it would award grants in areas that were essential—Ms. Tabankin and Ms. Levin spent their first six months on the job traveling across the country and meeting with leaders and experts in Jewish philanthropy.

"We got to pick their brains on: If they had money what would they do with it? What wasn't being done? What was being done but needed more resources?" Ms. Tabankin says. "It was like getting a Ph.D. in six intense months on the status of Jewish life in America."

One of the foundation's initial grants was to an interfaith program run by the American Jewish Committee in Los Angeles, a group that works to fight anti-Semitism, prejudice, and racism.

The program, also sponsored by the Los Angeles Roman Catholic Archdiocese, sends a rabbi to visit Catholic high schools throughout the city, so Catholic students can learn about Jewish history, religion, and the Holocaust.

"For many of the students, it is the first Jew they have met, and certainly the first rabbi they have encountered," says Rabbi Gary Greenebaum, the committee's Western regional director.

Martin Valentino, a teacher at St. Mary's School in the suburb of Inglewood, which is 70 per cent black and 30 per cent Latino, says the Spielberg money will help dissolve stereotypes.

"Sometimes the kids have the wrong impression of what it is to be Jewish," Mr. Valentino says. "And I feel a responsibility as an educator to show them something else. They'll go back into the community, and you know they're going to hear what they've been hearing all along, but then they'll say, 'Well, you know, we've experienced something different.' And all of a sudden it's a different world."

FRANK LAWLESS

The Righteous Persons Foundation gave American Jewish World Services $250,000 to support projects like this one in Honduras, where American Jews are helping people in small villages dig a trench for a water pipeline.

Many Small Grants

Another grant, announced last summer, will give $250,000 over the next three years to American Jewish World Services. The gift will pay for about 200 "Jewish Peace Corps" volunteers to travel abroad to do social-justice work on behalf of Jewish charities.

Many of the Righteous Persons Foundation's grants have been small and have gone to causes or projects that are not well known. One such grant, for $2,900, went to help Elizabeth Marvin, a South Carolina schoolteacher, improve her teaching of the Holocaust.

Ms. Marvin wrote to the foundation after she had just finished teaching her class about Anne Frank's *Diary of a Young Girl*. She said the class was on fire with questions and wanted to know more. The grant money enabled her to go on a study tour of concentration camps in Europe, so that she could share that knowledge with her students.

"It was classic in terms of a tiny little thing for Steven to do," says Ms. Levin. "And it made such a huge difference to a woman's life and the children she was teaching."

Counting on a Tattoo

As a child, Mr. Spielberg recalls, he learned to count from the forearm of one of his mother's friends, who had a tattoo from the Auschwitz-Birkenau concentration camp. But the Jewish faith was not a central part of his young life. He grew up in mostly non-Jewish Scottsdale, Ariz., and says he was often embarrassed about being Jewish.

He later became more interested in Judaism, however. After his second wife, the actress Kate Capshaw, converted to Judaism, Mr. Spielberg says, he started celebrating Jewish holidays more faithfully, and the couple began to raise their children in the Jewish faith.

The growing interest in Judaism seeped into his professional work as well. Mr. Spielberg held onto the script of *Schindler's List* for 10 years before making it into a movie.

Many people say that *Schindler's List* was such an important accomplishment in itself that Mr. Spielberg would not have faced objections if he had put the profits from the film into things unrelated to Jewish causes. But the fact that he is giving all of his proceeds to Jewish causes is inspirational to many.

"One would wish that people who make a lot of money on movies would invest in other causes too," says Rabbi Rachel Cowan, who oversees Jewish grant making at the Nathan Cummings Foundation. "It would be great if you could inspire Tom Hanks to invest in handicapped people. Not that people who make violent movies should invest in guns, but rather in violence-prevention programs."

Working With Other Donors

Mr. Spielberg says he would like other major donors and foundations to follow his lead, especially in aiding groups that are not prominent or well known.

Major donors involved in Jewish philanthropy are anxious to share ideas and possibly work together on projects with Mr. Spielberg.

Leslie H. Wexner, the billionaire chairman of the retail company the Limited, is one of them. In 1985, he set up the Wexner Foundation in Colum-

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At a Glance: The Righteous Persons Foundation

History: Established in July 1994 by the film maker Steven Spielberg to distribute money made from *Schindler's List*, his movie about the Holocaust.

Purpose and areas of support: To revitalize American Jewish life, help make Judaism relevant to young people, and promote tolerance among people of different faiths and ethnicity. Grants are made to projects that use art, communications media, and technology to improve Jewish life and for programs that help young people learn about Judaism. Money is also given to projects that build alliances between Jews and non-Jews and encourage Jews to get involved in efforts to promote social change.

Assets: Estimated between $30-million and $50-million, depending upon how much *Schindler's List* continues to earn in video rentals and soundtrack sales internationally, as well as from possible television broadcasts.

Grants and operating programs: The foundation will be distributing about $3-million to $5-million in grants each year, until none of the foundation's money is left.

Key officials: Steven Spielberg, chairman of the board; Margery Tabankin, executive director.

Application procedures: Grant applications are accepted throughout the year. Applicants are asked not to submit proposals, but to write a one- to two-page letter of inquiry, outlining what they propose to do with the grant money and how their project relates to the foundation's focus areas. Applicants are encouraged to request a copy of the foundation's grant-making guidelines. The board meets about every two months to approve grant requests.

Address: 1460 Fourth Street, Suite 212, Santa Monica, Cal. 90401; (310) 395-3599.

Spielberg Fund Collects Tales of Holocaust Survivors

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ry and future generations so that no one could ever say that it did not happen."

Later, on the private plane returning from the film's opening in Cracow, Mr. Spielberg transformed the idea into a reality, says Branko Lustig, a co-producer of *Schindler's List* and a Holocaust survivor himself.

"He came to us, sat down, and said, 'There are so many stories. You remember the oldest people who came to us in Cracow when we were shooting? All those stories must be told, they cannot just be forgotten.

" 'Why don't we find out how many survivors are left and let's tell their stories.' "

Mr. Lustig remembers a brief discussion of money next. "We said this will be very expensive," he says, and Mr. Spielberg responded: "No problem. Just give me a figure and we will do it.' "

A Record for Family Members

Sigi Hart, who turns 70 this week, recorded his story after being contacted by the Shoah Foundation. "I feel a little easier now that I told my story, and that my family knows and has something to look back on," he says.

Mr. Hart, who was held in 10 different camps, says that for years he could not even tell his children about his experiences. They heard bits and pieces, he says, but never the whole story.

Now he volunteers at the Shoah Foundation's offices, fielding calls and persuading other survivors to be interviewed.

Sometimes Mr. Hart "gets the shakes" when other survivors begin to tell him their experiences, he says. But that is not the most difficult aspect of his job. He has received anti-Semitic calls during his volunteer time. He says the calls have reinforced his feeling that the Shoah Foundation is important.

"I hope all the people who went through all of the suffering will come out," Mr. Hart says, "because there is such a lot of hate out there."

Mr. Spielberg believes that preserving the survivors' stories will help encourage tolerance among people of different backgrounds. "My main purpose in making *Schindler's List* was for education to serve as a lesson for truth and tolerance," Mr. Spielberg says. "The Shoah Foundation is the ultimate extension of that objective."

He adds, "If projects such as this can bring us greater truth, tolerance, and understanding among all people, it will have its greatest significance for society in general."

'One Minute to Midnight'

Historians and researchers say the Shoah project could not have come at a more critical time.

"We are the first generation to live at a distance from the Holocaust, and we are the last generation to live in the presence of survivors—which means essentially that they are doing it at 11:59, one minute to midnight," explains Michael Berenbaum, director of the United States Holocaust Research Institute in Washington.

The shortage of time permeates everything associated with the Shoah project.

"Everyone feels the pressure every minute because every morning when we wake up there are fewer survivors alive on this earth than there were the day before," says Carol Aminoff, the foundation's international director for development. "That is a fact of life."

There is a set schedule that cannot be interrupted. Each day volunteers take dozens of phone calls from Holocaust survivors, or from their friends and relatives, who want to learn about the project. And at least 64 interviews are taped on camera every day—from Los Angeles to Frankfurt, to Jerusalem and more than a dozen other locations.

Sophisticated Technology

Videotaping Holocaust survivors' stories is not a new concept. Other groups have gathered an estimated 7,000 to 10,000 videotapes, according to Shoah officials. But no project has matched the technology, scale, or speed used by Mr. Spielberg and his staff.

Much of the state-of-the-art technology has never been used before, Mr. Spielberg says. "The cataloguing and retrieving is at the highest level of current technology, and it's constantly advancing," he says.

Some historians were skeptical and even critical of the project when it first started a year and a half ago. Some were concerned that Mr. Spielberg would not take a serious approach, while others were worried about quality control. But many of those critics have now joined forces with Mr. Spielberg and his staff. That collaboration has been vital, especially in terms of interviewing, cataloguing, and training, according to the Shoah Foundation's staff.

Some historians, however, feel that the magnitude and visibility of the Shoah project could divert attention and funds from their own work.

Geoffrey Hartman, who runs the Fortunoff Video Archive for Holocaust Testimonies at Yale University—which has about 3,500 videotapes—says he is thankful for Mr. Spielberg's work. But if the Shoah project continues at its current pace, the Fortunoff Archives will probably not be able to attract the money it needs to keep its overseas operations open.

"With the Spielberg organization really establishing itself in so many countries and raising all those resources, it does become more difficult for us," says Mr. Hartman. "We can always make the case that there is room for both of us, and that we have a role to play. But a philanthropist does generally not give to two organizations doing the same thing."

Mr. Spielberg, however, has done exactly that. Last year he created the Righteous Persons Foundation with his profits from *Schindler's List*. That fund gave $500,000 to the Yale archive to devise a computer system to catalogue its own video archives. The Righteous Persons Foundation has also awarded $100,000 to the San Francisco Holocaust Oral History Project for similar work.

Mr. Spielberg says the Shoah project does not detract from, but rather draws more attention to, efforts to reach as many survivors as possible.

"Our aim is to add to what others have been doing, not take anything away," Mr. Spielberg says. "There is more than enough work for everybody, and ultimately we will all have access to the material."

To Be Available at 5 Museums

By 1997, Mr. Spielberg plans to make the high-tech archive available for public use at five museums in the United States and Israel.

Eventually, the archive will probably be accessible through the Internet, the global amalgam of computer networks. But Shoah project officials are worried that doing so will make it easy for someone to get into the archive and damage or destroy it. A second concern is for the Holocaust survivors themselves.

"The Internet is a real difficult animal at this point," says Karen Kushell, one of the Shoah project's executive producers and head of special projects for Amblin Entertainment, Mr. Spielberg's production company. "Some of the survivors feel like the Internet is a place where you go for white-supremacist bomb recipes, not information about the Holocaust."

Mr. Spielberg hopes that his project will not only be a record of the Holocaust and a major educational tool, but also a model for other groups archiving materials on topics ranging from civil rights to the women's movement.

"We're developing protocols and systems for oral history that could be applied to any type of historical science, not just the Holocaust," says James Moll, a senior producer of the Shoah Foundation. "We're going to change the way that history is being preserved and taught."

Providing the money to finance the project would not seem difficult for the 48-year-old Mr. Spielberg, who is worth over $700-million, according to *Forbes* magazine. But he has given only $6-million to the Shoah Foundation.

"The most serious challenge our fund raising faces is also our greatest plus," says Ms. Aminoff, "which is Steven Spielberg himself."

Because his name is so closely associated with hit science-fiction films such as *Close Encounters of the Third Kind*, *E.T.*, and *Jurassic Park*, Mr. Spielberg feels he cannot support the project on his

At a Glance: Survivors of the Shoah Visual History Foundation

History: Founded in June 1994 by the film maker Steven Spielberg, after he made *Schindler's List*, a film about the Shoah, or Holocaust.

Purpose: To create a multimedia, on-line archive of the Holocaust by interviewing people who survived Nazi persecution and to develop other educational materials, such as books and documentaries.

Finances: The foundation has raised more than $35-million since June 1994.

Sources of funds: $700,000 from special fund-raising events, and $32.3-million from cash donations, including $6-million from Mr. Spielberg. The organization has also received sevecal million dollars worth of non-cash contributions, such as computer equipment and transportation services.

Key officials: Steven Spielberg, founder and chairman; Karen Kushell, Branko Lustig, and Gerald R. Molen, executive producers.

Address: P.O. Box 3168, Los Angeles 90078-3168; (818) 777-7802 or (800) 661-2092.

An On-Line Look

Here is what people who want to learn about the Holocaust will see when they use the new on-line multimedia archive being created by the Survivors of the Shoah Visual History Foundation. The project will allow people to retrieve excerpts from 100,000 hours of interviews with Holocaust survivors and supplementary materials, such as maps, photos, and films.

The foundation is still making changes in how the material will be presented.

Under the current plan, before users can get to any of the materials in the archive, they will see a list of all the donors who contributed to the project.

Next they will go to a screen that allows them to type in key words or phrases, such as "Auschwitz," "1943," and "death march." The computer will then produce all the interviews that deal with those words.

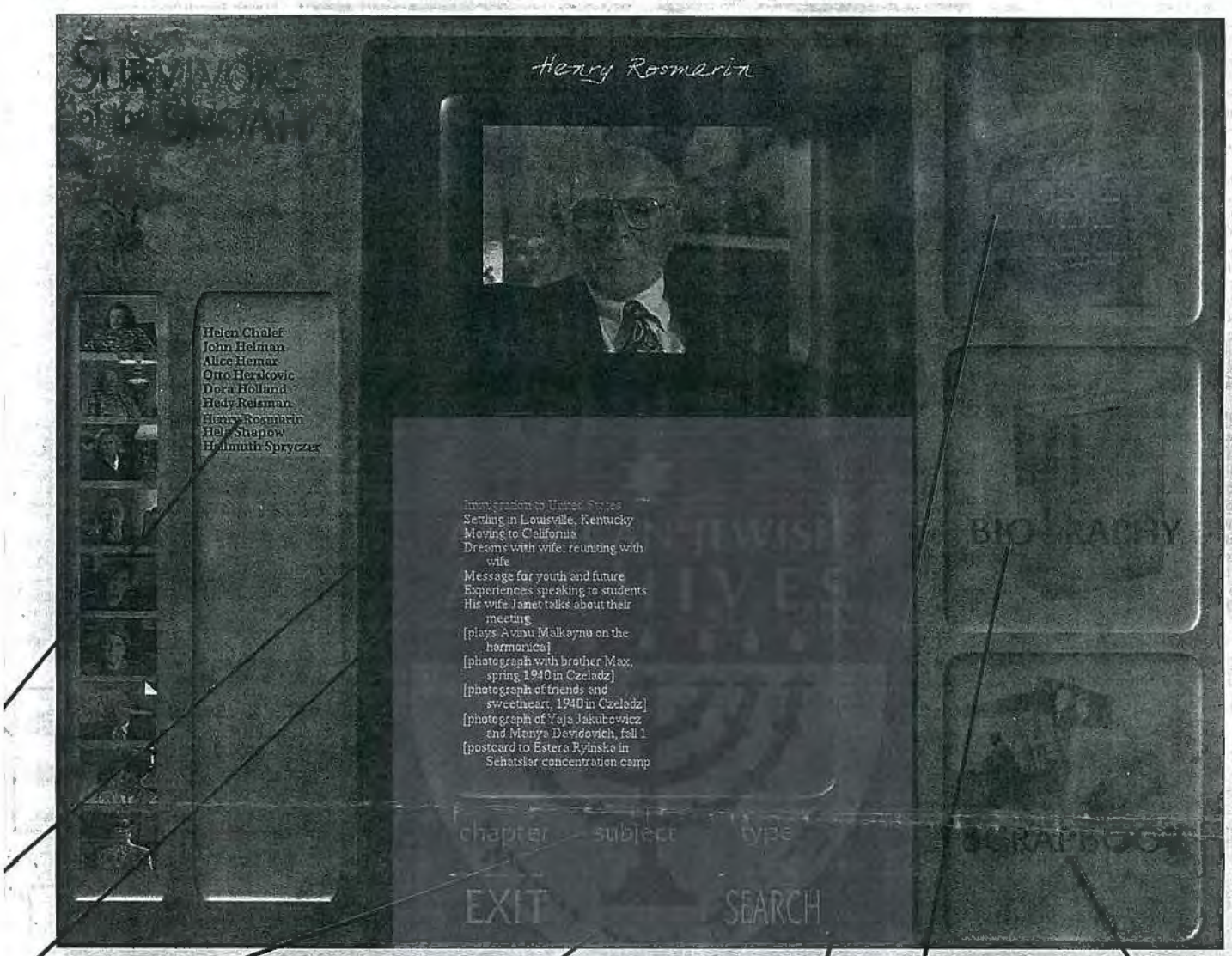
Then they will be taken to a third screen, such as the one shown here, where they will be able to see and hear the parts of each interview where the survivor mentions the topic selected by the user. Here, Henry Rosmarin, a Holocaust survivor who was held in three camps—including the Buchenwald concentration camp—talks about his immigration to the United States after the war.

Names and photographs of the survivors appear here. When people click on a survivor's name, they can see and hear an interview with the person they have chosen.

By clicking on this part of the screen, users can move through the digitized videotape of each interview at whatever pace suits them.

The content of the interview is divided into various "chapters," which average about two minutes each. Users can scroll through the list of chapter titles that appears on the screen.

at Memories of Holocaust Survivors: What People Will See and Hear



The "subject" box allows people to type in a word like "Auschwitz" and go to every segment of an interview that mentions the concentration camp there.

The "type" box allows users to jump to each mention of a specific topic, like life in concentration camps.

A relevant map will pop open here when the survivor talks about his or her experiences. Every time the survivor mentions a new locale, the map will change accordingly.

The "scrapbook" allows the users to look through the photographs and other illustrations related to the lives of the survivors.

By clicking on "biography," a user can get detailed information about any of the survivors.

own. If he did, he says, in the future the archive would be subject to attacks from "revisionists" who claim that the Holocaust did not occur.

"If this were bought and paid for by Steven alone, or by people in the entertainment industry, or even only by the Jewish community, it would open the door to revisionists to say: 'It isn't real, it didn't happen, these are actors and how do we prove that? Look who paid for it,'" Ms. Aminoff says.

As a result, the Shoah project has sought gifts from people of all kinds. Contributions have come from a wide array of donors, including major corporations and philanthropists, as well as from small donors, such as a group of New York City schoolchildren who donated $33 and change.

To demonstrate the breadth of support for the project, Ms. Aminoff says, the first thing people will see on their computer screens when they tap into the archive will be a listing of all the contributors.

Although the project was initially slated to last only three years, officials say they will continue the work for as long as donations keep coming in.

But the greatest challenge for the Shoah Foundation will not be fund raising. It will be fighting the inevitable.

'Race Against Time'

"Many times we'll get a phone call before we get there that the person has passed away," says Ms. Kushell. "Other times it will be after we did the interview. It's a race against time."

Mr. Lustig, the *Schindler's List* coproducer, credits the Shoah Foundation and Mr. Spielberg for allowing him to make good on a pledge he made during the war. In his acceptance of the Academy Award for the movie, Mr. Lustig said that people repeatedly said to him, "Be a witness to my murder."

Mr. Spielberg, he says, "helped me to fulfill my obligation to these people who I saw dying in the camps, who were telling me to tell their stories.

"I will die much more tranquilly when I know that I have fulfilled this."

Mr. Lustig, 62, will eventually tell his own story, but not until the older generation has done so first. "I will be one of the last to give my testimony," Mr. Lustig says. "After I give my testimony, then I can die." —MARINA DUNDJERSKI

Assassination of Rabin Spurs a Flood of Support for U.S. Jewish Charities

By SUSAN GRAY

Following the assassination of Israeli Prime Minister Yitzhak Rabin, Jewish charities in the United States have received a flood of emotional and financial support for work they do in Israel. Many Americans have told the charities they want to find ways to aid Israel's fragile peace process.

"There is a profound sense of grief and sadness and affinity for Israel and the people of Israel," said Mark Cohen, a spokesman for the Jewish National Fund, which has planted millions of trees and dug miles of reservoirs in Israel's arid land, even before the nation was officially created.

The fund received hundreds of calls after the assassination from people who wanted to plant trees in Israel in Yitzhak Rabin's name.

'Inundated by Callers'

"We are literally being inundated by callers looking to donate memorial trees," said Cynthia Barmor, national projects coordinator. Donors give from $10 to $18 to donate a tree. She said calls were coming "from all corners of the country—Jews and non-Jews who want to show their support."

The attention on Israel is significant. In recent years, a declining share of money raised by American Jewish federations has been channeled to Israel. The federations, the largest national network of Jewish fund-raising groups, raised $725-million last year. In 1994, the federations, on average, earmarked 38 per cent of that money for Israel. In 1980, the federations channeled more than half of their dollars to Israel.

AP/WIDE WORLD

Yitzhak Rabin was killed moments after this rally, organized by the group Peace Now, ended. Jewish charities in America were inundated with calls and gifts in the days after his death.

In the past decade, Israel has flourished to become one of the fastest growing economies in the world. Many federation leaders have argued that Israel's increasing prosperity is a reason to funnel more charity to poor American neighborhoods instead.

But the assassination of Prime Minister Rabin, who worked closely with Jewish fund-raising groups in the United States—giving speeches at their annual meetings and writing letters in behalf of their campaigns—translates into a renewed focus by donors on Israel and its vulnerable peace process, say many non-profit leaders who work on Jewish concerns.

"Tragedies like this also serve to unite people, and I think that Jewish federations feel very much in unity with the state of Israel right now," said Frank Strauss, assistant executive director of the Council of Jewish Federations, which represents the 189 Jewish federations around the country. "I'm sure that will be reflected in campaign efforts" in the form of increased donations to Israel, he said.

A New Peace Fund

Some groups have already begun to take steps to insure that the peace work of the late Prime Minister stays on course.

The New Israel Fund, which raises millions of dollars each year to support peace activists and social-service charities in Israel, intends to create a new Yitzhak Rabin Fund for Education and Democracy.

Although officials have not set a goal for how much they want to raise for the fund, they say it will support the teaching of democratic principles to Jews who migrated to Israel from former Communist countries and will be used to encourage understanding of the con-

tinuing peace process in the Middle East.

Gil Kulick, a spokesman for the New Israel Fund, said the idea for the fund developed after it became evident that Mr. Rabin's assassin was a right-wing extremist Jew who wanted to prevent Palestinian self-rule. The assassin's "supporters are fully outside the framework of democracy," said Mr. Kulick. "A greater value of democracy would immunize others from falling into this kind of trap."

The Nathan Cummings Foundation in New York has announced that it will increase the amount of money it gives to Israeli programs, although officials would not say yet by how much. Last year the fund spent $2.4-million on Jewish concerns, ranging from supporting peace between Israeli Jews and Arabs to sending American students to Israel. Its Board of Trustees is also planning a trip to Israel, scheduled before the assassination, to see firsthand "where the peace process stands," said the foundation's president, Charles Halpern. The trip carries more significance now, he said.

Somber Tribute

The Prime Minister's death caused several Jewish charities to cancel fund-raising galas scheduled for this month or to transform them into memorial tributes to Mr. Rabin.

Americans for Peace Now, which raises money in the United States for the Israeli charity Peace Now, turned a long-scheduled fund-raising dinner in Washington last week into a somber tribute to Mr. Rabin. (Mr. Rabin was killed as he departed a rally in Jerusalem sponsored by Peace Now.)

Gary E. Rubin, executive director of Americans for Peace Now, said he hopes the event will spark more support for the peace process. Mr. Rabin, he said, "left a legacy in place" and "we need to see that his peace process is carried out."

Spielberg Draws High Marks for His Charitable Activities

Continued from Page 10

bus, Ohio, and has given millions of dollars to Jewish causes, particularly in the area of professional leadership.

Mr. Wexner says he hopes to work with Mr. Spielberg's foundation.

"There are a lot of entrepreneurs searching for strategy and not being very successful at finding it, and I put myself in that category, clearly," Mr. Wexner says. "I'm sure people are trying to do things that we've failed at, not even knowing that we've tried."

He adds, "If we're not communicating, we're like ships in the night, well-intended perhaps, but passing."

On-Line Help for Ill Children

Aside from the projects that grew out of *Schindler's List*, the major philanthropic effort to which Mr. Spielberg has devoted himself is the Starbright Foundation. The organization is running a $60-million campaign to help seriously ill children escape from some of their pain and discomfort through the use of technology.

The Starbright Network, one of seven projects planned, is an online computer network that will allow sick children in hospitals to see, hear, and play with each other. A pilot program that links five U.S. hospitals began operating last week.

Mr. Spielberg says the first question everyone asks him about the Starbright Foundation is why he got involved. His answer: "As a film maker, I've seen how a movie can impact someone's life. As a businessman, I've seen how the collaboration of brilliant minds can create unbelievable things. And as a father, I have see the boundless creativity of a child's mind."

As a philanthropist, Mr. Spielberg says, he will measure the value of his donations by looking at the success of the groups his philanthropy supports.

"If the projects we support continue on after we've given them a start or pushed them further forward, then we'll know we've made some impact," Mr. Spielberg says. "If we can be an effective catalyst, we'll have achieved the mission."

Steven Spielberg and Charities: a Sampling of His Roles

American Film Institute (Hollywood, Cal.): member, Board of Trustees
Artists Rights Foundation (Los Angeles): vice-president
Boy Scouts of America (Irving, Tex.): member, National Advisory Council
Children's Action Network (Los Angeles): founder
The Film Foundation (New York): member, Board of Directors
Hollywood Supports (Los Angeles): member, Board of Trustees
The Norman Rockwell Museum at Stockbridge (Mass.): vice-president, Board of Trustees
Pediatric AIDS Foundation (Los Angeles): member, Executive Advisory Board
The Planetary Society (Pasadena, Cal.): member, Board of Directors
Screen Actors Guild Foundation (Los Angeles): member, Advisory Board
Starbright Foundation (Los Angeles): chairman
University of California at Los Angeles: member of Executive Committee for Medical Sciences
University of Southern California (Los Angeles): member of School of Cinema-Television Board of Councilors

VANTAGE POINT

NESSA RAPOPORT
SPECIAL TO THE JEWISH WEEK

Ancestral Voices

A reflection on the observance of 'shloshim' for Yitzchak Rabin.

Late at night, when I am writing, I see before me the faces of my ancestors. If I turn, I can look at a photograph of my grandfather as a young man, sitting with his parents, brothers and sisters in Poland 80 years ago. Two years ago, the youngest sister, Bella, died in Jerusalem. She was a child in the picture. She was the only one I really knew.

Her family embodied all the Jewish magnificence and tragedy of our century. Late at night, Bella and I sipped tea as she told me their stories. We laughed at the many years between us; we were so alike. And sometimes we cried, for those who died long ago, before they should have, those I would have loved to know. And so her parents, her brothers and sisters are all with me as I grow older, closer to their destiny.

My 3-year-old daughter is obsessed with death these days. She wants to know if the dead come back, if they sit up in the hole we have dug for them. It is unbearable to her that they cannot.

"Mommy, whenever I talk about it," she says to me, "I get a sad feeling here." She points to the center of her chest. I tell her I know exactly what she means.

On both sides of my family, my ancestors believed in words. Scholars, orators, lovers of Hebrew and poetry, they speak to me often, especially when I am writing. They say to me: "Harvest our words. Take them back in our own name. Reclaim them for those who will come after us."

There is my beautiful great-aunt Tsippele, in Palestine with her sister Bella. There she is, returning to Poland — in the 1930s — to marry one of the many men who loved her. After the Shoah, Bella received a visit from a Cuban diplomat, who stood in her Jerusalem apartment and took out a letter from the breast pocket of his jacket. The letter, creased and refolded, was a love letter written to him by Tsippele decades earlier. "I will carry this letter," he told her sister, "until the day I die."

My great-aunt Tsippele is saying to me: "Take back 'love.' Take it back from all those who would deny it to us." She is saying: "Harvest the love that suffused our childhood house. Gather the love among us as we argued about Jewish fate and what would save us. Shabse said socialism; Tuvyah said Zionism. Shabse claimed Yiddish; Tuvye claimed Hebrew. And Srulke, prodigy in Talmud, fled the Russian army for Canada."

There is my grandfather Srulke, grocer, milkman and, at last, the teacher he was meant to be. He is saying to me: "Take back 'holiness.' Take it back to your own life in an American city. Find it at the soccer game of your son, in his beautiful, effortless motion. Look for it in great restaurants, in your garden, on vacation." He is saying to me: "Don't hoard holiness. Don't save it for funerals or Yom Kippur. Don't dole it out so meagerly."

He is reminding me: "You are the descendant of priests. Honor them by the way you speak to the overwhelmed clerk when you're rushing home; to the person who takes your parking space; to the one in the office next to yours who drives you crazy; to the one who is a member of your own family."

> *'These words are our words: Love. Holiness. Peace.'*

There is my grandmother Mattie, for whom our daughter is named. She is saying: "Take back 'peace.' Do not reserve it for places far from you. Do not confine it to governments." She is saying: "Peace lives or dies in your own house." She is saying what she always said when we were little: "I don't care who started it. Don't fight. *Shalom bayit*, peace in the house, is more important than your argument."

There is one more voice. Whose is it? It is the voice of children, the son of my great-aunt Tsippele, murdered by Nazis. The children neither she nor he would have. The descendants who will not be able to tell their story. The children are saying: "Take back 'warrior.' Take it back from the cartoons and games of your children in America. Take it back from the wars, whether evil or just. Take it back to Aaron, brother of Moses, of whom the rabbis said: 'Be like the students of Aaron, *ohev shalom v'rodef shalom* — he who loves peace and pursues peace.' "

Why is Aaron not described as simply a lover of peace? Why do the rabbis say in addition: "Who pursues peace?" From this we learn that it is not enough to love peace. To sustain it, peace needs its warriors, those who will chase after it, who will not be deterred until they can carry it home.

Our ancestors are speaking to us. They are saying, "These words are our words: Love. Holiness. Peace. Don't save them for other people at a fateful hour. Use them yourselves, every day." They are remembering the end of our great Book, when God says: "The commandment I command you today is not hidden from you; it is not far away. It is not in heaven; it is not beyond the sea. No, the word is very close to you, in your mouth and in your heart."

In the end, we will be accountable, not only for the great things we did or failed to do, but for the smallest things, the one closest to our hearts, for that is where the arc to greatness starts.

Continued on page 6

Nessa Rapoport's *most recent book is "A Woman's Book of Grieving." She works for the Council for Initiatives in Jewish Education.*

BETWEEN THE LINES

GARY ROSENBLATT

Intermarriage: Reform's Vexing Problem

The hottest issue among Reform Jewish leaders these days is the growing pressure from congregants for their rabbis to officiate at intermarriages.

The topic is sure to be discussed informally this week in Atlanta at the annual convention of the Union of American Hebrew Congregations, the main body of the Reform movement, but will not be acted on, if at all, until the annual convention of the movement's rabbinic arm, the Central Conference of American Rabbis (CCAR), in late March.

At present, about one-third of Reform rabbis officiate at intermarriages where the couple has agreed to raise their children as Jews. But many rabbis who have long refused to officiate at such weddings admit that the pressure is increasing on them to do so and that the rationale for resistance is weakening.

Rabbi Jerome Davidson of Temple Beth-El of Great Neck says that he and many of his colleagues are "tortured on this issue, it's on everyone's mind." Though he has never performed intermarriages, he is considering "welcoming interfaith couples in a prayerful way before marriage" as a way of reaching out to them even if he won't perform their marriage.

He says he knows some congregants consider him hypocritical for blessing gay couples while refusing to do the same for interfaith couples. But he reasons that the gay couples are Jews who are seeking to establish Jewish homes. "One is a Jewish union and one is not," the rabbi notes.

The issue of Reform rabbis officiating at intermarriages has not come up for a vote since 1973, when the CCAR urged rabbis not to participate in such weddings because it is "contrary to the Jewish tradition." A decade later, the same body issued a more neutral report, recognizing the right of each rabbi to determine whether or not to participate in intermarriages, based on his or her own conscience.

But much has changed since then, with more Reform Jews marrying out of the faith (more than 60 percent now) and with the movement having broken with Jewish tradition on other critical issues, including allowing gay and lesbians into the rabbinate and recognizing the children of a Jewish father in a mixed marriage as Jewish.

Advocates of change assert that statistics are on their side. They cite a survey by the Jewish Outreach Institute which found that more than 75 percent of Reform Jews desire rabbinic officiation at intermarriages where the couple has agreed to raise their children as Jews. And with more Reform Jews marrying outside the faith, advocates suggest that rather than fight a losing battle against an irreversible trend — and alienate couples by refusing to participate in their marriage — it is far wiser on both a Jewish and personal level for rabbis to send an encouraging message to the couple by officiating at their intermarriage. It could be the first step toward an eventual conversion to Judaism, they say.

Rabbi Simeon Maslin: "Some rabbis who perform intermarriages don't realize the implications of their actions."

Many rabbis know that their refusal to officiate at an intermarriage is interpreted by both the Jewish and non-Jewish partner as a rejection, making it more difficult to encourage a conversion to Judaism. They are also well aware that the couple will marry anyway, either without a Jewish presence at all or with a rabbi who will not make any demands on whether the children will be raised as Jews.

The issue is particularly difficult outside of the East Coast. In cities like Denver, Phoenix and Los Angeles, the intermarriage rate is as high as 60 to 75 percent, and congregants are insistent on having their rabbis sanction their children's marriage.

For a Reform movement seemingly moving in opposite directions, buoyed by sparks of spiritual renewal and depressed by statistical dissolution, this is a particularly vexing issue.

Traditionalists say it is better to preserve that which is authentic than to water down one's standards in the hopes of accommodating those who may be less than interested in living Jewish lives.

Rabbi Simeon Maslin, president of the CCAR, has resisted pressures to officiate at intermarriages throughout his 38 years in the rabbinate. "Some rabbis who perform intermarriages don't realize the implications of their actions," he said, noting that while most of his congregants at his Elkins Park, Pa., temple would prefer that he officiate, they respect his "rabbinic integrity." He said some teens ask why they should marry a Jewish girl if their rabbi is willing to officiate at an intermarriage.

But the growing sense within the movement seems to be that a pro-active position, encouraging outreach and staving off assimilation, would bolster Reform Jewry and help reverse a trend where only 28 percent of intermarried families raise their children as Jews.

David Belin, a lay leader of the Reform

Continued on page 6

LETTERS

Continued from page 4

Sweeping Indictment

Henry Siegman's sweeping indictment of the Orthodox community ("Radical Fringe Is Now Orthodox Norm," Nov. 17) reflects the very narrow-mindedness and stereotyping he claims to be criticizing.

While there is clearly a substantial level of opposition within the Orthodox community to the Oslo accords, it is unfair and unhelpful to disparage such a political position as illegitimate. Large numbers of Israelis and supporters of Israel, both religious and secular, hold such views based on security, as well as spiritual, considerations.

The Anti-Defamation League supports the current policy of the democratically elected government of Israel; at the same time, ADL respects Israel's democratic system, to which vigorous debate and dissent are crucial. Anyone is entitled to lawfully oppose the government's policy. And isn't respect for one's opponents part of the civil debate all sides have called for since the awful tragedy of Yitzchak Rabin's assassination?

Indeed, Mr. Siegman rightly deplores the "demonization of all Palestinians as terrorists." But what of his demonization of the Orthodox as a monolithic radical fringe?

Clearly, and appropriately, there is much soul-searching going on in the Orthodox community in the wake of Yigal Amir's hideous act. On the very page proceeding the Siegman piece, The Jewish Week published one such example — an anguished analysis by Rabbi Haskel Lookstein.

There are many decent, conscientious Orthodox people who are troubled by recent events and by the need to more effectively counter extreme behavior and intemperate rhetoric. What constructive purpose is served by ignoring them in a rush to stereotype, and by engaging in vague, ominous warnings that Jewish leaders must "deal with" an entire community as if it were all Yigal Amirs?

Abraham H. Foxman
National Director
Anti-Defamation League

Frontal Assault

In the wake of the tragic assassination of Yitzchak Rabin, it is time for all of us to take stock, to step back from the edge, to lower the rhetorical temperature, and to recognize the existential dangers to the Jewish people posed by the deep divides that have been exposed among us, whether in Israel or here.

Against that backdrop, Henry Siegman's article ("Radical Fringe Is Now Orthodox Norm," Nov. 17), which can only be described as a frontal assault on the entire Orthodox community, is not helpful; in fact, it's downright harmful. Are there elements of truth in his accusations? Yes, no doubt there are. But a broad brush stroke against an entire community? No, that's irresponsible and inaccurate.

Those who helped create the environment in which Yigal Amir increasingly felt religiously justified in his heinous deed deserve exposure, condemnation and marginalization, and they include rabbis, yeshivot and their followers. But they do not add up to an entire Orthodox community; far from it.

Where I do agree with Mr. Siegman is that the Modern Orthodox, those who have been silent or passive too long, need to stand up and assert that they will not permit others — who falsely invoke God's name, undermine democracy and commit acts of violence — to speak or act on their behalf. That is truly a compelling challenge of the day.

David A. Harris
New York, N.Y.
The writer is executive director of the American Jewish Committee.

For The Record

In the article "No Regrets From Rabbis ..." (Nov. 17), Rabbi Abraham Hecht was incorrectly listed as president of the Rabbinical Assembly of America. Rabbi Hecht actually is president of the Rabbinical Alliance of America.

ANCESTRAL VOICES

From Preceding Page

"The word is very close to you," says our Book, "in your mouth and in your heart." The momentous events of our lives, the ones we witness that make us say, "From this day, everything is changed," begin right here. What we say about those we hate and even those we love, and what our words make us and others do. What we fail to say until it is too late. The love we enact or defeat. The holiness we embody or deny. The peace we pursue or stand by.

Late at night, our ancestors speak, and this is what they say: "Remember us. Remember what we died for and what we lived for so you could live — play tennis, dream, seek justice, eat breakfast, day by day by day." Our ancestors say: "*Chesed*, lovingkindness, is the narrowest, hardest way." Our ancestors are reminding us: "Savor each moment and find its holiness, because life is holy, and needs protection, and can never be replaced." They say: "Love peace and pursue it with all your heart."

Listen. Our ancestors speak to us, with mercy, and laughter, and forgiveness. They say: "We have faith in you. We believe in you. Do not abandon us." □

This talk was the first of three artists' presentations, coordinated by the National Foundation for Jewish Culture, at the Jewish Identity Institute of the recent General Assembly in Boston.

INTERMARRIAGE

From Preceding Page

movement from Des Moines, Iowa, and an outspoken advocate for rabbis officiating at intermarriages, says the primary question is how to prevent the Jewish population of America from declining. The answer, he asserts, is not prevention, "a noble ideal" that has failed, but rather a well-funded outreach campaign to interdating and intermarried couples, stressing the positive qualities of Jewish life.

The theme of the CCAR convention in the spring will be outreach and intermarriage, though Rabbi Maslin expects that the issue of officiating will be discussed and debated rather than voted on. Any move by the CCAR to soften its stand against participating in intermarriages would only widen the gap between the liberal and traditional camps within Judaism. But Reform leaders say they are less intimidated by criticism from Orthodox and Conservative rabbis who already see them as beyond the pale of traditional Jewish law. Instead, Reform rabbis say they will do what they feel is best from their perspective for ensuring Jewish survival, by either embracing — or resisting — the call to officiate at intermarriages. □

Agenda

ISSN 1072-1150 Issue #7 Spring 1996

jewish education

Published by JESNA—Jewish Education Service of North America

ANALYSIS—Reforming Jewish Education—**Dr. Walter Ackerman** •
RESPONSE—**The Role of Central Agencies**—Dr. Cecile B. Jordan •
FORUM—**Change in Jewish Education: Prescriptions and Paradoxes**—**Dr. Isa Aron, Dr. Michael Zeldin** • **The Jewish Community Center and the Jewish Continuity Agenda**—**Dr. Steven Bayme** • **The Place of Israel in American Jewish Education**—Michelle Alperin
• **To Learn and To Teach** •
On The Cutting Edge

Agenda jewish education

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Contents

JESNA

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STATEMENT OF PURPOSE

Agenda: jewish education seeks to create a community of discourse on issues of Jewish public policy dealing with Jewish education and the implications of policy options for the practice of Jewish education. Lay and professional decision-makers in the myriad of institutions and settings involved in Jewish education planning and programming are invited to contribute actively to this discourse by submitting articles, by providing information about programs and resources and by reacting to views and opinions expressed by the authors.

BETWEEN THE COVERS

Rabbi Art Vernon

This issue deals with perspectives on Jewish education reform, systemic change and institutional transformation. It should come as no surprise that creating permanent change is extremely difficult. In Jewish education, as in general education, the battle must be fought community by community and school by school. One big difference, though, between the Jewish community and the general community is the presence of allied institutions and agencies, other than schools, that are ready and able to support the effort.

The major article in this issue by Walter Ackerman deals with central agencies for Jewish education, federations and private family foundations. To the extent that communal Jewish education is undergoing change, it is the combined interaction of federations, central agencies and recent efforts by Jewish family foundations that is responsible for whatever change is occuring. As the Jewish continuity agenda emerged following the National Jewish Population Survey, federations realized that Jewish education had become a central concern of their most active leaders. This concern has taken two primary directions, increased funding for Jewish educational programs and restructuring the Jewish education planning and delivery system. In the age of Jewish continuity, Jewish education has become too important for the federations to delegate all responsibility to central agencies for Jewish education. But, as Jordan asserts, central agencies can be an effective agent for communal planning and service delivery if both lay and professional leadership have the requisite skills and vision and engender confidence in the leadership of federations.

Ackerman also points out the growing involvement of Jewish family foundations over the last decade. Many initiatives in Jewish education have sprung from Jewish family foundations since the World Leadership Conference in Israel in 1984 that was convened by the Jewish Education Committee of the Jewish Agency. Almost two dozen major Jewish family foundations are active in the field of Jewish education, some with very focused objectives. These sources of funding have given impetus to dozens of new projects, helped set the agenda for the Jewish community and given birth to new organizations. Many of these foundations have only just begun to invest the resources that are available to them. The foundations present a challenge to Jewish educators to be creative and innovative and a challenge to federations to develop fruitful partnerships and joint ventures.

One of the most interesting developments is the entry of new partners into the field of Jewish education, most notably Jewish community centers. Since the landmark Report of the Commission on Maximizing the Jewish Educational Effectiveness of Centers in the mid-80's, JCCs have added specialists in Jewish education to their staffs, initiated staff development programs in Israel and created new authentic Jewish educational model programs. Bayme recognizes the great strides made by centers toward becoming more authentically Jewish and he calls upon the Center movement to undertake even more vigorous efforts in strengthening the commitments of Jews already interested inside the community. Only an intensely committed core Jewish population, argues Bayme, can assure the continuity of the Jewish community in America.

In recent years, American Jews have become accustomed to hearing Israeli leaders suggest that we pay more attention to Jewish education here. While to some it may appear presumtuous for Israeli leaders to lecture American Jews about our priorities, I believe this message reflects a deep-seated concern for the future of the community upon which Israel has come to depend so significantly for moral and political support. Perhaps Israeli leaders are familiar with the recent findings that Israel is not a significant presence in American Jewish schools, either as a subject of study or as a focus for celebration. Alperin presents the evidence for concluding that Israel is diminishing in the curriculum and program of American Jewish education. In spite of the positive attitudes toward Israel expressed by most Jewish educators, teaching of Israel seems to have reached a plateau. Alperin conducted her research prior to Oslo, when the American Jewish community was struggling to explain the intifada and its aftermath to Jewish children. It appears, however, that the

trends identified in her study are accelerating post Oslo, rather than diminishing. Is it possible that only an imperiled Israel is capable of generating the enthusiastic support and interest of American Jewish education? Perhaps the current situation of teaching about Israel is just a transitional phase from which the community will emerge even stronger in its identification with Israel and its desire to learn more about the land, its people and the nation. On the other hand, perhaps Israel and American Jewry will grow further apart.

When the only stable factor in our lives is constant change, understanding the process of change can provide some equilibrium as we attempt to cope with the situation around us. Aron and Zeldin have been leading change in the Reform movement in both congregational schools and day schools and have attempted to summarize the most significant initial learnings of these experiments. Their findings are both theoretically and practically sound and should be studied by all those institutions interested in fostering or pursuing systemic change. They have disclosed both the environmental preconditions for successful change and outlined the principles to be followed in organizing and implementing an educational change process. Of course, they have drawn upon the experience of the institutions with which they have been working, but also upon the evaluations of other recent projects.

The remainder of this decade is likely to be an time of great change in communal Jewish life. Reorganization of agencies and structures and transformation of individual institutions will be on the agenda. How these processes may converge and mutually reinforce each other will be the subject of future analyses. It remains to be seen whether this atmosphere of change will result in significant Jewish renewal or merely a reshuffling of the same deck of cards we have always played.

Rabbi Art Vernon

analysis

Reforming Jewish Education*

Dr. Walter Ackerman

(This paper was written is early 1994 and funding was provided by the Council on Initiatives in Jewish Education (CIJE). Publication and reproduction rights are reserved)

A recent publication of the Jewish Education Service of North America (JESNA) reports that "...many communities in recent years have been examining the roles, functions and service, and structure of their communal service bodies for Jewish education. In some communities, major changes in the mission, organization structure and funding of these institutions has been proposed and in some cases already implemented. At the same time, other communities are seeking to strengthen their existing communal service bodies or to establish new instrumentalities."[1]

An elaboration of that statement which a) describes the traditional functions of communal agencies for Jewish education, b) notes and tries to explain the reasons for the current review of those functions, and c) reports on the results of that examination can provide a useful framework for detailing developments in Jewish education in the United States since the start of the present decade.

Communal offices of Jewish education, variously known as a bureau, board or agency, are an institutional expression of the idea that the community bears a major responsibility and should play a significant role, not unlike municipal, state and federal governments in public education, in the complex process of transmitting Jewish culture, however defined, from one generation to another.[2] The first such agency – the Bureau of Jewish Education of the Kehillah of New York City—was established in 1910. Judah Magnes and his associates in the leadership of the Kehillah thought the creation of the Bureau rather than direct grants to existing schools the most effective possible use of $50,000 contributed by Jacob Schiff to the Kehillah for "the improvement and promoting of Jewish religious primary education in the city."[3] The program and activities of the New York Bureau forged a pattern which was the model for the work of similar agencies, subsequently established in cities all over the United States and Canada.[4]

These agencies worked mainly with schools. Only rarely were they involved with informal education—camps, youth groups, weekend retreats, trips to Israel. The concentration on formal schooling is easily explained: the literary character of the Jewish religious tradition and the centrality of learning in that tradition leads inevitably to according the school and its "deliberate, systematic and sustained effort" pride of place among educational settings. Knowledge is the key to practice and the avenue of identification.

Over the years central agencies, particularly those in larger cities, have moved away from direct involvement with schools. Where once they expended resources on supervision, setting standards and evaluation, today they see themselves in a supportive role which provides resources and consultations to schools and other educational institutions. While some of them conduct schools—communal day schools or high schools and largely in smaller communities—most are involved in planning activities, gathering data, advocacy, professional growth programs, resource dissemination and services to teachers and principals.[5] The

* I GLADLY TAKE THIS OPPORTUNITY TO THANK COLLEAGUES ALL OVER THE UNITED STATES FOR THEIR GRACIOUS RESPONSE TO MY MANY REQUESTS FOR INFORMATION AND MATERIAL REGARDING THE WORK OF THE INSTITUTIONS WITH WHICH THEY ARE ASSOCIATED. I AM PARTICULARLY INDEBTED TO MARK GURVIS, MANAGING DIRECTOR OF THE JEWISH EDUCATION CENTER OF CLEVELAND, FOR HIS PATIENT EXPLANATIONS OF THE WORK OF THE CONTINUITY COMMISSION OF THAT COMMUNITY AND FOR SHARING WITH ME HIS INTIMATE KNOWLEDGE OF THE PROCESS WHICH LED FROM THE ESTABLISHMENT OF THE COMMISSION TO THE IMPLEMENTATION OF ITS RECOMMENDATIONS.

Association of Central Agencies for Education in North America, a recent attempt at collective organization, defined its member bodies as the "...local community's hub for educational advocacy, central services, communication, planning and administration...[they] must work with all interested parties and across denominational and disciplinary lines...the agency [is] the primary focus for the synthesis of theory, planning and practice in Jewish education."

Communal *Talmudei Torah*, when they existed, and later congregational mid-week afternoon and one-day-a-week schools have been the core constituency of bureaus, if for no other reason than that they are the overwhelming majority of Jewish schools in the United States. The growth of day schools challenged central agencies to develop new services and competencies.

Communal education agencies around the country are organized in different ways and occupy different places in the structure of the communal apparatus. In some places the educational arm of the community is an autonomous agency with its own independent board. In others it is a functional committee of the Federation; the degree of autonomy the agency enjoys under this arrangement varies from community to community. Neither of these models is a considered conclusion drawn from the assumptions of either organizational or edncational theory. By and large they are rooted in communal history and a skein of personal relationships. There is no evidence at all which indicates that one pattern, or a variant thereof, provides more effective delivery of services than the other.

Even though some communal educational agencies raise money on their own, their funding comes almost completely from the local federation and is subject to the demands of the allocation process. Despite this critical factor, federations have only rarely been involved in any meaningful way in the governance of the educational agency and even less in the practical aspects of its day to day work. Indeed the two often viewed one another, no matter the formal relationship between them, as belonging to two different, if not hostile, worlds. Recent developments in Jewish education, particularly on the level of policy and planning, have changed the patterns detailed here.

II

In the last five years the organized Jewish community has accorded Jewish education, or perhaps more properly the task of keeping Jews within the fold, a prominence quite unmatched in the history of American Jewry. The findings of the National Jewish Population Survey of 1990[6] and its dismaying statistics of intermarriage rates are cited by many as the proximate cause of the new interest in education. The celebration of Jewish achievement in the United States, most markedly observed in Charles Silberman's *A Certain People*,[7] was necessarily muted in the light of the increasingly large percentage of young Jewish people who chose to marry non-Jews and withdraw from Jewish life.

The wave of concern which washed over Jewish life in this conntry in the first half of the present decade had actually begun its flow several years earlier. The report of the Joint Federation/ Plenum Commission on Jewish Continuity, published in 1988 at the conclusion of a process which had begun three years earlier in Cleveland, reflects the concern of a major Jewish community for its future—"Now that we are free to be Jews, how can we be sure that we will remain Jews, and what kind of Jews will we be." The Commission on the Jewish Future of Los Angeles, created in 1988, gave voice to a similar concern when it noted that "The primary motivations for the establishment of the Commission were the deeply troubling statistics as well as our awareness and concern that intermarriage is increasing at an alarming rate, that ever fewer Jewish children receive a Jewish education, [that] affiliation with Jewish religious and communal/philanthropic organizations is dropping and that the sense of identification with Jewish history, tradition, religion and community diminishes with each generation."[8]

The Cleveland Commission on Jewish Continuity, generally considered the first of its kind, was convened in 1985 by the lay and professional leadership of the local federation "...to strengthen Jewish continuity and identity."[9] The primary goals of the commission were, among others, "To raise the level of consciousness, promote a community dialogue and serve as an advocate for programs that promote Jewish continuity...To create an atmosphere conducive to the implementation of a sound program, including formal/informal educational strategy... that uses an interdisciplinary, interagency approach and makes the best possible use of communal resources and expertise...[and] to help identify the financial resources for the implementation of these models."

The work of the Commission was guided by a number of assumptions, the most important of which is "... that we must recognize that traditional supplementary Jewish school education can no longer approach the unrealistic expectations of the past. Our community must refocus its efforts on strengthening the ability of each school and congregation to integrate parent and family education into the experience of each family that enters its doorway. We must integrate proven "beyond the classroom" education programs into each child's Jewish education experience. We must enhance the

analysis

ability of our day schools to provide intensive Jewish educational experiences."[10] When translated into the language of practice, that statement was taken to mean that a) "the community must invest significantly to build a Jewish education profession; b) each child should have opportunities for educational experiences that provide a Jewish living environment...retreats, Israel trips, summer camps, and other 'beyond the classroom' programs and because Jewish schooling for children can succeed only if supported in the home environment, c) parents...need more tools and skills than their own childhood Jewish education afforded them...if they are to represent Jewish values, attitudes and behaviors to their children."[11]

The major recommendations of the report of the Commission were formulated by three separate task forces—one dedicated to Beyond the Classroom Education, another charged with Parent and Family Education, and a third which dealt with personnel. Conceived as an integrated whole, the proposed initiatives included:*

Cleveland Fellows—The College of Jewish Studies will develop a graduate program in Jewish education for students from Cleveland and elsewhere. The faculty and students will be engaged in study, teaching, and program development, within congregations, schools, and agencies. They will raise the level and quality of the local field of Jewish education and lead to positive ramifications beyond Cleveland.

Fellows Graduate Positions—The graduates of the Cleveland Fellows program will be hired to fill many of the new positions in new areas mandated by the Commission on Jewish Continuity. The positions will include congregational family educators, retreat specialists, master teachers, school directors, and others.

In-Service Education Package—The Bureau of Jewish Education and College of Jewish Studies will develop a program of individualized professional growth and in-service education to guide teachers already working throughout the community.

The Personal Growth Plan starts with individual teachers at their various levels of experience, knowledge, and commitment, and helps lead them to degrees, licensure, or other advances in professional preparation. In addition, the community will implement teacher and institutional stipends to encourage participation in teacher education programs.

IISP—The Israel Incentive Savings Plan attracts 100 new enrollments each year. The potential for additional growth is tremendous. The community will now approach recruitment differently, targeting specific congregations and schools to develop school-based trips that go hand-in-hand with IISP enrollment. This should dramatically increase the number of Cleveland youth who will have an Israel experience. Also, the shares of funding by the family, the school, and the community will be increased to reflect the current cost of Israel trips.

Curriculum Renewal—Many of the community's schools operate with out-dated or ineffective curriculum. Also, new family education, Israel studies, and "beyond the classroom" education programs should be integrated into school programs. The Bureau's pilot program, Project Curriculum Renewal, should be expanded to work with each school on this critical concern.

Congregational Enrichment Fund Expansion—This fund has enabled the congregations to develop important new programs in recent years in the areas of parent and family education, and "beyond the classroom" education. Funding has decreased since the program was initiated in 1982. An expansion of funds is now recommended to enable congregations to increase programming.

The total cost of implementing the recommended programs over a four year period was estimated at $5,687,422.[12]

Within a short time, communities all over the country initiated processes similar to that followed in Cleveland.

*I GIVE THE DESCRIPTIONS OF THE PROGRAMS AS THEY APPEAR IN THE REPORT. I DO SO NOT ONLY FOR THEIR CONTENT BUT ALSO TO PROVIDE A SENSE OF THE RHETORIC, AN IMPORTANT PART OF THE WORK OF THE COMMISSION.

Continuity, a term coined by deliberate choice*, became a slogan not unlike others used so effectively by federations in fundraising campaigns. A survey conducted in 1993 among 158 Jewish communities elicited 67 responses; of this number, 42 reported that they "... had created a community wide planning process (whether through a special commission or task force or through the work of an ongoing body) on Jewish continuity, identity and/or education."[12] Among the issues identified by respondents we find "[the] ability to identify and reach the unaffiliated; avoiding duplication of efforts by congregations, agencies and institutions [and] reaching consensus regarding priorities and/or special initiatives (e.g. a community in which there was some feeling that there was too much emphasis on the Israel Experience)."[13]

The reports of the various commissions and committees are strikingly the same, not a surprise considering their provenance. An analysis of sixteen mission statements discloses that Jewish continuity means different things in different places.[14] In some communities continuity was equated with Jewish education, values and culture; in others it was comprehended as ensuring the vitality of the Jewish community; another group thought of it as promoting the Jewish identity of individuals. The content of the various reports is arguably less important than the process of deliberation they reflect. Hundreds of people all over the country were engaged in serious discussions about the maintenance of Jewish life. The participants were by and large already engaged in communal affairs. They were chosen ad hominem or served as institutional/organizational representatives.

The inclusionary character of the idea of continuity brought synagogues into the process, both as participants in determining policy and in planning and as beneficiaries of implementations. The Cleveland commission was a coalition of federation professionals and lay people of the Congregational Plenum, the organization of the city's synagogues. This is a departure from traditional federation practice; the new alliance was a breach in the wall which divided between "church and state." It was also a belated recognition of the fact that synagogues are where you find people, their children and the schools they attend.[15]

While I doubt that there is any direct connection, the documents produced by the various commissions call to mind reports dealing with public education in the United States which appeared in 1983. The best known of these was *A Nation at Risk*.[17] A consideration of the various reports raises issues pertinent to efforts to improve Jewish education—a tendency to underestimate the complexity of the educational process; the failure to involve teachers and other professional educators in the deliberative process; the need to maintain public interest and avoid disenchantment; the necessity of continual attention to the structure of the decision making process.[18]

The move from the determination of policy through planning and finally to implementation raises important questions of governance—who will oversee the new programs recommended and funded by a Continuity Commission? In some cities the task was assigned to the already existing communal agency for Jewish education. In others the central agency was reorganized and the federation assumed a major role in its operation. Cleveland is an example of this approach; the Bureau of Jewish Education has been replaced by the Jewish Education Center of Cleveland, an agency jointly managed by a professional educator and a federation executive. The new entity was created in order to "institutionalize the work of the Commission on Jewish Continuity in the organizational life of the community." More specifically it was believed that federation involvement in the day to day details and management of the community's educational system would keep top leadership involved, guarantee the continuation of the planning process begun by the commission and facilitate coordination between the central educational Jewish agencies of the city.* It is obvious that the federation has here taken on an operational responsibility for an educational agency—a new and sometimes controversial role.

The prodding of federations, sometimes bitterly resisted by long-time lay and professional supporters of bureaus, has led to the reorganization of central agencies in several cities. Striving for a more equitable distribution of community funding has led in Detroit to the replacement of the United Hebrew Schools, perhaps the only real communal system of education in the country, by the Agency for Jewish Education; the Chicago Board of Jewish Education is now the Community Foundation for Jewish Education; significant structural changes—all of them guaranteeing federation a prominent role—have also taken place in Baltimore and Atlanta.

The proposal for the reorganization of the Chicago Board of Jewish Education, long one of the country's leading central agencies, reflects a widely shared perception—"... we need a communal entity with the capacity to: lead a reassessment of the traditional

*Private communication from a member of the Cleveland Commission. It was felt that a more evocative symbolic sign than education was needed in order to marshal the resources, both in personnel and finance, required by the proposed programs.

*The reference is to the Cleveland College of Jewish Studies and the Jewish Community Center of Cleveland which together with the Bureau (now the JECC) are considered the major communal agencies. Note the parity given the JCC.

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supplementary school model; generate a sense of excitement about Jewish education in the community; create enthusiasm for Jewish involvement among students and their families; and attract top leadership and substantial new resources."[19] A change in structure and governance was deemed an essential condition for the attainment of these objectives, the difficulty of assessment notwithstanding.

The internal organization of the new bodies is less important than the functions they are assigned. The example of the proposals in Chicago is instructive: The new "Community Foundation for Jewish Education will be disassociated from operating responsibilities for Jewish education...it will not be part of a delivery system...although it may undertake experimental or demonstration projects." The traditional service activities of the Board will be transferred to other agencies. The new Foundation will engage in "...coordinating events,...planning and priority setting; constituency building (or advocacy for Jewish education) and the development of new sources of funds for Jewish education."[20] The plan of governance of the foundation includes a board consisting of representatives of the Board of Jewish Education, Chicago Federation of the Union of American Hebrew Congregations, the Jewish Federation of Chicago, the Midwest Region of the Federation of Reconstructionist Congregations and Havurot, and the Midwest Region of the United Synagogue of Conservative Judaism.

Yet another model of implementation is the Jewish Continuity Commission of the New York UJA-Federation established in 1993. An outcome of a Strategic Plan, the commission administers a Grants Program and is engaged in a major effort"...to increase the number of teens participating in Israel Experience programs." During the 1994-95 year the Commission, a new entity with no formal connection to the New York Board of Jewish Education, will spend over $900,000 for scholarships, strengthening marketing and partnerships with 39 congregations which seek to establish a "Gift of Israel" as the "gift of choice" for children and their families at Bar/Bat Mitzvah" The total budget for the agency for 1994-95 was 2.2 million. Twenty one grants were awarded to enable "...a number of institutions to undertake initiatives to strengthen (if not transform) themselves as settings for Jewish living and learning." Among the recipients of the grants were the Hillel Foundation at Hofstra University for an outreach initiative, the Board of Jewish Education of Greater New York for the development of a Jewish Family Education Training Program, the Jewish Community Center of Staten Island for a five-year plan for varied programs designed to strengthen Jewish content throughout the Center, and the National Jewish Outreach Program to create opportunities in at least ten Hebrew schools for parents and children to study Hebrew simultaneously. The Commission directs its grants primarily toward institutions which serve the "marginally affiliated"—families with children, college students, singles, young adults, and new Americans. It plans to develop a design for the assessment of the designated projects in order "...to learn more about what is required to achieve institutional change."

Experience in Boston is also worth noting. The Commission on Jewish Continuity in that city is an agency of the Combined Jewish Philanthropies which is funded from the income of restricted gifts and the establishment of endowment funds. The role of the commission, a new player on the educational scene, is best described as "enabling"—its funds and support have made possible the Jewish Family Education Initiative, a two year certificate program for training Family Educators run by the Hebrew College of Boston. A similar pattern—providing existing agencies with the means necessary for the development of new programs—is evident in the Youth Education Initiative Pilot Project, a program managed by the Bureau of Jewish Education and the Synagogue Council of Massachusetts, which is intended to enrich programming for youth and to raise the level of expertise of professional youth workers in the community. *Me'ah*, an adult Jewish literary program, likewise utilizes already available resources.

[19] MUCH OF WHAT I BRING HERE IS BASED ON INTERVIEWS WITH EDUCATORS AND FEDERATION EXECUTIVES IN SEVERAL CITIES.

What I have brought thus far permits the following summary and comments:

1. Problems and their solutions are defined by individuals with particular perspectives. Training, experience and the need to maintain position, condition, perspectives, and determine reactions. The programs and shifts in organization I have discussed are all first order changes—they deal with what exists and ask only how it can be made more efficient and effective. Just as in public education, this approach draws its understandings from the concern with product in the corporate world. There is no indication in the hundreds of pages of reports, based on countless hours of discussion, that anyone questioned the assumptions or principles which guide educational efforts in the Jewish community today or seriously examined the possibility that the problems of our times can be solved, if at all, only by altering the way all those engaged in Jewish education conceive and perform their roles.

   There is, for example, a disturbing discrepancy between the laudable efforts of federations to achieve some degree of coordination between the various educational agencies and institutions in the community and the absence of any significant effort in training institutions—teacher-training, rabbinical seminaries and schools of communal service—and in-service programs to provide students and practitioners with the understandings needed for the networking and interactions with disparate professionals and distinct competencies which are essential to the implementation of an embracive communal educational strategy.

   On another level, it is a known but little acted upon fact that the structure of the congregational supplementary school prevents the possibility of full time employment for teachers. Training which prepares students for classroom teaching only meets neither the future economic needs of the student nor the demands posed by the increasingly variegated pattern of educational activities in the synagogue. Programs of professional preparation would more wisely serve their student by thinking in terms of the multiplicity of tasks which graduates will be required to perform upon entering the field.

2. Jewish education in the United States today enjoys a level of interest and funding without parallel in the history of the American Jewish community. Both the interest and the funding are fueled by the statistics of intermarriage and disaffiliation. The data have shaped educational strategies. The key words are identity and identification rather than Talmud Torah.

3. Jewish education is now comprehended in much broader terms than has been the case in the past. The perceived failures of the supplementary school—the standards of measurement are rarely defined—and the conviction that its work must be buttressed by "beyond the classroom" activities has raised informal education to a level of parity, if not higher, with formal schooling. One third of the grants distributed by the UJA Federation Jewish Continuity Commission of New York were awarded to programs in community centers. Jewish Family Education ranks high on the agenda; investments in camping and retreat programs create opportunities for providing youngsters with the experience of "Jewish living" unavailable in their homes; and above all, the Israel Experience—a tacit admission that the American Jewish community by itself is unable to guarantee an adequate quality of Jewish life.

   Identity formation and the nurturance of identification are legitimate goals of education, at least according to some educational theories. It is difficult, if not foolish, to deny the important role that experience plays in these developmental processes. What is less clear, however, is the way in which Continuity Commission documents perceive the place of "knowing" on the road which leads to a sense of self and one's relationship to the collective. It is not always obvious that "beyond the classroom" activities lead back to the kind of learning essential to an adequate understanding of Judaism and its traditions.

   There is now a new configuration of Jewish education; institutions not previously considered educational—or at least not seriously so—are now part of a network of agencies that are expected to interact with one another and with the larger Jewish community. Within that broadened framework, school people and others associated with formal education are no longer the sole educational authorities of the community. That change in status has not been easily assimilated. More than that, the call for "reform" implies that those charged with certain educational responsibilities have not met communal expectations. Continuity commissions and their counterparts that have not involved school people in their deliberations, as is the case in several communities, have done little to enhance the status of the profession, a step considered critical to renewal.

   The urge to "reform" always stands on the thin line which separates formative criticism and the undermining of public confidence. The critique

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of the supplementary school, so common a feature of Continuity Commission reports, even if not intended for that purpose, places personnel identified with that kind of institution in an intolerable position. The declaration of failure easily leads to doubting the possibility of rehabilitation, no matter the intensity of effort.

4. The reorganization of the structure of Jewish education, as distinct from the work of line units like schools, community centers and camps, is driven by federations. While federation interest, advocacy and support of Jewish education is welcomed in all quarters—no one would deny the incomparable ability of a federation to galvanize an entire community—its more active involvement in the day to day activities of communal educational agencies has spawned a literature of concern, and even complaint.

   There is a history of antagonism between federation loyalists, professional and lay alike, and Jewish education professionals, increasingly and today almost completely associated with religious institutions. Together with the feeling of never having been adequately appreciated and funded by federations, Jewish educators remember the agencies principled, and often unreasonable, opposition to day schools and the use of communal funds to support them. Significant changes in postures and shifts in pattens of allocation have not entirely erased notions which claim that federations are more interested in hospitals than in schools and that many of the activities they support contribute little to maintaining Jewish life. Indeed some arguments maintain that the emphasis on informal education is less an outcome of empirical evidence of their effectiveness and more an attempt by federations to highlight the area of their expertise and maintain control.

   Federation involvement in education has also given rise to discussions about "organizational cultures." There are those who fear that the purposes, attitudes, values, language and behaviors of federations clash with those of educational institutions, particularly when those are embedded in the life of a synagogue community. They each have different goals and serve a different kind of clientele (givens which condition internal priorities and external postures). Federations are primarily concerned with providing goods and services for Jews; educational institutions are dedicated to "... creating communities of Jewish learning."[21] The functions of federations require compromise and consensus; the purpose of education in a free, democratic society is to motivate autonomy. These differences will neither change nor disappear; the task is rather that of forging patterns of contact and cooperation which use the strengths of each to create new opportunities for educating.

   No matter the relative influence of each of the participating institutions—federations, bureaus, schools and synagogues—the introduction of change in educational systems remains a complicated matter. Educational programs mandated from above—as is the case in most reported programs—are rarely as effective as hoped. The links in the chain which connects idea and practice are weak, even in systems far more formally structured than Jewish education. The work of the individual assigned the task of implementation—classroom teacher, youth activities director, family educator—is by its nature isolated and beyond the correcting influence of even enlightened supervision.

5. The "continuity process" has, at least in intention, challenged the assumption that the communal structure, as represented by federations and the synagogue world are two separate domains.[22] The recognition that "...Jewish continuity is inextricably tied to Jewish religion and spirituality and that congregations must be part of the process through which we address challenges"[23] has gained ground and changed the landscape of communal activity in education. The commission in Cleveland was a joint effort of federation and the Congregational Plenum; five con-

gregations were among the beneficiaries of grants in New York.

The emerging relationship between federation and synagogues lends credence to the position which holds that "...effective education takes place in settings where ideological references are strongly expressed in practice and life style. One cannot have effective Jewish education without denominational perspectives which provide a base for induction." At the same time, religious bodies fear that newly available funding will be used primarily to support Jewish educational programs sponsored and directed by federations.

6. It is not clear that communities around the country have devoted sufficient attention to developing criteria which order priorities. The increase in the variety of educational settings eligible for communal funding does not mean that all of them are equally capable of achieving desired outcomes. Some knowledgeable observers question the wisdom of investments in programs for the marginally affiliated or outreach activity in the direction of those not at all connected. They maintain that "pay-offs" are more likely when resources are applied to those already committed.

   The minutes of a meeting in one community are instructive:

   Weiss (Orthodox): Why are we doing this prioritizing? What does voting on priorities mean? Does it mean how dollars will be spent? Or does it just mean how things are valued? For example, trips to Israel, which everyone valued high, versus day schools. Trips to Israel might be valued high, but that doesn't meau that a great deal of money should be spent on them.

   Yitzchak Weinstein (an educator): Note the emphasis on the word *schooling*. this is formal education. Then there is also communal education. And informal education...isn't' Israel a school in itself? All three—schooling, communal and informal—should be integrated. Let's deal with these issues by going through specific recommendations...

   Jerome Orenstein (a traditional religious non-Orthodox leader): I think there is a continuum, formal and informal. One is not more important than the other. The valuation here is that all are equal.

   Silver (chair): Don't worry about money yet.

   Weiss [to those around him]: But that's what it is all about.

   Silver he reads]: "Increase salaries and benefits": day schools will come in with a proposal that fits in. But there could be someone defined as a teacher at the Jewish Community Center.

   Hammerman (Orthodox): Formal and informal education are not the ends of a continuum. They are different.

   Silver: Let's avoid dividing up into formal and informal. Doing that would lead to conflict, no decision, no consensus....[34]

7. The goals of the continuity process are all too often too broadly stated. There is no way of ever "knowing" whether or not they have been achieved. At the same time there is in some places a naive expectation of immediately visible results—"After all the money we've put into that place, why doesn't my grandchild like Hebrew school?" Goals should be formulated in a manner which permits measurement and the identification of the effects of an intervention.

III

An account of developments in Jewish education in the United States today must consider the increasingly visible role played by private family foundations. One observer estimates that Jewish sponsored foundations in this country spin off approximately $500 million a year.[35] There is even a suggestion that "...within a few years the total amount of money given away by endowment funds and family foundations will exceed the total dollar amount from the annual campaigns of federations.[36]

Private foundations, an expression of the volunteerism deTocqueville found sn impressive and also of the Protestant ethic of stewardship, play an important role in American society. That example, together with the Jewish tradition of *Tzedakah*, guaranteed the creation of Jewish family foundations once sufficient wealth had been accumulated. Critics of private foundations complain that they are capable of influencing public policy without paying the price of accountability. The truth of that charge must be weighed against the fact that the freedom enjoyed by foundations permits risk-taking and a margin for experimentation and innovation not easily matched by established institutions tied to the consensus policies of communal funding. A student of American philanthropic foundations wisely notes that "The only total mistakes which a foundation can make are in its investment policy, not in its granting policy..."[37]

It is, of course, impossible to list here all those foundations which award grants to educators and educational institutions or to list the activities they support. Several of them, however, have achieved a special prominence. The Crown Family Foundation, for

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example, working together with JESNA, which administers the program, has established the Covenant Awards and Grants. The Awards go to individual educators in recognition of "excellence, effectiveness and creativity." A member of the family describes the purpose of the awards in less official terms: "...to locate talent and provide it with some venture capital or a little time in the limelight and some breathing space and mobility."[28] The grants are made available to institutions "...to provide seed funding...to develop and implement significant and cost effective approaches to Jewish education that are potentially replicable...." The program receives as many as 400 proposals a year.

The configuration of Jewish education has been altered also by the work of two other foundations. The Wexner Graduate Fellowship Program is dedicated to attracting "...promising men and women into professional leadership careers in Jewish education, Jewish communal service, the rabbinate and cantorate and Jewish studies. "The Fellowships cover all tuition costs and fees of the schools of choice and also provide annual stipends. At this point we do not know whether the program has attracted young people previously not committed to careers in the Jewish "civil service" or whether it serves those who have already made the choice. One of the original Wexner programs, now discontinued, provided institutional grants for graduate professional schools and training programs in order to "... stimulate improvement in the core curricula of those institutions which train professionals for service in the Jewish community." The Foundation..." particularly [sought] to encourage more effective communication among the various denominations and professional groups within the organized Jewish community." Grants amounted to as much as $75,000 a year for a maximum of three years.

The decision of the Wexner Foundation to concentrate its efforts in one area -leadership for the Jewish community—is intended to avoid the dangers of "scatterization"—the dilution of effect which results when relatively small sums of money are awarded to a large number of individuals and institutions that lack any evident connection with one another. That same policy has been followed by the Bronfman family which believes that "...if you want to change something, you'd better narrow your focus...get down to something that you really can accomplish."[29] The CRB Foundation has made the Israel Experience its primary focus and in addition to the summer program in Israel which it operates, the foundation is a major factor in efforts to reach an exponential increase in the number of young people who will spend time in the Jewish state as an integral part of their Jewish education.

The Israel Experience, whether sponsored by local institutions and agencies working together with national organizations and offices in Israel or "sold" by private entrepreneurs has gained a prominent place on the map of Jewish education. I will not here attempt an analysis of its educational significance. I will, however, note that the expectations of transformation attached to programs in Israel are sometimes unrealistic.

While the foundations I have mentioned thus far are interested in changing American Jewish education, they have chosen to work through individuals and single institutions, or a consortium of institutions, without addressing themselves to systemic issues. The Mandel Associated Foundations has chosen a different role. From the convening of the Commission on Jewish Education in North America, together with the Jewish Welfare Board and JESNA in collaboration with the Council of Jewish Federations, to the activities of the Council for Initiatives in Jewish Education (CIJE), a product of the deliberations of the Commission,[30] the foundation has addressed itself to developing a strategic design for the systemic change of Jewish education. The areas of CIJE concern—building the profession of Jewish education, mobilizing community support, and developing a research capacity—are testimony to the broad scope of the undertaking.

The Lead Community Project was the major CIJE activity. It is an interesting and instructive example of the way in which an indepeudent agency, unrelated in any formal way to communal organizations nor constrained by their investment in what is, can mobilize an entire community in the name of Jewish education. The project also demonstrates the ways in which goodwill and

influence rather than authority work in a voluntary system.

Aided by the support and consultation services provided by CIJE, the three lead communities—Atlanta, Baltimore and Milwaukee— were chosen from among 23 applicants—are intended to provide an example of "...what can happen when there is an infusion of outstanding personnel into the educational system, when the importance of Jewish education is recognized by the community and its leadership, and when the necessary funds are secured to meet additional costs." The design of the project requires that each community articulate communal goals for education and develop pilot programs which will be monitored and evaluated. One of the major functions of CIJE is to disseminate the information gained from the work of the Lead Communities and to encourage the replication of these efforts in other places. Indeed the publications of CIJE to date[11] are already an important contribution. The entire enterprise is guided by the assumptions that systemic change requires a community wide effort rather than innovations in individual programs and institutions.

The work plan of CIJE calls to mind the activities of the Fund for the Advancement of education established by the Ford Foundation in 1951. During the 16 years of its existence the fund disbursed more than 70 million dollars. Conceiving of itself as a source of "risk capital" to be used in trying out new approaches to public education, the fund chose three areas of concentration: improving the quality of educational personnel, improving the quality of educational programs and improving the relationships between educational institutions and society. The press release of April 30, 1967 which announced the conclusion of the program of the Fund and the integration of its activities with those of the Ford Foundation state that "...the Fund has sought to encourage practical and effective change in the form of new and better educational practices. It has had the satisfaction of seeing ideas which it assisted on a pilot basis widely adopted in the schools and colleges. Team teaching, use of teacher aides, institutional television, programmed learning, new methods of preparing teachers, cooperative work study programs, early childhood education and enrichment of school programs in deprived areas are examples...the Foundation itself will keep open wide the door and keep strong the hand of support for good ideas to advance education and for the imaginative people to strengthen education."

It is still too soon to assess the impact of the efforts of CIJE; that is the case also regarding the efforts of the other foundations. Graduates of the Wexner Fellowship programs have not yet been in the field long enough to permit judgement; in any event it will be difficult to tease out the influence of the financial aid and participation in the programs and seminars sponsored by the foundation itself. We have no record of the long term effects of the projects funded by the Covenant grants. It is important to realize that there are some things we will never know; the very rightness of the intention which accompanies the support should supply sufficient warrant for its continuation. We can say that the generosity of the foundations has inspired imaginative efforts and a great deal of thought about how to do Jewish education. The art of writing a proposal creates opportunities for the kind of reflection without which education cannot rise above the ordinary.

IV

The consensus regarding the importance of the recruiting, training and retention of talented young people for the field of Jewish education turns attention to training institutions. The Wexner Foundation, the Covenant Grants and the CIJE committee for "Building the Profession" have all recognized their importance. A variety of programs are planned to strengthen their faculties, enrich their programs and augment their training capability. The recent gift of $15,000,000 to the Jewish Theological Seminary for its School of Education in perhaps a breakthrough which will encourage contributions to other schools.

The traditional training role of teachers colleges, Colleges of Jewish Studies and the schools of education of rabbinical seminaries has recently been modified by an initiative undertaken by the Rhea Hirsch School of Education of the Hebrew Union College- Jewish Institute of Religion in Los Angeles in cooperation with the Commission on Jewish Education of the Union of American Hebrew Congregations and the help of the Cummings Foundation. The Experiment in Congregational Education is an effort to encourage a small number of Reform congregations "...to rethink and restructure the full range of their educational programs as they affect all age groups. Its ultimate goal is to widen the definition of education in the congregational setting and to assist congregations in their efforts to transform themselves into learning communities." The assumption of the experiment is that the bifurcation which separates the school from the rest of the congregation and its activities is an obstacle to educational effectiveness which must be removed. It is not my purpose here to discuss the details of the program. The point is to note a major departure from a traditional role. A training institution has moved out of a narrow frame and moved into the field in order to effect a radical change in the institutions to which it sends its graduates.

A similar purpose informs the work of the Cleveland Fellows, a program of the Cleveland College of Jewish Studies initi-

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ated and funded by the community's Continuity Commission. Participants in the program are trained as family educators and mainly work in congregational settings both during and after the completion of their studies. While not as elaborate as the Experiment in Congregational Education in either design or implementation, the Cleveland Fellows Program seeks also to make learning the business of the entire congregation.

Discussions about the role of the training institutions make but passing mention of their place and function in the development of a research capability in the service of Jewish education. While research in general education has much to teach us and can provide paradigms of inquiry, the particular demands of Jewish education warrant a particularistic effort. Broadening the area of their activities to include research will enhance the academic stature of the training institutions and brighten the image of the profession.

V

I have elsewhere dealt with the organization and structure of Jewish education in North America.[1] This paper is a complement to that earlier work. As before, I have not dealt with schools; they require a separate effort. I have also omitted reference to the Joint Authority for Zionist Jewish Education, an institutional merger of the educational agencies of the World Zionist Organization and the Jewish Agency for Israel, because its establishment has not resulted in any conceptually critical change in the nature of the relationship between Jewish education in North America and Israel. I have here tried to deal with developments which seem to me central to the maintenance and enhancement of the educational enterprise of the organized Jewish community. Continuity commissions, foundations and training institutions in different measure and in different ways have forged a new configuration of Jewish education. The new pattern is an effort to change and improve what exists—mainly through the creation of a network of programs and activities designed to compensate for the shortcomings of the supplementary congregational school. Its weave is a combination of rhetoric and resource which is more evocative and plentiful than what has been available to previous attempts to raise public consciousness and enlist material support for Jewish schooling and other educational activities. Whether or not it will achieve more or better than its predecessors remains to be seen.

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Footnotes

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4. Gannes, Abraham, *Central Community Agencies for Jewish Education*, Philadelphia, Dropsie College, 1954. See also my *The Structure of Jewish Education*, Cleveland, Commission on Jewish Education in North America, 1990.
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10. *Ibid*, p. 2.
11. *Ibid*, pp. 5-6.
12. *Ibid*, p. 9.
13. *Preliminary Survey on Jewish Continuity Planning: Summary Report*, New York, Jewish Education Service of North America (n.d.).
14. *Ibid*, p. 9.
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The Role of Central Educational Agencies: A Response to Ackerman

Dr. Cecile B. Jordan

Walter Ackerman's insightful article on Reforming Jewish Education highlights some trends, problems and solutions that currently shape the Jewish educational landscape in the United States and indicates the new roles some federations and foundations have assumed with regard to Jewish education. Since I am "in the trenches" on a daily basis, my response focuses on what Central Educational Agencies might be doing to facilitate this reform and prepare themselves and our communities for meaningful entry into the 21st century.

The fabric of Jewish life is significantly different today than it was when most of our Central Agencies were first established. We now obtain Jewish information from modalities of which our grandparents never heard and with which our parents may struggle mightily. Fax machines, E-Mail, CD-Rom, VCRs, and the World Wide Web allow an individual access to Jewish information and Jewish discussions with the mere push of a button.

Our homes also are significantly different than those of our grandparents and parents. In most homes it is no longer possible to learn about Judaism by sitting around the kitchen table or living room. Often no one is home. Or those who are at home do not have the knowledge or experience necessary to provide rich Jewish experiences. Likewise one can't learn about or feel Jewish just by hanging around the neighborhood. We live in mixed neighborhoods and we no longer "hang around." Programmed activities are *de rigueur*. America's Jews are well accepted into the total community and multiple priorities may vie equally for time and money.

The 1990 National Jewish Population Study corroborated what we already suspected and presented evidence that while Jewish living, observance, and affiliation are decreasing, intermarriage is increasing. Lay people and professionals in our communities were aghast with the confirmation that "our grandchildren might not be Jewish." And, data which clearly demonstrated that education does make a significant difference with regard to Jewish affiliation, Jewish marriage, and Jewish observance were circulated.

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As a result, communities went into high gear and tried to figure out why the facts were as presented. Inter-Agency Task Forces were charged with responsibility for studying new ways to "do business." Federations initiated Continuity Commissions in many more communities. The Commissions and Task Forces are still at work. But everyone realizes that possible solutions, like the problems, are very complex and have great impact on Jewish education, Jewish life and our Jewish future.

The Jewish Community is not alone in its rethinking and reforming of education. Since the United States recognized schools as one of the possible causes of our being *A Nation at Risk*, educators, school boards, the federal government and university commissions have been studying general education in the United States and trying to institute reforms. According to a recent Gallup poll, education now ranks as the number one priority among American voters, with 67 percent saying it is a major concern. Nearly every school system in the country is scurrying to prepare the next generation for life and work in the 21st century. [2]

Our homes and communities are changing. Our schools and communal institutions must respond appropriately. As we reform Jewish education and prepare it for the challenges of the 21st century, our Central Educational Agencies must also continue to change. The roles and functions of Central Agencies have changed a lot in the last 15 years. Central Agencies used to be primarily service delivery agents, they are now or must soon become capable of being much more.

Central Agencies must provide high quality Jewish educational leadership for the entire community. They should be the conveners of educational think tanks and must also be positioned to help mold public opinion with regard to Jewish education. Central Agencies must be proactive with regard to ongoing assessment and become managers of change and growth. Central Agencies, as the educational leaders for the community, should be a source of information for lay people, educators, and the federation.

Central Agencies must have clearly stated goals and specific indicators of how these goals will be accomplished and evaluated. The Agencies must take the lead in their own ongoing assessment. Their processes should demonstrate thoughtful planning and should provide models which encourage schools and other agencies in the community to think about and evaluate their own goals and outcomes.

One primary goal of a Central Educational Agency should be to take the lead with regard to Educational Planning in the community. This means:

(1) working collaboratively with schools, synagogues and communal agencies to provide maximal Jewish education for the community,

(2) insuring that the community understands the importance of Jewish education by keeping Jewish education high on the communal agenda,

(3) acquiring and maintaining access to decision makers in order to help them understand the importance of Jewish education,

(4) mobilizing public opinion and key federation leadership in support of Jewish education,

(5) developing lay leadership on Central Education Agency boards, and

(6) developing a grand scheme for funding Jewish education appropriately which includes provisions for acquiring adequately trained educators and increasing the number of individuals receiving a Jewish education.

These goals may seem lofty, but they are attainable if their actualization is carefully planned. For example, Central Agency leadership need to conceptualize how to market Jewish education to both policy makers, consumers and the general public. A carefully designed marketing plan is essential for an agency that wants to place and keep Jewish education high on the communal agenda and accomplish the educational planning goal indicators listed above.

One opportunity for marketing both the importance of Jewish education

and the relationship between federations and Central Agencies might be to insure that educators, parents and the community are aware of tangible federation support for Jewish education. The wide array of school services which are provided by Central Agencies are usually funded by federations and both agencies could benefit if this were more widely known.

Another planning goal for Central Educational Agencies should be that they remain bridge builders in their communities. Their staff have a wealth of experience and expertise working in collaborative partnerships with synagogues and other Jewish agencies. Central Agencies need to remain positioned to work cooperatively in each community. Today, as we deal with the facts of shrinking philanthropic dollars, this skill is eminently useful!

Central Agencies need to shore up public opinion so that Jewish education becomes the number one priority in each community. Where this is the case significant training and continuous supervision of educators can help to provide a cadre of professionals who are the best. Only if we mobilize and achieve communal support for Jewish education will we be able to work cooperatively in each community to attract, engage and pay appropriate salaries for full time Jewish educators who can work in many areas of each community.

Once we are paying appropriate salaries, Central Agencies can provide on-going classes for these educators in content and methodology. In communities which do not have adequate facilities for educating Jewish teachers, Central Agencies need to mobilize community support and then work cooperatively with other communities to pursue the concept of distance learning for teacher training activities.

We must place Jewish Education high on the communal agenda and empower the Central Agencies to be the voice for Jewish education in each community. Central Education Agencies should be able to help all agencies, synagogues and schools evaluate and improve their educational offerings and also continue to train educators in content and methodology.

Our thinking about Reforming Jewish Education must also focus on improving the current and future quality of Jewish life. As work becomes increasingly more automated, individuals will have more leisure time which could be focused on Jewish living. Central Education Agencies should be in the unique position of facilitating the provision of requisite Jewish beliefs, skills and understandings to help keep Jewish life and Jewish options meaningful and relevant in the 21st century. In order for this to happen Central Agencies must be empowered to enlist key decision makers in the process of placing Jewish Education high on the communal agenda.

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Change in Jewish Education: Prescriptions and Paradoxes[1]

Dr. Isa Aron and Dr. Michael Zeldin

In American life today change is in the air. The entry of new words into our vocabulary, such as "corporate downsizing," and "reinventing government" are an indication of the ferment in both the profit and non-profit sectors of the economy. The title of a recently published book, *Rethinking America*, says it all.

The impulse to change has found its way into Jewish life as well. Data from the 1990 National Jewish Population Study impelled federations and foundations to re-think Jewish institutional life. Of all American Jewish institutions, the ones most affected by this groundswell have been those whose mission involves Jewish education. In the name of the newest goal, *continuity*, old institutions are said to be in need of *transformation*. Under this banner, a wide range of projects have been initiated, each holding out the promise of change. The projects themselves have been evaluated elsewhere[2]; like most change efforts they have had mixed results—some have been remarkably successful, others dismal failures, while most fall somewhere in between.

This paper focuses less on the programmatic content of the different efforts than on the theories of change which underlie them. What do we know about change in Jewish education? What distinguishes change efforts that are successful from those that are less so? If one wanted to be successful in changing an institution (and who would want to attempt change and not be successful?), how might one go about it?

Our own interest in change is very immediate; each of us directs a project which aims to change, in some fundamental way, an educational institution. Both in our initial design of these projects and in our ongoing attempt to understand their unfolding, we have relied heavily on a number of different sources: the extensive (and rapidly expanding) literature on change in both corporations and public schools; a much smaller, but also growing, body of literature on change in Jewish institutions; and anecdotal evidence from a number of recent projects aimed at improving some facet of Jewish education. Some ten to twenty efforts (each involving between three and ten sites) whose goal to "transform" Jewish educational institutions are currently underway. This paper represents a rudimentary step to set forth a common framework and a common language within which different projects can locate themselves, examine one another's assumptions, and explain both the successes and challenges.

The paper takes as its point of departure a simple observation—that the word change" is both a verb and a noun. In its most simple definition (the first listed in the dictionary), change is a verb, the act of "causing [a situation,, state or thing] to be different." When we ask, "what is the best way to change things?" we are invoking the term as a verb. But when we ask, "what changes are really significant?" we are asking about the noun which, as the dictionary puts it, is "the *result* of altering or modifying."

Most written accounts of change in Jewish education use the term "change" as a noun; they posit a set of desired outcomes, sometimes painting vivid portraits of institutions in their altered state (Woocher 1992; Aron 1995; Kraus 1995; Abrams, Carr and

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Cosden 1995). This paper begins with change as a noun, and asks: what type of change is likely to make a difference for the Jewish community? Our main focus, however, is on change as a process. We offer five possible explanations for the failure of so many change efforts; when turned around, these explanations yield five prescriptions for would-be change efforts, including our own. These prescriptions alone, however, fail to capture the lived experience of successful change, and the lessons to be learned from that experience. Invoking Michael Fullan's maxim that change is paradoxical, we set forth six paradoxes that have recurred in our own work. Though paradoxes, by definition, can never be fully resolved, they *can* be successfully balanced or juggled. We conclude the paper with the suggestion that *transformational change* (as distinct from additive or evolutionary change) is the act of balancing these paradoxes.

Change as a Noun: What Changes are Most Significant?

Since the turn of the century, Jewish educational institutions have been assessed and found wanting. In each generation a variety of changes have been prescribed: a panoply of textbooks and curricula; several contradictory approaches to teaching Hebrew; strategies for the recruitment and training of teachers; conclaves for celebrating Shabbat away from families; retreats for celebrating Shabbat with families, and so on. Some of these changes were proposed in articles and speeches, but never found their way into practice. Others were attempted, only to be abandoned a few years later. Still other changes became permanent fixtures of their institutions, yet the hoped for improvement in the state of Jewish education remained unrealized.

Today there is renewed talk of change in Jewish education, in the context of what might be termed the "continuity crisis." In theory and in principle, Jewish education is the key to Jewish continuity; in practice and in reality, however, few educational institutions, as they are currently configured, are able to fulfill this potential. Congregational schools (which have come in for the most criticism) are limited because they teach knowledge and skills in a vacuum. Day schools, which have many more hours at their disposal, can fill this vacuum while their students are still in school, but rarely conceive of their task in the larger context of the students' families and communities, both present and future. Camps and Israel trips provide powerful experiences, but rarely work systematically to link participants and their families to ongoing Jewish life.

This thumbnail assessment of the strengths and limitations of each of these institutions provide a clue to what we mean when we call for *significant change*—the kind of change we need if we are to meet the challenge of Jewish continuity. The crisis of continuity is the result of missed connections between individuals, families, institutions, and the Jewish community at large. The response to this crisis must be as multi-faceted and far-reaching as the problem. Jewish education can only meet this challenge if it is both formal and informal, identity building and knowledge-imparting; it must be able to reach people at every stage of the life cycle; it must offer individuals and their families communities in which to live Jewish lives. In the words of Jonathan Woocher:

> [F]rom a strategic as well as an historic perspective, we would do well to focus not just on individual choices and actions, but also on the existence or absence of Jewish social realities that are likely to affect the cognitive, affective, and behavioral systems of Jewish individuals....Today being actively Jewish is no longer natural, and we cannot make it natural through intellectual or even emotional appeals alone....
>
> [W]hat would be needed in order to counter the attenuation of Jewish identity are more powerful Jewish plausibility structures in the contemporary world -effective surrogates for the organic, encompassing, authoritative Jewish communi-

ty that exists no more. [Woocher 1995, p.19]

A tall, seemingly impossible order. Yet we all know first-hand of institutions have been able to transform themselves to meet this challenge. Synagogues that were once moribund are now vibrant centers for lives devoted to *torah, avodah and gemilut hasadim*. Day schools have served as the focal point for the revival of neighborhoods. JCCs have turned Jewish lectures and concerts into major cultural events, and themselves into hubs of Jewish activity.

What distinguishes these legendary institutions from the myriad of others, whose attempts to change have resulted in more of the same? Fullan (1993) distinguishes between "projectitis" ("where the latest innovation is taken on without either a careful assessment of its strengths and weaknesses, or of how or whether it can be integrated with whatever is going on," (p.51)) and change efforts that are infused with "moral purpose." The type of change we need is one that would yield "a holistic Jewish education, anchored in the life of real Jewish communities and capable of interpreting and communicating the depth and complexity of that life." (Woocher 1995, p.33)

The Process of Change

If holistic and deeply rooted education is our goal, how can this goal be achieved? Is successful change simply a matter of serendipity, of the right person just happening to be in the right place at the right time? Can the right person go about finding the right place and, by dint of effort, make this the right time? Can a place that isn't right find and nurture people who rise to the occasion? In other words, how can one set about to deliberately make significant change happen?

In laying the groundwork for our respective projects, we began by reviewing what we knew about the history of change in Jewish education (Pilch 1969; Zeldin 1983; 1984; Shevitz 1992). Looking back on nearly a century of change efforts, it was sobering to think of how few of these took hold in any significant way. Despite Samson Benderly's large urban Talmud Torahs at the turn of the century; despite the Jewish Teachers' Unions of the 1920's and 30's; despite the best efforts of the National Board of License in the 50's and 60's, and of CAJE in the 70's and 80's, Jewish teaching has never truly become a profession. The United Synagogue's Menorah Curriculum and the UAHC's Schuster Curriculum have come and gone; even the curricular materials of the Melton Center, though still in print, are vastly underutilized.[4] Ivrit B'ivrit, open classrooms, and cooperative learning have all been blips on the screen. Reviewing this sad history, it was hard to keep from wondering: would family education and avocational teachers be the next casualties? What could possibly help us succeed when so many who have gone before us have failed?

Analyzing these attempts at change, both those that have been documented and those that are only part of the "oral tradition," we made a list of the reasons why these changes failed either to take hold or to achieve their desired outcome:

1) Those who advocated change had a vision of a future state, but little understanding of how to translate their ideas into concerted and effective action.

Having a vision or an ideal is only the preliminary step. To have a chance of realizing the vision, one must have an understanding of the social forces that might prevent the vision from taking hold, and a hypothesis about some appropriate levers for change. One must also realize the necessity to operate simultaneously on multiple fronts in trying to realize the hoped for result. A classic example of the failure to go beyond rhetoric to action has been documented by Susan Shevitz in an article entitled "Communal Responses to the Teacher Shortage." Reviewing major Jewish publications over the span of a quarter of a century (1950—1975), Shevitz found scores of articles decrying the shortage of qualified teachers in supplementary schools, and containing dozens of ideas about how to solve the problem. "It was not for lack of ideals that widespread inaction prevailed. Indeed, many ideas—good and bad, bold and timid, practical and visionary—were proposed." (Shevitz 1988, p.25) Yet few of these ideas were ever tried, and those that succeeded on a small scale were never implemented on a larger scale. Among the reasons Shevitz offers for the failure to translate these visions into action is the fact that many of the recommendations would have required religious and communal agencies to work together, thereby intruding on one another's turf, and that few educational leaders had both the will and the skill to broker such a partnership.[5] In other instances, where political forces were joined together to push for change, political will alone proved insufficient to the task of bringing about significant change.

2) Advocates of change didn't anticipate and were not prepared to handle the resistance they would encounter because one or more of the following factors were at play:

- **inertia** ("we've always done it this way;" or "we tried that ten years ago and it didn't work")
- **resignation** ("kids are supposed to hate Hebrew school")
- **fear of the unknown**
- **aversion to risk**
- **failure to communicate a compelling vision in concrete and accessible terms**

Fullan writes: "If there is one cardinal rule of change in human condition, it is that you cannot *make* people change. You cannot force them to

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think differently" (Fullan 1993, p.23). People need to have compelling reasons to believe that change will be a good thing. In addition, their unhappiness with the current state of affairs must outweigh their feelings of discomfort and uneasiness in making a transition."

> A host of aphorisms remind us how integral to human nature resistance to change is:
>
> from John Kenneth Galbraith: "Faced with a choice between changing one's mind and proving that there is no need to, almost everybody gets busy on the proof." (quoted in Bridges 1991, p. ix)
>
> from Anatole France: "All changes, even the most longed for, have their melancholy; for what we leave behind is part of ourselves; we must die to one life before we can enter into another." (quoted in Bridges 1991, p.20)

When people's felt needs, both intellectual and emotional, are not addressed, or when their personal interests are challenged but not outweighed by institutional interests, resistance is a most natural outcome.

3) The decision to change was made by too small a group.

The literature on educational (and organizational) change is brimming with accounts of changes that were decided upon by a small inner circle, only to be resisted or sabotaged by those who were supposed to implement them. A classic example is the case of an innovative "open plan" junior high school, designed to facilitate team teaching, in which teachers built makeshift walls from bookshelves, in order to create the self-contained classrooms to which they were accustomed (Smith and Keith 1971). Examples from Jewish education abound as well: curricula and textbooks that languish in the storage room; policies ranging from discipline to the *wearing of kippot* that teachers discretely ignore.

There is much talk today about bringing in a "range" of "stakeholders" to "invest" them in an institution's change effort. This talk is entirely appropriate, but, in our experience, devolves too often, in practice, into the inclusion of the token teacher, woman, parent, or community member. At other times, stakeholders are brought in as a tactical maneuver in a plan to co-opt them into making the decision a leader wants. Lasting change requires a true sense of investment by a wide range of people, who feel they are being adequately represented in the process of decision-making.

4) People's conception of change was too simplistic and mechanistic. It was assumed that change could be accomplished by either:

- **telling people what to do** (such as passing a "binding resolution")
- **purchasing a new textbook, curriculum, or program**
- **sending people to a workshop in which they would learn how to make the change**
- **bringing in a new staff person**

To quote Fullan again:

> You can effectively mandate things that (i) do not require thinking or skill in order to implement them; and (ii) can be monitored through close and constant surveillance.... But to accomplish...important educational goals...*you cannot mandate what really matters*, because what really matters for complex goals of change are skills, creative thinking, and committed action. [Fullan 1992, p.22, emphasis added]

This explains why a variety of new curricula and teaching methodologies either remain underutilized or appear to be ineffective—the teachers who are supposed to be using them lack the skills, creativity and commitment. The workshops that are supposed to prepare teachers to use these materials are usually too short in duration to enable teachers to acquire the skills, and too removed from the ongoing life of the school to nurture the requisite creativity and commitment.

Even when a new staff member (who has these abilities) is brought in, that staff member's influence remains limited unless supported by the culture and policies of the institution. In their

formative evaluation of the Sh'arim Family Education Initiative in the Boston area, Shevitz and Karpel (1995) found that both the new family educators funded by the project and the institutions in which they worked focused their attention primarily on the mounting of programs rather than on the building of an infrastructure to promote family involvement. They question whether this short-term focus will, in and of itself, be sufficient to change the way in which families relate to the institution.

What all these examples have in common is that they assumed that all change required was a discrete set of political actions, or staff development programs; they underestimated how difficult it would be to embed the change in structural and cultural adjustments.[7]

5) The institution did not have enough resources (either human or material) to support the change.

If one accepts the analysis offered thus far, an unavoidable conclusion follows: Change is a painstaking effort, requiring great human and material resources. Both the institution and the individuals involved in it need patience. A number of change efforts which attempted to avoid all of the pitfalls described above still failed because of a lack of either funding or staffing or the requisite staying-power. The introduction of family education into a number of day school settings, for example, could not be sustained once outside funding was no longer available.[8] Conversely, congregations that have begun to transform their educational efforts have found that the new plans required an expanded staff, an enlarged space, and plenty of time. (Block 1995; Thal 1995)

Building the Prescriptions into the Process

Mindful of these lessons and the prescriptions implied by the converse of each lesson, we approached our own projects, the *Experiment in Congregational Education (ECE)* and *Day Schools for the 21st Century* (DS21), both launched in 1994, with caution. Despite the difference in settings, the goals of both projects are similar: to promote educational efforts with individual learners and their families that are holistic and deeply rooted, and to foster the development of communities connected by a commitment to Jewish learning. These projects have been described more fully elsewhere; our focus here is on how the projects sought to incorporate the prescriptions derived from the lessons of earlier change efforts into the change process.

- At each site a deliberative body (a task force) is responsible for leading the change effort.
- Members of the task force were chosen to represent diversity of stakeholders, including those who have the responsibility and power to make decisions about changes, those who will be responsible for implementing the change, and a range of potential beneficiaries of the change. Among the responsibilities of the task force is constant two-way communication with as many of the constituents as it is feasible to reach.
- The task force is a laboratory in which to create and test a genuine sense of partnership between lay and professional leaders.
- The process of deliberation includes both Jewish study and an inquiry into current institutional and social realities. Study creates community, between the diverse voices in the room, and between the voices of the past and the voices of the present (Visotzky 1991). It is a wonderful model for the deliberative process, in which guiding visions and values emerge from the confrontation between ...traditional ideals and current reality.
- Though all of the participants bring their own values, visions and plans for change to the process, they are asked to open themselves up to exploring the alternative values and visions of their fellow stake-holders. The collective vision and plan for the institution emerges from the deliberations of the task force and its conversations with wider circles within the community.
- The task force works towards change in two ways: In the short term, it looks for "low hanging fruit," programs that are easy to mount and that give people a taste of the vision as it evolves. For the long term, it devises a plan for the new structures and procedures that will be required to infuse the congregation or school with intensive, widespread, participatory learning and living.
- The task force process is labor intensive. The task force must work on several tracks simultaneously: evolving a vision, getting input from the constituents at large, instituting short-term changes, identifying goals, structures and issues for the long term, and continuing to grow through study. Multiple, overlapping conversations need to take place to keep everyone abreast of this dynamic complexity. At each site, a coordinator is needed to keep track of all the pieces, and in touch with all the participants; the national "office" contributes to this effort by providing advisors and consultants, and by holding workshops in which institutions work together with their counterparts around the country.

Some Paradoxical Lessons of Change

What have we learned from these two projects, which are now completing their second years? If we think of change as a noun,, as a state to be reached, we have an impressive array of "low hanging fruit," but only hints

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of the structural and cultural changes that are yet to come. We have yet to learn if truly significant change can be created through this type of concerted action.

On the other hand, if we think of change as a verb, we have already learned a great deal. We have learned that with time and effort " procedures can be put into place that will allow an institution to work towards significant change in a productive manner, avoiding, at least thus far, some of the obvious mistakes of earlier change efforts. We have also learned a great deal about what it feels like to undergo change. Fullan writes of change as a journey into uncharted territory. Though one cannot obtain, at the outset, a detailed topographical map, one can do many things to prepare oneself—one can hone certain skills and be on the lookout for certain signposts. To conclude this paper we want to offer a number of the lessons we have learned on the first leg of our journey. As we searched for the words to articulate these lessons, we found that they had a certain paradoxical quality:

1) **Readiness for change requires both a baseline of stability and a modicum of dissatisfaction with the current situation.** Change is difficult to manage when the institution is facing a crisis, wonders how it will survive, or when key leaders are thinking about leaving. The opposite, however, is equally true: an institution which is set in its ways and which perceives its traditions as ingrained and as making a contribution to whatever success the institution has achieved will also have difficulty changing. In one of the DS21 schools, the process only got off the ground once the prevalent mood at the school changed from "We are already so successful; what do we need to change for?" to the realization that schools always need to be growing and changing. Generalizing from our projects, the window of opportunity for change seems more a matter of culture than of chronology; the institution must be stable enough to contemplate the unsettling journey that change requires, and flexible enough to welcome the opportunity.

2) **Change must be rooted in tradition while focused on the future.** One way to deal with the emotional resistance to change is to remind people of the successful changes that have already taken place in the institution's history. For example, one congregation in the ECE recounts often the successful transfer of leadership from a retiring rabbi to his successor; another tells of the benefits that accrued to the institution from various strnctural changes. One of the DS21 schools tells of its recent success with a values-driven, text-based discussion that led to some limited changes in school policy. Yet the successes of the past must be balanced against the challenges of the future. The limitations of the current situation must be faced, without denigrating the programs, efforts, or people that are currently in place. The promise of living up to the institution's potential must be constantly held out for all to see.

3) **Successful change is both planful and emergent.** Change won't just happen on its own; it must be carefully considered, and painstakingly plotted. Yet the "itinerary" cannot be adhered to rigidly, lest it become a straighjacket. DS21 provided schools with what they came to call an "islands chart," a graphic depiction of the stops along the route of change. The itinerary has built-in choice points, yet even so, the schools found additional ways to "make the process their own" by introducing stops, questions and processes that were not set out beforehand. At the outset of the ECE, a timetable was created for the work of the congregational task forces; not one congregation has adhered to the timetable. Had the timetable not existed, however, the congregations would have had no benchmarks against which to measure their progress; nor would they have had a sense of what work lay ahead.

4) **The institution's leaders must be must be able to inspire others, even as they are inspired by them.** People's investment in the process of change will be in direct proportion to their level of participation in its planning; yet it is rare that newcomers to the planning process will have as much to offer as the institution's leaders. Thus, the leaders

must practice *tzimtzum* (Borowitz 1974/1992), holding back their own vision and nurturing others while they develop theirs. To use Buberian language, leaders and their constituents must be in dialogic relationship over an extended period of time; not an easy task amid the day-to-day I-it world of either synagogues or schools.

5) **Change agents must take the long view while navigating the short term.** The change process has been likened to driving a car while changing the tire, or living in a house while it is being renovated. The school's discipline policy, for example, must be followed, even as it is being critiqued and revised. Existing committees must continue to function, even as the entire committee structure is reconsidered.

6) **Successful change requires both action and analysis.** What makes it possible to balance the seeming contradictions listed above? Those who seem to manage this balancing act best are at once self-assured and self-critical; they are both participants and observers. As anthropologists can attest, this is a skill that can be learned; it is the skill of self-reflection and of action research. (Brookfield 1986; Oja and Smulyan 1989; Stringer 1996) Practitioners and board members, being people of action, do not easily take up the habits of analysis, writing memos, devising evaluation forms, and setting aside precious meeting time for reflection on the process itself. We have found that it helps to have at least one person on the task force who is skilled, and even professionally trained, for this task. In some cases, researchers are part of the task force; in others, psychologists with facilitation and reflection skills are part of the deliberative body. And in some cases we have been lucky enough to have professional leaders who see process as just as important as product. Analysis and reflection can also be modeled by outside advisers and consultants, but whatever the source, an individual catalyst can serve to introduce analysis to balance the task force's natural concern with action.

Transformational Change: When the paradoxes are held in balance

In closing, we want to offer a tentative definition of transformational change: When an institution and its leaders participate in this balancing act, when they can be self assured and self critical, take the long view while minding the short, remain at once inspiring for and inspired by their fellow members, act both planfully and flexibly, focus on both past and future, feel both stable and open, they are engaged in the process of transformational change. This type of change is different from additive change (Shevitz 1995, Cuban 1995) because its aims are so ambitious; it differs from discontinuous change as described in the business literature (Nadler et. al. 1995), because it is so rooted in institutional traditions. It differs from evolutionary change in that it is planned, and from mandated change in that its process in inclusive and participatory.

The goal of this transformation, at least as it applies to the field of Jewish education, is for the institution to become a learning community. This term has a double meaning: it is a community which views learning as a defining characteristic; integral to its culture is a vision of the entire community as a coordinated network of learners. It is also a community which is continually growing—learning to become more learned, more responsive and more cohesive. This is the final element which differentiates transformational change—it is a never-ending process. It is also a very Jewish process: In the words of Pirkei Avot:

לא עלך המלאכה לגמר
ולא אתה בן חורין להבטל ממנה

You are not required to complete the work, but neither are you at liberty to abstain from it.

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NOTES

1. We would like to thank Susan Shevitz for her careful readiug of and incisive and helpful comments on an earlier draft of this paper.
2. For example, the Covenant, Koret and Avi Chai Foundations have done internal evaluations of their grant programs in the field of Jewish education; and the Boston Bureau of Jewisb Education's Center for Educational Research and Evaluation evaluates the education grants of the CJP of Boston.
3. For a good summary of the situation through the 1960's see Ackerman 1972, and through the 1980's Chazan 1988.
4. Anecdotal evidence of this comes from conversatious with administrators of the Melton Ceuter, who report only a handful of schools currently using the Meltou Biblical Hebrew curriculum. "Harder" evidence comes from the LABJE teacher census, which found that only 16% of Conservative supplementary school teachers were given detailed curricular guides by their schools (Aron and Phillips 1990).
5. One communal agency that succeeded in this effort is Omaha (Rosenbaum 1983). Comparable attempts are underway in Boston and in Cleveland.
6. We would like to thank Rob Weinberg for reminding us of this tendency whenever we were in danger of forgetting it, and for suggesting the hook, *Making Transitions*, by William Bridges.
7. In our thinking about this we have found Bolman and Deal's *Reframing Organizations* invaluable.
8. This is discussed in the Avi Chai Foundation's Annual Report of 1994.

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The Jewish Community Center and the Jewish Continuity Agenda

Steven A. Bayme

(This article is based on a presentation to the JCC Association/Association of Jewish Center Professionals Biennial Conference on November 5, 1995. ed)

It is a great honor and privilege to serve as keynote presenter for this conference of the Jewish Center movement. Unfortunately, I do so on one of the darkest days of modern Jewish history. The Jewish people stands at a moment of tragedy and bereavement on multiple levels—personal, communal, national, and a crisis of Jewish values. The peace process that Prime Minister Rabin spearheaded challenges world Jewry to create a unity of the Jewish people around pride in being Jewish and identification with the Jewish collective endeavor. That work of building community which has been the hallmark of the Center movement remains even more important today. Much will have to be done in the days and months ahead to restore the bonds between Jews and to create that sense of common peoplehood that has sustained us over the millennia.

There are two metaphors that currently describe American Jewry. One metaphor is that of the paradox between our inner and our outer lives. Our outer lives as Americans are quite successful. We have the best educated, most affluent, most stable and secure Jewish community known to Diaspora Jewish history. No society has been as receptive to Jewish involvement as has America. The paradox lies in that with all our external successes, our internal lives as Jews constitutes our weak point. In the privacy of our own homes, we are unable to define for ourselves the meaning of being a Jew, much less transmit it to the next generation.

A second metaphor relates to the fluid boundary between Jew and Gentile in America. To some extent, that is a reflection of the first image of Jews being so successful in American society. Jews today constitute a revered element within the mosaic of American ethnic and religious groups. As a result, the boundary separating Jews from Gentiles has become incredibly porous. We have Jews practicing Judaism, and Jews practicing Christianity, Jews practicing no faith, and Jews practicing both faiths. Conversely, we have born Christians practicing Judaism, born Christians involved in intimate relations with Jews, and born Christians practicing a syncretistic mixture of both faiths. That fluidity of boundary is testimony to how successful Jews have been in America—namely that the Jew has become a desirable in-law. Conversely, however, for a minority to survive with any measure of distinctiveness within a democratic majority culture, that minority requires firmer divisions and boundary lines between itself and the broader society.

Therefore, these two metaphors concerning American Jewry present new challenges to the Jewish Community Center: How to address the personal, existential, and religious needs of Center clientele. More broadly, how can Centers both handle diversity within the Jewish community and among different types of Jews and at the same time set boundaries and limits upon what is Jewishly acceptable.

First, who are the Jews? In terms of size, we remain a community of 5 1/2 million American Jews. That number has remained flat over the past 45 years. In 1950 we were 5 1/2 million while the general American population was 150 million. Today there are 260 million Americans but still 5½ million American Jews.

Our educational and income attainments are considerable. Median American Jewish income is $10-12,000 higher than the median income of white Americans generally. Similarly, American Jews are three times as likely to have attained postgraduate education as the American Caucasian population generally. In terms of mobility, 700,000 Jewish adults have changed their state of residence within the past five years—usually a barometer of greater economic opportunities.

Perhaps the most predictable thing of American Jewry remains their continued political liberalism. Jews will vote for the most liberal candidate in an election provided that candidate is not perceived as hostile to Israel.

The denominational labels continue to possess salience for American Jews. Almost 80 percent of Jews define themselves as Orthodox, Conservative, Reform, or Reconstructionist. To he sure, that does not mean that 4/5 of American Jewry are members of synagogues. If anything, all it means is that the synagogue they do not go to is an Orthodox, Conservative, Reform, or Reconstructionist synagogue. More broadly, it suggests that Jews define themselves as members of one of these

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religious movements yet fail to translate that self-definition into concrete activities and behaviors.

In short, we are talking about an American Jewry that is secure yet feels vulnerable. It has the greatest opportunities for Judaic enrichment, yet only a minority of American Jews participate, let alone maximize, the opportunities available to them.

Over the last five years Jewish continuity has become the buzzword of the Jewish communal agenda. It means a change in rhetoric in which we state that our challenge for the next generation is ensuring the future quality of Jewish life. New coalitions will be necessary across institutional lines and religious movements, for the Jewish continuity agenda is simply too large for any one sector to appeal to all Jews. Different individuals do require plural entry points to Jewish heritage and Jewish connectedness.

Yet much of this agenda has been more rhetoric than reality. The communications barrier has been penetrated so that we do acknowledge the serious problems we have of assimilation, erosion, and continuity. What has actually been accomplished is, however, in reality, far more limited.

Some have suggested a magic bullet approach—a quick trip to Israel which will miraculously transform our youth into committed American Jews. Others articulate a language of broader outreach and inclusivity. More concretely, within the Center movement greater emphasis has been placed upon Jewish education particularly under the leadership of the executive staff of the Jewish Community Centers Association and its important COMJEE II plan for maximizing Jewish educational effectiveness in Jewish Community Centers. Lastly, within the Reform movement a very important shift is taking place towards emphasis upon Judaic literacy for adult Reform Jews.

What has not happened is at least as important as what has happened. First, there has been no change in communal priorities. The budgets of the Jewish community remain severely limited, and while there has been a general shift in direction towards increased funding towards Jewish continuity, there has been no fundamental shift in communal priorities.

Related to this is that little has been said about the cost of leading a Jewish life. We have known for quite some time that intensive Jewish experiences can be expensive. Yet the social policies of the Jews are not targeted towards enabling middle-class Jews to participate in quality Jewish experiences. The main complaints about Jewish day schools, for example, relate less to the quality of day school instruction and more to the capacity of middle-class parents to afford them.

Lastly, the community has been unwilling to issue normative statements about the meaning of being Jewish for fear of giving offense to key constituencies. Communal reaction to the crisis of intermarriage is a good barometer of the difficulty we have in articulating a language of norms. Serious Jewish continuity will require commitment to Judaism. Of particular importance is can we learn to be inclusive operationally in terms of being receptive to any Jew interested in leading a Jewish life while at the same time articulating a language of norms and values that many will perceive as being ideologically exclusive.

In addressing this agenda, there are currently four strategies that are on the communal table. One strategy, often voiced within Orthodox circles, suggests an all or nothing approach, declaring the bankruptcy and essential paganism of American culture. The fruits of this strategy lie in the much-heralded "baalei teshuva" phenomenon which has attracted great attention in the media. My sense is that this type of maximal strategy will not work. First, I have my own ideological doubts about the extent to which American culture is "pagan." Conversely, I have no doubt whatsoever that if it is a choice between all or nothing, the overwhelming majority of American Jews have already decided to vote for nothing.

A second type of strategy is known as the "*tikkun olam*" strategy, best articulated by Leonard Fein and others on the Jewish political left. This strategy enjoins the community to become truly committed to social justice, and then masses of otherwise unaffiliated American Jews will join in. I have my doubts about this strategy as well. First, *tikkun olam* has been the agenda for the Jewish commnnity siuce World War II. It has prevailed precisely at a time when we have become more assimilated. It has, in effect, brought us to where we are today. Moreover, I am by no means convinced that advocates of *tikkun olam* are actually committing energies towards a Jewish continuity agenda when all too often *tikkun olam* becomes a code word for Jewish support for liberal politics.

Between these two poles lie two more centrist strategies. One is the well-known strategy of outreach emphasizing bringing people into institutions and avoiding language that might be threatening or off-putting. The outreach strategy suggests placing minimal demands or expectations upon people so as to avoid giving offense.

By contrast, the in-reach strategy urges that we build a community internally to the point that it is sufficiently vibrant and attractive so that others will join. In-reach suggests that we work with those who express some interest in leading a Jewish life. Its programs are much stronger on content, more willing to challenge belief systems, and place greater emphasis upon Judaic literacy and norms.

Clearly we need both types of strategies. They are not mutually exclusive. But we must pay greater attention to priorities and emphases. In particular, excessive outreach may well damage the core of the Jewish community by broadcasting messages that undermine a language of commitments and obligations. This is particularly the case with the sensitive and vexing issue of mixed-marriage.

What then are the implications for Jewish Community Centers? Clearly the Centers have a unique role in providing a neutral and trans-denominational setting for serions Jewish continuity. However, the Centers cannot afford to be neutral regarding Judaism. For there can be no Jewish continuity without a commitment to serious Judaism. The Centers can and should avoid interdenominational polemic but must maximize the Judaic presence within their programs.

In this light, it is clear that some losses are inevitable. Many will by definitioo avoid a language that they regard as threatening. However, we are naive if we believe that in any case we can retain all Jews. The pressures of assimilation and the broader culture are so great that we clearly will become a smaller Jewish community. The question is whether a smaller Jewish community can become more intensively involved and identified Jewishly.

For there is no mystery to Jewish continuity. Jewish continuity will be attained by those individuals and families who are prepared to commit themselves to it and are willing to pay the price in terms of cultural engagement with Judaism as a civilization. To the extent that American Jews are prepared to say to themselves that the Jewish heritage is sufficiently attractive to warrant commitments of their resources, time, and cultural values, to that extent can Jewish continuity be assured.

In his last trips to America, Prime Minister Rabin consistently called for a new agenda of Israel-Diaspora relations in an era in which Israel will live in peace with her neighbors. That agenda, he claimed, should not be built upon the traditional foundations of politics and fundraising but on shared commitment to the continuity of the Jewish people. Twenty-four hours after his assassination, we are all in mourning. It is far too soon to engage in assessment of what has happened, let alone prognosticate where we are going. Yet his passing means that the nature of our work towards building a stronger Jewish people is all the more important.

The rabbis in the Talmud had it right. In describing the Roman siege of Jerusalem in the year 70, they told the story of the leader of the rabbis who was related by marriage to the leader of the Jewish terrorists. The Talmud claims that the terrorists controlled the city. They burned the stores of food and caused massive starvation. When the leader of the rabbis approached the leader of the terrorists, he asked him how he could support such destructive activity. The latter responded that were he to say anything, the terrorists would kill him as well. The two then conspired to "save a litt.e." The rabbinic party reached an accommodation with Rome by which Judaism and Jewish life could be rebuilt and reconstructed. The terrorists opted for Jewish destruction. We, like the rabbis of old, must continue the work of rebuilding and renewal.

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Israel and American Jewish Education

Michele Alperin

(The research and writing of this article were completed prior to September 1993 and the signing of the first Oslo Accords. While conditions have changed, the conclusions of the article remain relevant. Ed.)

For years Israel has been almost a religion for the modern American Jew, but that relationship to Israel may now be changing. For the generation of American Jews who lived through the Holocaust and the subsequent establishment of the State of Israel, the attachment to Israel has indeed beeo strong and emotional. For their offspring born after World War II, however, positive attitudes towards Israel are no longer a given, and for their grandchildren, the tie to Israel is often very attenuated. Although the experience of the Six Day War strengthened the bond with Israel for many, today in the wake of the *intifada*, doubt and uncertainty have undermined the once nearly unanimous support.

Amid signs of diminishing connection with Israel, another trend has appeared in the American Jewish community that may itself be significantly affecting the role of Israel—an increasing focus on the religious dimension of Jewish identity in America. As participation in Jewish study, prayer, and observance has grown, Israel has become less of a rallying point for the American Jewish community. Concomitantly, there has been diminishing interest in teaching Hebrew as a living language.

Given these changing attitudes towards Israel and the Hebrew language, Jewish educators may be at a turning point where they need to clarify their goals and evaluate their programs, both nationally and locally. Despite the institutionalization of Israel-related activities in Jewish schools and camps—with Israeli music, Israel Independence Day celebrations, and Israel days—there is no consensus on **why** Israel is important.

In this climate of change and uncertainty, the American Jewish Committee commissioned this study of how Israel and Hebrew language were being taught in Jewish schools and camps. Preliminary interviews were conducted with national Jewish educators, followed by interviews with the heads of 25 Jewish day and afternoon schools and 12 Jewish camps, located throughout the United States. The schools spanned the gamut of religious observance from Reform to traditional Orthodox, and the camps ranged from non-religious through religious and Zionist.

Mixed Support for Israel

In the American Jewish community, strong positive feelings about Israel exist alongside significant pockets of lukewarm and even negative feelings. Although the last twenty odd years have seen movement away from monolithic support for Israel, Israel's presence in Jewish schools and camps across the religious spectrum has grown, and the Reform movement as a movement has increased its involvement with Israel.

Confusion, Ambivalence, and Lack of Interest

Although the majority of school directors reported strong support for Israel in their schools and communities, nearly as many described confusion, ambivalence, and a general lack of interest. Open-ended questions about the importance of Israel, for example, yielded responses like "the community is more on the defensive," "mixed sup-

port has not changed," "vague support," "less interest," "wondering about its significance in [our] lives," and "not as motivated." According to the educators interviewed, the sources of increasing ambivalence and decreasing attachment to Israel included: current political realities, especially the *intifada*; the increasing historical distance from the Holocaust and the establishment of the state of Israel; and Israel's disdain of liberal Judaism.

Political events over the last twenty-five years have removed some of Israel's messianic glitter. The idealistic vision of Israel that held sway early on has undergone a transition to one affected by current political realities. As one school director expressed this change, "Israel used to be a very positive ideal, but now people are hesitant to openly support Israel—because of the Pollard case, the *intifada*, and press coverage that presents Israel as a monster.

In Jewish camps as well as Jewish schools, this generational shift in Jewish experiences has affected attitudes toward Israel, among both campers and camp staff. One director specifically contrasted images of Israel held by members of the post-World War II generation with those of their children. He said, "When I was growing up, we associated Israel with *sabras*, reclaiming the land, and pioneering. Now the campers know only Sabra and Shatila, *intifada*, and Israeli soldiers beating up on poor Arabs; and their experience with Israelis is limited to poor Hebrew teachers." Paul Reichenbach, NFTY Director of Israel and College Programs for the UAHC, agreed, and he claimed that the icons of Jewish identity for the adult generation—the Holocaust, the birth of Israel, and the Six Day War—mean nothing to the current generation of children.

Although changing political and social realities have been the strongest sources of attitude changes vis-a-vis Israel, also grating to the American Jewish community is the rejection of liberal Judaism by the powerful religious establishment in Israel. One camp director explained that the UAHC camps are put in the position of being apologists for the hostility towards Reform Judaism in Israel. He said, "We must teach the children that despite Israel's behavior, Israel is our homeland and important to us."

Yet another factor that may heighten any existing ambivalence towards Israel is the presence in America of an Israeli community that isolates itself from the mainstream Jewish community. One school director reported that parents in his school viewed Israelis as freeloaders who did not affiliate with communal organizations and did not understand Americans. According to this director, this resentment towards Israelis affected in particular those parents who were not already strongly connected to Israel.

Strong Support for Israel

Yet despite the ambivalence noted, strong positive feelings about Israel were characteristic in the majority of schools and communities; such feelings were indicated by phrases like "strong bond," "love," "respect," "affection," and "important." In addition, most of the school directors themselves expressed strong support for Israel. The reasons given for this continued commitment to Israel included: Israel's centrality to Jewish identity and life; Israel's role in strengthening the Jewish community in the United States; and the obligations of *Klal Yisrael*, which makes us responsible for our fellow Jews.

Indicators of Israel Focus Increasing in Schools and Camps

Another sign of healthy concern for Israel in the American Jewish community is Israel's firm integration in the curricula and programs of Jewish schools and camps, across denominations. Since the first survey on the teaching of Israel was completed in 1967, indicators of Israel focus in Jewish schools have been increasing, including visual aids about Israel; Israel Independence Day observance; and universal fundraising for Israel in some form. In addition, Jewish camps of all types include programming about Israel.

Increasing Involvement in Israel by the Reform Movement

One more positive element in the relationship between American Jews and Israel has been the Reform movement's increasing involvement in the Jewish state. Whereas in 1970 there was virtually no Reform presence in Israel, according to a UAHC camp director, today there are Reform synagogues, *kibbutzim*, settlements, and other institutions. The Reform movement has also created its own Zionist organization: the Association of Reform Zionists of America. In the Reform movement's explicitly stated educational goals for Israel programming in the UAHC camps, it recognizes that there is an inseparable link between the American Jewish community and Israel; that Israel is the repository of Jewish memory; and that Israel is a great resource for Jewish inspiration, both spiritual and intellectual.

One Reform day school director talked extensively about positive changes he had seen in attitudes towards Israel within the Reform movement. He said, "People see Israel as a more central part of being Jewish than ten or twenty years ago, when everyone just wanted to assimilate. They see contemporary Israel as positively impacting on the strength of the Jewish community in this country. There are more congregational trips and more student trips." Referring to

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Israel's role in Jewish survival, he said, "Contemporary issues that relate to antisemitism have made kids more alert to Israel as a home; and, consequently, there is more identifying with contemporary Israel."

The mix of attitudes towards Israel portrayed by school and camp directors suggests movement away from a one-dimensional idealization of Israel and towards a more realistic assessment of Israel's meaning to American Jews. In the context of an environment in which the issues are no longer black and white, educators may need to reconsider how they want to present Israel to the current generation of Jewish children.

New Focus on Diaspora Judaism May Be Changing Israel's Role

Both our interviewees and others have documented a greater concern with the development of Diaspora Judaism. This increasing interest in the religious elements within American Judaism at the expense of the national and cultural may be changing Israel's position within the constellation of American Judaism.

Increasing Interest in Judaism as a Religion

In his article "Hebrew in America" in the July 1993 *Commentary*, Alan Mintz cited several examples of growing curiosity about the Jewish religion: increasing numbers of Jewish books in stores; expansion of Judaic-studies programs in universities and formal adult education courses in major communities; the growing number of non-Orthodox day schools and Orthodox *yeshivot*; and the growing commitment of organized philanthropy to Jewish education.

Two signs of this change in Jewish focus noted by our interviewees were an increase in religious programming in Jewish Community Center camps as well as a new stress on prayerbook and textual skills at the expense of modern Hebrew language education in Jewish schools.

Consequences for Relationship Between American Jews and Israel

Given this increasingly parochial focus on Jewish religion in America, educators and Jewish leaders are left with a critical dilemma: Does a commitment to the strengthening of American Judaism necessarily imply a diminution in the strength of the relationship to Israel? Especially given limited time and resources, educators must make difficult value judgements about what to stress and what to minimize. A Reconstructionist afternoon school principal felt that when the focus is on developing Jewish civilization in America, "it is a struggle to know what the direct connection is to Israel." Without a clearer understanding of Israel's role, Israel education is likely to suffer.

In fact, Israel programming has diminished in the two JCC camps that reported an increase in religious programming. One director explained, "There was a time when anything Jewish was identified with Israel in order to appeal to campers from all the movements, but we have realized that is not the answer. Because kids are not moving to Israel, we are bringing Judaism home." He saw this renewed focus on Jewish content as taking some emphasis away from Israel per se. The other JCC director, referring directly to a decrease in Israel programming, said, "Jewish interest has re-focused on our own Jewish values and Jewish lives."

Changes in Hebrew Language Education

Another result of the increasing concern with religious themes in American Jewish life may be a relative devaluing of modern Hebrew language study. As educators have focused on enabling students to feel comfortable and perform capably in Jewish religious services, many are now emphasizing prayerbook skills—including fluency in Hebrew reading and the understanding of key prayer concepts. Over the last five to ten years, many afternoon schools have moved from a predominantly modern orientation to an emphasis on synagogue and prayerbook skills, and now the majority focus entirely or partly on

prayerbook skills. At the same time, some day schools have deemphasized modern Hebrew language study in favor of Jewish text study.

Although it may be too strong to suggest that a deemphasis on modern Hebrew language goals is undermining ties to Israel, certainly such a change removes one opportunity for conveying positive messages about Israel. Interestingly, three school directors mentioned specifically the value of modern Hebrew language study in developing a tie to Israel and an understanding of Israeli life. One of the three, an Orthodox day school director, has introduced an intensive modern Hebrew language curriculum, because she believes her students must know modern Hebrew if they are to be involved in Israel.

Principals in our sample were asked to express their Hebrew language goals for their students by choosing from the following:

1. Be able to read (but not necessarily understand) the prayerbook and other Jewish texts
2. Be able to study classical Jewish texts in Hebrew
3. Be able to speak Hebrew as a modern language

In seven of the ten afternoon schools in our sample, prayerbook skills was the **only** language goal and in two others, it was one of two goals. In just one Conservative afternoon school—due to the persuasiveness of the Israeli principal—the board decided to specify modern Hebrew as the only language goal.

Despite their emphasis on prayerbook Hebrew, however, many afternoon schools, particularly in Reform congregations, continued to offer a minimal level of modern Hebrew language exposure, even if modern Hebrew was not a goal. This suggests that many educators felt it was still important for their students to have some familiarity with modern Hebrew.

In contrast to afternoon schools, all but one day school in our sample included modern Hebrew as at least one of their language goals. The Conservative community and liberal Orthodox day schools saw modern Hebrew language literacy as an important goal, and Reform and traditional Orthodox day schools saw it as a lesser goal. Nine day schools offered an **intensive** approach to language study, and of these, seven already used or were intrnducing the *Tal Sela* program, an intensive whole-language approach to Hebrew language study that also explores both Zionist and Jewish values.

Despite the relatively strong commitment among day schools to modern language study, there was some evidence among Conservative and Reform day schools of increasing emphasis on text study and synagogue skills at the expense of modern language study. One Conservative day school director claimed that over the last several years at his school, the time devoted to Jewish texts had increased from ten to fifty percent of the total time devoted to language study. Another Conservative director claimed that, for herself, the understanding of Jewish texts was more important than modern language literacy.

Reform day schools also showed signs of moving away from teaching modern Hebrew and towards treating Hebrew as a vehicle for conveying Jewish meanings. One Reform day school director wanted her students to comprehend Hebrew as the language of the *Torah,* the prayerbook, and Jewish literature. Because the content of Judaism was her priority, the messages of Torah and prayer were conveyed in English as the children get older.

Another Reform day school had moved from a completely conversational, ulpan approach twelve years ago to a split between synagogue and prayerbook skills on the one hand and simple reading, writing, and conversation on the other. The director attributed these changes both to the realiztion that students were less well-versed in prayerbook skills as well as to the fact that *aliyah* was less of a goal. Even in day schools, then, there is some evidence of a narrowing focus on religious content, even though a majority of the day schools in our sample remained committed to intensive modern language study.

Whereas the increased emphasis on facility with the prayerbook and Jewish texts appears to be reducing the role of modern Hebrew, it is difficult to judge the effects of this change ou the Jewish student's relationship to Israel. At best, an opportunity for teaching about Israel has been lost; at worst, it will diminish Israel's role in a changing vision of American Judaism.

Emphasizing Religious Themes in Israel Education—A Minority View

Our interviews also uncovered some evidence of a change in the nature of Israel education itself, wherein religious rather than secular themes are being highlighted. For example, one day school director felt that over the preceding ten years, Jewish schools had been increasing their emphasis on onr connectedness to Israel as Jews, based on *tefilah* and Torah, and decreasing their treatment of *aliyah,* contemporary Israel, and modern politics. Another day school director explained that his school focused on Israel as a religious ideal rather than as a political entity—*Eretz Yisrael* as opposed to *Medinat Yisrael*—emphasizing the spiritual nature of the relationship between Jews and Israel.

Two findings from the interviews suggest that this more spiritual approach to Israel education may exist in a variety of Jewish educational settings. Across our

Forum:

sample, school directors judged the goal of teaching about Israel as the Holy Land to be more important than did directors in previous studies. In addition, schools in our sample covered topics about Israel concerned with Jewishness more than any other topics except Arab-Israeli relations.

Agreeing with evidence from our sample, David Breakstone noted in his in-depth 1986 study of Israel educational materials, "The Dynamics of Israel in American Jewish Life," a new, albeit minor, trend wherein teaching about Israel is seen as an integral part of teaching about being Jewish. In this view, wrote Breakstone, "Israel has a unique and profound significance for Jews wherever they live, and the potential to affect the inner life of the community." In sum, this more traditionally Jewish approach to Israel education evident in some circles may be providing an opportunity for educators to restore a sense of Israel's importance, but in a different way.

Israel Education in the Reform and Conservative Movements

The current climate of mixed support for Israel, increasing focus on Diaspora Judaism, and decreasing emphasis on modern Hebrew language may constitute a turning point in our relationship to Israel. If Israel educators can no longer depend on the existence of students with an almost instinctive attachment to the state of Israel, then they must clarify exactly why Israel is important to American Jews and develop their goals and programs accordingly.

In this vein, it is interesting that Reform and Conservative educators in our sample differ to some degree in their approaches to Israel. What is not clear is whether these differences reflect differences between the major liberal religious movements in current and/or historical purpose and goals or whether they result more from the difficulty of clarifying Israel's place in American liberal Judaism. What is clear is that Conservative and Reform students are likely to absorb a different set of meanings about their relationship to Israel because of these differences in approach to Israel education.

The three major differences in approach that emerged among schools and camps in our sample included:

1. Conservative schools and camps in our sample appeared to put greater stress than the Reform on behavioral goals like encouraging active support for Israel; encouraging study and volunteering in Israel; and encouraging students and campers to consider *aliyah*. Interestingly, both movements shared the goal of encouraging visits to Israel.
2. The Conservative movement appeared to attribute importance to a broader variety of goals for Israel education than did the Reform movement, particularly in afternoon schools and in summer camps. School or camp directors were asked to assess the importance of fifteen different goals in their educational program; the goals fell primarily into four categories: affective/attitudinal, identity, behavioral, and cognitive goals.
3. Conservative day schools demonstrated a much stronger commitment to modern Hebrew language facility and fluency than did Reform day schools.

Educators Trying to Create Emotional Bond with Israel

Despite these broad differences in their approaches to Israel education, however, the Reform and Conservative movements do seem to agree that every student needs to develop a meaningful bond with the people, land, and history of Israel. A number of educators believed that in order to recreate the emotional bond with Israel that was more the norm for the World War II generation, every Jewish student must undergo a transforming experience with respect to Israel. According to one Conservative educator, "There must be **experience** to create an **emotional connection**—not just information." (emphasis added)

Educators are currently exploring two avenues to provide their students with an intense personal experience of Israel: encouraging visits to Israel and creating opportunities for developing personal relationships with Israelis in

America—particularly with Israeli representatives, *shlichim*, at Jewish camps and Israeli teachers at day and afternoon schools.

According to several educators, an additional step necessary to create a positive link to Israel is to defuse negative feelings by confronting directly the complex relationships between Arabs and Jews in the Middle East. This willingness to accept the ambiguities inherent in current political realities is part of a broader move away from an idealistic vision of Israel to a more realistic assessment of its strengths and weaknesses.

Encouraging Visits to Israel

Jewish schools in our sample are increasingly encouraging their students to visit Israel. Four day schools had in recent years made mandatory Israel trips a part of their school curricula, and twenty schools were encouraging students to participate in community or movement trips to Israel by providing information about available trips; by holding informational meetings for parents; by developing schemes to save money; and by providing funding. Funding sources have included UJA, BJE, and individual synagogues. To be most effective, said one interviewee, trips to Israel should not focus on promoting the objectives of a religious movement or a Zionist organization.

Jewish camps have also increased their efforts to encourage direct experiences in Israel. The Conservative movement's Ramah camps offer the 6 1/2 week Ramah Seminar in Israel for all campers entering the 12th grade; they also sponsor high school semesters-in-Israel and Israel trips for families and young adults. All UAHC camps have been mandated to offer a camp-sponsored trip to Israel after the sophomore year of high school. Habonim, a Zionist camping movement, has increased its Israel experiences from one to two, adding a 6-week program in the summer before 11th grade to its year-long "workshop" on a Habonim kibbutz.

Creating Opportunities for Person-to-Person Relationships

As another way of developing their students' ties to Israel, educators are creating opportunities for personal relationships between American Jewish children and Israelis. Such relationships can be facilitated by:

- hiring vibrant and approachable Israeli school teachers and camp *shlichim* who can communicate a sense of personal connection to Israel; and
- creating programs that build connections between American and Israeli children, for example, a new program with Israeli peers designed to promote individual understanding and relationships, which was mentioned by one of the Ramah directors.

A potential obstacle to creating these person-to-person relationships is an ambivalence towards Israelis displayed by some school and camp directors.

Israelis as Teachers

Whereas some school directors saw in Israeli teachers the potential to convey a strong personal and emotional connection to Israel, others faulted Israelis for their tendency to emphasize Israel over American Jewish life, and still others felt that Israeli teachers had no particular impact one way or the other.

School directors who favored hiring Israeli teachers saw them as conveying a strong sense of Israel to their students. As one director explained, Israeli teachers "make Israel come alive in a non-academic way, giving the sense that Israel is a place people go to, come from, and have aunts and uncles in." These directors also felt that the presence of Israelis improved overall Hebrew language instruction.

Directors who generally opposed hiring Israeli teachers expressed two major problems: the tendency of Israeli teachers to emphasize their own goals—in particular, modern Israel and modern Hebrew language—over the school's curricular goals; and the Israelis' lack of sufficient religious knowledge and commitment. One might surmise that precisely those school directors who stress the strengthening of Jewish religious life in America resent Israeli teachers who emphasize modern Israel and lack religious commitment.

Israelis as Camp Shlichim

For years, Jewish camps have been sponsoring one or more *shlichim* to represent Israel for the summer. *Shlichim* generally play one or more of the following roles: establishing an Israeli presence; educating campers about Israel; and creating personal relationships with campers. Given that the three roles suggest varying levels of personal interaction with campers and staff, it is suggestive that the number of *shlichim* in camps in our sample appeared to be related to the function they served. The camps that specified the primary role of *shlichim* as establishing an Israeli presence averaged only 2.8 *shlichim*; those concerned primarily with *shlichim* as educators averaged 4.3; and those concerned with creating personal relationships averaged 15.5. One Zionist camp director, for example, whose goal was to "create an Israeli environment," brought in twenty Israeli staff members: ten in technical positions, hired specifically to develop relationships with the staff, and ten more in specialist positions to relate to campers.

Given the more ambiguous role of Israel at present, Israeli teachers and *shlichim* may be more important than previously. According to one UAHC camp director, exposure to *shlichim* is

critical for campers whose experiences of Israelis have not been that positive. Consequently, he is particularly careful in his selection of the Israelis who work at his camp—more so than in the past.

Dealing Directly with Difficult Issues

Although the strength of the emotional connection to Israel for many in the World War II generation is indisputable, it has resulted in an idealization of Israel that has sometimes led to a denial of difficult issues. The most obvious are the issues of Arab-Israeli relations that have been so important in forming the current generation's view of Israel. Other "unmentionables" that came up in the course of the interviews were current social problems in Israel and emigration from Israel.

Arab-Israeli Relations

Educators are trying to defuse negative feelings about Israel in the current generation of students by dealing directly with issues of Arab-Israeli relations. Because of the *intifada* and the changing relationship between America and Israel, one director said that education about Israel emphasizes current events over "the creation of the state and the dancing of *horas*." By creating educational materials and curricula that reflect the complexity of Israeli-Arab relations and by developing programs that promote coexistence and emphasize conflict resolution without force, educators are both reducing negative feelings and enabling their students to answer questions about Israel knowingly.

The Reform movement, for example, has included in its resource book for NFTY youth leaders a section on Israel that, among other issues, reviews the history of the Arab-Israeli conflict, including the *intifada*. The book includes both questions designed to nurture a Zionist consciousness and a chapter entitled "Supporting Israel in Times of Trouble" that provides guidance to youth leaders who are encountering Palestinian groups on college campuses. It asks, for example, "How do we honestly deal with the ambivalence we sometimes feel about the policies Israel carries out, while at the same time continuing to support Israel?" It also points out that "the non-Jewish groups criticizing Israel are many times trying to take away the legitimate right of a Jewish State to exist and defend itself."

CONCLUSIONS

The American Jewish community may be at a turning point in self-understanding that demands a reassessment of educational goals vis-a-vis Israel and the Hebrew language. As the defining events of Jewish identity have changed and the focus of American Jews has been shifting from Israel to Diaspora Judaism, educators need to clarify **why** Israel is important to American Jews, not merely **that** it is important. In addition, educators must take specific steps to develop a strong attachment between Jewish children and Israel, including:

- promoting Israel trip programs that are designed specifically to create an emotional bond rather than to promote the objectives of a religious movement or Zionist organization,
- maximizing the number of students who participate in Israel trip programs by establishing the trips as close to Bar/Bat Mitzvah age as possible,
- exerting care to hire Israelis in schools and camps who are personable, effective teachers and who can serve as true *shlichim*,
- ensuring that the quality of Israeli scout caravans is high,
- confronting the issues of Arab-Israeli relations.

Because of the Hebrew language's importance for understanding Judaism through Jewish texts as well as for developing a connection with modern Israel, Jewish educators should encourage Hebrew literacy by:

- implementing the *Tal Sela* program in day schools, because this program combines an excellent whole language program with Zionistic and other Jewish values,
- encouraging exposure to conversational Hebrew in afternoon schools to help students understand the centrality of Hebrew to the Jewish expe-

rience, both historically and as the living language of the Jewish state. Although many Reform afternoon schools delay exposure to modern Hebrew language until the 7th grade, a Reconstructionist program suggestion was a 10-minute snack session conducted entirely in Hebrew in the middle of each class meeting,

- establishing a program of Hebrew literacy for Jewish communal leaders that teaches a 300-word basic vocabulary of Jewish conceptual words such as *tzedakah, tzedek, tzadik*; and *kiddush, kadesh, kedusha,*
- developing a program in association with public junior high and secondary schools in which Hebrew language taught in Jewish schools can be used to fulfill the modern language requirement.

Finally, rather than allowing the developing sense of the religious possibilities of Diaspora Judaism to foreclose involvement with Israel, educators must encourage a religious-spiritual approach to Israel that in itself can serve as a means of strengthening Judaism.

In sum, the changing realities in Israel and in the American Jewish community demand a reexamination of the relationship between American Jews and Israel. Jewish educators must reach beyond the idealization that permeates our communal understanding of Israel and develop a new relationship that incorporates a realistic assessment of the strengths and weaknesses of both Israel and the Diaspora and a delineation of our mutual needs.

Michele Alperin is a free-lance writer and researcher and is currently pursuing a graduate degree in Jewish education at the Jewish Theological Seminary of America.

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The Federation Movement at 100 appeared as Volume 7, Nos. 3&4 of the *Jewish Political Studies Review*, Fall 1995. Written largely by Dr. Daniel Elazar, with chapters by Ernie Stock and Gerry Bubis, the issue reviews the history of the federation movement and the challenges it faces in the future. The chapters cover the rise of the federation within the context of the American environment, the forces which shaped it and changed it, and the relationship of the American Jewish community to Israel. Published by the Jerusalem Center for Public Affairs, the issue may be obtained from either the Israel office in Jerusalem or the American office, 1616 Walnut St., Suite 513, Philadelphia, PA 19103.

In the aftermath of the assassination of Yitzchak Rabin, CLAL, the Center for Learning and Leadership, published two mongraphs attempting to put this event in context, *Yitchak Rabin and the Ethic of Jewish Power* and *Renewing the Covenant in the Face of Unbearable Pain*. The first monograph analyzes the event in the Israeli political and social context and posits a role for North American Jews. The second monograph sets the event in the context of the eternal stories and values of the Jewish people and projects a path by which healing may come to the Jewish people worldwide. Even though the elections have changed the political environment in Israel, the underlying issues addressed by these pamphlets require continuing thought and attention. Contact CLAL, 99 Park Avenue—Suite C-300, New York, NY 10016.

The issue of Who Is A Jew in Israel came into sharp relief in the late 1980's when a newly formed governing coalition seem poised to change the Law of Return. American Jewry mobilized to vehemently oppose this change, and in the end, the Knesset took no action. *Who Is A Jew?*: A Case Study of American Jewish Influence on Israeli Policy is an analysis of the issues involved and the actions of American Jewish leadership. Written by Daniel Landau and published jointly by the Institute on American Jewish-Israeli Relations of the American Jewish Committee and the Argov Center for the Study of Israel and the Jewish People of Bar-Ilan University, the monograph explains the history and political context of the Law of Return and the role of Orthodoxy in Israeli life. The recent elections in Israel and the presence of 23 members of religious parties in the Knesset and in the government makes this issue timely once again. Contact the American Jewish Committee, 165 East 56th Street, New York, NY 10022-2746.

The Winter 1996 issue of *University of Judaism Magazine* contains an article reporting recent research on differences between families of day school students and families of synagogue school students in two Conservative synagogues in Los Angeles. Dr. David Ackerman, Associate Dean of the Fingerhut School of Education found that day school and synagogue school families have similar levels of Jewish practice and similar educational goals for their children. However, day school families placed a higher value on certain subjects in the curriculum than did synagogue school families. "Is Cheder Better?" is an important statement as communities address issues of Jewish continuity and decide where to allocate precious resources. Contact the University of Judaism, 15600 Mulholland Dr., Los Angeles, CA 90077.

In *Why Should Jews Survive?*, Rabbi Michael Goldberg challenges the 'survivalism' of contemporary popular Jewish thinking arguing that there is no intrinsic merit in Judaism continuing merely to survive. He claims that the post Holocaust myth of betrayal and suffering which underlies much of Jewish life is self-defeating and not authentically Jewish. He admonishes us to reconnect with the Exodus story and reclaim the historic Jewish mission of redeeming the world for God's sake and ours. A thoughtful, provocative volume about the direction of Jewish life as we enter the 21st century. Published by Oxford University Press, 1995.

Avar ve'Atid—Past and Future, is an independent journal published by the Joint Authority for Jewish Zionist Education to promote Jewish education in its broadest terms. In the most recent issue, April 1996, most of the articles are edited reprints or abstracts of items which appeared elsewhere. Some were published in Hebrew and translated for the first time, others are older pieces which the editor claims have continuing relevance. Contact the Joint Authority for Jewish Zionist Education, PO Box 92, Jerusalem 91000, Israel.

ON THE CUTTING EDGE

Four communities reorganized their communal Jewish education efforts several years ago, as indicated in the Ackerman article. While it is probably too soon to undertake a detailed evaluation of these efforts, other communities may be interested in the self-assessment of the four communities: Atlanta, Baltimore, Chicago and Cleveland. More recently, Rochester and Seattle reorganized their agencies for communal Jewish education. Contact the federations or central agencies for Jewish education in the communities; addresses can be found in the Directory of Member Federations of the Council of Jewish Federations or the Directory of Central Agencies for Jewish Education published by JESNA.

"Communities in Transition," Spring 1996, published by the Susan and David Wilstein Institute of Jewish Policy Studies, reviews two innovative developments in communities and one adult learning project which is being widely replicated. Taos, New Mexico, a small Jewish community with no federation, is home to a minyan of recent vintage. Brookline, Mass., a suburb of Boston, witnessed the development of an I.L. Peretz School of the Workmen's Circle about ten years ago. The Derekh Torah program, a home study program for adults interested in learning about Judaism in a relaxed setting, is sponsored by the JCC Assocation and the 92nd Street Y, its home base since 1987. To obtain the Communities in Transition newsletter contact: Susan Megerman, Wilstein Institute, 43 Hawes St., Brookline, MA 02146. E-mail: smegerma@lynx.neu.edu

The Bureau of Jewish Education of Greater Boston has launched *Millah*, an initiative to enhance Hebrew language and literacy in the community. The project includes changing the institutional and communal environment, as well as improving teaching, increasing access to resources and creating new opportunities for adults and families to acquire basis Hebrew knowledge. A broad coalition of community agenices and institutions is anticipated to involve broad segments of the community in planning and implementation. For information contact: Dr. Daniel Margolis, Bureau of Jewish Education, 333 Nahanton St., Newton, MA 02159.

The first national interfaith Conference on nurturing the Spiritual Life of Children will be held in November, 1996 in Minneapolis. Coordinated by the Spritiual Life of Children Institute, Inc., sponsors include a variety of Christian denominations in the mid-West and the Jewish Community Relations Council of Minnesota and North and South Dakota. For information and registration forms contact: Spritiual Life of Children Institute, PO Box 249, Loveland, OH 45140, 800 638-4287.

Jerusalem 3000 Shabbaton Programming Guide is a project of Jewish Continuity, a foundation established for British Jewry by the Chief Rabbi, Dr. Jonathan Sacks. The Guide is designed to promote and support community and congregational events in celebration of Jerusalem 3000, the trimillenium of the founding of the capital of Israel by King David. In addition to including extensive resources, the guide contains tips for organizing and promoting events. Contact Julia Bourne, Coordinator, Jerusalem 3000, Balfour House, 741 High Road, London N12 OBQ, United Kingdom, or JESNA.

Connaught Education Services publishes a 16 page newsletter five times per year, *Free Materials for Schools and Libraries*. While most of the listings in recent issues are of limited Jewish interest, day schools in particular may find useful materials. Synagogues engaged in a variety of social action issues, including environmental concerns, health and children's services, will also find many interesting items. Contact Connaught Education Services, PO Box 34069—Dept. 349, Seattle, WA 98124.

The Charles R. Bronfman Center for the Israel Experience: *Mifgashim* publishes a newsletter, *Mifgashim* Matters, containing useful information and perspectives for communities and professionals involved in promoting the Israel Experience. For example, Volume III contains an interview with Jane Sherman, chair of the Detroit Teen Miracle Mission and a letter from two participants on the NFTY High School in Israel program describing their reactions to the terrorist attacks in February and March. Contact: The Charles R. Bronfman Centre for the Israel Experience: *Mifagshim*, Kiryat HaChinuch, 3 Ha'Askan St., Jerusalem, 93557. E-mail: mifgash@netvision.net.il

FORTHCOMING ISSUES

#8 FAMILY DIVERSITY

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