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CJENA. Correspondence relating to A Time to Act, 1990.

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FAX SENT  
DATE: 9/1/90

F A C S I M I L E   T R A N S M I S S I O N

NATIV CONSULTANTS - JERUSALEM, ISRAEL  
Fax:972-2-699-951

To: David Finn

From: Seymour Fox

Date: January 9, 1990

Pages: 1

Dear David,

I was sorry to hear about Ed Shelley. I have such fond memories of him, his wife and our visits to their home. I sort of feel uncomfortable at having continued the conversation after hearing the news.

As a result I did not think the matter through properly. I suggest the following: your letter which describes what you are undertaking and including your fee, should be addressed to :

Mr Henry L.Zucker  
Director  
The Commission on Jewish Education in North America  
Mandel Associated Foundations  
1750 Euclid Avenue  
Cleveland, Ohio 44115

I believe it would be useful to send me first a copy by fax -- I will respond the same day. It can then be sent on to Henry Zucker. I understand that you may not be getting to this before going to London.

Annette and I would appreciate receiving from your secretary before you leave the dates that you will be available to meet with us in the U.S. beginning February 5. I'd also appreciate your letting me know the dates of your trip so that we can communicate by telephone if necessary.

Let me remind you again about the meeting of the Commission on February 14 and the meeting of the Senior Policy Advisors on February 15.

With Best Regards to Laura and the clan,





RUDER·FINN

PLEASE DELIVER THE FOLLOWING MATERIALS AS SOON AS POSSIBLE

TO: Seymour Fox

DATE: 1/25/90

FROM: David Finn

NUMBER OF PAGES INCLUDING THIS PAGE: 4

IF YOU DO NOT RECEIVE PROPERLY, PLEASE CALL THE SENDER AT (212) 593-6300

Mr. Fox:

This is the letter prepared for Mr. Zucker. Please let us know if you have any comments, would like changes or additions.  
Thank you.

FAX NUMBER: (212) 715-1662



RUDER·FINN

January 25, 1990

Mr. Henry L. Zucker  
Director  
The Commission on Jewish Education in North America  
Mandel Associated Foundations  
1780 Euclid Avenue  
Cleveland, Ohio 44115

Dear Mr. Zucker,

Following our conversations with Seymour Fox and Annette Hochstein, we are writing this letter to outline the approach we would like to take in preparing the final report for the Commission tentatively entitled, "A Decade of Renewal."

To begin with, I want to assure you as I have assured Seymour and Annette, that I will assume personal responsibility for producing the report. This is a project which I have known about for some time, and I feel totally committed to its goals. Moreover, I fully believe that producing the right kind of document at this time can make a significant contribution to the success of the entire effort, and you can be sure that we will utilize all our resources to achieve the best possible result. I have a top notch team of writers and designers working closely with me to accomplish this purpose.

Our first step will be to gather all relevant materials which will provide the basis for the report. These should include all the background research that has been done as well as information on the proceedings of the various meetings of the Commission. We expect to receive all of these materials during meetings which we have already scheduled with Seymour and Annette in New York for the week of February 12.

We are thinking generally of a report that will be in the neighborhood of 100 pages, will be written in a style that will be appropriate for both the educational and lay communities, will be well-designed, highly readable and, hopefully, illustrated with charts and possibly photographs. We have several models in mind,

Page Two

including foundation reports, studies which we have produced at Ruder-Finn and publications like Daedalus (the publication of the American Academy of Arts & Letters which is designed by Ruder-Finn).

We are assuming that our assignment will not be to do any additional research, but rather to write the report based entirely on existing information to be supplied to us. Some of the points we will want to cover in our February meetings are:

1. Clarify the most important audiences for the report so that it can be written for the people who you want to inform and influence.
2. Review all available materials and be sure that the thrust of the report is clearly spelled out to our collective satisfaction.
3. Work out an outline of the subjects to be covered in the report.
4. Decide on the layout and format, use of photographs, graphics, etc., with consideration of cost constraints, esthetics and the effectiveness of presenting the basic message.
5. Make a decision about the writing style - making sure that it is appropriate for both journalistic and academic purposes.
6. Consider options for printing the report.
7. Decide about quantity for distribution and methods of distribution.

We estimate that it will take approximately three months to prepare a draft of the report. This draft will include both the text and suggested layout. These can be reviewed by Seymour and Annette, who will then have an opportunity to suggest editorial and design changes or additions. We will then plan to prepare final mechanicals, including all graphics, in about 30 days from the date of the final approved draft. Decisions about the actual printing - which might be done in the U.S. or Israel - can be made at that time.

**Page Three**

**Our proposed budget for the project is:**

**\$15,000 for the writing, and**

**\$15,000 for design and mechanicals (excluding typesetting).**

**This would include all work to be done on rewriting, as well as drafts or other illustrative material. It will not include expenses incurred on Author's Alterations once the galleys are produced (we assume this will not be a problem if the text is approved in advance), nor will it include printing.**

**I have already designated the team which will work with me on the project and I can assure you that they share my enthusiasm and commitment.**

**I am confident that we will produce a report that will be consistent with the superb work that the Commission has done to date.**

**Sincerely,**

**David Finn**

**DF:sjs**

FAX SENT

DATE: 95.2.25  
11:17

Nativ Policy and Planning Consultants  
Jerusalem, Israel

נתיב-יועצים למדיניות ותכנון  
ירושלים

Tel.: 972-2-662 296; 699 951

Fax: 972-2-699 951

FACSIMILE TRANSMISSION

TO: David Finn

DATE: 25 February, 1990

FROM: Annette Hochstein

NO. PAGES: 1

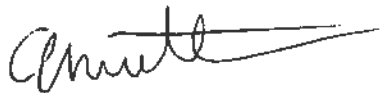
FAX NUMBER: 212-593 6397

Dear David,

The attached document is a first instalment of replies to your fax of February 21, with questions concerning the report. We have followed your advice, and Seymour (who is away for a few days), set out to dictate replies to questions 1 - 6. We plugged in some data for questions 7 - 9, did a combined job for question 10 and had the whole thing transcribed.

We hope the result is useful to you. Please let us know as we will continue to work on the remaining questions. We have the feeling that it might be useful for you to look again at the five documents entitled "Background Materials" prepared for each Commission meeting, as well as at the commissioned papers.

Very best regards,



Annette Hochstein

25 February, 1990

THE COMMISSION REPORT:  
ANSWERS TO QUESTIONS OF 21/2/90

QUESTION 1

I think that to formulate the question as whether Jewish education is in crisis or whether we've accomplished a lot is to miss the point. There is a crisis for the following reasons:

a. Jews have never had it as good as they have it now - Mort made that point. They live in an open society. They can decide to leave Judaism without very much of a problem. Therefore Judaism has never faced the challenge that it does today and has perhaps never faced it in its entire history: Jews in North America live in a completely open society where they can decide not to be Jews and where the education that you offer, whether it be in schools, summer camps, Israel experience or even in the family, has got to compete with all the "isms" in the world and all other attractive philosophies, ideologies, etc. So Jewish education has to be compelling or make a compelling case intellectually, emotionally and spiritually so that people will say: "I have decided to remain engaged, to continue to investigate, to continue to grapple with these ideas," etc. That is a tough assignment, even when you have great teachers, even when you have great educational institutions.

So, the first point is that the open society and the ability for Jews to thrive in North America, have created problems for Jewish education that would exist, even if Jewish education were a great system.

b. The field of education itself is in crisis because talented people could go into the business world, into law, etc. and get good salaries and face challenging assignments. This meant that many people decided not to go into education. You may have seen the articles in the New York Times the other day, telling us that even medicine as a profession is facing problems of good personnel because of the many competitive options. So the field of education generally, not just Jewish education, has been in a crisis for years in not being able to attract good people. You have the normal problems of salary, status, prestige, other working conditions. When you add to this the question of whether you make an impact, and when you do not give teachers the feeling that they can affect their own fate (what the field calls "empowerment"), you eliminate the idealistic candidates who would go into the field even if they would not get the salaries that someone on Wall St makes.

So the field of education generally, not Jewish education, has been taken over by size, bureaucracy, a lack of direction, a lack of great vision, etc. The field of education has been in that crisis situation for many years now. In the days of John Dewey and progressive education you had a vision and it managed to attract some unusual people.



When there was an economic depression the New York public school system got many people as teachers because they couldn't get other kinds of jobs and so you had a certain quality of people in the field of education. But in the United States, (I don't know if it's true in Canada), for years now,- at least since the 40's,- education has not been able to attract the kind of people that would be necessary to undertake the assignments that education has set for itself, whether it be education for citizenship, education for democracy or education for excellence.

c. When it comes to Jewish education, the situation is much, much worse and there are not enough times I can say the word "much". The reason for this is that with few exceptions, the field is seen as something akin to the teaching of a second language, a foreign language, the teaching of facts about the past of Jews, to children who are coerced into going to school or who are bored or tired. Now I'm going to make some exceptions to this in a moment, but this is what applies to the overwhelming number of children. Just look at your own children and you realise what they viewed Jewish education as. They did not view it as being as important as their public school - and they didn't necessarily look to their public school with great excitement. So, who should go into a field like this? In addition, a potential candidate for the profession would view the field as offering only part-time positions, poor salaries, no status, no ladder of advancement, etc.

d. Now for a different view, juxtapose the above with the view of Jewish education as character education, as transforming the inner lives of people, as being a way to save the Jewish people, as being a way to make it possible for people to find meaning in their lives. If Jewish education is described that way, then you have the possibility of attracting people to Jewish education - just as the first group of students were attracted to Freud and psychoanalysis thought they were going to save the world because people were going to find out and discover the destructive forces in themselves. Once they did that people would become good people and ultimately they could end war, etc.

e. The key point is that in addition to all the realities that exist in general education, Jewish education faces additional difficulties. If the situation is so black, why am I so encouraged? For the same reason that you're ready to write this report, for the same reason that you believed in the World Academy of Ethics. You have this enormous opportunity and I don't have to explain that to you, David, you know the way the vision of Finkelstein affected you. Now, the vision is not clear. It is clear to those people who have gone into the field and who have made a difference, but not to others.

I find this issue - is there a crisis vs. are there people that have accomplished something - a useless argument. Good things have been accomplished: You know some and I can give you additional examples. When people saw the vision, they created things like Camp Ramah, they created things like the Melton Centre, like the Jerusalem Fellows. There are even outstanding supplementary schools, there are wonderful day schools, there are wonderful early childhood programs, there are community centres where things have been done. There are great Israel experience programs. In each one of those cases, I'm willing to wager that it is because someone had a vision that could rise above the realities of the field. Now you can't build a field on heroes. So, on the one hand we have to project a vision. Without the vision you won't even get the heroes. If we have the vision and we create the conditions, then we can begin to talk about what this profession needs.

f. So, I think that the point of view that should be expressed here is that Judaism has an enormous contribution to make to Jews and to the world (that is the Twersky statement). People who want to join that team, who want to make it possible for the Jewish people to rise to its full stature, should go into the field of education. However, that vision cannot be supported without minimal conditions. What are minimal conditions? First of all, they are salary and fringe benefits and profession - all the things that general education wants. Yes, bread and butter is an important issue, and it doesn't exist in Jewish education. But in addition to it, we have got to do the things that general education has been talking about as well. That is, empowering teachers, using the best of education together with the vision of Jewish education.

#### QUESTION 2

Much of the above is related to question No. 2. Let me add that all of the problems of general education exist in Jewish education as well. However, there is one difference. America may think it can get away with mediocrity. If Jewish education is mediocre it's terrible because of being a minority culture in a very attractive majority culture. As I said earlier, it is very easy to decide not to be a Jew. In order for it to have a chance, Jewish education has got to be first rate. Also, because it is voluntary, Jewish education has got to keep its people interested or they won't participate.

#### QUESTION 3

I don't know enough at this point about the crisis in other groups. Catholic education and mainstream Protestant education are having similar or even more difficult problems.

I don't think that's an important issue unless I'm missing something. Jews want to survive meaningfully and it doesn't make any difference whether the Catholics are surviving meaningfully or not. We want to and it's not going too well, therefore we have to intervene and make a difference. I can get the information about the other groups for you if it is important.

I don't think that synagogue membership has been growing. If anything, it is flat or decreasing.

#### QUESTION 4

The Commission certainly is unique for several reasons. First of all, there has never been a Commission on Jewish education which brought together the various elements that are in this Commission. Scholars (Twersky, Lipset), rabbis of the Orthodox, Conservative, Reform, Reconstructionist movements, the leaders of the institutions of higher Jewish learning that are Orthodox, Conservative, Reform, educators (sitting there as full equals and participating, as you saw, with no feeling of inferiority), together with the top lay leadership of the organized Jewish community of North America. The top lay leadership has never devoted one moment of its time to Jewish education. Even if you look at those lay people who cared about Jewish education, like Sam Melton and Phil Loun. First of all, they were not in the league of Mandel, Bronfman or Max Fisher. These people never joined anything devoted to Jewish education. Mandel Berman is an exception. Secondly, the Federation movement, did not devote too much time or resources to Jewish education.

Quite interestingly, the denominations that have by and large owned Jewish education have no leading role in this Commission. We have to constantly make up for the fact that we have sort of forgotten them.

There used to be a time, in fact it is still so today, but I wouldn't say it quite that strongly, when there was a distinction between the top lay leadership, which dealt with Israel, anti-semitism, absorption of refugees, Mount Sinai Hospital etc., and those people who cared about Jewish education. This is the first time that that distinction has collapsed officially and publicly. There never were the Mandels, the Crowns, the Bronfmans dealing with Jewish education. In addition, there never was a Commission that was as well planned and as well thought out. This is not a self-serving comment. I think our staff work has been good, but that is not the point. The point is that there was a feeling that there had to be staff work. Most of the work that has been done on commissions on Jewish education in the past involved shooting from the hip. I don't know if that

makes any difference for the report, but I think that you and I should understand that. Thirdly, there has been more research and more data gathering for the work of this Commission than there has ever been done in Jewish education.

One could say that the top leadership is now concerned about a meaningful Jewish future with the same sense of concern and urgency that they've felt about establishing the State of Israel, or dealing with Russian refugees. I want to be clear: This is not universal yet. What has happened is that you have the very top elite leadership that has joined this. You don't have all of them, you have many of them. You have the most important ones, or at least a good selection of them. You don't have leadership of this kind yet throughout the communities. The assumption is that when the Mandels and the Bronfmans come in then other top leadership will come in as well. Whether that is so or not, is secondary. The fact of the matter is that they are here.

Secondly, this Commission is not going to issue a report as we told you (issuing a report itself is important because there hasn't been a report issued in years that has had anything to say) but it is going to act on its report. We talked about this in your office. Money, lead-communities, a mechanism. That is what makes this Commission and its report, unique.

Here, the Flexner example is important because what Flexner did is write a report, come up with an idea for an experimental medical school, (John Hopkins), he had money, leveraged this money, and got other medical schools to follow. We could easily say that there is a similar assumption here. The assumption is: Top foundations, top leadership, raising the issue of Jewish education for public debate in the Jewish community, coming up with a model, or lead-communities and then stimulating the public debate and then talking about replication. In other words, it is a process about which no-one knows exactly where it is going to lead. But it is the establishment of the process. In a sense I think that this may be analogous to what The New Deal was in America. The New Deal forced America with all its institutions, etc. to consider what poverty, unemployment, and other such matters meant and what should be done about it.

The whole Jewish community is being galvanized here to deal with this problem. One more word about community - normally when they talk about "community" they meant either the lay community, or the educators, or the scholars or the Rabbis. Never before has the concept "community" included all those elements in a setting where they have to agree. There is a real argument going on between Twersky and Bronfman and the

two of them have to come up with a combined line. That has never happened before: a. They've never sat together; b. They've never communicated; c. They haven't been forced to agree.

How unique is this Commission? I don't really know. I know it is unique in the Jewish world. It might even be unique in the general world. Another word about this uniqueness in the Jewish world: The combination of private and communal forces is unique. Mandel didn't have his foundation go off and do what it pleased. He brought in CJF, JWB and JESNA, the communal organisations which are responsible for the day - today (see Question 7) and all the denominations related to Jewish education. So, that partnership is important too.

#### QUESTION 5

I don't know how unique the report is as compared to what Carnegie does. If we need to get that information we will. There have never been reports like this, David. Let me illustrate. You mentioned the Melton Centre. Melton was at the Jewish Theological Seminary, a partisan organisation speaking at most for conservative Judaism, which came out with a declaration or approach to what to do about education. But never before has there been this kind of a broad coalition to make a statement about Jewish education. There have been previous reports but they were done by organisations that dealt with Jewish education but had no status. You couldn't get a Mandel to be President of the umbrella organisation of Jewish education, (JESNA or as it used to be called "The American Association for Jewish Education"). You could never get a top leader in the Conservative movement to be head of the United Synagogue let alone head of the United Synagogue Commission on Jewish Education.

To deal with Question 5 directly. The answer is yes, this Commission wants to create a revolution in Jewish education. However, I don't think you can say it. If you say it, we are going to be laughed at or at least smiled at because the situation is so depressing now. So that even though you say that you have Mandel and even if you say you have \$500 million there would still be a large part of the community that would say, even large sums of money are not the answer. Remember the vision has not been projected, we don't have the people, we don't have the money, so you can't say that you're going to revolutionize. That sounds like pie in the sky.

However, I think you can say some of the following things and then your unique rhetoric might get us towards the notion of revolution without saying those words. First of all we're

talking about a change in the system as a whole. The idea of lead communities is to approach the problems systematically. So, if we're talking about personnel for example, remember we talked about dealing with recruitment, training, profession building and retention all at once. There have been communities that have tried raising salaries, but there hasn't been a comprehensive attack. The point of comprehensiveness is an important factor here (see "Background Papers" for the meetings of December '88 and June '89). Next: what processes, what forces have to be unleashed so that the revolution can take place? Here the notion of enabling options are the reason why a revolution can take place (see same papers).

In other words, my answer to your question is yes, the purpose of this is a revolution. I think that what you really want is for the reader to reach the conclusion that this is revolutionary. I don't think I'd say it. I would say that I'm going to create a revolution by virtue of indicating what I'm going to do. I am going to project out what would happen if the Jewish community decided this was a top priority. What would happen if we got the right kind of personnel and if these two which are related or interdependent were working in tandem with each other. I would talk about initial success in these areas and begin to spell out what that could mean without using the words revolution.

I'll try again to explain what would happen if "community" succeeded and if "personnel" succeeded.

Let me start with community. Let us talk about Mort Mandel first as a prototype and then I want to talk about middle level leadership and parents as to what would happen if we succeeded with them.

In the case of Mort Mandel, he has decided that a major thrust of his foundation is to be Jewish education, the thing that he spends most of his waking communal hours on is Jewish education. In the same way that Jews were spending their time getting the right congressman elected who is going to defend Israel and get to the President of the United States to make sure that sanctions were put on Russia and all of the lobbying that Jews have done so effectively. The waking energy and dreams of Mr. Mandel are devoted to how he is going to save his grandchildren which he is now struggling to make a practical, tangible thing. One of the reasons why it's so hard to work in the field of education is that it sounds boring because it's not tangible. It sounds like motherhood. Mandel is trying to figure out what steps have to be taken in order for it not to be motherhood, in order for it to be like getting your Governor or Congressman to vote for Israel, or do the right thing.

Translated into practical terms for Jewish life that means, how are you going to get the local federation to give the money to Jewish education and not to other things, as important as they might be. Somebody told me that the top status job in Jewish life in New York City is being Chairman of the Board of Mount Sinai Hospital. Well, Mandel has decided that that is not what he wants. He wants to be Chairman of Jewish Education. If that happens nationally and in local communities and the top leadership wants that, you're going to get interest, money and energy devoted to that. David, let us not forget that the two of us share a commitment to the power of ideas and people. If guys like this who have transformed American industry - and let's not forget what these guys have done there, you know that better than I - devote their brain-power and their energy to this problem, then we think miracles can occur. That's in terms of the top leadership.

In terms of the middle-level leadership it means that the guys who sit on allocation boards of federations, sit on allocation boards of synagogues, will see to it that the money goes to Jewish education and they will choose school principals with the same concerns they chose a Rabbi. They'll also know what to look for. They won't choose a guy who is flashy, they will choose someone who's going to affect your children and grandchildren. That's the middle level leadership.

On the lower level leadership it means that parents are going to insist that schools are exciting. They won't be willing to accept the position that the school can be a boring place. They will begin to put pressure, they will hold the educator accountable. When that takes place, when that is the environment in the community then we will have succeeded. We are light-years away from that today, but we have to remember that in 1948 when Ben Gurion suggested to Henry Montor that they should raise \$10 million in America for the UJA, Henry Montor thought that was a crazy idea. Well, the UJA can now announce a \$400 million campaign for Russian Jews because there's an emergency. We have to think of it in those terms. I keep returning to the money issue, yet I don't think that it's the key issue. The key issue is, do the top leadership see education as the way to save the Jewish world. If they see it as such, it means that people like your children will say, my god, that's a profession where I can make a difference, and the whole world sees me as being someone who is going to change what they think is important, namely the future of Judaism. That's what it means to get top lay leadership in and that's what it means for them to change the climate.

Personnel:

Our assumption is that with the vision made explicit, several thousand idealistic, enormously talented people would rather do this than become very rich (remember all you need is several thousand.) Sometimes they are the children of people who have already become rich and don't see this as a challenge, or they are people who are not rich but want to derive meaning out of their lives. We think that if Jewish education is imbued with a vision it will attract a certain kind of person, unless we drive them out. We will do that if lay leaders mistreat them, if they can't change the system, if their creativity doesn't have a place to express itself and we will drive them out if experimentation is not encouraged.

These people, when they come in, they will come in with the same kind of excitement that accompanied Kennedy's campaign in the United States. They were going to save America, these people are going to save the Jews. I have met enough of those people. I am not suggesting something that I have not experienced. First of all, I'm one of them. I've decided to do this, I don't want to do anything else and I would do it all over again and I think that my son David and your son Peter are being cheated by virtue of not having had the opportunity to do what I'm doing.

Let me give you some very specific examples. There's a good deal of evidence that principals make the difference. If a principal is an educational leader, a school is a very different institution than if he's an administrator. If you want examples I can show you the Coleman report which saw schools as having very little impact. There were a small number of schools where all the conditions were the same as those schools that failed. What made these schools successful was a principal who was an educational leader.

Imagine a thousand principals in America who are educational leaders inspired by a vision of education as character education or education as effecting the lives of children and families. These being people who are well trained, who form a fellowship, speak a common language, are committed to similar goals - imagine them even across denominational lines. Imagine what makes it possible for Orthodox, Conservative and Reform educators to both cooperate and compete: On the one hand different visions of what Judaism should be, but on the other a common vision of the high level at which education has to be. Imagine them building Jewish schools where children are treated with great sensitivity, where a parent knows that when he sends a child to a Jewish school he's going to be treated the way he wants his child to be treated. That his child will be seen as someone who is not a statistic, but someone who the school has to help rise



to his fullest potential and that's what a Jewish school is. It's not just a place where you learn Talmud, or learn to pray, as important as these things are, it's not just a place where you find your expression as a Jew, but it's a place that because Judaism insists that people be treated well, your child is treated well. That's what a Jewish school is like.

In other words, the oxygen in this institution is different. Just like the oxygen at Harrow and Eton is different. In terms of building the future elite leadership of England it was the beginning of the Old Boys club, Jewish schools are places where people are treated with great concern and that's the kind of therapeutic environment you want your child to be in. A thousand principals like that is the personnel we're talking about. We are talking about teachers in classrooms who are not going to waste time with paper work, who will have secretaries and computers that will do that. They will be given an opportunity to deal with children and with their parents.

Let me say a word about parents: Imagine if a teacher's assignment was to not only work with the child but to have the time, skill and motivation to work with a family and just as I worked with the Finn family, or Shelly Dorf worked with the Finn family, imagine if the teacher at New Rochelle had an assignment to work with the families of his pupils. So the teacher is a different kind of person. I can go on and give you an example of what the camp counsellor is like etc. but I think that's enough for now.

#### QUESTION 6

I will be covering question 6 obliquely but I'll do it anyway.

First of all, to get rid of some misconceptions. It isn't only the Gallup poll. Except for the ultra-orthodox, and I should have mentioned that earlier, the situation is not good. Neither the moderate or centrist Orthodox, nor the Conservative or Reform have anything to be content or be able to rest on their laurels about. We can't say that in the report because we'll offend all of them, but we ought to know that amongst ourselves.

Secondly, for every child in school at this moment, there is one who is not in school. All educators, Orthodox, Conservative and Reform admit that we don't have the family supporting us and everybody knows how important the family is. So the situation ain't good.

QUESTION 7

CJF -- is the Council of Jewish Federations, the umbrella organization of Federations of Jewish philanthropies in the United States and Canada.

JWB -- the Association of Jewish Community Centres and YM-YMHAs, is the leadership body of the North American network of JCCs and Ys. JWB serves the needs of individual Jewish community centres and it helps to build, strengthen and sustain the collective centre movement through a broad range of direct and indirect services, institutes, consultations and Jewish experiences and by identifying and projecting movement-wide directions, issues and priorities.

JESNA -- the Jewish Educational Services of North America, is the organized Jewish community's planning, service and coordinating agency for Jewish education. It works directly with local federations and the agencies and institutions they create and support to deliver educational services.

(JWB and JESNA: these are quotes from the Commission's Design Document.)

The following definitions appear in the American Jewish Year Book, 1987:

JESNA

JEWISH EDUCATION SERVICE OF NORTH AMERICA, INC. (JESNA) (1981). 730 Broadway, NYC 10003. (212)529-2000. Pres. Mark Schlusell; Exec. V.-Pres. Jonathan Woocher. Coordinates, promotes, and services Jewish education in federated communities of North America. Coordinating center for Jewish education

bureau; offers curricular advisement and maintains a National Educational Resource Center; runs regional pedagogic conferences; conducts evaluative surveys on Jewish education; engages in statistical and other educational research; provides community consultations; sponsors the National Board of License; administers Fellowships in Jewish Educational Leadership training program (FJEL); provides placement of upper-level bureau and communal school personnel and educators. *Pedagogic Reporter; TRENDS; Information Research Bulletins; Jewish Education Directory; annual report; NISE Newsletter.*

CJF

COUNCIL OF JEWISH FEDERATIONS, INC. (1932). 730 Broadway, NYC 10003. (212) 475-5000. Pres. Shoshana S. Gardin; Exec. V.-Pres. Carmi Subwarcia. Provides national and regional services to 200 associated federations embracing 800 communities in the U.S. and Canada, aiding in fund raising, community organization, health and welfare planning, personnel recruitment, and public relations. *Directory of Jewish Federations, Welfare Funds and Community Councils; Directory of Jewish Health and Welfare Agencies* (triennial); *Jewish Communal Services; Programs and Finances* (1977); *Yearbook of Jewish Social Services; annual report.*

#### QUESTION 8

The issue of the affiliated/unaffiliated is a relative one and is subject to much discussion among social scientists, community leaders and others. Formal definitions would include among the affiliated people who are formally members of one or the other institution, organization, or movement of the organized Jewish community (synagogue, community centre, school, etc.). However, some people participate in the community without being formally members (e.g. donate to UJA). Moreover, it has been argued that a whole range of possibilities for participation in Jewish life, that is not formal, accounts for the greater or lesser affiliation of many North American Jews (e.g. reading Jewish press, visits to Israel, reading books and articles on Jewish topics, having Jewish friends, etc.). The notion of the "less affiliated" has replaced that of the "unaffiliated" in some of the more recent literature on the topic, implying the need to view this matter along some scale, rather than in absolute terms.

Studies indicate that most US Jews belong to a synagogue (our Gallup poll indicates 57% do). About 1 million US Jews belong to Jewish community centres. The implications of these numbers are far from unequivocal as you well know and do not tell us much about active participation, depth or scope of involvement.

b. We gave you a document called "Appendix: Background Data", where you will find some answers to your questions about number of day schools, camps, etc. (pages 1 - 6.) We will forward to you a more detailed document immediately. However, please note that Prof. B. Riesman's paper on Informal Jewish Education undertaken for the Commission will be ready and available in a few days. We expect that it will analyse the informal scene in more detail. We will send the document as soon as available.

#### QUESTION 9

This question is addressed in a paper entitled "Federation-led Community Planning for Jewish Education, Identity and Continuity", by Joel Fox. I am asking Mark Gurvis to forward a copy to you in case I did not give you one. Here is a quote from that document:

"Many Federations have already engaged in Federation-led community planning for Jewish identity and continuity. Commissions, committees and task forces are already well advanced in Baltimore, Cleveland, Columbus, Dallas, Denver, Detroit, Los Angeles, New York, Pittsburgh, Richmond and Washington. Others are at earlier stages of organization."

We can add Boston and Philadelphia to this list, however a year after the above was drafted we may also want to delete some of the names: Work appears to be very uneven in the different communities and we will ask Henry Zucker and Mark Gurvis to comment further on this question.

#### QUESTION 10

I'm going to respond to this question by telling you what the money would go for. I don't think the report should concentrate on the problem of tuition, although it will probably have to be mentioned because it's true. Anybody who wants to send their kids to Jewish day schools has got to pay approximately \$10,000 per kid. If you've got a couple of kids and you want to send them to a summer camp as well, you're talking about \$10 - \$15,000 per child. People have to be rather affluent to be able to handle that kind of a burden. I don't think that should be the thrust of our argument. I think we ought to deal with what it would take to undertake the kind of experimentation and research that is necessary to produce the kind of education we have just described.

By the way, the first effort in educational research in Jewish education in North America began with Melton. I don't know if you want to say it that way, David, but the truth is it began in 1959. What do you think the results would be in cancer research if it began in 1959 and with the kind of money Jewish education has? So, somehow we've got to convey to them that if you want to build the educational institutions that have the kind of environment I described earlier or if you want to have character education or teaching young people how to be able to touch their insides so they can pray, if you want those kind of institutions, then this is going to take a massive investment of money.

One point that might be made subtly is that Jewish education is education. Not just education that is Jewish. These are problems that have to be solved for Jewish education in order for it to be a meaningful Jewish education and they haven't been solved in general education either. So, the money we are talking about has got to go for the vision to be translated into practice. There is very little money devoted to that in general education. The Jews should be willing to spend that money because they care about their future. We need money for the training institutions to be developed, money for professorships, fellowships, students to be able to attend. We need money for elite training programs like the Jerusalem Fellows, programs for mid-career advancement,

programs for in-service and professional growth. We need money for people to leave general education and be tooled to go into Jewish education. We need money for model programs in Jewish education, money for the communities. We don't begin to know what it's going to cost.

\* \* \* \*

We will strive to add to this information, and any other data you may need, during the week.

**Nativ Policy and Planning Consultants**  
Jerusalem, Israel

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ירושלים

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**FACSIMILE TRANSMISSION**

**TO:** Henry L. Zucker

**DATE:** February 22, 1990

**FROM:** Seymour Fox

**NO. PAGES:**

**FAX NUMBER:** 216-361-9962

FAX SENT  
DATE: 22/2



RUDER·FINN

February 21, 1990

Mr. Seymour Fox  
Ms. Annette Hochstein  
Nativ Policy and Planning Consultants  
Jerusalem, Israel

FAX # 972-699-951

Dear Seymour and Annette:

As we discussed, here are some additional questions which we'd like you to answer for the report. I presume you will want to set aside a few hours and dictate replies which would be fine. But if you could also get them transcribed for us that would even be better. It would probably be cheaper for you to do this than for us, and I'm conscious of the budget problem. However we'll do whatever you think best.

1. We'd like to be able to characterize the current state of Jewish education the way you see it. Remember there was some discussion at the meeting of the advisory group as to whether to say we've accomplished a lot but more has to be done, or that there are a lot of good structures in place which now have to be utilized. This doesn't sound like a crisis situation. My impression is that we should say there is a crisis, and it's been here for some time. What can you say that will help put this in perspective? Is it a peculiarly American Jewish crisis, or is it worldwide? What has happened in America to make it a crisis here? Is it an across the board crisis or are there pockets of effective education in the Jewish community? Give us as much perspective on this whole situation as you can.

2. How does this crisis relate to the crisis in education in America generally? That crisis has been front page news for some time - decline of public schools, illiteracy, lack of knowledge of history, science, etc. It would be helpful if you could take a stab at relating the crisis in Jewish education to this over-all situation.

3. Is there anything you think should be said about education

3. Is there anything you think should be said about education in other religions? Have they also been undergoing a crisis, and if so are they having the same consequences? It's not that people aren't being religious -- look at all the evangelists. And even look at the Jewish movements -- haven't the number and size of congregations been increasing? (New Rochelle's Beth El now has three services on the High Holidays, and they're so mobbed you can hardly get into any of them!) -- This too may need some comment from you to place the problem in context.

4. We need to highlight the importance of the Jewish leader and come up with a solution. Shall we say that never before has such a group gathered together? Or are there precedents you can think of which we should mention like German refugees, the State of Israel, the Middle East wars, etc.? How does this compare to commissions that have been formed about other aspects of education in America? Shall we mention the Flexner Report as a precedent, and are there others you think we should mention as well? Has this been modeled after other commissions or is it unique?

5. There must have been other reports about how bad Jewish education has been -- from the Melton Center and its counterparts in other movements. What was different about this one? Is it that the Commission was set up with the aim of bringing about a revolution in Jewish education -- not just by diagnosis but by a completely new plan to transform education over the next several decades? Shall we say that there has been no single force in the field which has been dedicated to bringing about this transformation although everybody knew it was urgently needed, and it was the aim of the Commission to design this force and bring it into being?

6. In the introduction to the report (p.6) it says that the commitment to basic Jewish values is diminishing? There ought to be a ringing declaration about that, like Louis Finkelstein's Fortune article. After all, there's no way of citing evidence that it is so (except intermarriage, which should be mentioned of course, with the Gallup material in hand, but I don't think you want to base your case on that alone, particularly since attendance at religious services may be on the rise). So if you can elaborate on that (in the language of the prophets) that would be great.

7. Can you give us a word or two about CJF and JWB and JESNA so we can explain what they are? Also were these organizations created some years ago to deal with this problem, and if so why haven't they succeeded?

8. On p. 7 you mention the chief local institutions (and on



the previous page you mentioned unaffiliated Jews), can you spell out these elements specifically? Who and how many are the unaffiliated? How many congregations are there in each of the four movements, how many members? Give us any figures you can on day schools, camps, community federations, community centers, supplementary schools, educational training institutions, educators. I know some of that is in the big pile of material Annette left us and there's no need to repeat any of that. But whatever you can easily put together about the above would be helpful. Remember this report should make sense to the Jewish layman as well as the general media, and the more facts we give the more impressive it will be.

9. On p. 8 you mention that at least a half dozen federations are involved in comprehensive studies of education, I've seen various figures as to how many such efforts are underway. Could you name those which should be mentioned, even write a sentence or two about them?

10. On the question of funding, is there anything you can say specifically about the gap between actual costs and tuition charges? Such figures have been provided by many schools to explain the need for additional funding sources, and it could be helpful here, although of course it must vary from school to school. It sounds as if you mean that the present funding comes from tuition and from temple funds, but that these are not enough to bring about real change. So does this mean new fund raising efforts by temples, by schools? If you mean by federations, you better explain how the federation system works. This whole subject seems vague. More money is needed for everything these days -- for the environment, for the homeless, for urban infrastructures, for education, for health, for scientific research, for the arts, etc., etc. People glaze over when you just say "more money," because that's what we read in that growing segment of our everyday mail which asks for money for projects, institutions, and needs which must be served if the world is to be saved. So try to be specific about the channels through monies will be provided -- and later in the report you will explain what will be done with it.

11. On p. 10 you spell out recommendations. I scratch my head when I think of figuring out how to write this in a more compelling way. "Encouraging local committees or commissions to seek aggressively to include top community leadership..." -- it's so general and vague. If the Report stopped at this point, all we would be doing is "encouraging" some people to do a better job -- big deal! The Report will not stop here, but this is the first thing you are writing about so it ought to be powerful. Can we say that there are X number of Federations in the country, Y number of communities with one or more synagogues, explain who "top community leadership" is

(members of boards of directors of organizations? Philanthropists? Outstanding citizens who happen to be Jewish -- writers, artists, scholars, government officials, etc.?) Is it true that all you want to do is "encourage," or are you, the Commission, going to set up a Center for Innovation in Jewish Education that will work with them, develop guides on how they can do all these things, assist them so it will happen? If that is so, should the Center be the first part of the recommendation?

12. On personnel, pp.11-14, the figures of 30,000 and 5,000 are helpful, but we need some more information if you can give it to us. The four bullets on p. 11 appear in practically every report on the problems of education on America that I have read, so what else is new? You need more; why? Are the classes too big? Is there a constant request for more teachers -- if so from whom to whom? Do graduates from teacher's training programs (and you are going to give us specifics on which ones exist) get grabbed up by schools as soon as they graduate? If there is such a demand why don't salaries go up according to the dynamics of a free marketplace? Undoubtedly there is a phenomenon here that needs to be described ... education has become a routine affair, it's dull for the teachers as well as the students, classes tend to be large, curriculum tends to be boring, new teachers are brought in just to cover the bases rather than inspire students... I'm just guessing, but whatever you can tell us along these lines will be helpful.

13. The need to create a profession -- again it's a commonplace complaint in general education these days. Perhaps it's worse in Jewish education, or just as bad, but you may be able to elaborate on that.

14. All the bullets on pp. 12 and 13 are good as outline headings, but it would be great if you could give us some details on all or at least some of them. How to increase faculty (what do the faculties look like today and what more do they need?); specialists in various fields -- do such exist, can you tell us anything about them, give examples; research networks and consortia -- how will these work, can you explain, etc., etc.?

15. On p. 14 you talk about standards for salaries and benefits, career development, etc. -- anything you can tell us to make this more specific or give examples, or compare to other fields, will be helpful.

\* \* \*

That's about all I can do at the moment. Answering these questions, and the one's we discussed at our last meeting





RUDER·FINN

February 20, 1990

Ms. Annette Hochstein  
Mr. Seymour Fox  
Nativ Policy and Planning Consultants  
Jerusalem, Israel

Dear Annette and Seymour:

To help budget all expenses in connection with the report we are working on I thought I should write Hank Zucker a letter along the following lines.

When we discussed the budgeting for the Report for the Commission on Jewish Education in our offices the other day, Mort and I agreed on a figure of \$40,000 to cover the work described in my last letter. This is intended as an outside figure, and we will bill you less if we spend less time. As I indicated then, I would like to send you an invoice for \$7,500 for the next three months, and bill you beyond that on the basis of time spent. But I will not go over the \$40,000.

I want to repeat what I wrote in my last letter that this will cover all Ruder·Finn time in writing and designing the Report. When I gave you the original \$30,000 estimate, I had no idea of the amount of work that would be involved; my revised estimate is based on a realistic assessment of the project. At the same time, I want you to know that this will only cover the time for the staff work that will be done on the report. I estimate that I will personally be spending from \$35,000 - \$40,000 of my time on the project, which will be my contribution. In other words, a commercial client would be paying double what we will be charging you.

In addition to these staff time charges there will be out of pocket expenses. For instance, we tape recorded all of our conversations about the report and we will charge you for transcriptions. We will also charge for photo-copying since several of us will want to have copies of transcripts and other materials. There will also be telephone calls to Israel, etc., and other miscellaneous expenses such as taxis, etc. And finally, we did hire a photographer to take photographs at the

Commission meeting, and there will be charges for her time as well as prints, and the like, and possibly additional photographic charges if we should decide together to try to get classroom shots, etc. I would estimate that these expenses will add up to somewhere between \$5,000 and \$10,000, depending on how much is involved.

What we will produce on the basis of this budget is a finished text as approved by you and others, plus any graphs or other illustrative material, and a complete set of mechanicals ready for printing (for what we estimate to be approximately a 100 page report).

When we have a final and approved text and layout, we will have to make a decision as to whether we want to print the report with a typeface from a computer or whether we want to set type so that it looks more like a book. We have done reports both ways. The former will cost nothing additional, the latter may involve an additional cost of \$5,000-47,000. This will be purely optional. I hope you will want to have a report with set type since this will be an historic document, hopefully kept by libraries and read by a large number of influentials (and all Rockefeller, Carnegie, etc. reports are printed that way), but that's a decision we can make later.

Then, of course, there is the printing and binding cost. It is extremely difficult to estimate that cost at this time since we don't know the quantity, the number of colors we will use, how many halftones, etc. However, based on previous experience, we estimate that these reports will cost anywhere from \$25,000 to \$30,000 to print, for instance, 5,000 copies.

The only other cost which might be mentioned this time is the possible cost for publicizing the final Report. It really is premature to think of this at the present time since we have no way of knowing whether we should consider a major press conference or some other way of announcing the completion of the Commission's work and the publication of the Report. However, it might be useful for you to know that our budget for arranging the press conference for the MIT report which we have mentioned to you, was \$25,000 (including staff time, press kits, and expenses for the conference). My suggestion is that we don't consider that question until much later .

when we will have a much better idea of the news value of the Report and will be able to explore various options.

I hope this detailed analysis is helpful to you. If it seems on target, I would appreciate your confirmation of these arrangements. If there is any question about any of the elements of the budgets, please don't hesitate to give me a call.

Annette and Seymour -- please let me know if a letter along these lines would be appropriate, or if there are any changes you would like me to make.

Thanks, as always.

Warm regards,



David Finn

DF:sjs

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FACSIMILE TRANSMISSION

TO: Mark Gurvis  
FROM: Annette Hochstein  
FAX NUMBER: 216-361 9962

DATE: 26 February, 1990  
NO. PAGES: 1

Dear Mark,

David Finn sent us a list of questions for his work on the report. We have responded to most but it would be useful if you could add the following:

1. Could you please ask CJF, JESNA and JWB to send him a recent annual report or any relevant publication describing the organization and its activities?
2. Details on local Commissions: A phone call from you might be helpful (he may want to interview Hank at one point on this and Community/Finance related topics). I have of course referred him to Joel's paper.
3. Could you please send him the following documents:
  1. Joel Fox, Federation-Led Community Planning for Jewish Education, Identity and Continuity.
  2. Henry L. Zucker, Community Organization for Jewish Education: Leadership, Finance and Structure.

Thanks.

Regards,

